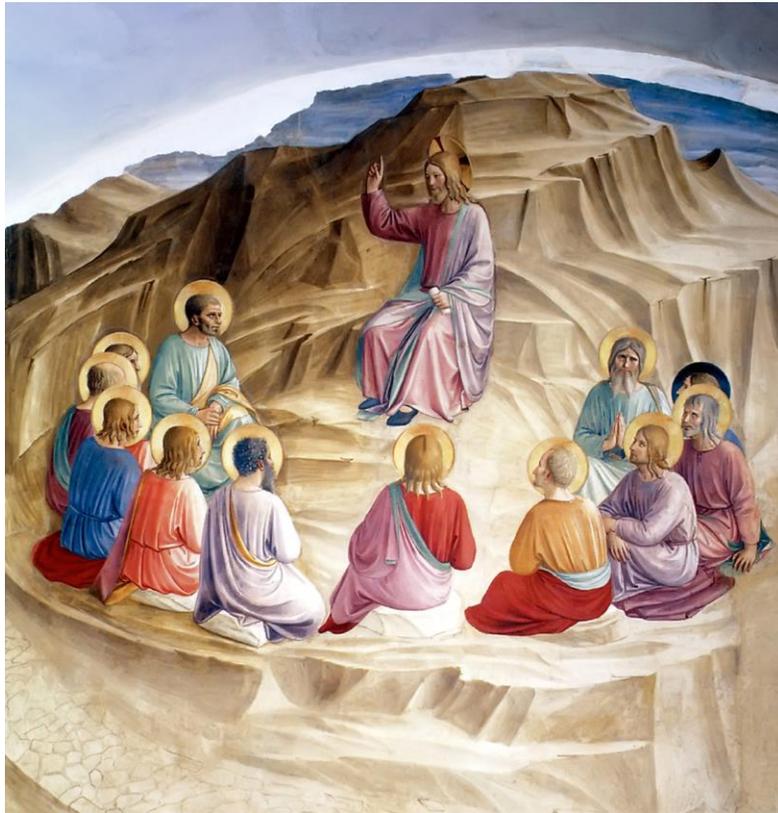


CENTRAL PROVINCE

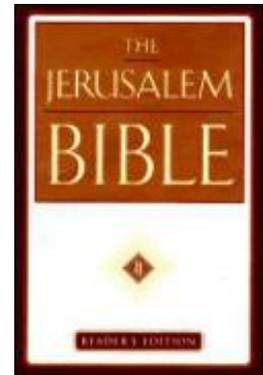


CANDIDACY II

UNIT 1: THE BEATITUDES

“WHEN JESUS SAW THE CROWDS, HE WENT UP THE MOUNTAIN; AND AFTER HE SAT DOWN, HIS DISCIPLES CAME TO HIM. THEN HE BEGAN TO SPEAK, AND TAUGHT THEM.” (MATT. 5: 1-2)

“Concerning the content of Christ’s teaching, his own sacred words bear witness; thus whoever longs to attain eternal blessedness can now recognize the steps that lead to that high happiness.” (St. Leo the Great, Sermo 95, 1-2) In the original *Jerusalem Bible* the Dominicans at the Ecole Biblique translated *Beati* as *Happy* (the Greek-makarios and the Latin-beatus are translatable as *happy* or *blessed*; so they used the French-*heureux-happy*). Spiritual writers tell us that when the Beatitudes are truly practiced, they do lead to a blissful happiness. To the world they are paradoxical. “Who could be happy, poor and mournful?” they ask.



Much of Jesus’ message is paradoxical. This particular passage is a poetical usage by Jesus. But to the Christian they are “the words of eternal life.” (John 6: 68) The message of the Beatitudes is the message of Christianity, in a nutshell. To bring this message to fruition is the task of a lifetime. Could you spend your life in a better way?



The Beatitudes hold a special place for Lay Dominicans:

“Lay Dominicans should strive, to the best of their ability, to live in true familial communion in accordance with the spirit of the Beatitudes in every circumstance, performing works of mercy and sharing what they have with members of the community...” (Rule 8)

In our study of the Beatitudes which should take three months, we should discuss them and put them into *practice* between our Chapter meetings. We are on the path of '*Transformation*', a path which is not always a straight path. It is not as important where we are in the race, as long as we are in the race.

THE BEATITUDES IN ST. MATTHEW

How important are the Beatitudes? When you google them, you get 1,410,000 results. Their importance is treated in the *New Advent* edition of the *Catholic Encyclopedia*:

“The solemn blessings (beatitudines, benedictiones) which mark the opening of the Sermon on the Mount, the very first of Our Lord's sermons in the Gospel of St. Matthew (5:3-10).

“Four of them occur again in a slightly different form in the Gospel of St. Luke (6:22), likewise at the beginning of a sermon, and running parallel to Matthew 5-7, if not another version of the same. And here they are illustrated by the opposition of the four curses (24-26).



“The fuller account and the more prominent place given the Beatitudes in St. Matthew are quite in accordance with the scope and the tendency of the First Gospel, in which the spiritual character of the Messianic kingdom — the paramount idea of the Beatitudes — is consistently put forward, in sharp contrast with Jewish prejudices. The very peculiar form in which Our Lord proposed His blessings make them, perhaps, the only example of His sayings that may be styled poetical — the parallelism of thought and expression, which is the most striking feature of Biblical poetry, being unmistakably clear.”

“The Beatitudes Imply

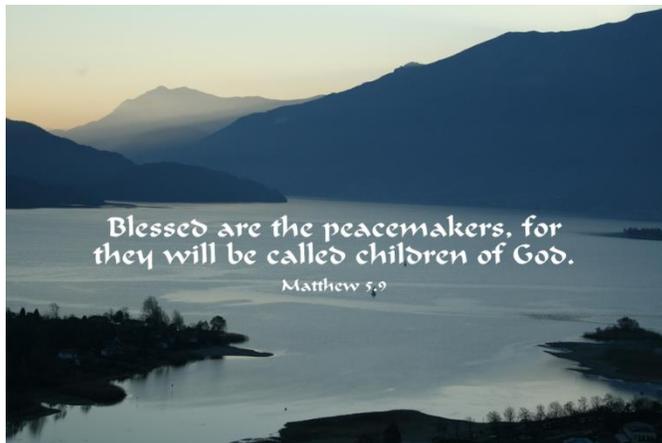
An Approach to Good:

Blessed are they who suffer persecution	All the gifts and perfect virtues
Blessed are the peacemakers	Gift of wisdom
Blessed are the clean of heart	Gift of understanding
Blessed are the merciful	Gift of counsel
Blessed are they who hunger and thirst after justice	Gift of fortitude

A drawing away from evil:

Blessed are they who weep	Gift of knowledge
Blessed are the meek	Gift of piety
Blessed are the poor	Gift of fear.

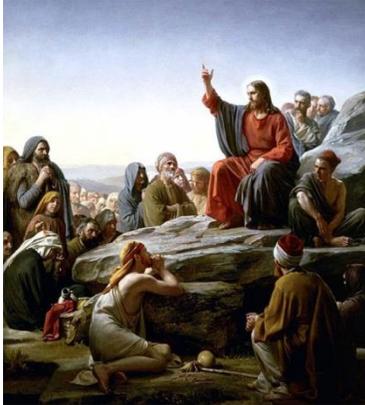
“This is a vivid and concrete description of the greatness of Christian perfection; as grace surpasses nature, it is immensely superior to merely human perfection of which the wise Greeks spoke. And those words throw light on the proposition in



which the whole sermon on the Mount is summed up: *Be you, therefore, perfect, as your heavenly Father is perfect.* Have that perfection which is supernatural, not merely angelic but divine, whose goal is to see God, as He sees Himself, immediately, and to love Him forever.” (*The Priesthood and Perfection*, ch. 8, *The Beatitudes Measure Priestly Perfection*, by Reginald Garrigou- Lagrange OP)

HAPPINESS AS AN END

The *Sermon on the Mount* in Matthew's Gospel actually goes through chapters 5, 6 and 7. The Beatitudes are 5: 3-10, the beginning. The reference to "Be perfect" has always been troubling. How can we be as perfect as God? It is



easy to dismiss the very thought. When we go back to the Greek, it makes sense. *Perfect* is translated from *teleios*: mature, complete, having revealed its end (*telos*). We must become adults in our faith; we must mature and be all that an adult can be. Just as a rose is considered perfect when it has reached maturity, so we will be perfect when we have developed our spirituality as well as we can. The Beatitudes are our means to the end, human perfection, human maturity.

Seeking this perfection melds with our desire for happiness. Our desire for happiness, however, often leads us to seek and value the very things which lead to unhappiness, even misery; we fail to mature. The *Catechism of the Catholic Church* expresses this:

"The Beatitudes respond to the natural desire for happiness. This desire is of human origin: God has placed it in the human heart in order to draw man to the One who alone can fulfill it:

"We all want to live happily; in the whole human race there is no one who does not assent to this proposition, even before it is fully articulated. (St. Augustine)

"How is it, then, that I seek you, Lord? Since in seeking you, my God, I seek a happy life, let me seek you so that my soul may live, for my body draws life from my soul and my soul draws life from you. (St. Augustine)



"God alone satisfies. (St. Thomas Aquinas) (#1718)

"The Beatitudes reveal the goal of human existence, the ultimate end of human acts: God calls us to his own beatitude." (#1719)

THE BEATITUDES AND DOCTORS OF THE CHURCH

The Beatitudes, being so central to Jesus' teaching, have precipitated a great number of interpretations through the centuries:

“To behold God is the end by which we are to be perfected, not the end by which we come to nothing (Augustine). The epitome of virtue is the good unmingled with any lesser good, hence the good of God himself (Origen). The reward from God is much greater than that received from others for any human acts of goodness (Chrysostom). When you hear the voice of a beggar, remember that before God you yourself are a beggar. As you treat your beggar, so will God treat you. (Augustine” - *Ancient Christian Commentary on Scripture, Matthew 1-13*, p. 80)

“If anyone will piously and soberly consider the sermon which our Lord Jesus Christ spoke on the mount, as we read it in the Gospel according to Matthew, I think that he will find in it, so far as regards the highest morals, a perfect standard of the Christian life...the sermon before us is perfect in all the precepts by which the Christian life is molded.” (*The Lord's Sermon on the Mount*, Book I, ch. I.I, by St. Augustine)



“Accordingly, those things which are set down as merits in the beatitudes, are a kind of preparation for, or disposition to happiness, either perfect or inchoate: while those that are assigned as rewards, may be either perfect happiness, so as to refer to the future life, or some beginning of happiness, such as is found in those who have attained perfection, in which case they refer to the present life. Because when a man begins to make progress in the acts of the virtues and gifts, it is to be hoped that he will arrive at perfection, both as a wayfarer, and as a citizen of the heavenly kingdom.” (*Summa Theologica, Ia IIae, q. 69, a. 2*, by St. Thomas Aquinas)



THE BEATITUDES AND THE POPES

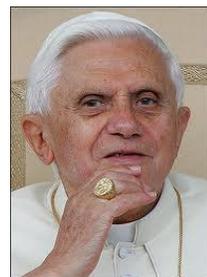
As you can imagine through the centuries the Popes have written and preached much on the Beatitudes. Here are the last two:



“In the end, Jesus does not merely speak the Beatitudes. He lives the Beatitudes. He is the Beatitudes. Looking at him you will see what it means to be poor in spirit, gentle and merciful, to mourn, to care for what is right, to be pure in heart, to make peace, to be persecuted. This is why he has the right to say, ‘Come, follow *me!*’ He does not say simply, ‘Do what I say’. He says, ‘Come, follow *me!*’” (*Homily, Jubilee Pilgrimage, Korazim, Mount of the Beatitudes*, March 24, 2000, by Pope John Paul II)

“The Beatitudes offer a ‘new program of life’ and demand a discipleship through which people today can open themselves up to what is truly good, Pope Benedict XVI explained during his traditional noon audience on Sunday.

“The beatitudes are the new program of life, to free ourselves from the false values of the world and open ourselves to the true good, present and future. The Beatitudes have historically been connected to the sanctity of Christians, because, in St. Paul’s words, ‘God chose the weak of the world to shame the strong, and God chose the lowly and despised of the world, those who count for nothing, to reduce to nothing those who are something,’ he explained.” (*CAN/EWTN News*, Vatican City, Jan. 30, 2011)



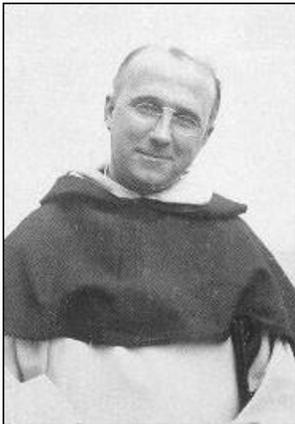
“By his example he proclaims that a life lived in Christ's Spirit, the Spirit of the Beatitudes, is ‘blessed’, and that only the person who becomes a ‘man or woman of the Beatitudes’ can succeed in communicating love and peace to others.” (John Paul II’s sermon at Pier Giorgio Frassati’s Beatification, May 20, 1990)

CONCLUSION

It is because of the facts that we, according to our Rule, are to be *'Men and Women of the Beatitudes'* like Pier Giorgio Frassati and the centrality of the Beatitudes in any Christian's spirituality that the first unit of Candidacy II concerns the Beatitudes. We are interested in nothing less than our transformation; "Put on the Lord Jesus Christ." (Rom. 13: 14)



"The Sermon on the Mount is the abridgment of Christian doctrine, the solemn promulgation of the New Law, given to perfect the Mosaic Law and to correct erroneous interpretations of it; and the eight beatitudes given at its beginning, are the abridgment of this sermon. They thus wonderfully condense all that constitutes the ideal of the Christian life and show all its loftiness.



"Christ's first preaching promised happiness and showed the means to obtain it. Why does He speak first of all of happiness? Because all men naturally wish to be happy. They pursue this end unceasingly, whatever they may wish; but they often seek happiness where it is not, where they will find only wretchedness. Let us listen to our Lord, who tells us where true and lasting happiness is, where the end of our life is, and who gives us the means to obtain it.

"The end is indicated in each of the eight beatitudes. Under different names, it is eternal happiness, whose prelude the just may enjoy even here on earth; it is the kingdom of heaven, the promised land, perfect consolation, the full satisfaction of all our holy and legitimate desires, supreme mercy, the sight of God our Father. The means are quite the contrary of those suggested by the maxims of worldly wisdom, which proposes an entirely different end." (*The Three Ages of the Interior Life*, ch. 9, *The Grandeur of Christian Perfection and the Beatitudes*, by Reginald Garrigou-Lagrange OP)

“These beatitudes do not connote absolute and perfect bliss; they are rather effective means of reaching eternal happiness; for if one joyfully embraces poverty, meekness, purity, humiliation; if one has attained such mastery of self as to pray for one’s enemies and to love the Cross, one is faithfully following the example of the Master and making great strides in the ways of perfection.” (*The Spiritual Life: A Treatise on Ascetical and Mystical Theology*, #1361, by Adolphe Tanquerey SS)



“[The Beatitudes] challenged those who made up ‘Israel’ in Matthew’s time by delineating the kinds of persons and actions that will receive their full reward when God’s kingdom comes.” (*Sacra Pagina, The Gospel of Matthew*, p. 84, by Daniel J. Harrington SJ)

RESOURCE

One of the finest discussions on the Beatitudes comes from *The Gospel of Matthew*, vol. 1, by William Barclay [*Barkley* is an incorrect spelling], a renowned Scripture scholar and writer. This 21 page exposition is well worth studying and taking to heart. Ask: what is your favorite Beatitude, your least? Try to practice them over the next three months as an introduction to a life-time project. It is on the internet: <http://www.catholic-church.org/stfrancis-cfn/beatitudes.html>



THE SERMON ON THE MOUNT ([Matthew 5:1-48](#))

As we have already seen, Matthew has a careful pattern in his gospel.

In his story of the baptism of Jesus he shows us Jesus realizing that the hour has struck, that the call to action has come, and that Jesus must go forth on his crusade. In his story of the Temptations he shows us Jesus deliberately choosing the method he will use to carry out his task, and deliberately rejecting methods which he knew to be against the will of God. If a man sets his hand to a great task, he needs his helpers, his assistants, his staff. So Matthew goes on to show us Jesus selecting the men who will be his fellow-workers.

But if helpers and assistants are to do their work intelligently and effectively, they must first have instruction. And now, in the Sermon on the Mount, Matthew shows us Jesus instructing his disciples in the message which was his and which they were to take to men. In Luke's account of the Sermon on the Mount this becomes even clearer. In Luke the Sermon on the Mount follows immediately after what we might call the official choosing of the Twelve ([Luke 6:13](#) ff).

For that reason one great scholar called the Sermon on the Mount "The Ordination Address to the Twelve." Just as a young minister has his task set out before him, when he is called to his first charge, so the Twelve received from Jesus their ordination address before they went out to their task. It is for that reason that other scholars have given other titles to the Sermon on the Mount. It has been called "The Compendium of Christ's Doctrine," "The Magna Charta of the Kingdom," "The Manifesto of the King." All are agreed that in the Sermon on the Mount we have the essence of the teaching of Jesus to the inner circle of his chosen men.

The Summary of the Faith

In actual fact this is even truer than at first sight appears. We speak of the Sermon on the Mount as if it was one single sermon preached on one single occasion. But it is far more than that. There are good and compelling reasons for thinking that the Sermon on the Mount is far more than one sermon, that it is, in fact, a kind of epitome of all the sermons that Jesus ever preached.

(i) Anyone who heard it in its present form would be exhausted long before the end. There is far too much in it for one hearing. It is one thing to sit and read it, and to pause and linger as we read; it would be entirely another thing to listen to it for the first time in spoken words. We can read at our own pace and with a certain familiarity with the words; but to hear it in its present form for the first time would be to be dazzled with excess of light long before it was finished.

(ii) There are certain sections of the Sermon on the Mount which emerge, as it were, without warning; they have no connection with what goes before and no connection with what comes after. For instance, [Matthew 5:31-32](#) and [Matthew 7:7-11](#) are quite detached from their context. There is a certain disconnection in the Sermon on the Mount.

(iii) The most important point is this. Both Matthew and Luke give us a version of the Sermon on the Mount. In Matthew's version there are 107 verses. Of these 107 verses 29 are found all together in [Lk 6:20-49](#); 47 have no parallel in Luke's version; and 34 are found scattered all over Luke's gospel in different contexts.

For instance, the simile of the salt is in [Matthew 5:13](#) and in [Luke 14:34-35](#); the simile of the lamp is in [Matthew 5:15](#) and in [Luke 8:16](#); the saying that not one jot or tittle of the law shall pass away is in [Matthew 5:18](#) and in [Luke 16:17](#). That is to say, passages which are consecutive in Matthew's gospel appear in widely separated chapters in Luke's gospel.

To take another example, the saying about the mote in our brother's eye and the beam in our own is in [Matthew 7:1-5](#) and in [Luke 6:37-42](#); the passage in which Jesus bids men to ask and seek and find is in [Matthew 7:7-12](#) and in [Luke 11:9-13](#).

If we tabulate these things, the matter will become clear:

[Matthew 5:13](#) = [Luke 14:34-35](#)

[Matthew 5:15](#) = [Luke 8:16](#)

[Matthew 5:18](#) = [Luke 16:17](#)

[Matthew 7:1-5](#) = [Luke 6:37-42](#)

[Matthew 7:7-12](#) = [Luke 11:9-13](#)

Now, as we have seen, Matthew is essentially the teaching gospel; it is Matthew's characteristic that he collects the teaching of Jesus under certain great headings; and it is surely far more likely that Matthew collected Jesus' teaching into one whole pattern, than that Luke took the pattern and broke it up and scattered the pieces all over his gospel. The Sermon on the Mount is not one single sermon which Jesus preached on one definite situation; it is the summary of his consistent teaching to his disciples. It has been suggested that, after Jesus definitely chose the Twelve, he may have taken them away into a quiet place for a week or even a longer period of time, and that, during that space, he taught them all the time, and the Sermon on the Mount is the distillation of that teaching.

Matthew's Introduction ([Matthew 5:1-2](#))

In point of fact Matthew's introductory sentence goes a long way to make that clear.

5:1-2 "Seeing the crowds, Jesus went up on the mountain, and when he sat down his disciples came to him. And he opened his mouth and taught them."

In that brief verse there are three clues to the real significance of the Sermon on the Mount.

(i) Jesus began to teach when he had sat down. When a Jewish Rabbi was teaching officially he sat to teach. We still speak of a professor's chair; the Pope still speaks *ex cathedra*, from his seat. Often a Rabbi gave instruction when he was standing or strolling about; that his really official teaching was done when he had taken his seat. So, then, the very intimation that Jesus sat down to teach his disciples is the indication that this teaching is central and official.

(ii) Matthew goes on to say that when he had opened his mouth, he taught them. This phrase he opened his mouth is not simply a decoratively roundabout way of saying he said. In Greek the phrase has a double significance. (a) In Greek it is used of a solemn, grave and dignified utterance. It is used, for instance, of the saying of an oracle. It is the natural preface for a most weighty saying. (b) It is used of a person's utterance when he is really opening his heart and fully pouring out his mind. It is used of intimate teaching with no barriers between. Again the very use of this phrase indicates that the material in the Sermon on the Mount is no chance piece of teaching. It is the grave and solemn utterance of the central things; it is the opening of Jesus' heart and mind to the men who were to be his right-hand men in his task.

(iii) The King James Version has it that when Jesus had sat down, he opened his mouth and taught them saying. In Greek there are two past tenses of the verb. There is the aorist tense, and the aorist tense expresses one particular action, done and completed in past time. In the sentence, "He shut the gate," shut would be an aorist in Greek because it describes one completed action in past time. There is the imperfect tense, and the imperfect tense describes repeated, continuous, or habitual action in past time. In the sentence, "It was his custom to go to Church every Sunday," in Greek it was his custom to go would be expressed by a single verb in the imperfect tense, because it describes continuous and often-repeated action in the past.

Now the point is that in the Greek of this sentence, which we are studying, the verb taught is not an aorist, but an imperfect and therefore it describes repeated and habitual action, and the translation should be: "This is what he used to teach them." Matthew has said as plainly as Greek will say it that the

Sermon on the Mount is not one sermon of Jesus, given at one particular time and on one particular occasion; it is the essence of all that Jesus continuously and habitually taught his disciples.

The Sermon on the Mount is greater even than we think. Matthew in his introduction wishes us to see that it is the official teaching of Jesus; that it is the opening of Jesus' whole mind to his disciples; that it is the summary of the teaching which Jesus habitually gave to his inner circle. The Sermon on the Mount is nothing less than the concentrated memory of many hours of heart to heart communion between the disciples and their Master.

As we study the Sermon on the Mount, we are going to set at the head of each of the beatitudes the translation of the Revised Standard Version; and then at the end of our study of each beatitude we shall see what the words mean in modern English.

The Supreme Blessedness ([Matthew 5:3](#))

5:3 Blessed are the poor in spirit, for theirs is the kingdom of heaven.

Before we study each of the beatitudes in detail there are two general facts which we must note.

(i) It can be seen that every one of the beatitudes has precisely the same form. As they are commonly printed in our Bibles, each one of them in the King James Version has the word are printed in italic, or sloping, type. When a word appears in italics in the King James Version it means that in the Greek, or in the Hebrew, there is no equivalent word, and that that word has had to be added to bring out the meaning of the sentence.

This is to say that in the beatitudes there is no verb, there is no are. Why should that be? Jesus did not speak the beatitudes in Greek; he spoke them in Aramaic, which was the kind of Hebrew people spoke in his day. Aramaic and Hebrew have a very common kind of expression, which is in fact an exclamation and which means, "O the blessedness of . . ." That expression ('ashere ([Hebrew #835](#)) in the Hebrew) is very common in the Old Testament. For instance, the first Psalm begins in the Hebrew: "O the blessedness of the man that walketh not in the counsel of the ungodly" ([Psalms 1:1](#)), that is the form in which Jesus first spoke the beatitudes. The beatitudes are not simple statements; they are exclamations: "O the blessedness of the poor in spirit!"

That is most important, for it means that the beatitudes are not pious hopes of what shall be; they are not glowing, but nebulous prophecies of some future bliss; they are congratulations on what is. The blessedness which belongs to the Christian is not a blessedness which is postponed to some future world of glory; it is a blessedness which exists here and now. It is not something into which the Christian will enter; it is something into which he has entered.

True, it will find its fulness and its consummation in the presence of God; but for all that it is a present reality to be enjoyed here and now. The beatitudes in effect say, "O the bliss of being a Christian! O the joy of following Christ! O the sheer happiness of knowing Jesus Christ as Master, Saviour and Lord!" The very form of the beatitudes is the statement of the joyous thrill and the radiant gladness of the Christian life. In face of the beatitudes a gloom-encompassed Christianity is unthinkable.

(ii) The word blessed which is used in each of the beatitudes is a very special word. It is the Greek word makarios ([Greek #3107](#)). Makarios is the word which specially describes the gods. In Christianity there is a godlike joy.

The meaning of makarios ([Greek #3107](#)) can best be seen from one particular usage of it. The Greeks always called Cyprus he ([Greek #3588](#)) makaria ([Greek #3107](#)) (the feminine form of the adjective), which means The Happy Isle, and they did so because they believed that Cyprus was so lovely, so rich, and so fertile an island that a man would never need to go beyond its coastline to find the perfectly happy life. It had such a climate, such flowers and fruits and trees, such minerals, such natural resources that it contained within itself all the materials for perfect happiness.

Makarios ([Greek #3107](#)) then describes that joy which has its secret within itself, that joy which is serene and untouchable, and self-contained, that joy which is completely independent of all the chances and the changes of life. The English word happiness gives its own case away. It contains the root hap which means chance. Human happiness is something which is dependent on the chances and the changes of life, something which life may give and which life may also destroy. The Christian blessedness is completely untouchable and unassailable. "No one," said Jesus, "will take your joy from you" ([John 16:22](#)). The beatitudes speak of that joy which seeks us through our pain, that joy which sorrow and loss, and pain and grief, are powerless to touch, that joy which shines through tears, and which nothing in life or death can take away.

The world can win its joys, and the world can equally well lose its joys. A change in fortune, a collapse in health, the failure of a plan, the disappointment of an ambition, even a change in the weather, can take away the fickle joy the world can give. But the Christian has the serene and untouchable joy which comes from walking for ever in the company and in the presence of Jesus Christ.

The greatness of the beatitudes is that they are not wistful glimpses of some future beauty; they are not even golden promises of some distant glory; they are triumphant shouts of bliss for a permanent joy that nothing in the world can ever take away.

The Bliss of the Destitute ([Matthew 5:3](#) Continued)

It seems a surprising way to begin talking about happiness by saying, "Blessed are the poor in spirit." There are two ways in which we can come at the meaning of this word poor.

As we have them the beatitudes are in Greek, and the word that is used for poor is the word ptochos ([Greek #4434](#)). In Greek there are two words for poor. There is the word penes ([Greek #3993](#)). Penes describes a man who has to work for his living; it is defined by the Greeks as describing the man who is autodiakonos, that is, the man who serves his own needs with his own hands. Penes ([Greek #3993](#)) describes the working man, the man who has nothing superfluous, the man who is not rich, but who is not destitute either. But, as we have seen, it is not penes ([Greek #3993](#)) that is used in this beatitude, it is ptochos ([Greek #4434](#)), which describes absolute and abject poverty. It is connected with the root ptossein ([Greek #4434](#)), which means to crouch or to cower; and it describes the poverty which is beaten to its knees. As it has been said, penes ([Greek #3993](#)) describes the man who has nothing superfluous; ptochos ([Greek #4434](#)) describes the man who has nothing at all. So this beatitude becomes even more surprising. Blessed is the man who is abjectly and completely poverty-stricken. Blessed is the man who is absolutely destitute.

As we have also seen the beatitudes were not originally spoken in Greek, but in Aramaic. Now the Jews had a special way of using the word Poor. In Hebrew the word is 'aniy ([Hebrew #6041](#)) or 'ebyown ([Hebrew #34](#)). These words in Hebrew underwent a four-stage development of meaning. (i) They began by meaning simply poor. (ii) They went on to mean, because poor, therefore having no influence or power, or help, or prestige. (iii) They went on to mean, because having no influence, therefore down-trodden and oppressed by men. (iv) Finally, they came to describe the man who, because he has no earthly resources whatever, puts his whole trust in God.

So in Hebrew the word poor was used to describe the humble and the helpless man who put his whole trust in God. It is thus that the Psalmist uses the word, when he writes, "This poor man cried, and the Lord heard him, and saved him out of all his troubles" ([Psalms 34:6](#)). It is in fact true that in the Psalms the poor man, in this sense of the term, is the good man who is dear to God. "The hope of the poor shall not perish for ever" ([Psalms 9:18](#)). God delivers the poor ([Psalms 35:10](#)). "In thy goodness, O God, thou didst provide for the needy" ([Psalms 68:10](#)). "He shall defend the cause of the poor of the people" ([Psalms 72:4](#)). "He raises up the needy out of affliction, and makes their families like flocks" ([Psalms 107:41](#)). "I will satisfy her poor with bread" ([Psalms 132:15](#)). In all these cases the poor man is the humble, helpless man who has put his trust in God.

Let us now take the two sides, the Greek and the Aramaic, and put them together. Ptochos ([Greek #4434](#)) describes the man who is absolutely destitute, the man who has nothing at all; 'aniy ([Hebrew #6041](#)) and 'ebyown ([Hebrew #34](#)) describe the poor, and humble, and helpless man who has put his whole trust in God. Therefore, "Blessed are the poor in spirit" means:

Blessed is the man who has realized his own utter helplessness,
and who has put his whole trust in God.

If a man has realized his own utter helplessness, and has put his whole trust in God, there will enter into his life two things which are opposite sides of the same thing. He will become completely detached from things, for he will know that things have not got it in them to bring happiness or security; and he will become completely attached to God, for he will know that God alone can bring him help, and hope, and strength. The man who is poor in spirit is the man who has realized that things mean nothing, and that God means everything.

We must be careful not to think that this beatitude calls actual material poverty a good thing. Poverty is not a good thing. Jesus would never have called blessed a state where people live in slums and have not enough to eat, and where health rots because conditions are all against it. That kind of poverty it is the aim of the Christian gospel to remove. The poverty which is blessed is the poverty of spirit, when a man realises his own utter lack of resources to meet life, and finds his help and strength in God.

Jesus says that to such a poverty belongs the Kingdom of Heaven. Why should that be so? If we take the two petitions of the Lord's Prayer and set them together:

Thy Kingdom come.

Thy will be done in earth as it is in heaven,

we get the definition: the Kingdom of God is a society where God's will is as perfectly done in earth as it is in heaven. That means that only he who does God's will is a citizen of the Kingdom; and we can only do God's will when we realize our own utter helplessness, our own utter ignorance, our own utter inability to cope with life, and when we put our whole trust in God. Obedience is always founded on trust. The Kingdom of God is the possession of the poor in spirit, because the poor in spirit have realized their own utter helplessness without God, and have learned to trust and obey.

So then, the first beatitude means:

O the bliss of the man who has realized his own utter
helplessness, and who has put his whole trust in God,
for thus alone he can render to God that perfect
obedience which will make him a citizen of the kingdom
of heaven!

The Bliss Of The Broken Heart ([Matthew 5:4](#))

5:4 Blessed are those who mourn, for they shall be comforted.

It is first of all to be noted about this beatitude that the Greek word for to mourn, used here, is the strongest word for mourning in the Greek language. It is the word which is used for mourning for the dead, for the passionate lament for one who was loved. In the Septuagint, the Greek version of the Old Testament, it is the word which is used of Jacob's grief when he believed that Joseph, his son, was dead ([Genesis 37:34](#)). It is defined as the kind of grief which takes such a hold on a man that it cannot be hid. It is not only the sorrow which brings an ache to the heart; it is the sorrow which brings the unrestrainable tears to the eyes. Here then indeed is an amazing kind of bliss:

Blessed is the man who mourns like one mourning for the dead.

There are three ways in which this beatitude can be taken.

(i) It can be taken quite literally: Blessed is the man who has endured the bitterest sorrow that life can bring. The Arabs have a proverb: "All sunshine makes a desert." The land on which the sun always shines will soon become an arid place in which no fruit will grow. There are certain things which only the rains will produce; and certain experiences which only sorrow can beget.

Sorrow can do two things for us. It can show us, as nothing else can, the essential kindness of our fellow-men; and it can show us as nothing else can the comfort and the compassion of God. Many and many a man in the hour of his sorrow has discovered his fellow-men and his God as he never did before. When things go well it is possible to live for years on the surface of things; but when sorrow comes a man is driven to the deep things of life, and, if he accepts it aright, a new strength and beauty enter into his soul.

"I walked a mile with Pleasure,
She chattered all the way,
But left me none the wiser
For all she had to say.
I walked a mile with Sorrow,
And ne'er a word said she,
But, oh, the things I learned from her
When Sorrow walked with me!"

(ii) Some people have taken this beatitude to mean:

Blessed are those who are desperately sorry for the sorrow and the suffering of this world. When we were thinking of the first beatitude we saw that it is always right to be detached from things, but it is never right to be detached from people. This world would have been a very much poorer place, if there had not been those who cared intensely about the sorrows and the sufferings of others.

Lord Shaftesbury probably did more for ordinary working men and women and for little children than any social reformer ever did. It all began very simply. When he was a boy at Harrow, he was going along the street one day, and he met a pauper's funeral. The coffin was a shoddy, ill-made box. It was on a hand-barrow. The barrow was being pushed by a quartette of men who were drunk; and as they pushed the barrow along, they were singing ribald songs, and joking and jesting among themselves. As they pushed the barrow up the hill the box, which was the coffin, fell off the barrow and burst open. Some people would have thought the whole business a good joke; some would have turned away in fastidious disgust; some would have shrugged their shoulders and would have felt that it had nothing to do with them, although it might be a pity that such things should happen. The young Shaftesbury saw it and said to himself "When I grow up, I'm going to give my life to see that things like that don't happen." So he dedicated his life to caring for others.

Christianity is caring. This beatitude does mean: Blessed is the man who cares intensely for the sufferings, and for the sorrows, and for the needs of others.

(iii) No doubt both these thoughts are in this beatitude, but its main thought undoubtedly is: Blessed is the man who is desperately sorry for his own sin and his own unworthiness.

As we have seen, the very first word of the message of Jesus was, "Repent!" No man can repent unless he is sorry for his sins. The thing which really changes men is when they suddenly come up against something which opens their eyes to what sin is and to what sin does. A boy or a girl may go his or her own way, and may never think of effects and consequences; and then some day something happens and that boy or girl sees the stricken look in a father's or a mother's eyes; and suddenly sin is seen for what it is.

That is what the Cross does for us. As we look at the Cross, we are bound to say, "That is what sin can do. Sin can take the loveliest life in all the world and smash it on a Cross." One of the great functions of the Cross is to open the eyes of men and women to the horror of sin. And when a man sees sin in all its horror he cannot do anything else but experience intense sorrow for his sin.

Christianity begins with a sense of sin. Blessed is the man who is intensely sorry for his sin, the man who is heart-broken for what his sin has done to God and to Jesus Christ, the man who sees the Cross and who is appalled by the havoc wrought by sin.

It is the man who has that experience who will indeed be comforted; for that experience is what we call penitence, and the broken and the contrite heart God will never despise ([Psalms 51:17](#)). The way to the joy of forgiveness is through the desperate sorrow of the broken heart.

The real meaning of the second beatitude is:

O the bliss of the man whose heart is broken for the world's suffering and for his own sin, for out of his sorrow he will find the joy of God!

The Bliss Of The God-controlled Life ([Matthew 5:5](#))

5:5 Blessed are the meek, for they shall inherit the earth.

In our modern English idiom the word meek is hardly one of the honourable words of life. Nowadays it carries with it an idea of spinelessness, and subservience, and mean-spiritedness. It paints the picture of a submissive and ineffective creature. But it so happens that the word meek--in Greek praus ([Greek #4239](#))--was one of the great Greek ethical words.

Aristotle has a great deal to say about the quality of meekness (praotis = [Greek #4236](#)). It was Aristotle's fixed method to define every virtue as the mean between two extremes. On the one hand there was the extreme of excess; on the other hand there was the extreme of defect; and in between there was the virtue itself, the happy medium. To take an example, on the one extreme there is the spendthrift; on the other extreme there is the miser; and in between there is the generous man.

Aristotle defines meekness, praotes ([Greek #4236](#)), as the mean between orgilotes (see orge, [Greek #3709](#)), which means excessive anger, and aorgesia, which means excessive angerlessness. Praotes ([Greek #4236](#)), meekness, as Aristotle saw it, is the happy medium between too much and too little anger. And so the first possible translation of this beatitude is:

Blessed is the man who is always angry at the right time, and never angry at the wrong time.

If we ask what the right time and the wrong time are, we may say as a general rule for life that it is never right to be angry for any insult or injury done to ourselves; that is something that no Christian must ever resent; but that it is often right to be angry at injuries done to other people. Selfish anger is always a sin; selfless anger can be one of the great moral dynamics of the world.

But the word praus ([Greek #4239](#)) has a second standard Greek usage. It is the regular word for an animal which has been domesticated, which has been trained to obey the word of command, which has learned to answer to the reins. It is the word for an animal which has learned to accept control. So the second possible translation of this beatitude is:

Blessed is the man who has every instinct, every impulse, every passion under control. Blessed is the man who is entirely' self-controlled.

The moment we have stated that, we see that it needs a change. It is not so much the blessing of the man who is self-controlled, for such complete self-control is beyond human capacity; rather, it is the blessing of the man who is completely God-controlled. for only in his service do we find our perfect freedom, and in doing his will our peace.

But there is still a third possible side from which we may approach this beatitude. The Greeks always contrasted they quality which they called praotes ([Greek #4236](#)), and which the King James Version translates meekness, with the quality which they called hupselokardia, which means lofty-heartedness. In praotes ([Greek #4236](#)) there is the true humility which banishes all pride.

Without humility a man cannot learn, for the first step to learning is the realization of our own ignorance. Quintilian, the great Roman teacher of oratory, said of certain of his scholars, "They would no doubt be excellent students, if they were not already convinced of their own knowledge." No one can teach the man who knows it all already. Without humility there can be no such thing as love, for the very beginning of love is a sense of unworthiness. Without humility there can be no true religion. For all true religion begins with a realization of our own weakness and of our need for God. Man reaches only true manhood when he is always conscious that he is the creature and that God is the Creator, and that without God he can do nothing.

Praotes ([Greek #4236](#)) describes humility, the acceptance of the necessity to learn and of the necessity to be forgiven. It describes man's only proper attitude to God. So then, the third possible translation of this beatitude is:

Blessed is the man who has the humility to know his own
ignorance, his own weakness, and his own need.

It is this meekness, Jesus says, which will inherit the earth. It is the fact of history that it has always been the men with this gift of self-control, the men with their passions, and instincts, and impulses under discipline, who have been great. Numbers says of Moses, the greatest leader and the greatest law-giver the world has ever seen: "Now the man Moses was very meek, more than all men that were on the face of the earth" ([Numbers 12:3](#)). Moses was no milk and water character; he was no spineless creature; he could be blazingly angry; but he was a man whose anger was on the leash, only to be released when the time was right. The writer of Proverbs has it: "He that rules his spirit is better than he who takes a city" ([Proverbs 16:32](#)).

It was the lack of that very quality which ruined Alexander the Great, who, in a fit of uncontrolled temper in the middle of a drunken debauch, hurled a spear at his best friend and killed him. No man can lead others until he has mastered himself; no man can serve others until he has subjected himself; no man can be in control of others until he has learned to control himself. But the man who gives himself into the complete control of God will gain this meekness which will indeed enable him to inherit the earth.

It is clear that this word praos ([Greek #4239](#)) means far more than the English word meek now means; it is, in fact, clear that there is no one English word which will translate it, although perhaps the word gentle comes nearest to it. The full translation of this third beatitude must read:

O the bliss of the man who is always angry at the right
time and never angry at the wrong time, who has every
instinct, and impulse, and passion under control because
he himself is God-controlled, who has the humility to
realise his own ignorance and his own weakness, for
such a man is a king among men!

The Bliss of the Starving Spirit ([Matthew 5:6](#))

5:6 Blessed are those who hunger and thirst for righteousness, for they shall be satisfied.

Words do not exist in isolation; they exist against a background of experience and of thought; and the meaning of any word is conditioned by the background of the person who speaks it. That is particularly true of this beatitude. It would convey to those who heard it for the first time an impression quite different from the impression which it conveys to us.

The fact is that very few of us in modern conditions of life know what it is to be really hungry or really thirsty. In the ancient world it was very different. A working man's wage was the equivalent of three pence a day, and, even making every allowance for the difference in the purchasing power of money, no man ever got fat on that wage. A working man in Palestine ate meat only once a week, and in

Palestine the working man and the day labourer were never far from the border-line of real hunger and actual starvation.

It was still more so in the case of thirst. It was not possible for the vast majority of people to turn a tap and find the clear, cold water pouring into their house. A man might be on a journey, and in the midst of it the hot wind which brought the sand-storm might begin to blow. There was nothing for him to do but to wrap his head in his burnous and turn his back to the wind, and wait, while the swirling sand filled his nostrils and his throat until he was likely to suffocate, and until he was parched with an imperious thirst. In the conditions of modern western life there is no parallel at all to that.

So, then, the hunger which this beatitude describes is no genteel hunger which could be satisfied with a mid-morning snack; the thirst of which it speaks is no thirst which could be slaked with a cup of coffee or an iced drink. It is the hunger of the man who is starving for food, and the thirst of the man who will die unless he drinks.

Since that is so this beatitude is in reality a question and a challenge. In effect it demands. "How much do you want goodness? Do you want it as much as a starving man wants food, and as much as a man dying of thirst wants water?" How intense is our desire for goodness?

Most people have an instinctive desire for goodness, but that desire is wistful and nebulous rather than sharp and intense; and when the moment of decision comes they are not prepared to make the effort and the sacrifice which real goodness demands. Most people suffer from what Robert Louis Stevenson called "the malady of not wanting." It would obviously make the biggest difference in the world if we desired goodness more than anything else.

When we approach this beatitude from that side it is the most demanding, and indeed the most frightening, of them all. But not only is it the most demanding beatitude; in its own way it is also the most comforting. At the back of it there is the meaning that the man who is blessed is not necessarily the man who achieves this goodness, but the man who longs for it with his whole heart. If blessedness came only to him who achieved, then none would be blessed. But blessedness comes to the man who, in spite of failures and failings, still clutches to him the passionate love of the highest.

H. G. Wells somewhere said, "A man may be a bad musician and yet be passionately in love with music." Robert Louis Stevenson spoke of even those who have sunk to the lowest depths "clutching the remnants of virtue to them in the brothel and on the scaffold." Sir Norman Birkett, the famous lawyer and judge, once, speaking of the criminals with whom he had come in contact in his work, spoke of the inextinguishable something in every man. Goodness, "the implacable hunter," is always at their heels. The worst of men is "condemned to some kind of nobility."

The true wonder of man is not that he is a sinner, but that even in his sin he is haunted by goodness, that even in the mud he can never wholly forget the stars. David had always wished to build the Temple of God; he never achieved that ambition; it was denied and forbidden him; but God said to him, "You did well that it was in your heart" ([1 Kings 8:18](#)). In his mercy God judges us, not only by our achievements, but also by our dreams. Even if a man never attains goodness, if to the end of the day he is still hungering and thirsting for it, he is not shut out from blessedness.

There is one further point in this beatitude, a point which only emerges in the Greek. It is a rule of Greek grammar that verbs of hungering and thirsting are followed by the genitive case. The genitive case is the case which, in English, is expressed by the word of, of the man is the genitive case. The genitive which follows verbs of hungering and thirsting in Greek is called the partitive genitive, that is the genitive of the part. The idea is this. The Greek said, "I hunger for of bread." It was some bread he desired, a part of the bread, not the whole loaf. The Greek said, "I thirst for of water." It was some water he desired. a drink of water, not all the water in the tank.

But in this beatitude, most unusually, righteousness is in the direct accusative, and not in the normal genitive. Now, when verbs of hungering and thirsting in Greek take the accusative instead of the genitive, the meaning is that the hunger and the thirst is for the whole thing. To say I hunger for bread in

the accusative means, I want the whole loaf. To say I thirst for water in the accusative means, I want the whole pitcher. There the correct translation is:

Blessed are those who hunger and thirst for the whole of
righteousness, for complete righteousness.

That is in fact what people seldom do. They are content with a part of righteousness. A man, for instance, may be a good man in the sense that, however hard one tried, one could not pin a moral fault on to him. His honesty, his morality, his respectability are beyond question; but it may be that no one could go to that man and weep out a sorry story on his breast; he would freeze, if one tried to do so. There can be a goodness which is accompanied with a hardness, a censoriousness, a lack of sympathy. Such a goodness is a partial goodness.

On the other hand a man may have all kinds of faults; he may drink, and swear, and gamble, and lose his temper; and yet, if any one is in trouble, he would give him the last penny out of his pocket and the very coat off his back. Again that is a partial goodness.

This beatitude says, it is not enough to be satisfied with a partial goodness. Blessed is the man who hungers and thirsts for the goodness which is total. Neither an icy faultlessness nor a faulty warm-heartedness is enough.

So, then, the translation of the fourth beatitude could run:
O the bliss of the man who longs for total righteousness
as a starving man longs for food, and a man perishing of
thirst longs for water, for that man will be truly
satisfied!

The Bliss Of Perfect Sympathy ([Matthew 5:7](#))

5:7 Blessed are the merciful, for they shall obtain mercy.

Even as it stands this is surely a great saying; and it is the statement of a principle which runs all through the New Testament. The New Testament is insistent that to be forgiven we must be forgiving. As James had it: "For judgment is without mercy to one who has shown no mercy" ([James 2:13](#)). Jesus finishes the story of the unforgiving debtor with the warning: "So also my heavenly Father will do to everyone of you; if you do not forgive your brother from your heart" ([Matthew 18:35](#)). The Lord's Prayer is followed by the two verses which explain and underline the petition, "Forgive us our debts as we also have forgiven our debtors". "For if you forgive men their trespasses, your heavenly Father also will forgive you. But if you do not forgive men their trespasses, neither will your Father forgive your trespasses" ([Matthew 6:12](#); [Matthew 6:14-15](#)). It is the consistent teaching of the New Testament that indeed only the merciful shall receive mercy.

But there is even more to this beatitude than that. The Greek word for merciful is eleemon ([Greek #1655](#)). But, as we have repeatedly seen, the Greek of the New Testament as we possess it goes back to an original Hebrew and Aramaic. The Hebrew word for mercy is checed ([Hebrew #2617](#)); and it is an untranslatable word. It does not mean only to sympathize with a person in the popular sense of the term; it does not mean simply to feel sorry for someone in trouble. Checed ([Hebrew #2617](#)), mercy, means the ability to get right inside the other person's skin until we can see things with his eyes, think things with his mind, and feel things with his feelings.

Clearly this is much more than an emotional wave of pity; clearly this demands a quite deliberate effort of the mind and of the will. It denotes a sympathy which is not given, as it were, from outside, but which comes from a deliberate identification with the other person, until we see things as he sees them, and feel things as he feels them. This is sympathy in the literal sense of the word. Sympathy is derived from two Greek words, sun ([Greek #4862](#)) which means together with, and paschein ([Greek #3958](#))

which means to experience or to suffer. Sympathy means experiencing things together with the other person, literally going through what he is going through.

This is precisely what many people do not even try to do. Most people are so concerned with their own feelings that they are not much concerned with the feelings of anyone else. When they are sorry for someone, it is, as it were, from the outside; they do not make the deliberate effort to get inside the other person's mind and heart, until they see and feel things as he sees and feels them.

If we did make this deliberate attempt, and if we did achieve this identification with the other person, it would obviously make a very great difference.

(i) It would save us from being kind in the wrong way. There is one outstanding example of insensitive and mistaken kindness in the New Testament. It is in the story of Jesus' visit to the house of Martha and Mary at Bethany ([Luke 10:38-42](#)). When Jesus paid that visit, the Cross was only a few days ahead. All that he wanted was an opportunity for so short a time to rest and to relax, and to lay down the terrible tension of living.

Martha loved Jesus; he was her most honoured guest; and because she loved him she would provide the best meal the house could supply. She bustled and scurried here and there with the clatter of dishes and the clash of pans; and every moment was torture to the tense nerves of Jesus. All he wanted was quiet.

Martha meant to be kind, but she could hardly have been more cruel. But Mary understood that Jesus wished only for peace. So often when we wish to be kind the kindness has to be given in our way, and the other person has to put up with it whether he likes it or not. Our kindness would be doubly kind, and would be saved from much quite unintentional unkindness, if we would only make the effort to get inside the other person.

(ii) It would make forgiveness, and it would make tolerance ever so much easier. There is one principle in life which we often forget--there is always a reason why a person thinks and acts as he does, and if we knew that reason, it would be so much easier to understand and to sympathize and to forgive. If a person thinks, as we see it, mistakenly, he may have come through experiences, he may have a heritage which has made him think as he does. If a person is irritable and discourteous, he may be worried or he may be in pain. If a person treats us badly, it may be because there is some idea in his mind which is quite mistaken.

Truly, as the French proverb has it, "To know all is to forgive all," but we will never know all until we make the deliberate attempt to get inside the other person's mind and heart.

(iii) In the last analysis, is not that what God did in Jesus Christ? In Jesus Christ, in the most literal sense, God got inside the skin of men. He came as a man; he came seeing things with men's eyes, feeling things with men's feelings, thinking things with men's minds. God knows what life is like, because God came right inside life.

Queen Victoria was a close friend of Principal and Mrs. Tulloch of St. Andrews. Prince Albert died and Victoria was left alone. Just at the same time Principal Tulloch died and Mrs. Tulloch was left alone. All unannounced Queen Victoria came to call on Mrs. Tulloch when she was resting on a couch in her room. When the Queen was announced Mrs. Tulloch struggled to rise quickly from the couch and to curtsy. The Queen stepped forward: "My dear," she said, "don't rise. I am not coming to you today as the queen to a subject, but as one woman who has lost her husband to another."

That is just what God did; he came to men, not as the remote, detached, isolated, majestic God; but as a man. The supreme instance of mercy, checked ([Hebrew #1617](#)), is the coming of God in Jesus Christ.

It is only those who show this mercy who will receive it. This is true on the human side, for it is the great truth of life that in other people we see the reflection of ourselves. If we are detached and disinterested in them, they will be detached and disinterested in us. If they see that we care, their hearts will respond in caring. It is supremely true on the divine side, for he who shows this mercy has become nothing less than like God.

So the translation of the fifth beatitude might read:

O the bliss of the man who gets right inside other people,
until he can see with their eyes, think with their
thoughts, feel with their feelings, for he who does that
will find others do the same for him, and will know that
that is what God in Jesus Christ has done!

The Bliss Of The Clean Heart ([Matthew 5:8](#))

5:8 Blessed are the pure in heart, for they shall see God.

Here is the beatitude which demands that every man who reads it should stop, and think, and examine himself.

The Greek word for pure is *katharos* ([Greek #2513](#)), and it has a variety of usages, all of which have something to add to the meaning of this beatitude for the Christian life.

(i) Originally it simply meant clean, and could, for instance, be used of soiled clothes which have been washed clean.

(ii) It is regularly used for corn which has been winnowed or sifted and cleansed of all chaff. In the same way it is used of an army which has been purged of all discontented, cowardly, unwilling and inefficient soldiers, and which is a force composed solely of first-class fighting men.

(iii) It very commonly appears in company with another Greek adjective--*akiratos*. *Akiratos* can be used of milk or wine which is unadulterated with water, or of metal which has in it no tinge of alloy.

So, then, the basic meaning of *katharos* ([Greek #2513](#)) is unmixed, unadulterated, unalloyed. That is why this beatitude is so demanding a beatitude. It could be translated:

Blessed is the man whose motives are always entirely unmixed,
for that man shall see God.

It is very seldom indeed that we do even our finest actions from absolutely unmixed motives. If we give generously and liberally to some good cause, it may well be that there lingers in the depths of our hearts some contentment in basking in the sunshine of our own self-approval, some pleasure in the praise and thanks and credit which we will receive. If we do some fine thing, which demands some sacrifice from us, it may well be that we are not altogether free from the feeling that men will see something heroic in us and that we may regard ourselves as martyrs. Even a preacher at his most sincere is not altogether free from the danger of self-satisfaction in having preached a good sermon. Was it not John Bunyan who was once told by someone that he had preached well that day, and who answered sadly, "The devil already told me that as I was coming down the pulpit steps"?

This beatitude demands from us the most exacting self-examination. Is our work done from motives of service or from motives of pay? Is our service given from selfless motives or from motives of self-display? Is the work we do in Church done for Christ or for our own prestige! Is our church-going an attempt to meet God or a fulfilling of an habitual and conventional respectability? Are even our prayer and our Bible reading engaged upon with the sincere desire to company with God or because it gives us a pleasant feeling of superiority to do these things? Is our religion a thing in which we are conscious of nothing so much as the need of God within our hearts, or a thing in which we have comfortable thoughts of our own piety? To examine one's own motives is a daunting and a shaming thing, for there are few things in this world that even the best of us do with completely unmixed motives.

Jesus went on to say that only the pure in heart will see God. It is one of the simple facts of life that we see only what we are able to see; and that is true not only in the physical sense, it is also true in every other possible sense.

If the ordinary person goes out on a night of stars, he sees only a host of pinpoints of light in the sky; he sees what he is fit to see. But in that same sky the astronomer will call the stars and the planets

by their names, and will move amongst them as his friends; and from that same sky the navigator could find the means to bring his ship across the trackless seas to the desired haven.

The ordinary person can walk along a country road, and see by the hedgerows nothing but a tangle of weeds and wild flowers and grasses. The trained botanist would see this and that, and call it by name and know its use; and he might even see something of infinite value and rarity because he had eyes to see.

Put two men into a room filled with ancient pictures. A man with no knowledge and no skill could not tell an old master from a worthless daub, whereas a trained art critic might well discern a picture worth thousands of pounds in a collection which someone else might dismiss as junk.

There are people with filthy minds who can see in any situation material for a prurient snigger and a soiled jest. In every sphere of life we see what we are able to see.

So, says Jesus, it is only the pure in heart who shall see God. It is a warning thing to remember that, as by God's grace we keep our hearts clean, or as by human lust we soil them, we are either fitting or unfitting ourselves someday to see God.

So, then, this sixth beatitude might read:

O the bliss of the man whose motives are absolutely
pure, for that man will some day be able to see
God!

The Bliss Of Bringing Men Together ([Matthew 5:9](#))

5:9 Blessed are the peace-makers, for they shall be called sons of God.

We must begin our study of this beatitude by investigating certain matters of meaning in it.

(i) First, there is the word peace. In Greek, the word is *eirene* ([Greek #1515](#)), and in Hebrew it is *shalom* ([Hebrew #7965](#)). In Hebrew peace is never only a negative state; it never means only the absence of trouble; in Hebrew peace always means everything which makes for a man's highest good. In the east when one man says to another, *Salaam*--which is the same word--he does not mean that he wishes for the other man only the absence of evil things; he wishes for him the presence of all good things. In the Bible peace means not only freedom from all trouble; it means enjoyment of all good.

(ii) Second, it must carefully be noted what the beatitude is saying. The blessing is on the peace-makers, not necessarily on the peace-lovers. It very often happens that if a man loves peace in the wrong way, he succeeds in making trouble and not peace. We may, for instance, allow a threatening and dangerous situation to develop, and our defence is that for peace's sake we do not want to take any action. There is many a person who thinks that he is loving peace, when in fact he is piling up trouble for the future, because he refuses to face the situation and to take the action which the situation demands. The peace which the Bible calls blessed does not come from the evasion of issues; it comes from facing them, dealing with them, and conquering them. What this beatitude demands is not the passive acceptance of things because we are afraid of the trouble of doing anything about them, but the active facing of things, and the making of peace, even when the way to peace is through struggle.

(iii) The King James Version says that the peace-makers shall be called the children of God; the Greek more literally is that the peace-makers will be called the sons (*huioi*, [Greek #5207](#)) of God. This is a typical Hebrew way of expression. Hebrew is not rich in adjectives, and often when Hebrew wishes to describe something, it uses, not an adjective, but the phrase son of... plus an abstract noun. Hence a man may be called a son of peace instead of a peaceful man. Barnabas is called a son of consolation instead of a consoling and comforting man. This beatitude says: Blessed are the peace-makers, for they shall be called the sons of God; what it means is: Blessed are the peace-makers, for they shall be doing a God-like work. The man who makes peace is engaged on the very work which the God of peace is doing ([Romans 15:33](#); [2 Corinthians 13:11](#); [1 Thessalonians 5:23](#); [Hebrews 13:20](#)).

The meaning of this beatitude has been sought along three main lines.

(i) It has been suggested that, since shalom ([Hebrew #7965](#)) means everything which makes for a man's highest good, this beatitude means: Blessed are those who make this world a better place for all men to live in. Abraham Lincoln once said: "Die when I may, I would like it to be said of me, that I always pulled up a weed and planted a flower where I thought a flower would grow." This then would be the beatitude of those who have lifted the world a little further on.

(ii) Most of the early scholars of the Church took this beatitude in a purely spiritual sense, and held that it meant: Blessed is the man who makes peace in his own heart and in his own soul. In every one of us there is an inner conflict between good and evil; we are always tugged in two directions at once; every man is at least to some extent a walking civil war. Happy indeed is the man who has won through to inner peace, in which the inner warfare is over, and his whole heart is given to God.

(iii) But there is another meaning for this word peace. It is a meaning on which the Jewish Rabbis loved to dwell, and it is almost certainly the meaning which Jesus had in his mind. The Jewish Rabbis held that the highest task which a man can perform is to establish right relationships between man and man. That is what Jesus means.

There are people who are always storm-centers of trouble and bitterness and strife. Wherever they are they are either involved in quarrels themselves or the cause of quarrels between others. They are trouble-makers. There are people like that in almost every society and every Church, and such people are doing the devil's own work. On the other hand--thank God--there are people in whose presence bitterness cannot live, people who bridge the gulfs, and heal the breaches, and sweeten the bitteresses. Such people are doing a godlike work, for it is the great purpose of God to bring peace between men and himself, and between man and man. The man who divides men is doing the devil's work; the man who unites men is doing God's work.

So, then, this beatitude might read:

O the bliss of those who produce right relationships
between man and man, for they are doing a godlike
work!

The Bliss Of The Sufferer For Christ ([Matthew 5:10-12](#))

5:10-12 "Blessed are those who are persecuted for righteousness' sake, for theirs is the kingdom of heaven. "Blessed are you when men revile you and persecute you and utter all kinds of evil against you falsely on my account. Rejoice and be glad for your reward is great in heaven, for so men persecuted the prophets who were before you."

One of the outstanding qualities of Jesus was his sheer honesty. He never left men in any doubt what would happen to them if they chose to follow him. He was clear that he had come "not to make life easy, but to make men great."

It is hard for us to realise what the first Christians had to suffer. Every department of their life was disrupted.

(i) Their Christianity might well disrupt their work. Suppose a man was a stone-mason. That seems a harmless enough occupation. But suppose his firm received a contract to build a temple to one of the heathen gods, what was that man to do? Suppose a man was a tailor, and suppose his firm was asked to produce robes for the heathen priests, what was that man to do? In a situation such as that in which the early Christians found themselves there was hardly any job in which a man might not find a conflict between his business interests and his loyalty to Jesus Christ.

The Church was in no doubt where a man's duty lay. More than a hundred years after this a man came to Tertullian with this very problem. He told of his business difficulties. He ended by saying, "What can I do? I must live!" "Must you?" said Tertullian. If it came to a choice between a loyalty and a living, the real Christian never hesitated to choose loyalty.

(ii) Their Christianity would certainly disrupt their social life. In the ancient world most feasts were held in the temple of some god. In very few sacrifices was the whole animal burned upon the altar. It might be that only a few hairs from the forehead of the beast were burned as a symbolic sacrifice. Part of the meat went to the priests as their perquisite; and part of the meat was returned to the worshipper. With his share he made a feast for his friends and his relations. One of the gods most commonly worshipped was Serapis. And when the invitations to the feast went out, they would read:

"I invite you to dine with me at the table of our Lord Serapis."

Could a Christian share in a feast held in the temple of a heathen god? Even an ordinary meal in an ordinary house began with a libation, a cup of wine, poured out in honour of the gods. It was like grace before meat. Could a Christian become a sharer in a heathen act of worship like that? Again the Christian answer was clear. The Christian must cut himself off from his fellows rather than by his presence give approval to such a thing. A man had to be prepared to be lonely in order to be a Christian.

(iii) Worst of all, their Christianity was liable to disrupt their home life. It happened again and again that one member of a family became a Christian while the others did not. A wife might become a Christian while her husband did not. A son or a daughter might become a Christian while the rest of the family did not. Immediately there was a split in the family. Often the door was shut for ever in the face of the one who had accepted Christ.

Christianity often came to send, not peace, but a sword which divided families in two. It was literally true that a man might have to love Christ more than he loved father or mother, wife, or brother or sister. Christianity often involved in those days a choice between a man's nearest and dearest and Jesus Christ.

Still further, the penalties which a Christian had to suffer were terrible beyond description. All the world knows of the Christians who were flung to the lions or burned at the stake; but these were kindly deaths. Nero wrapped the Christians in pitch and set them alight, and used them as living torches to light his gardens. He sewed them in the skins of wild animals and set his hunting dogs upon them to tear them to death. They were tortured on the rack; they were scraped with pincers; molten lead was poured hissing upon them; red hot brass plates were affixed to the tenderest parts of their bodies; eyes were torn out; parts of their bodies were cut off and roasted before their eyes; their hands and feet were burned while cold water was poured over them to lengthen the agony. These things are not pleasant to think about, but these are the things a man had to be prepared for, if he took his stand with Christ.

We may well ask why the Romans persecuted the Christians. It seems an extraordinary thing that anyone living a Christian life should seem a fit victim for persecution and death. There were two reasons.

(i) There were certain slanders which were spread abroad about the Christians, slanders for which the Jews were in no small measure responsible. (a) The Christians were accused of cannibalism. The words of the Last Supper--"This is my body." "This cup is the New Testament in my blood"--were taken and twisted into a story that the Christians sacrificed a child and ate the flesh. (b) The Christians were accused of immoral practices, and their meetings were said to be orgies of lust. The Christian weekly meeting was called the Agape ([Greek #26](#)), the Love Feast; and the name was grossly misinterpreted. Christians greeted each other with the kiss of peace; and the kiss of peace became a ground on which to build the slanderous accusations. (c) The Christians were accused of being incendiaries. It is true that they spoke of the coming end of the world, and they clothed their message in the apocalyptic pictures of the end of the world in flames. Their slanderers took these words and twisted them into threats of political and revolutionary incendiarism. (d) The Christians were accused of tampering with family relationships. Christianity did in fact split families as we have seen; and so Christianity was represented as something which divided man and wife, and disrupted the home. There were slanders enough waiting to be invented by malicious-minded men.

(ii) But the great ground of persecution was in fact political. Let us think of the situation. The Roman Empire included almost the whole known world, from Britain to the Euphrates, and from Germany to North Africa. How could that vast amalgam of peoples be somehow welded into one? Where could a unifying principle be found? At first it was found in the worship of the goddess Roma, the spirit of Rome. This was a worship which the provincial peoples were happy to give, for Rome had brought them peace and good government, and civil order and justice. The roads were cleared of brigands and the seas of pirates; the despots and tyrants had been banished by impartial Roman justice. The provincial was very willing to sacrifice to the spirit of the Empire which had done so much for him.

But this worship of Roma took a further step. There was one man who personified the Empire, one man in whom Roma might be felt to be incarnated, and that was the Emperor; and so the Emperor came to be regarded as a god, and divine honours came to be paid to him, and temples were raised to his divinity. The Roman government did not begin this worship; at first, in fact, it did all it could to discourage it. Claudius, the Emperor, said that he deprecated divine honours being paid to any human being. But as the years went on the Roman government saw in this Emperor-worship the one thing which could unify the vast Empire of Rome; here was the one centre on which they all could come together. So, in the end, the worship of the Emperor became, not voluntary, but compulsory. Once a year a man had to go and burn a pinch of incense to the godhead of Caesar and say, "Caesar is Lord." And that is precisely what the Christians refused to do. For them Jesus Christ was the Lord, and to no man would they give that title which belonged to Christ.

It can be seen at once that Caesar-worship was far more a test of political loyalty than anything else. In actual fact when a man had burned his pinch of incense he received a certificate, a libellus, to say that he had done so, and then he could go and worship any god he liked, so long as his worship did not interfere with public order and decency. The Christians refused to conform. Confronted with the choice, "Caesar or Christ?" they uncompromisingly chose Christ. They utterly refused to compromise. The result was that, however good a man, however fine a citizen a Christian was, he was automatically an outlaw. In the vast Empire Rome could not afford pockets of disloyalty, and that is exactly what every Christian congregation appeared to the Roman authorities to be. A poet has spoken of

"The panting, huddled flock whose crime was Christ."

The only crime of the Christian was that he set Christ above Caesar; and for that supreme loyalty the Christians died in their thousands, and faced torture for the sake of the lonely supremacy of Jesus Christ.

The Bliss Of The Blood-stained Way ([Matthew 5:10-12](#) Continued)

When we see how persecution arose, we are in a position to see the real glory of the martyr's way. It may seem an extraordinary thing to talk about the bliss of the persecuted; but for him who had eyes to see beyond the immediate present, and a mind to understand the greatness of the issues involved, there must have been a glory in that blood-stained way.

(i) To have to suffer persecution was an opportunity to show one's loyalty to Jesus Christ. One of the most famous of all the martyrs was Polycarp, the aged bishop of Smyrna. The mob dragged him to the tribunal of the Roman magistrate. He was given the inevitable choice--sacrifice to the godhead of Caesar or die. "Eighty and six years," came the immortal reply, "have I served Christ. and he has done me no wrong. How can I blaspheme my King who saved me?" So they brought him to the stake, and he prayed his last prayer: "O Lord God Almighty, the Father of thy well-beloved and ever-blessed son, by whom we have received the knowledge of thee ... I thank thee that thou hast graciously thought me worthy of this day and of this hour." Here was the supreme opportunity to demonstrate his loyalty to Jesus Christ.

In the First World War Rupert Brooke, the poet, was one of those who died too young. Before he went out to the battle he wrote:

"Now God be thanked who has matched us with his hour."

There are so many of us who have never in our lives made anything like a real sacrifice for Jesus Christ. The moment when Christianity seems likely to cost us something is the moment when it is open to us to demonstrate our loyalty to Jesus Christ in a way that all the world can see.

(ii) To have to suffer persecution is, as Jesus himself said, the way to walk the same road as the prophets, and the saints, and the martyrs have walked. To suffer for the right is to gain a share in a great succession. The man who has to suffer something for his faith can throw back his head and say,

"Brothers, we are treading where the saints have trod."

(iii) To have to suffer persecution is to share in the great occasion. There is always something thrilling in even being present on the great occasion, in being there when something memorable and crucial is happening. There is an even greater thrill in having a share, however small, in the actual action. That is the feeling about which Shakespeare wrote so unforgettably in Henry the Fifth in the words he put into Henry's mouth before the battle of Agincourt:

"He that shall live this day and see old age,
Will yearly on the vigil feast his friends,
And say, 'Tomorrow is Saint Crispian':
Then will he strip his sleeve and show his scars,
And say, 'These wounds I had on Crispin's day.'"

.....

And gentlemen in England now abed
Shall think themselves accurs'd they were not here,
And hold their manhoods cheap while any speaks
That fought with us upon Saint Crispin's day."

When a man is called on to suffer something for his Christianity that is always a crucial moment; it is the great occasion; it is the clash between the world and Christ; it is a moment in the drama of eternity. To have a share in such a moment is not a penalty but a glory. "Rejoice at such a moment," says Jesus, "and be glad." The word for be glad is from the verb *agalliaisthai* ([Greek #21](#)) which has been derived from two Greek words which mean to leap exceedingly. It is the joy which leaps for joy. As it has been put, it is the joy of the climber who has reached the summit, and who leaps for joy that the mountain path is conquered.

(iv) To suffer persecution is to make things easier for those who are to follow. Today we enjoy the blessing of liberty because men in the past were willing to buy it for us at the cost of blood, and sweat, and tears. They made it easier for us, and by a steadfast and immovable witness for Christ we may make it easier for others who are still to come.

In the great Boulder Dam scheme in America men lost their lives in that project which was to turn a dust-bowl into fertile land. When the scheme was completed, the names of those who had died were put on a tablet and the tablet was put into the great wall of the dam, and on it there was the inscription. "These died that the desert might rejoice and blossom as the rose."

The man who fights his battle for Christ will always make things easier for those who follow after. For them there will be one less struggle to be encountered on the way.

(v) Still further, no man ever suffers persecution alone; if a man is called upon to bear material loss, the failure of friends, slander, loneliness, even the death of love, for his principles, he will not be left alone. Christ will be nearer to him than at any other time.

The old story in Daniel tells how Shadrach, Meshach and Abednego were thrown into the furnace heated seven times hot because of their refusal to move from their loyalty to God. The courtiers watched. "Did we not cast three men, bound, into the fire?" they asked. The reply was that it was indeed so. Then came the astonished answer, "But I see four men, loose, walking in the midst of the fire, and they are not hurt; and the appearance of the fourth is like a son of the gods" ([Daniel 3:19-25](#)).

As Browning had it in Christmas Eve and Easter Day:

"I was born sickly, poor and mean,
A slave; no misery could screen
The holders of the pearl of price
From Caesar's envy; therefore twice
I fought with beasts, and three times saw
My children suffer by his law;
At last my own release was earned;
I was some time in being burned,
But at the close a Hand came through
The fire above my head, and drew
My soul to Christ, whom now I see.
Sergius, a brother, writes for me
This testimony on the wall--
For me, I have forgot it all."

When a man has to suffer something for his faith, that is the way to the closest possible companionship with Christ.

There remains only one question to ask--why is this persecution so inevitable? It is inevitable because the Church, when it really is the Church, is bound to be the conscience of the nation and the conscience of society. Where there is good the Church must praise; where there is evil, the Church must condemn--and inevitably men will try to silence the troublesome voice of conscience. It is not the duty of the individual Christian habitually to find fault, to criticise, to condemn, but it may well be that his every action is a silent condemnation of the unchristian lives of others, and he will not escape their hatred.

It is not likely that death awaits us because of our loyalty--to the Christian faith. But insult awaits the man who insists on Christian honour. Mockery awaits the man who practises Christian love and Christian forgiveness. Actual persecution may well await the Christian in industry who insists on doing an honest day's work. Christ still needs his witnesses; he needs those who are prepared, not so much to die for him, as to live for him. The Christian struggle and the Christian glory still exist.

William Barclay
The Gospel of Matthew, Vol. 1
Revised Edition

Daily Bible Series
Westminster John Knox Press
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St. Leo the Great, Sermon 95

A Homily on the Beatitudes, [Matthew 5:1-9](#)

I. Introduction of the subject

When [our Lord Jesus Christ](#), beloved, was preaching the gospel of the Kingdom, and was healing various sicknesses through the whole of [Galilee](#), the fame of His mighty works had spread into all [Syria](#): large crowds too from all parts of Judæa were flocking to the heavenly Physician. [Matthew 4:23-24](#) For as [human ignorance](#) is slow in believing what it does not see, and in hoping for what it does not [know](#), those who were to be instructed in the divine lore, needed to be aroused by bodily benefits and visible [miracles](#): so that they might have no [doubt](#) as to the wholesomeness of His teaching when they actually experienced His benignant power. And therefore that the Lord might use outward healings as an introduction to inward remedies, and after healing bodies might work cures in the [soul](#), He separated Himself from the surrounding crowd, ascended into the retirement of a neighbouring mountain, and called His [apostles](#) to Him there, that from the height of that mystic seat He might instruct them in the loftier doctrines, signifying from the very nature of the place and act that He it was who had once honoured [Moses](#) by speaking to him: then indeed with a more terrifying [justice](#), but now with a holier mercifulness, that what had been promised might be fulfilled when the [Prophet Jeremiah](#) says: behold the days come when I will complete a new covenant for the house of [Israel](#) and for the [house of Judah](#). After those days, says the Lord, I will put My [laws](#) in their minds, and in their heart will I write them. He therefore who had spoken to [Moses](#), spoke also to the [apostles](#), and the swift hand of the Word wrote and deposited the secrets of the new covenant in the [disciples'](#) hearts: there were no thick clouds surrounding Him as of old, nor were the people frightened off from approaching the mountain by frightful sounds and lightning, but quietly and freely His discourse reached the ears of those who stood by: that the harshness of the law might give way before the gentleness of [grace](#), and the spirit of adoption might dispel the terrors of bondage.

II. The blessedness of humility discussed

The nature then of [Christ's](#) teaching is attested by His own [holy](#) statements: that they who wish to arrive at [eternal](#) blessedness may understand the steps of ascent to that high [happiness](#). Blessed, He says, are the poor in spirit, for theirs is the [kingdom of heaven](#) [Matthew 5:3](#). It would perhaps be doubtful what poor He was speaking of, if in saying blessed are the poor He had added nothing which would explain the sort of poor: and then that poverty by itself would appear sufficient to win the [kingdom of heaven](#) which many suffer from hard and heavy necessity. But when He says blessed are the poor *in spirit*, He shows that the [kingdom of heaven](#) must be assigned to those who are recommended by the humility of their spirits rather than by the smallness of their means. Yet it cannot be [doubted](#) that this possession of humility is more easily acquired by the poor than the rich: for submissiveness is the companion of those that want, while loftiness of mind dwells with riches. Notwithstanding, even in many of the rich is found that spirit which uses its abundance not for the increasing of its [pride](#) but on works of kindness, and counts that for the greatest gain which it expends in the relief of others' hardships. It is given to every kind and rank of men to share in this [virtue](#), because men may be equal in will, though unequal in fortune: and it does not matter how different they are in earthly means, who are found equal in spiritual possessions. Blessed, therefore, is poverty which is not possessed with a [love](#) of temporal things, and does not seek to be increased with the riches of the world, but is eager to amass heavenly possessions.

III. Scriptural examples of humility

Of this high-souled humility the Apostles first, after the Lord, have given us example, who, leaving all that they had without difference at the voice of the heavenly Master, were turned by a ready change

from the catching of fish to be fishers of [men](#), and made many like themselves through the imitation of their [faith](#), when with those first-begotten sons of the [Church](#), the heart of all was one, and the spirit one, of those that [believed Acts 4:32](#): for they, putting away the whole of their things and possessions, enriched themselves with [eternal](#) goods, through the most devoted poverty, and in accordance with the Apostles' preaching rejoiced to have nothing of the world and possess all things with Christ. Hence the blessed Apostle Peter, when he was going up into the temple, and was asked for [alms](#) by the lame man, said, Silver and gold is not mine, but what I have that I give you: in the Name of [Jesus Christ of Nazareth](#), arise and walk [Acts 3:6](#). What more sublime than this humility? What richer than this poverty? He has not stores of money, but he has gifts of nature. He whom his mother had brought forth lame from the womb, is made whole by Peter with a word; and he who gave not Cæsar's image in a coin, restored Christ's image on the man. And by the riches of this treasure not he only was aided whose power of walking was restored, but 5,000 men also, who then [believed](#) at the Apostle's exhortation on account of the wonder of this cure. And that poor man who had not what to give to the asker, bestowed so great a bounty of Divine Grace, that, as he had set one man straight on his feet, so he healed these many thousands of [believers](#) in their hearts, and made them leap as an hart in Christ whom he had found limping in Jewish unbelief.

IV. The blessedness of mourning discussed

After the assertion of this most [happy](#) humility, the Lord has added, saying, Blessed are they which mourn, for they shall be comforted [Matthew 5:4](#). This mourning, beloved, to which [eternal](#) comforting is promised, is not the same as the affliction of this world: nor do those laments which are poured out in the sorrowings of the whole [human race](#) make any one blessed. The reason for [holy](#) groanings, the [cause](#) of blessed tears, is very different. Religious grief mourns [sin](#) either that of others' or one's own: nor does it mourn for that which is wrought by God's [justice](#), but it laments over that which is committed by man's iniquity, where he that does wrong is more to be deplored than he who suffers it, because the [unjust](#) man's wrongdoing plunges him into punishment, but the just man's endurance leads him on to [glory](#).

V. The blessedness of the meek

Next the Lord says: blessed are the meek, for they shall possess the earth by inheritance. To the meek and gentle, to the [humble](#) and modest, and to those who are prepared to endure all injuries, the earth is promised for their possession. And this is not to be reckoned a small or cheap inheritance, as if it were distinct from our heavenly dwelling, since it is no other than these who are understood to enter the [kingdom of heaven](#). The earth, then, which is promised to the meek, and is to be given to the gentle in possession, is the flesh of the [saints](#), which in reward for their humility will be changed in a [happy](#) resurrection, and clothed with the [glory](#) of [immortality](#), in nothing now to act contrary to the spirit, and to be in complete unity and agreement with the [will](#) of the [soul](#). For then the outer man will be the peaceful and unblemished possession of the inner man: then the [mind](#), engrossed in beholding [God](#), will be hampered by no obstacles of [human](#) weakness nor will it any more have to be said The body which is corrupted, weighs upon the [soul](#), and its earthly house presses down the sense which thinks many things [Wisdom 9:15](#): for the earth will not struggle against its tenant, and will not venture on any insubordination against the rule of its governor. For the meek shall possess it in perpetual peace, and nothing shall be taken from their rights, when this corruptible shall have put on incorruption, and this mortal shall have put on [immortality 1 Corinthians 15:53](#): that their danger may turn into reward, and what was a burden become an [honour](#).

VI. The blessedness of desiring righteousness

After this the Lord goes on to say: blessed are they who hunger and thirst after righteousness, for they shall be satisfied [Matthew 5:6](#) . It is nothing bodily, nothing earthly, that this hunger, this thirst seeks for: but it desires to be satiated with the good food of righteousness, and wants to be admitted to all the deepest [mysteries](#), and be filled with the Lord Himself. Happy the mind that craves this food and is eager for such drink: which it certainly would not seek for if it had never tasted of its sweetness. But hearing the Prophet's spirit saying to him: taste and see that the Lord is sweet ; it has received some portion of sweetness from on high, and blazed out into [love](#) of the purest pleasure, so that spurning all things temporal, it is seized with the utmost eagerness for eating and drinking righteousness, and grasps the [truth](#) of that first commandment which says: You shall [love](#) the Lord your God out of all your heart, and out of all your [mind](#), and out of all your strength : since to [love](#) God is nothing else but to [love](#) righteousness. In fine, as in that passage the care for one's neighbour is joined to the [love](#) of [God](#), so, too, here the [virtue](#) of mercy is linked to the desire for righteousness, and it is said:

VII. The blessedness of the merciful

Blessed are the merciful, for God shall have mercy on them [Matthew 5:7](#) . Recognize, [Christian](#), the worth of your wisdom, and understand to what rewards you are called, and by what methods of discipline you must attain thereto. Mercy wishes you to be merciful, righteousness to be righteous, that the Creator may be seen in His creature, and the image of God may be reflected in the mirror of the [human](#) heart expressed by the lines of imitation. The [faith](#) of those who do good is free from anxiety: you shall have all your desires, and shall obtain without end what you [love](#). And since through your [almsgiving](#) all things are pure to you, to that blessedness also you shall attain which is promised in consequence where the Lord says:

VIII. The blessedness of a pure heart

Blessed are the pure in heart, for they shall see God [Matthew 5:8](#) . Great is the [happiness](#), beloved, of him for whom so great a reward is prepared. What, then, is it to have the heart pure, but to strive after those [virtues](#) which are mentioned above? And how great the blessedness of seeing [God](#), what mind can conceive, what tongue declare? And yet this shall ensue when man's nature is transformed, so that no longer in a mirror, nor in a riddle, but face to face [1 Corinthians 13:12](#) it sees the very Godhead as He is [1 John 3:2](#), which no man could see ; and through the unspeakable [joy](#) of [eternal contemplation](#) obtains that which eye has not seen, nor ear heard, neither has entered into the heart of man. Rightly is this blessedness promised to purity of heart. For the brightness of the [true](#) light will not be able to be seen by the unclean sight: and that which will be [happiness](#) to minds that are bright and clean, will be a punishment to those that are stained. Therefore, let the mists of earth's vanities be shunned, and your inward eyes purged from all the filth of [wickedness](#), that the sight may be free to feed on this great manifestation of [God](#). For to the attainment of this we understand what follows to lead.

IX. The blessedness of peace-making

Blessed are the peace-makers, for they shall be called the sons of God [Matthew 5:9](#) . This blessedness, beloved, belongs not to any and every kind of agreement and harmony, but to that of which the Apostle speaks: have peace towards God ; and of which the Prophet David speaks: Much peace have they that [love](#) Your law, and they have no [cause](#) of offenses. This peace even the closest ties of friendship and the most exact likeness of mind do not really gain, if they do not agree with [God's will](#). Similarity of bad desires, leagues in crimes, associations of [vice](#), cannot merit this peace. The [love](#) of the world does not consort with the [love](#) of [God](#), nor does he enter the alliance of the sons of God who will not separate himself from the children of this generation. Whereas they who are in mind always

with [God](#), giving diligence to keep the unity of the Spirit in the bond of peace [Ephesians 4:3](#), never dissent from the [eternal](#) law, uttering that [prayer](#) of [faith](#), Your will be done as in heaven so on earth [Matthew 6:10](#) . These are the peacemakers, these are thoroughly of one [mind](#), and fully harmonious, and are to be called sons of [God](#) and joint-heirs with Christ [Romans 8:17](#), because this shall be the record of the [love](#) of [God](#) and the [love](#) of our neighbour, that we shall suffer no calamities, be in [fear](#) of no offense, but all the strife of trial ended, rest in God's most perfect peace, through our Lord, Who, with the Father and the [Holy Spirit](#), lives and reigns for ever and ever. [Amen](#).

CENTRAL PROVINCE



CANDIDACY II

UNIT 2: THE CHURCH

[JESUS CHRIST] IS THE HEAD OF THE BODY, THE CHURCH. (Col. 1: 18)

NOW YOU ARE THE BODY OF CHRIST AND INDIVIDUALLY MEMBERS OF IT. (1 Cor. 12: 27)

Our purpose in this unit of study is to grow in steadfastness and love of the Church by reading, studying and praying over *Lumen Gentium (The Dogmatic Constitution of the Church)*. We are engaged in “*fides quarens intellectum*” (“faith seeking understanding”), the motto of St. Anselm of Canterbury (Proslogion). *Lumen Gentium (Light of Humanity)* was promulgated by Pope Paul VI on Nov. 21, 1964. Four drafts were prepared before the final version was accepted by a vote of 2151-5. There is much more to ‘*the Church*’ than is commonly understood and so we will discover.



During Candidacy II we will study some of the documents of Vatican II in order to have a firm grounding in our Faith, following the prescription of our holy founder, St. Dominic. As Blessed John Paul II wrote in *Dominicae Cena* (*The Mystery and Worship of the Eucharist*), “...by means of this Council the Holy Spirit ‘has spoken to the Church’ the truths and given the indications for carrying out her mission among the people of today and tomorrow.” (#13) Also as Pope Benedict XVI (then Cardinal Joseph Ratzinger) wrote in *Der Weltdienst der Kirche*, “We cannot return to the past, nor have we any desire to do so. But we must be ready to reflect anew on that which, in the lapse of



time, has remained the one constant. To seek it without distraction and to dare to accept, with joyful hearts and without diminution, the foolishness of truth – this, I think, is the task for today and for tomorrow.” These documents can be a rich source for transformation and growth, not only intellectually, but, more importantly, spiritually.

“THE CHURCH”

The word ‘Church’ is an English translation of the Greek ‘*ekklesia*’. It “comes from the verb *kaleo*, which means *to call* or *convoke*. In classical usage *ekklesia* is the assembly of the people...” (*The New World Dictionary Concordance to the NAB*, p. 88).



“The Church’ is the People that God gathers in the whole world. She exists in local communities and is made real as a liturgical, above all a Eucharistic, assembly. She draws her life from the word and the Body of Christ and so herself becomes Christ’s body.” (*Catechism of the Catholic Church* #752) For this reason the picture chosen for this unit is an assembly of people rather than a building.

LUMEN GENTIUM – KEY TO THE COUNCIL



Blessed John Paul II, in a Sunday Angelus address, said:

“In my reflection today I intend to call your attention to the Dogmatic Constitution *Lumen Gentium*, ‘the keystone ‘ of the Council’s whole Magisterium. With it, the Second Vatican Council

wished to shed light on the Church’s reality: a wonderful but complex reality consisting of human and divine elements, visible and invisible. (cf. # 8)...The Church described in *Lumen Gentium* is a Church rich in life; a Church which, far from withdrawing into

herself, is opening up with greater energy to the world. A Church which feels she 'owes the Gospel' to all men..."

Many have difficulty with the Church because they concentrate only on negative human elements. Of course we know that there are many great saints and wonderful works throughout the history of the Church. There are many good examples whom we have met and admire.

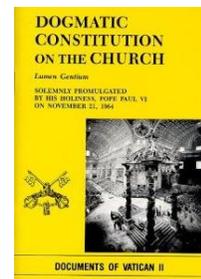
LUMEN GENTIUM and the LAITY

New emphases on the role of the Laity were advanced. You cannot have an 'assembly' without people. To paraphrase Abraham Lincoln: God must have loved the Laity because He made so many of them. Donald J. Goergen OP wrote in *Letters to my Brothers and Sisters*,



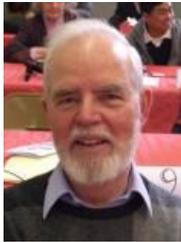
"[Yves Congar] once said that the most important decision of the Second Vatican Council was the decision to reverse the order of the second and third chapters of the Constitution on the Church...giving first place and prominence to the image of the Church as God's people. [The Church as hierarchical followed.] The decision put the laity at the center of post-conciliar awareness... In a laity-centered Church there is an increasing emphasis on the theology of baptism, on the awareness that every baptized Christian has a vocation, on the common vocation to discipleship, on discipleship as manifest in a variety of ministries in the life of the Church, and on the interconnectedness of vocation, mission, ministry and spirituality." (12, THE LAITY)

These emphases impel us to read and study *Lumen Gentium*. It is necessary in order to understand our vocation in the Church. It is also necessary if we are to preach the truth to the world.



LUMEN GENTIUM and DOMINICANS

The Dominican Family have been faithful members of the Church from the beginning when St. Dominic travelled Europe with Bishop Diego for the Church and, also, journeyed to Rome to see the Pope and promote his Order. Bro. Liam Walsh OP wrote in *Light for the Church*, Prouilhe, 2006:



“But we can only be Dominicans because first we are Church...It was in being ‘light of the Church’ that he became and is light, torch, flame, fire for us for whom he is elder brother and founding father. His passion was to bring light to the Church.”

St. Dominic’s mission also demonstrates his union and desire to advance the Church:

“[St. Dominic’s] teaching was on fire, because he was a lamp that had been lit. ‘His words burned like a torch’ because he ‘came in the spirit and power of Elijah.’...So he was a lamp, a lamp that was lit, and a lamp that had been placed on a lampstand,” preached Thomas Agni of Lentini (+1277). (*Early Dominicans*, p. 64)



Lumen Gentium emphasized the emergence of the Laity as necessary for the establishment of the Kingdom. This is reflected in the statement of the General Chapter of the Dominican Order of Quezon City, 1977:

“The branches of the Dominican Family are bound together by a common name and by the common apostolic and spiritual traditions which have their source in St. Dominic...[who] created his family, not for itself, but to be at the service of the Church and its mission to the world.”

“Our Order was founded, from the beginning, especially for preaching and the salvation of souls.” (*The Primitive Constitutions*, Prologue, 1228) So remember that first we are Church.

As members of the Church we are also called by the Holy Spirit to be members of the Dominican Order, a true vocation. Our Lay Dominican Rule states:

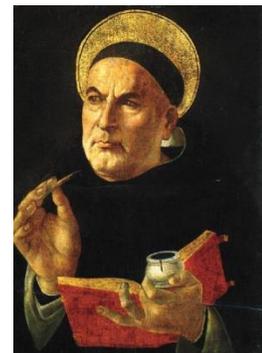
1. Among the disciples of Christ, men and women living in the world, in virtue of their Baptism and Confirmation, have been made participants in the prophetic, priestly and royal office of Our Lord Jesus Christ. They are called to bring Christ’s living presence to people so that “the divine message of salvation be made known and accepted by all people throughout the world.” (Apostolicam Actuositatem 4: #3)
2. Some of these disciples of Christ, moved by the Holy Spirit to live a life according to the spirit and charism of St. Dominic, are incorporated into the Order through a special promise according to their appropriate statutes.



LUMEN GENTIUM – TWO QUESTIONS

- The question has been raised by some of our Separated Brethren, “If Christ is the Head of the Church, then how can the Pope be the Head of the Church?” St. Thomas Aquinas answers this objection in the third part of the *Summa Theologica* when he states that other men are called “head of the Church” in a limited sense whereas Christ is called “Head” in the proper and fullest sense.

“First, inasmuch as Christ is the Head of all who pertain to the Church in every place and time and state; but all other men are called heads with



reference to certain special places...or with reference to a determined time as the Pope is the head of the whole Church, viz. during the time of his Pontificate..." (Summa 3.8.6)

Secondly, Thomas also writes that Christ is called the Head of the Church by His own power and authority but other men because they act in Christ's place.

- Certain Traditionalist Catholic groups (particularly *Sedevacantists*) object to section 8 where it states, "This Church, constituted and organized as a society in the present world, subsists in the Catholic Church, which is governed by the successor of Peter and by the bishops in communion with him. Nevertheless, many elements of sanctification and truth are found outside its visible confines." (Ponder this.) This is a question of "*subsistit in*" used instead of "*est*". In an interview with *Frankfurter Allgemeine Zeitung*, then-Cardinal Ratzinger, now Pope Benedict XVI, responded:

"The concept expressed by 'is' (to be) is far broader than that expressed by 'to subsist'. 'To subsist' is a very precise way of being, that is, to be as a subject, which exists in itself. Thus the Council Fathers meant to say that the being of the Church as such is a broader entity than the Roman Catholic Church, but within the latter it acquires, in an incomparable way, the character of a true and proper subject."



STUDY AND LUMEN GENTIUM

There is so much rich information in *Lumen Gentium* to be studied and incorporated that it should be consulted again and again. Belonging to 'The Church' is a privilege and a gift given us by the Holy Spirit. The Church is the Kingdom of Christ, already present in the world. Knowing this, who would ever decide to leave it? Those who do leave often do so because they judge it based on the foibles and sins of *some* of its too human members, not having the bigger

picture presented by *Lumen Gentium*. To describe it, St. Paul uses the term, the 'Mystical Body of Christ' and a temple, and St. John, the 'Vine and the Branches'.

"You are fellow citizens of the saints and members of the household of God. You form a building which rises on the foundation of the apostles and prophets, with Christ as the capstone. Through Him the whole structure is fitted together and takes shape as a holy temple in the Lord; in Him you are being built into this temple, to become a dwelling place for God in the Spirit."
(Eph. 2: 19-22)



"...one and the same Christ is present, not only in the firstborn of all creation, but in all His saints as well. The head cannot be separated from the members, nor the members from the head...even now He dwells, whole and undivided, in His temple, the Church."
(Sermon by Pope Leo the Great, Office of Readings, Wednesday, second week of Easter)

There are many '*lights*' set off by *Lumen Gentium*, (a few):

- The significance of 'The People of God' coming before 'The Hierarchy'
- The relationship of Protestants, Jews, Muslims, Hindus, and non-believers in God to the Church
- The roles of Pope, Bishop, Priest, Deacon, Laity, Religious
- The significance of the call of *all* Christians to holiness, not just Priests and Religious. This is *very* important to us, Lay Dominicans.
- Mary, the Mother of God, as a type of the Church



LUMEN GENTIUM – ORGANIZATION

1. The Mystery of the Church (1-8)
2. The People of God (9-17)
3. The Church is Hierarchical (18-29)
4. The Laity (30-38)
5. The Call to Holiness (39-42)
6. Religious (43-47)
7. The Pilgrim Church (48-51)
8. Our Lady (52-69)

Obviously, much could be written about these different chapters in explanation and development but that would defeat the original purpose of this unit. That purpose was to read, to study and to pray over *Lumen Gentium* over three months. A fourth can be added: to discuss. By these four acts *Lumen Gentium* will live in your heart, deepening your love and understanding of **THE CHURCH**.

INTERNET TEXT OF LUMEN GENTIUM

<http://www.ewtn.com/library/councils/v2church.htm>





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

CHAPTER I

THE MYSTERY OF THE CHURCH

1. Christ is the Light of nations. Because this is so, this Sacred Synod gathered together in the Holy Spirit eagerly desires, by proclaiming the Gospel to every creature,(1) to bring the light of Christ to all men, a light brightly visible on the countenance of the Church. Since the Church is in Christ like a sacrament or as a sign and instrument both of a very closely knit union with God and of the unity of the whole human race, it desires now to unfold more fully to the faithful of the Church and to the whole world its own inner nature and universal mission. This it intends to do following faithfully the teaching of previous councils. The present-day conditions of the world add greater urgency to this work of the Church so that all men, joined more closely today by various social, technical and cultural ties, might also attain fuller unity in Christ.

2. The eternal Father, by a free and hidden plan of His own wisdom and goodness, created the whole world. His plan was to raise men to a participation of the divine life. Fallen in Adam, God the Father did not leave men to themselves, but ceaselessly offered helps to salvation, in view of Christ, the Redeemer "who is the image of the invisible God, the firstborn of every creature".(2) All the elect, before time began, the Father "foreknew and pre-destined to become conformed to the image of His Son, that he should be the firstborn among many brethren".(3) He planned to assemble in the holy Church all those who would believe in Christ. Already from the beginning of the world the foreshadowing of the Church took place. It was prepared in a remarkable way throughout the history of the people of Israel and by means of the Old Covenant.(1*) In the present era of time the Church was constituted and, by the outpouring of the Spirit, was made manifest. At the end of time it will gloriously achieve completion, when, as is read in the Fathers, all the just, from Adam and "from Abel, the just one, to the last of the elect,"(2*) will be gathered together with the Father in the universal Church.

3. The Son, therefore, came, sent by the Father. It was in Him, before the foundation of the world, that the Father chose us and predestined us to become adopted sons, for in Him it pleased the Father to re-establish all things.(4) To carry out the will of the Father, Christ inaugurated the Kingdom of heaven on earth and revealed to us the mystery of that kingdom. By His obedience He brought about redemption. The Church, or, in other words, the kingdom of Christ now present in mystery, grows visibly through the power of God in the world. This inauguration and this growth are both symbolized by the blood and water which flowed from the open side of a crucified Jesus,(5) and are foretold in the words of the Lord referring to His death on the Cross: "And I, if I be lifted up from the earth, will draw all things to myself".(6) As often as the sacrifice of the cross in which Christ our Passover was sacrificed, is celebrated on the altar, the work of our redemption is carried on, and, in the sacrament of the eucharistic bread, the unity of all believers who form one body in

Christ (8) is both expressed and brought about. All men are called to this union with Christ, who is the light of the world, from whom we go forth, through whom we live, and toward whom our whole life strains.

4. When the work which the Father gave the Son to do on earth (9) was accomplished, the Holy Spirit was sent on the day of Pentecost in order that He might continually sanctify the Church, and thus, all those who believe would have access through Christ in one Spirit to the Father.(10) He is the Spirit of Life, a fountain of water springing up to life eternal.(11) To men, dead in sin, the Father gives life through Him, until, in Christ, He brings to life their mortal bodies.(12) The Spirit dwells in the Church and in the hearts of the faithful, as in a temple.(13) In them He prays on their behalf and bears witness to the fact that they are adopted sons.(14) The Church, which the Spirit guides in way of all truth(15) and which He unified in communion and in works of ministry, He both equips and directs with hierarchical and charismatic gifts and adorns with His fruits.(16) By the power of the Gospel He makes the Church keep the freshness of youth. Uninterruptedly He renews it and leads it to perfect union with its Spouse. (3*) The Spirit and the Bride both say to Jesus, the Lord, "Come!"(17)

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

5. The mystery of the holy Church is manifest in its very foundation. The Lord Jesus set it on its course by preaching the Good News, that is, the coming of the Kingdom of God, which, for centuries, had been promised in the Scriptures: "The time is fulfilled, and the kingdom of God is at hand"(18). In the word, in the works, and in the presence of Christ, this kingdom was clearly open to the view of men. The Word of the Lord is compared to a seed which is sown in a field;(19) those who hear the Word with faith and become part of the little flock of Christ,(20) have received the Kingdom itself. Then, by its own power the seed sprouts and grows until harvest time.(21) The Miracles of Jesus also confirm that the Kingdom has already arrived on earth: "If I cast out devils by the finger of God, then the kingdom of God has come upon you". (22) Before all things, however, the Kingdom is clearly visible in the very Person of Christ, the Son of God and the Son of Man, who came "to serve and to give His life as a ransom for many:"(23)

When Jesus, who had suffered the death of the cross for mankind, had risen, He appeared as the one constituted as Lord, Christ and eternal Priest,(24) and He poured out on His disciples the Spirit promised by the Father.(25) From this source the Church, equipped with the gifts of its Founder and faithfully guarding His precepts of charity, humility and self-sacrifice, receives the mission to proclaim and to spread among all peoples the Kingdom of Christ and of God and to be, on earth, the initial budding forth of that kingdom. While it slowly grows, the Church strains toward the completed Kingdom and, with all its strength, hopes and desires to be united in glory with its King.

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

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

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

Often the Church has also been called the building of God.(34) The Lord Himself compared Himself to the stone which the builders rejected, but which was made into the cornerstone.(35) On this foundation the

Church is built by the apostles,(36) and from it the Church receives durability and consolidation. This edifice has many names to describe it: the house of God (37) in which dwells His family; the household of God in the Spirit;(38) the dwelling place of God among men;(39) and, especially, the holy temple. This Temple, symbolized in places of worship built out of stone, is praised by the Holy Fathers and, not without reason, is compared in the liturgy to the Holy City, the New Jerusalem (5*). As living stones we here on earth are built into it.(40) John contemplates this holy city coming down from heaven at the renewal of the world as a bride made ready and adorned for her husband.(41)

The Church, further, "that Jerusalem which is above" is also called "our mother".(42) It is described as the spotless spouse of the spotless Lamb,(43) whom Christ "loved and for whom He delivered Himself up that He might sanctify her",(44) whom He unites to Himself by an unbreakable covenant, and whom He unceasingly "nourishes and cherishes",(45) and whom, once purified, He willed to be cleansed and joined to Himself, subject to Him in love and fidelity,(46) and whom, finally, He filled with heavenly gifts for all eternity, in order that we may know the love of God and of Christ for us, a love which surpasses all knowledge.(47) The Church, while on earth it journeys in a foreign land away from the Lord,(48) is like in exile. It seeks and experiences those things which are above, where Christ is seated at the right-hand of God, where the life of the Church is hidden with Christ in God until it appears in glory with its Spouse.(49)

7. In the human nature united to Himself the Son of God, by overcoming death through His own death and resurrection, redeemed man and re-molded him into a new creation.(50) By communicating His Spirit, Christ made His brothers, called together from all nations, mystically the components of His own Body.

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

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

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

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

From Him "the whole body, supplied and built up by joints and ligaments, attains a growth that is of God".(65) He continually distributes in His body, that is, in the Church, gifts of ministries in which, by His own

power, we serve each other unto salvation so that, carrying out the truth in love, we might through all things grow unto Him who is our Head.(66)

In order that we might be unceasingly renewed in Him,(67) He has shared with us His Spirit who, existing as one and the same being in the Head and in the members, gives life to, unifies and moves through the whole body. This He does in such a way that His work could be compared by the holy Fathers with the function which the principle of life, that is, the soul, fulfills in the human body.(8*)

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

8. Christ, the one Mediator, established and continually sustains here on earth His holy Church, the community of faith, hope and charity, as an entity with visible delineation (9*) through which He communicated truth and grace to all. But, the society structured with hierarchical organs and the Mystical Body of Christ, are not to be considered as two realities, nor are the visible assembly and the spiritual community, nor the earthly Church and the Church enriched with heavenly things; rather they form one complex reality which coalesces from a divine and a human element.(10*) For this reason, by no weak analogy, it is compared to the mystery of the incarnate Word. As the assumed nature inseparably united to Him, serves the divine Word as a living organ of salvation, so, in a similar way, does the visible social structure of the Church serve the Spirit of Christ, who vivifies it, in the building up of the body.(73) (11*)

This is the one Church of Christ which in the Creed is professed as one, holy, catholic and apostolic, (12*) which our Saviour, after His Resurrection, commissioned Peter to shepherd,(74) and him and the other apostles to extend and direct with authority,(75) which He erected for all ages as "the pillar and mainstay of the truth".(76) This Church constituted and organized in the world as a society, subsists in the Catholic Church, which is governed by the successor of Peter and by the Bishops in communion with him,(13*) although many elements of sanctification and of truth are found outside of its visible structure. These elements, as gifts belonging to the Church of Christ, are forces impelling toward catholic unity.

Just as Christ carried out the work of redemption in poverty and persecution, so the Church is called to follow the same route that it might communicate the fruits of salvation to men. Christ Jesus, "though He was by nature God . . . emptied Himself, taking the nature of a slave",(77) and "being rich, became poor"(78) for our sakes. Thus, the Church, although it needs human resources to carry out its mission, is not set up to seek earthly glory, but to proclaim, even by its own example, humility and self-sacrifice. Christ was sent by the Father "to bring good news to the poor, to heal the contrite of heart",(79) "to seek and to save what was lost". (80) Similarly, the Church encompasses with love all who are afflicted with human suffering and in the poor and afflicted sees the image of its poor and suffering Founder. It does all it can to relieve their need and in them it strives to serve Christ. While Christ, holy, innocent and undefiled(81) knew nothing of sin,(82) but came to expiate only the sins of the people,(83) the Church, embracing in its bosom sinners, at the same time holy and always in need of being purified, always follows the way of penance and renewal. The Church, "like a stranger in a foreign land, presses forward amid the persecutions of the world and the consolations of God"(14*), announcing the cross and death of the Lord until He comes."(84) By the power of the risen Lord it is given strength that it might, in patience and in love, overcome its sorrows and its challenges, both within itself and from without, and that it might reveal to the world, faithfully though darkly, the mystery of its Lord until, in the end, it will be manifested in full light.

CHAPTER II

ON THE PEOPLE OF GOD

9. At all times and in every race God has given welcome to whosoever fears Him and does what is right.(85) God, however, does not make men holy and save them merely as individuals, without bond or link between one another. Rather has it pleased Him to bring men together as one people, a people which acknowledges

Him in truth and serves Him in holiness. He therefore chose the race of Israel as a people unto Himself. With it He set up a covenant. Step by step He taught and prepared this people, making known in its history both Himself and the decree of His will and making it holy unto Himself. All these things, however, were done by way of preparation and as a figure of that new and perfect covenant, which was to be ratified in Christ, and of that fuller revelation which was to be given through the Word of God Himself made flesh. "Behold the days shall come saith the Lord, and I will make a new covenant with the House of Israel, and with the house of Judah . . . I will give my law in their bowels, and I will write it in their heart, and I will be their God, and they shall be my people . . . For all of them shall know Me, from the least of them even to the greatest, saith the Lord.(86) Christ instituted this new covenant, the new testament, that is to say, in His Blood,(87) calling together a people made up of Jew and gentile, making them one, not according to the flesh but in the Spirit. This was to be the new People of God. For those who believe in Christ, who are reborn not from a perishable but from an imperishable seed through the word of the living God,(88) not from the flesh but from water and the Holy Spirit,(89) are finally established as "a chosen race, a royal priesthood, a holy nation, a purchased people . . . who in times past were not a people, but are now the people of God".(90)

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

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

10. Christ the Lord, High Priest taken from among men,(100) made the new people "a kingdom and priests to God the Father".(101) The baptized, by regeneration and the anointing of the Holy Spirit, are consecrated as a spiritual house and a holy priesthood, in order that through all those works which are those of the Christian man they may offer spiritual sacrifices and proclaim the power of Him who has called them out of darkness into His marvelous light.(102) Therefore all the disciples of Christ, persevering in prayer and praising God,(103) should present themselves as a living sacrifice, holy and pleasing to God.(104) Everywhere on earth they must bear witness to Christ and give an answer to those who seek an account of that hope of eternal life which is in them.(105)

Though they differ from one another in essence and not only in degree, the common priesthood of the faithful and the ministerial or hierarchical priesthood are nonetheless interrelated: each of them in its own special way is a participation in the one priesthood of Christ.(2*) The ministerial priest, by the sacred power he enjoys, teaches and rules the priestly people; acting in the person of Christ, he makes present the

Eucharistic sacrifice, and offers it to God in the name of all the people. But the faithful, in virtue of their royal priesthood, join in the offering of the Eucharist.(3*) They likewise exercise that priesthood in receiving the sacraments, in prayer and thanksgiving, in the witness of a holy life, and by self-denial and active charity.

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

Those who approach the sacrament of Penance obtain pardon from the mercy of God for the offence committed against Him and are at the same time reconciled with the Church, which they have wounded by their sins, and which by charity, example, and prayer seeks their conversion. By the sacred anointing of the sick and the prayer of her priests the whole Church commends the sick to the suffering and glorified Lord, asking that He may lighten their suffering and save them;(106) she exhorts them, moreover, to contribute to the welfare of the whole people of God by associating themselves freely with the passion and death of Christ.(107) Those of the faithful who are consecrated by Holy Orders are appointed to feed the Church in Christ's name with the word and the grace of God. Finally, Christian spouses, in virtue of the sacrament of Matrimony, whereby they signify and partake of the mystery of that unity and fruitful love which exists between Christ and His Church,(108) help each other to attain to holiness in their married life and in the rearing and education of their children. By reason of their state and rank in life they have their own special gift among the people of God.(109) (7*) From the wedlock of Christians there comes the family, in which new citizens of human society are born, who by the grace of the Holy Spirit received in baptism are made children of God, thus perpetuating the people of God through the centuries. The family is, so to speak, the domestic church. In it parents should, by their word and example, be the first preachers of the faith to their children; they should encourage them in the vocation which is proper to each of them, fostering with special care vocation to a sacred state.

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

12. The holy people of God shares also in Christ's prophetic office; it spreads abroad a living witness to Him, especially by means of a life of faith and charity and by offering to God a sacrifice of praise, the tribute of lips which give praise to His name.(110) The entire body of the faithful, anointed as they are by the Holy One,(111) cannot err in matters of belief. They manifest this special property by means of the whole peoples' supernatural discernment in matters of faith when "from the Bishops down to the last of the lay faithful" (8*) they show universal agreement in matters of faith and morals. That discernment in matters of faith is aroused and sustained by the Spirit of truth. It is exercised under the guidance of the sacred teaching authority, in faithful and respectful obedience to which the people of God accepts that which is not just the word of men but truly the word of God.(112) Through it, the people of God adheres unwaveringly to the faith given once and for all to the saints,(113) penetrates it more deeply with right thinking, and applies it more fully in its life.

It is not only through the sacraments and the ministries of the Church that the Holy Spirit sanctifies and leads the people of God and enriches it with virtues, but, "allotting his gifts to everyone according as He wills, (114) He distributes special graces among the faithful of every rank. By these gifts He makes them fit and ready to undertake the various tasks and offices which contribute toward the renewal and building up of the

Church, according to the words of the Apostle: "The manifestation of the Spirit is given to everyone for profit".(115) These charisms, whether they be the more outstanding or the more simple and widely diffused, are to be received with thanksgiving and consolation for they are perfectly suited to and useful for the needs of the Church. Extraordinary gifts are not to be sought after, nor are the fruits of apostolic labor to be presumptuously expected from their use; but judgment as to their genuinity and proper use belongs to those who are appointed leaders in the Church, to whose special competence it belongs, not indeed to extinguish the Spirit, but to test all things and hold fast to that which is good.(116)

13. All men are called to belong to the new people of God. Wherefore this people, while remaining one and only one, is to be spread throughout the whole world and must exist in all ages, so that the decree of God's will may be fulfilled. In the beginning God made human nature one and decreed that all His children, scattered as they were, would finally be gathered together as one. (117) It was for this purpose that God sent His Son, whom He appointed heir of all things,(118) that he might be teacher, king and priest of all, the head of the new and universal people of the sons of God. For this too God sent the Spirit of His Son as Lord and Life-giver. He it is who brings together the whole Church and each and every one of those who believe, and who is the well-spring of their unity in the teaching of the apostles and in fellowship, in the breaking of bread and in prayers.(119)

It follows that though there are many nations there is but one people of God, which takes its citizens from every race, making them citizens of a kingdom which is of a heavenly rather than of an earthly nature. All the faithful, scattered though they be throughout the world, are in communion with each other in the Holy Spirit, and so, he who dwells in Rome knows that the people of India are his members"(9*). Since the kingdom of Christ is not of this world(120) the Church or people of God in establishing that kingdom takes nothing away from the temporal welfare of any people. On the contrary it fosters and takes to itself, insofar as they are good, the ability, riches and customs in which the genius of each people expresses itself. Taking them to itself it purifies, strengthens, elevates and ennoble them. The Church in this is mindful that she must bring together the nations for that king to whom they were given as an inheritance,(121) and to whose city they bring gifts and offerings.(122) This characteristic of universality which adorns the people of God is a gift from the Lord Himself. By reason of it, the Catholic Church strives constantly and with due effect to bring all humanity and all its possessions back to its source In Christ, with Him as its head and united in His Spirit. (10*)

In virtue of this catholicity each individual part contributes through its special gifts to the good of the other parts and of the whole Church. Through the common sharing of gifts and through the common effort to attain fullness in unity, the whole and each of the parts receive increase. Not only, then, is the people of God made up of different peoples but in its inner structure also it is composed of various ranks. This diversity among its members arises either by reason of their duties, as is the case with those who exercise the sacred ministry for the good of their brethren, or by reason of their condition and state of life, as is the case with those many who enter the religious state and, tending toward holiness by a narrower path, stimulate their brethren by their example. Moreover, within the Church particular Churches hold a rightful place; these Churches retain their own traditions, without in any way opposing the primacy of the Chair of Peter, which presides over the whole assembly of charity (11*) and protects legitimate differences, while at the same time assuring that such differences do not hinder unity but rather contribute toward it. Between all the parts of the Church there remains a bond of close communion whereby they share spiritual riches, apostolic workers and temporal resources. For the members of the people of God are called to share these goods in common, and of each of the Churches the words of the Apostle hold good: "According to the gift that each has received, administer it to one another as good stewards of the manifold grace of God".(123)

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

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

salvation. In explicit terms He Himself affirmed the necessity of faith and baptism(124) and thereby affirmed also the necessity of the Church, for through baptism as through a door men enter the Church. Whosoever, therefore, knowing that the Catholic Church was made necessary by Christ, would refuse to enter or to remain in it, could not be saved.

They are fully incorporated in the society of the Church who, possessing the Spirit of Christ accept her entire system and all the means of salvation given to her, and are united with her as part of her visible bodily structure and through her with Christ, who rules her through the Supreme Pontiff and the bishops. The bonds which bind men to the Church in a visible way are profession of faith, the sacraments, and ecclesiastical government and communion. He is not saved, however, who, though part of the body of the Church, does not persevere in charity. He remains indeed in the bosom of the Church, but, as it were, only in a "bodily" manner and not "in his heart."(12*) All the Church's children should remember that their exalted status is to be attributed not to their own merits but to the special grace of Christ. If they fail moreover to respond to that grace in thought, word and deed, not only shall they not be saved but they will be the more severely judged. (13*)

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

15. The Church recognizes that in many ways she is linked with those who, being baptized, are honored with the name of Christian, though they do not profess the faith in its entirety or do not preserve unity of communion with the successor of Peter. (14*) For there are many who honor Sacred Scripture, taking it as a norm of belief and a pattern of life, and who show a sincere zeal. They lovingly believe in God the Father Almighty and in Christ, the Son of God and Saviour. (15*) They are consecrated by baptism, in which they are united with Christ. They also recognize and accept other sacraments within their own Churches or ecclesiastical communities. Many of them rejoice in the episcopate, celebrate the Holy Eucharist and cultivate devotion toward the Virgin Mother of God.(16*) They also share with us in prayer and other spiritual benefits. Likewise we can say that in some real way they are joined with us in the Holy Spirit, for to them too He gives His gifts and graces whereby He is operative among them with His sanctifying power. Some indeed He has strengthened to the extent of the shedding of their blood. In all of Christ's disciples the Spirit arouses the desire to be peacefully united, in the manner determined by Christ, as one flock under one shepherd, and He prompts them to pursue this end. (17*) Mother Church never ceases to pray, hope and work that this may come about. She exhorts her children to purification and renewal so that the sign of Christ may shine more brightly over the face of the earth.

16. Finally, those who have not yet received the Gospel are related in various ways to the people of God. (18*) In the first place we must recall the people to whom the testament and the promises were given and from whom Christ was born according to the flesh.(125) On account of their fathers this people remains most dear to God, for God does not repent of the gifts He makes nor of the calls He issues.(126) But the plan of salvation also includes those who acknowledge the Creator. In the first place amongst these there are the Muslims, who, professing to hold the faith of Abraham, along with us adore the one and merciful God, who on the last day will judge mankind. Nor is God far distant from those who in shadows and images seek the unknown God, for it is He who gives to all men life and breath and all things,(127) and as Saviour wills that all men be saved.(128) Those also can attain to salvation who through no fault of their own do not know the Gospel of Christ or His Church, yet sincerely seek God and moved by grace strive by their deeds to do His will as it is known to them through the dictates of conscience.(19*) Nor does Divine Providence deny the helps necessary for salvation to those who, without blame on their part, have not yet arrived at an explicit knowledge of God and with His grace strive to live a good life. Whatever good or truth is found amongst them is looked upon by the Church as a preparation for the Gospel.(20*) She knows that it is given by Him who enlightens all men so that they may finally have life. But often men, deceived by the Evil One, have become vain in their reasonings and have exchanged the truth of God for a lie, serving the creature rather than the Creator.(129) Or some there are who, living and dying in this world without God, are exposed to final despair. Wherefore to promote the glory of God and procure the salvation of all of these, and mindful of

the command of the Lord, "Preach the Gospel to every creature", (130) the Church fosters the missions with care and attention.

17. As the Son was sent by the Father, (131) so He too sent the Apostles, saying: "Go, therefore, make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things whatsoever I have commanded you. And behold I am with you all days even to the consummation of the world". (132) The Church has received this solemn mandate of Christ to proclaim the saving truth from the apostles and must carry it out to the very ends of the earth. (133) Wherefore she makes the words of the Apostle her own: "Woe to me, if I do not preach the Gospel", (134) and continues unceasingly to send heralds of the Gospel until such time as the infant churches are fully established and can themselves continue the work of evangelizing. For the Church is compelled by the Holy Spirit to do her part that God's plan may be fully realized, whereby He has constituted Christ as the source of salvation for the whole world. By the proclamation of the Gospel she prepares her hearers to receive and profess the faith. She gives them the dispositions necessary for baptism, snatches them from the slavery of error and of idols and incorporates them in Christ so that through charity they may grow up into full maturity in Christ. Through her work, whatever good is in the minds and hearts of men, whatever good lies latent in the religious practices and cultures of diverse peoples, is not only saved from destruction but is also cleansed, raised up and perfected unto the glory of God, the confusion of the devil and the happiness of man. The obligation of spreading the faith is imposed on every disciple of Christ, according to his state. (21*) Although, however, all the faithful can baptize, the priest alone can complete the building up of the Body in the eucharistic sacrifice. Thus are fulfilled the words of God, spoken through His prophet: "From the rising of the sun until the going down thereof my name is great among the gentiles, and in every place a clean oblation is sacrificed and offered up in my name". (135) (22*) In this way the Church both prays and labors in order that the entire world may become the People of God, the Body of the Lord and the Temple of the Holy Spirit, and that in Christ, the Head of all, all honor and glory may be rendered to the Creator and Father of the Universe.

CHAPTER III

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

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

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

19. The Lord Jesus, after praying to the Father, calling to Himself those whom He desired, appointed twelve to be with Him, and whom He would send to preach the Kingdom of God; (137) and these apostles (138) He formed after the manner of a college or a stable group, over which He placed Peter chosen from among them. (139) He sent them first to the children of Israel and then to all nations, (140) so that as sharers in His power they might make all peoples His disciples, and sanctify and govern them, (141) and thus spread His Church, and by ministering to it under the guidance of the Lord, direct it all days even to the consummation

of the world.(142) And in this mission they were fully confirmed on the day of Pentecost(143) in accordance with the Lord's promise: "You shall receive power when the Holy Spirit comes upon you, and you shall be witnesses for me in Jerusalem, and in all Judea and in Samaria, and even to the very ends of the earth".(144) And the apostles, by preaching the Gospel everywhere,(145) and it being accepted by their hearers under the influence of the Holy Spirit, gather together the universal Church, which the Lord established on the apostles and built upon blessed Peter, their chief, Christ Jesus Himself being the supreme cornerstone.(146)(3*)

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

For they not only had helpers in their ministry,(4*) but also, in order that the mission assigned to them might continue after their death, they passed on to their immediate cooperators, as it were, in the form of a testament, the duty of confirming and finishing the work begun by themselves,(5*) recommending to them that they attend to the whole flock in which the Holy Spirit placed them to shepherd the Church of God. (148) They therefore appointed such men, and gave them the order that, when they should have died, other approved men would take up their ministry.(6*) Among those various ministries which, according to tradition, were exercised in the Church from the earliest times, the chief place belongs to the office of those who, appointed to the episcopate, by a succession running from the beginning,(7*) are passers-on of the apostolic seed.(8*) Thus, as St. Irenaeus testifies, through those who were appointed bishops by the apostles, and through their successors down in our own time, the apostolic tradition is manifested (9*) and preserved. (10*)

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

21. In the bishops, therefore, for whom priests are assistants, Our Lord Jesus Christ, the Supreme High Priest, is present in the midst of those who believe. For sitting at the right hand of God the Father, He is not absent from the gathering of His high priests,(17*) but above all through their excellent service He is preaching the word of God to all nations, and constantly administering the sacraments of faith to those who believe, by their paternal functioning.(150) He incorporates new members in His Body by a heavenly regeneration, and finally by their wisdom and prudence He directs and guides the People of the New Testament in their pilgrimage toward eternal happiness. These pastors, chosen to shepherd the Lord's flock of the elect, are servants of Christ and stewards of the mysteries of God,(151) to whom has been assigned the bearing of witness to the Gospel of the grace of God,(152) and the ministration of the Spirit and of justice in glory.(153)

For the discharging of such great duties, the apostles were enriched by Christ with a special outpouring of the Holy Spirit coming upon them,(154) and they passed on this spiritual gift to their helpers by the imposition of hands,(155) and it has been transmitted down to us in Episcopal consecration.(18*) And the Sacred Council teaches that by Episcopal consecration the fullness of the sacrament of Orders is conferred, that fullness of power, namely, which both in the Church's liturgical practice and in the language of the Fathers of the Church is called the high priesthood, the supreme power of the sacred ministry.(19*) But Episcopal consecration, together with the office of sanctifying, also confers the office of teaching and of governing, which, however, of its very nature, can be exercised only in hierarchical communion with the head and the members of the college. For from the tradition, which is expressed especially in liturgical rites and in the practice of both the Church of the East and of the West, it is clear that, by means of the imposition of hands and the words of consecration, the grace of the Holy Spirit is so conferred,(20*) and the sacred character so impressed,(21*) that bishops in an eminent and visible way sustain the roles of Christ Himself

as Teacher, Shepherd and High Priest, and that they act in His person.(22*) Therefore it pertains to the bishops to admit newly elected members into the Episcopal body by means of the sacrament of Orders.

22. Just as in the Gospel, the Lord so disposing, St. Peter and the other apostles constitute one apostolic college, so in a similar way the Roman Pontiff, the successor of Peter, and the bishops, the successors of the apostles, are joined together. Indeed, the very ancient practice whereby bishops duly established in all parts of the world were in communion with one another and with the Bishop of Rome in a bond of unity, charity and peace,(23*) and also the councils assembled together,(24*) in which more profound issues were settled in common, (25*) the opinion of the many having been prudently considered,(26*) both of these factors are already an indication of the collegiate character and aspect of the Episcopal order; and the ecumenical councils held in the course of centuries are also manifest proof of that same character. And it is intimated also in the practice, introduced in ancient times, of summoning several bishops to take part in the elevation of the newly elected to the ministry of the high priesthood. Hence, one is constituted a member of the Episcopal body in virtue of sacramental consecration and hierarchical communion with the head and members of the body.

But the college or body of bishops has no authority unless it is understood together with the Roman Pontiff, the successor of Peter as its head. The pope's power of primacy over all, both pastors and faithful, remains whole and intact. In virtue of his office, that is as Vicar of Christ and pastor of the whole Church, the Roman Pontiff has full, supreme and universal power over the Church. And he is always free to exercise this power. The order of bishops, which succeeds to the college of apostles and gives this apostolic body continued existence, is also the subject of supreme and full power over the universal Church, provided we understand this body together with its head the Roman Pontiff and never without this head.(27*) This power can be exercised only with the consent of the Roman Pontiff. For our Lord placed Simon alone as the rock and the bearer of the keys of the Church,(156) and made him shepherd of the whole flock;(157) it is evident, however, that the power of binding and loosing, which was given to Peter,(158) was granted also to the college of apostles, joined with their head.(159)(28*) This college, insofar as it is composed of many, expresses the variety and universality of the People of God, but insofar as it is assembled under one head, it expresses the unity of the flock of Christ. In it, the bishops, faithfully recognizing the primacy and pre-eminence of their head, exercise their own authority for the good of their own faithful, and indeed of the whole Church, the Holy Spirit supporting its organic structure and harmony with moderation. The supreme power in the universal Church, which this college enjoys, is exercised in a solemn way in an ecumenical council. A council is never ecumenical unless it is confirmed or at least accepted as such by the successor of Peter; and it is prerogative of the Roman Pontiff to convoke these councils, to preside over them and to confirm them.(29*) This same collegiate power can be exercised together with the pope by the bishops living in all parts of the world, provided that the head of the college calls them to collegiate action, or at least approves of or freely accepts the united action of the scattered bishops, so that it is thereby made a collegiate act.

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

The individual bishops, who are placed in charge of particular churches, exercise their pastoral government over the portion of the People of God committed to their care, and not over other churches nor over the universal Church. But each of them, as a member of the episcopal college and legitimate successor of the apostles, is obliged by Christ's institution and command to be solicitous for the whole Church,(33*) and this solicitude, though it is not exercised by an act of jurisdiction, contributes greatly to the advantage of the universal Church. For it is the duty of all bishops to promote and to safeguard the unity of faith and the discipline common to the whole Church, to instruct the faithful to love for the whole mystical body of

Christ, especially for its poor and sorrowing members and for those who are suffering persecution for justice's sake,(160) and finally to promote every activity that is of interest to the whole Church, especially that the faith may take increase and the light of full truth appear to all men. And this also is important, that by governing well their own church as a portion of the universal Church, they themselves are effectively contributing to the welfare of the whole Mystical Body, which is also the body of the churches.(34*)

The task of proclaiming the Gospel everywhere on earth pertains to the body of pastors, to all of whom in common Christ gave His command, thereby imposing upon them a common duty, as Pope Celestine in his time recommended to the Fathers of the Council of Ephesus.(35*) From this it follows that the individual bishops, insofar as their own discharge of their duty permits, are obliged to enter into a community of work among themselves and with the successor of Peter, upon whom was imposed in a special way the great duty of spreading the Christian name.(36*) With all their energy, therefore, they must supply to the missions both workers for the harvest and also spiritual and material aid, both directly and on their own account. as well as by arousing the ardent cooperation of the faithful. And finally, the bishops, in a universal fellowship of charity, should gladly extend their fraternal aid to other churches, especially to neighboring and more needy dioceses in accordance with the venerable example of antiquity.

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

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

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

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

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

And this infallibility with which the Divine Redeemer willed His Church to be endowed in defining doctrine of faith and morals, extends as far as the deposit of Revelation extends, which must be religiously guarded and faithfully expounded. And this is the infallibility which the Roman Pontiff, the head of the college of bishops, enjoys in virtue of his office, when, as the supreme shepherd and teacher of all the faithful, who confirms his brethren in their faith,(166) by a definitive act he proclaims a doctrine of faith or morals.(42*) And therefore his definitions, of themselves, and not from the consent of the Church, are justly styled 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 judgment. For then the Roman Pontiff is not pronouncing judgment as a private person, but as the supreme teacher of the universal Church, in whom the charism of infallibility of the Church itself is individually present, he is expounding or defending a doctrine of Catholic faith.(43*) The infallibility promised to the Church resides also in the body of Bishops, when that body exercises the supreme magisterium with the successor of Peter. To these definitions the assent of the Church can never be wanting, on account of the activity of that same Holy Spirit, by which the whole flock of Christ is preserved and progresses in unity of faith.(44*)

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

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

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

Bishops thus, by praying and laboring for the people, make outpourings in many ways and in great abundance from the fullness of Christ's holiness. By the ministry of the word they communicate God's power to those who believe unto salvation(168) and through the sacraments, the regular and fruitful distribution of which they regulate by their authority,(56*) they sanctify the faithful. They direct the conferring of baptism, by which a sharing in the kingly priesthood of Christ is granted. They are the original ministers of

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

27. Bishops, as vicars and ambassadors of Christ, govern the particular churches entrusted to them (58*) by their counsel, exhortations, example, and even by their authority and sacred power, which indeed they use only for the edification of their flock in truth and holiness, remembering that he who is greater should become as the lesser and he who is the chief become as the servant.(169) This power, which they personally exercise in Christ's name, is proper, ordinary and immediate, although its exercise is ultimately regulated by the supreme authority of the Church, and can be circumscribed by certain limits, for the advantage of the Church or of the faithful. In virtue of this power, bishops have the sacred right and the duty before the Lord to make laws for their subjects, to pass judgment on them and to moderate everything pertaining to the ordering of worship and the apostolate.

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

A bishop, since he is sent by the Father to govern his family, must keep before his eyes the example of the Good Shepherd, who came not to be ministered unto but to minister,(170) and to lay down his life for his sheep.(171) Being taken from among men, and himself beset with weakness, he is able to have compassion on the ignorant and erring.(172) Let him not refuse to listen to his subjects, whom he cherishes as his true sons and exhorts to cooperate readily with him. As having one day to render an account for their souls,(173) he takes care of them by his prayer, preaching, and all the works of charity, and not only of them but also of those who are not yet of the one flock, who also are commended to him in the Lord. Since, like Paul the Apostle, he is debtor to all men, let him be ready to preach the Gospel to all,(174) and to urge his faithful to apostolic and missionary activity. But the faithful must cling to their bishop, as the Church does to Christ, and Jesus Christ to the Father, so that all may be of one mind through unity,(61*) and abound to the glory of God.(175)

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

them in the Spirit, through Christ, to God the Father. In the midst of the flock they adore Him in spirit and in truth.(182) Finally, they labor in word and doctrine,(183) believing what they have read and meditated upon in the law of God, teaching what they have believed, and putting in practice in their own lives what they have taught.(71*)

Priests, prudent cooperators with the Episcopal order,(72*) its aid and instrument, called to serve the people of God, constitute one priesthood (73*) with their bishop although bound by a diversity of duties. Associated with their bishop in a spirit of trust and generosity, they make him present in a certain sense in the individual local congregations, and take upon themselves, as far as they are able, his duties and the burden of his care, and discharge them with a daily interest. And as they sanctify and govern under the bishop's authority, that part of the Lord's flock entrusted to them they make the universal Church visible in their own locality and bring an efficacious assistance to the building up of the whole body of Christ.(184) intent always upon the welfare of God's children, they must strive to lend their effort to the pastoral work of the whole diocese, and even of the entire Church. On account of this sharing in their priesthood and mission, let priests sincerely look upon the bishop as their father and reverently obey him. And let the bishop regard his priests as his co-workers and as sons and friends, just as Christ called His disciples now not servants but friends.(185) All priests, both diocesan and religious, by reason of Orders and ministry, fit into this body of bishops and priests, and serve the good of the whole Church according to their vocation and the grace given to them.

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

Let them, as fathers in Christ, take care of the faithful whom they have begotten by baptism and their teaching.(186) Becoming from the heart a pattern to the flock,(187) let them so lead and serve their local community that it may worthily be called by that name, by which the one and entire people of God is signed, namely, the Church of God.(188) Let them remember that by their daily life and interests they are showing the face of a truly sacerdotal and pastoral ministry to the faithful and the infidel, to Catholics and non-Catholics, and that to all they bear witness to the truth and life, and as good shepherds go after those also, (189) who though baptized in the Catholic Church have fallen away from the use of the sacraments, or even from the faith.

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

29. At a lower level of the hierarchy are deacons, upon whom hands are imposed "not unto the priesthood, but unto a ministry of service."(74*) For strengthened by sacramental grace, in communion with the bishop and his group of priests they serve in the diaconate of the liturgy, of the word, and of charity to the people of God. It is the duty of the deacon, according as it shall have been assigned to him by competent authority, to administer baptism solemnly, to be custodian and dispenser of the Eucharist, to assist at and bless marriages in the name of the Church, to bring Viaticum to the dying, to read the Sacred Scripture to the faithful, to instruct and exhort the people, to preside over the worship and prayer of the faithful, to administer sacramentals, to officiate at funeral and burial services. Dedicated to duties of charity and of administration, let deacons be mindful of the admonition of Blessed Polycarp: "Be merciful, diligent, walking according to the truth of the Lord, who became the servant of all."(75*)

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

in the married state. It may also be conferred upon suitable young men, for whom the law of celibacy must remain intact.

CHAPTER IV

THE LAITY

30. Having set forth the functions of the hierarchy, the Sacred Council gladly turns its attention. to the state of those faithful called the laity. Everything that has been said above concerning the People of God is intended for the laity, religious and clergy alike. But there are certain things which pertain in a special way to the laity, both men and women, by reason of their condition and mission. Due to the special circumstances of our time the foundations of this doctrine must be more thoroughly examined. For their pastors know how much the laity contribute to the welfare of the entire Church. They also know that they were not ordained by Christ to take upon themselves alone the entire salvific mission of the Church toward the world. On the contrary they understand that it is their noble duty to shepherd the faithful and to recognize their ministries and charisms, so that all according to their proper roles may cooperate in this common undertaking with one mind. For we must all "practice the truth in love, and so grow up in all things in Him who is head, Christ. For from Him the whole body, being closely joined and knit together through every joint of the system, according to the functioning in due measure of each single part, derives its increase to the building up of itself in love".(190)

31. The term laity is here understood to mean all the faithful except those in holy orders and those in the state of religious life specially approved by the Church. These faithful are by baptism made one body with Christ and are constituted among the People of God; they are in their own way made sharers in the priestly, prophetic, and kingly functions of Christ; and they carry out for their own part the mission of the whole Christian people in the Church and in the world.

What specifically characterizes the laity is their secular nature. It is true that those in holy orders can at times be engaged in secular activities, and even have a secular profession. But they are by reason of their particular vocation especially and professedly ordained to the sacred ministry. Similarly, by their state in life, religious give splendid and striking testimony that the world cannot be transformed and offered to God without the spirit of the beatitudes. But the laity, by their very vocation, seek the kingdom of God by engaging in temporal affairs and by ordering them according to the plan of God. They live in the world, that is, in each and in all of the secular professions and occupations. They live in the ordinary circumstances of family and social life, from which the very web of their existence is woven. They are called there by God that by exercising their proper function and led by the spirit of the Gospel they may work for the sanctification of the world from within as a leaven. In this way they may make Christ known to others, especially by the testimony of a life resplendent in faith, hope and charity. Therefore, since they are tightly bound up in all types of temporal affairs it is their special task to order and to throw light upon these affairs in such a way that they may come into being and then continually increase according to Christ to the praise of the Creator and the Redeemer.

32. By divine institution Holy Church is ordered and governed with a wonderful diversity. "For just as in one body we have many members, yet all the members have not the same function, so we, the many, are one body in Christ, but severally members one of another".(191) Therefore, the chosen People of God is one: "one Lord, one faith, one baptism"(192); sharing a common dignity as members from their regeneration in Christ, having the same filial grace and the same vocation to perfection; possessing in common one salvation, one hope and one undivided charity. There is, therefore, in Christ and in the Church no inequality on the basis of race or nationality, social condition or sex, because "there is neither Jew nor Greek: there is neither bond nor free: there is neither male nor female. For you are all 'one' in Christ Jesus".(193)

If therefore in the Church everyone does not proceed by the same path, nevertheless all are called to sanctity and have received an equal privilege of faith through the justice of God.(194) And if by the will of Christ some are made teachers, pastors and dispensers of mysteries on behalf of others, yet all share a true equality with regard to the dignity and to the activity common to all the faithful for the building up of the Body of

Christ. For the distinction which the Lord made between sacred ministers and the rest of the People of God bears within it a certain union, since pastors and the other faithful are bound to each other by a mutual need. Pastors of the Church, following the example of the Lord, should minister to one another and to the other faithful. These in their turn should enthusiastically lend their joint assistance to their pastors and teachers. Thus in their diversity all bear witness to the wonderful unity in the Body of Christ. This very diversity of graces, ministries and works gathers the children of God into one, because "all these things are the work of one and the same Spirit".(195)

Therefore, from divine choice the laity have Christ for their brothers who though He is the Lord of all, came not to be served but to serve.(196) They also have for their brothers those in the sacred ministry who by teaching, by sanctifying and by ruling with the authority of Christ feed the family of God so that the new commandment of charity may be fulfilled by all. St. Augustine puts this very beautifully when he says: "What I am for you terrifies me; what I am with you consoles me. For you I am a bishop; but with you I am a Christian. The former is a duty; the latter a grace. The former is a danger; the latter, salvation" (1*).

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

The lay apostolate, however, is a participation in the salvific mission of the Church itself. Through their baptism and confirmation all are commissioned to that apostolate by the Lord Himself. Moreover, by the sacraments, especially holy Eucharist, that charity toward God and man which is the soul of the apostolate is communicated and nourished. Now the laity are called in a special way to make the Church present and operative in those places and circumstances where only through them can it become the salt of the earth (2*). Thus every layman, in virtue of the very gifts bestowed upon him, is at the same time a witness and a living instrument of the mission of the Church itself "according to the measure of Christ's bestowal".(197)

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

Upon all the laity, therefore, rests the noble duty of working to extend the divine plan of salvation to all men of each epoch and in every land. Consequently, may every opportunity be given them so that, according to their abilities and the needs of the times, they may zealously participate in the saving work of the Church.

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

For besides intimately linking them to His life and His mission, He also gives them a sharing in His priestly function of offering spiritual worship for the glory of God and the salvation of men. For this reason the laity, dedicated to Christ and anointed by the Holy Spirit, are marvelously called and wonderfully prepared so that ever more abundant fruits of the Spirit may be produced in them. For all their works, prayers and apostolic endeavors, their ordinary married and family life, their daily occupations, their physical and mental relaxation, if carried out in the Spirit, and even the hardships of life, if patiently borne—all these become "spiritual sacrifices acceptable to God through Jesus Christ".(199) Together with the offering of the Lord's body, they are most fittingly offered in the celebration of the Eucharist. Thus, as those everywhere who adore in holy activity, the laity consecrate the world itself to God.

35. Christ, the great Prophet, who proclaimed the Kingdom of His Father both by the testimony of His life and the power of His words, continually fulfills His prophetic office until the complete manifestation of glory. He does this not only through the hierarchy who teach in His name and with His authority, but also through the laity whom He made His witnesses and to whom He gave understanding of the faith (*sensu fidei*)

and an attractiveness in speech(200) so that the power of the Gospel might shine forth in their daily social and family life. They conduct themselves as children of the promise, and thus strong in faith and in hope they make the most of the present,(201) and with patience await the glory that is to come.(202) Let them not, then, hide this hope in the depths of their hearts, but even in the program of their secular life let them express it by a continual conversion and by wrestling "against the world-rulers of this darkness, against the spiritual forces of wickedness.(203)

Just as the sacraments of the New Law, by which the life and the apostolate of the faithful are nourished, prefigure a new heaven and a new earth,(204) so too the laity go forth as powerful proclaimers of a faith in things to be hoped for,(205) when they courageously join to their profession of faith a life springing from faith. This evangelization, that is, this announcing of Christ by a living testimony as well as by the spoken word, takes on a specific quality and a special force in that it is carried out in the ordinary surroundings of the world.

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

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

36. Christ, becoming obedient even unto death and because of this exalted by the Father,(206) entered into the glory of His kingdom. To Him all things are made subject until He subjects Himself and all created things to the Father that God may be all in all.(207) Now Christ has communicated this royal power to His disciples that they might be constituted in royal freedom and that by true penance and a holy life they might conquer the reign of sin in themselves.(208) Further, He has shared this power so that serving Christ in their fellow men they might by humility and patience lead their brethren to that King for whom to serve is to reign. But the Lord wishes to spread His kingdom also by means of the laity, namely, a kingdom of truth and life, a kingdom of holiness and grace, a kingdom of justice, love and peace (4*). In this kingdom creation itself will be delivered from its slavery to corruption into the freedom of the glory of the sons of God.(209) Clearly then a great promise and a great trust is committed to the disciples: "All things are yours, and you are Christ's, and Christ is God's".(210)

The faithful, therefore, must learn the deepest meaning and the value of all creation, as well as its role in the harmonious praise of God. They must assist each other to live holier lives even in their daily occupations. In this way the world may be permeated by the spirit of Christ and it may more effectively fulfill its purpose in justice, charity and peace. The laity have the principal role in the overall fulfillment of this duty. Therefore, by their competence in secular training and by their activity, elevated from within by the grace of Christ, let them vigorously contribute their effort, so that created goods may be perfected by human labor, technical skill and civic culture for the benefit of all men according to the design of the Creator and the light of His Word. May the goods of this world be more equitably distributed among all men, and may they in their own way be conducive to universal progress in human and Christian freedom. In this manner, through the members of the Church, will Christ progressively illumine the whole of human society with His saving light.

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

moral values; they will better prepare the field of the world for the seed of the Word of God; and at the same time they will open wider the doors of the Church by which the message of peace may enter the world.

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

37. The laity have the right, as do all Christians, to receive in abundance from their spiritual shepherds the spiritual goods of the Church, especially the assistance of the word of God and of the sacraments (6*). They should openly reveal to them their needs and desires with that freedom and confidence which is fitting for children of God and brothers in Christ. They are, by reason of the knowledge, competence or outstanding ability which they may enjoy, permitted and sometimes even obliged to express their opinion on those things which concern the good of the Church (7*). When occasions arise, let this be done through the organs erected by the Church for this purpose. Let it always be done in truth, in courage and in prudence, with reverence and charity toward those who by reason of their sacred office represent the person of Christ.

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

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

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

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

CHAPTER V

THE UNIVERSAL CALL TO HOLINESS IN THE CHURCH

39. The Church, whose mystery is being set forth by this Sacred Synod, is believed to be indefectibly holy. Indeed Christ, the Son of God, who with the Father and the Spirit is praised as "uniquely holy," (1*) loved

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

40. The Lord Jesus, the divine Teacher and Model of all perfection, preached holiness of life to each and everyone of His disciples of every condition. He Himself stands as the author and consumator of this holiness of life: "Be you therefore perfect, even as your heavenly Father is perfect".(216)(2*) Indeed He sent the Holy Spirit upon all men that He might move them inwardly to love God with their whole heart and their whole soul, with all their mind and all their strength(217) and that they might love each other as Christ loves them.(218) The followers of Christ are called by God, not because of their works, but according to His own purpose and grace. They are justified in the Lord Jesus, because in the baptism of faith they truly become sons of God and sharers in the divine nature. In this way they are really made holy. Then too, by God's gift, they must hold on to and complete in their lives this holiness they have received. They are warned by the Apostle to live "as becomes saints", (219) and to put on "as God's chosen ones, holy and beloved a heart of mercy, kindness, humility, meekness, patience", (220) and to possess the fruit of the Spirit in holiness.(221) Since truly we all offend in many things (222) we all need God's mercies continually and we all must daily pray: "Forgive us our debts"(223)(3*)

Thus it is evident to everyone, that all the faithful of Christ of whatever rank or status, are called to the fullness of the Christian life and to the perfection of charity;(4*) by this holiness as such a more human manner of living is promoted in this earthly society. In order that the faithful may reach this perfection, they must use their strength accordingly as they have received it, as a gift from Christ. They must follow in His footsteps and conform themselves to His image seeking the will of the Father in all things. They must devote themselves with all their being to the glory of God and the service of their neighbor. In this way, the holiness of the People of God will grow into an abundant harvest of good, as is admirably shown by the life of so many saints in Church history.

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

In the first place, the shepherds of Christ's flock must holily and eagerly, humbly and courageously carry out their ministry, in imitation of the eternal high Priest, the Shepherd and Guardian of our souls. They ought to fulfill this duty in such a way that it will be the principal means also of their own sanctification. Those chosen for the fullness of the priesthood are granted the ability of exercising the perfect duty of pastoral charity by the grace of the sacrament of Orders. This perfect duty of pastoral charity (5*) is exercised in every form of episcopal care and service, prayer, sacrifice and preaching. By this same sacramental grace, they are given the courage necessary to lay down their lives for their sheep, and the ability of promoting greater holiness in the Church by their daily example, having become a pattern for their flock.(224)

Priests, who resemble bishops to a certain degree in their participation of the sacrament of Orders, form the spiritual crown of the bishops.(6*) They participate in the grace of their office and they should grow daily in their love of God and their neighbor by the exercise of their office through Christ, the eternal and unique Mediator. They should preserve the bond of priestly communion, and they should abound in every spiritual good and thus present to all men a living witness to God.(7*) All this they should do in emulation of those

priests who often, down through the course of the centuries, left an outstanding example of the holiness of humble and hidden service. Their praise lives on in the Church of God. By their very office of praying and offering sacrifice for their own people and the entire people of God, they should rise to greater holiness. Keeping in mind what they are doing and imitating what they are handling,(8*) these priests, in their apostolic labors, rather than being ensnared by perils and hardships, should rather rise to greater holiness through these perils and hardships. They should ever nourish and strengthen their action from an abundance of contemplation, doing all this for the comfort of the entire Church of God. All priests, and especially those who are called "diocesan priests," due to the special title of their ordination, should keep continually before their minds the fact that their faithful loyalty toward and their generous cooperation with their bishop is of the greatest value in their growth in holiness.

Ministers of lesser rank are also sharers in the mission and grace of the Supreme Priest. In the first place among these ministers are deacons, who, in as much as they are dispensers of Christ's mysteries and servants of the Church,(9*) should keep themselves free from every vice and stand before men as personifications of goodness and friends of God.(225) Clerics, who are called by the Lord and are set aside as His portion in order to prepare themselves for the various ministerial offices under the watchful eye of spiritual shepherds, are bound to bring their hearts and minds into accord with this special election (which is theirs). They will accomplish this by their constancy in prayer, by their burning love, and by their unremitting recollection of whatever is true, just and of good repute. They will accomplish all this for the glory and honor of God. Besides these already named, there are also laymen, chosen of God and called by the bishop. These laymen spend themselves completely in apostolic labors, working the Lord's field with much success.(10*).

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

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

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

42. "God is love, and he who abides in love, abides in God and God in Him".(227) But, God pours out his love into our hearts through the Holy Spirit, Who has been given to us;(228) thus the first and most necessary gift is love, by which we love God above all things and our neighbor because of God. Indeed, in order that love, as good seed may grow and bring forth fruit in the soul, each one of the faithful must willingly hear the Word of God and accept His Will, and must complete what God has begun by their own actions with the help of God's grace. These actions consist in the use of the sacraments and in a special way

the Eucharist, frequent participation in the sacred action of the Liturgy, application of oneself to prayer, self-abnegation, lively fraternal service and the constant exercise of all the virtues. For charity, as the bond of perfection and the fullness of the law,(229) rules over all the means of attaining holiness and gives life to these same means.(12*) It is charity which guides us to our final end. It is the love of God and the love of one's neighbor which points out the true disciple of Christ.

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

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

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

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

CHAPTER VI

RELIGIOUS

43. The evangelical counsels of chastity dedicated to God, poverty and obedience are based upon the words and examples of the Lord. They were further commanded by the apostles and Fathers of the Church, as well as by the doctors and pastors of souls. The counsels are a divine gift, which the Church received from its Lord and which it always safeguards with the help of His grace. Church authority has the duty, under the inspiration of the Holy Spirit, of interpreting these evangelical counsels, of regulating their practice and finally to build on them stable forms of living. Thus it has come about, that, as if on a tree which has grown in the field of the Lord, various forms of solidarity and community life, as well as various religious families have branched out in a marvelous and multiple way from this divinely given seed. Such a multiple and miraculous growth augments both the progress of the members of these various religious families

themselves and the welfare of the entire Body of Christ.(1*) These religious families give their members the support of a more firm stability in their way of life and a proven doctrine of acquiring perfection. They further offer their members the support of fraternal association in the militia of Christ and of liberty strengthened by obedience. Thus these religious are able to tranquilly fulfill and faithfully observe their religious profession and so spiritually rejoicing make progress on the road of charity.(2*)

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

44. The faithful of Christ bind themselves to the three aforesaid counsels either by vows, or by other sacred bonds, which are like vows in their purpose. By such a bond, a person is totally dedicated to God, loved beyond all things. In this way, that person is ordained to the honor and service of God under a new and special title. Indeed through Baptism a person dies to sin and is consecrated to God. However, in order that he may be capable of deriving more abundant fruit from this baptismal grace, he intends, by the profession of the evangelical counsels in the Church, to free himself from those obstacles, which might draw him away from the fervor of charity and the perfection of divine worship. By his profession of the evangelical counsels, then, he is more intimately consecrated to divine service.(4*) This consecration will be the more perfect, in as much as the indissoluble bond of the union of Christ and His bride, the Church, is represented by firm and more stable bonds.

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

The profession of the evangelical counsels, then, appears as a sign which can and ought to attract all the members of the Church to an effective and prompt fulfillment of the duties of their Christian vocation. The people of God have no lasting city here below, but look forward to one that is to come. Since this is so, the religious state, whose purpose is to free its members from earthly cares, more fully manifests to all believers the presence of heavenly goods already possessed here below. Furthermore, it not only witnesses to the fact of a new and eternal life acquired by the redemption of Christ, but it foretells the future resurrection and the glory of the heavenly kingdom. Christ proposed to His disciples this form of life, which He, as the Son of God, accepted in entering this world to do the will of the Father. This same state of life is accurately exemplified and perpetually made present in the Church. The religious state clearly manifests that the Kingdom of God and its needs, in a very special way, are raised above all earthly considerations. Finally it clearly shows all men both the unsurpassed breadth of the strength of Christ the King and the infinite power of the Holy Spirit marvelously working in the Church.

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

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

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

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

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

All men should take note that the profession of the evangelical counsels, though entailing the renunciation of certain values which are to be undoubtedly esteemed, does not detract from a genuine development of the human persons, but rather by its very nature is most beneficial to that development. Indeed the counsels, voluntarily undertaken according to each one's personal vocation, contribute a great deal to the purification of heart and spiritual liberty. They continually stir up the fervor of charity. But especially they are able to more fully mold the Christian man to that type of chaste and detached life, which Christ the Lord chose for Himself and which His Mother also embraced. This is clearly proven by the example of so many holy founders. Let no one think that religious have become strangers to their fellowmen or useless citizens of this earthly city by their consecration. For even though it sometimes happens that religious do not directly mingle with their contemporaries, yet in a more profound sense these same religious are united with them in the heart of Christ and spiritually cooperate with them. In this way the building up of the earthly city may have its foundation in the Lord and may tend toward Him, lest perhaps those who build this city shall have labored in vain. (10*)

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

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

CHAPTER VII

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

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

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

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

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

49. Until the Lord shall come in His majesty, and all the angels with Him (266) and death being destroyed, all things are subject to Him,(277) some of His disciples are exiles on earth, some having died are purified, and others are in glory beholding "clearly God Himself triune and one, as He is";(1*) but all in various ways and degrees are in communion in the same charity of God and neighbor and all sing the same hymn of glory to our God. For all who are in Christ, having His Spirit, form one Church and cleave together in Him.(268) Therefore the union of the wayfarers with the brethren who have gone to sleep in the peace of Christ is not in the least weakened or interrupted, but on the contrary, according to the perpetual faith of the Church, is strengthened by communication of spiritual goods.(2*) For by reason of the fact that those in heaven are more closely united with Christ, they establish the whole Church more firmly in holiness, lend nobility to the worship which the Church offers to God here on earth and in many ways contribute to its greater edification. (269)(3*) For after they have been received into their heavenly home and are present to the Lord,(270) through Him and with Him and in Him they do not cease to intercede with the Father for us,(4*) showing forth the merits which they won on earth through the one Mediator between God and man,(271) serving God in all things and filling up in their flesh those things which are lacking of the sufferings of Christ for His Body which is the Church.(272)(5*) Thus by their brotherly interest our weakness is greatly strengthened.

50. Fully conscious of this communion of the whole Mystical Body of Jesus Christ, the pilgrim Church from the very first ages of the Christian religion has cultivated with great piety the memory of the dead,(6*) and "because it is a holy and wholesome thought to pray for the dead that they may be loosed from their sins", (273) also offers suffrages for them. The Church has always believed that the apostles and Christ's martyrs who had given the supreme witness of faith and charity by the shedding of their blood, are closely joined with us in Christ, and she has always venerated them with special devotion, together with the Blessed Virgin Mary and the holy angels.(7*) The Church has piously implored the aid of their intercession. To these were soon added also those who had more closely imitated Christ's virginity and poverty,(8*) and finally others whom the outstanding practice of the Christian virtues (9*) and the divine charisms recommended to the pious devotion and imitation of the faithful.(10*)

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

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

Our union with the Church in heaven is put into effect in its noblest manner especially in the sacred Liturgy, wherein the power of the Holy Spirit acts upon us through sacramental signs. Then, with combined rejoicing we celebrate together the praise of the divine majesty;(18*) then all those from every tribe and tongue and people and nation (278) who have been redeemed by the blood of Christ and gathered together into one Church, with one song of praise magnify the one and triune God. Celebrating the Eucharistic sacrifice therefore, we are most closely united to the Church in heaven in communion with and venerating the memory first of all of the glorious ever-Virgin Mary, of Blessed Joseph and the blessed apostles and martyrs and of all the saints.(19*)

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

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

CHAPTER VIII

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

I. Introduction

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

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

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

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

55. The Sacred Scriptures of both the Old and the New Testament, as well as ancient Tradition show the role of the Mother of the Saviour in the economy of salvation in an ever clearer light and draw attention to it. The books of the Old Testament describe the history of salvation, by which the coming of Christ into the world was slowly prepared. These earliest documents, as they are read in the Church and are understood in the light of a further and full revelation, bring the figure of the woman, Mother of the Redeemer, into a gradually clearer light. When it is looked at in this way, she is already prophetically foreshadowed in the promise of victory over the serpent which was given to our first parents after their fall into sin.(284) Likewise she is the Virgin who shall conceive and bear a son, whose name will be called Emmanuel.(285) She stands out among

the poor and humble of the Lord, who confidently hope for and receive salvation from Him. With her the exalted Daughter of Sion, and after a long expectation of the promise, the times are fulfilled and the new Economy established, when the Son of God took a human nature from her, that He might in the mysteries of His flesh free man from sin.

56. The Father of mercies willed that the incarnation should be preceded by the acceptance of her who was predestined to be the mother of His Son, so that just as a woman contributed to death, so also a woman should contribute to life. That is true in outstanding fashion of the mother of Jesus, who gave to the world Him who is Life itself and who renews all things, and who was enriched by God with the gifts which befit such a role. It is no wonder therefore that the usage prevailed among the Fathers whereby they called the mother of God entirely holy and free from all stain of sin, as though fashioned by the Holy Spirit and formed as a new creature.(5*) Adorned from the first instant of her conception with the radiance of an entirely unique holiness, the Virgin of Nazareth is greeted, on God's command, by an angel messenger as "full of grace",(286) and to the heavenly messenger she replies: "Behold the handmaid of the Lord, be it done unto me according to thy word".(287) Thus Mary, a daughter of Adam, consenting to the divine Word, became the mother of Jesus, the one and only Mediator. Embracing God's salvific will with a full heart and impeded by no sin, she devoted herself totally as a handmaid of the Lord to the person and work of her Son, under Him and with Him, by the grace of almighty God, serving the mystery of redemption. Rightly therefore the holy Fathers see her as used by God not merely in a passive way, but as freely cooperating in the work of human salvation through faith and obedience. For, as St. Irenaeus says, she "being obedient, became the cause of salvation for herself and for the whole human race."(6*) Hence not a few of the early Fathers gladly assert in their preaching, "The knot of Eve's disobedience was untied by Mary's obedience; what the virgin Eve bound through her unbelief, the Virgin Mary loosened by her faith."(7*) Comparing Mary with Eve, they call her "the Mother of the living,"(8*) and still more often they say: "death through Eve, life through Mary."(9*)

57. This union of the Mother with the Son in the work of salvation is made manifest from the time of Christ's virginal conception up to His death it is shown first of all when Mary, arising in haste to go to visit Elizabeth, is greeted by her as blessed because of her belief in the promise of salvation and the precursor leaped with joy in the womb of his mother.(288) This union is manifest also at the birth of Our Lord, who did not diminish His mother's virginal integrity but sanctified it,(10*) when the Mother of God joyfully showed her firstborn Son to the shepherds and Magi. When she presented Him to the Lord in the temple, making the offering of the poor, she heard Simeon foretelling at the same time that her Son would be a sign of contradiction and that a sword would pierce the mother's soul, that out of many hearts thoughts might be revealed.(289) When the Child Jesus was lost and they had sought Him sorrowing, His parents found Him in the temple, taken up with the things that were His Father's business; and they did not understand the word of their Son. His Mother indeed kept these things to be pondered over in her heart.(290)

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

59. But since it has pleased God not to manifest solemnly the mystery of the salvation of the human race before He would pour forth the Spirit promised by Christ, we see the apostles before the day of Pentecost "persevering with one mind in prayer with the women and Mary the Mother of Jesus, and with His brethren",(296) and Mary by her prayers imploring the gift of the Spirit, who had already overshadowed her in the Annunciation. Finally, the Immaculate Virgin, preserved free from all guilt of original sin,(12*) on the

completion of her earthly sojourn, was taken up body and soul into heavenly glory,(13*) and exalted by the Lord as Queen of the universe, that she might be the more fully conformed to her Son, the Lord of lords(297) and the conqueror of sin and death.(14*)

III. On the Blessed Virgin and the Church

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

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

62. This maternity of Mary in the order of grace began with the consent which she gave in faith at the Annunciation and which she sustained without wavering beneath the cross, and lasts until the eternal fulfillment of all the elect. Taken up to heaven she did not lay aside this salvific duty, but by her constant intercession continued to bring us the gifts of eternal salvation.(15*) By her maternal charity, she cares for the brethren of her Son, who still journey on earth surrounded by dangers and cultics, until they are led into the happiness of their true home. Therefore the Blessed Virgin is invoked by the Church under the titles of Advocate, Auxiliatrix, Adjutrix, and Mediatrix.(16*) This, however, is to be so understood that it neither takes away from nor adds anything to the dignity and efficaciousness of Christ the one Mediator.(17*)

For no creature could ever be counted as equal with the Incarnate Word and Redeemer. Just as the priesthood of Christ is shared in various ways both by the ministers and by the faithful, and as the one goodness of God is really communicated in different ways to His creatures, so also the unique mediation of the Redeemer does not exclude but rather gives rise to a manifold cooperation which is but a sharing in this one source.

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

63. By reason of the gift and role of divine maternity, by which she is united with her Son, the Redeemer, and with His singular graces and functions, the Blessed Virgin is also intimately united with the Church. As St. Ambrose taught, the Mother of God is a type of the Church in the order of faith, charity and perfect union with Christ.(18*) For in the mystery of the Church, which is itself rightly called mother and virgin, the Blessed Virgin stands out in eminent and singular fashion as exemplar both of virgin and mother. (19*) By her belief and obedience, not knowing man but overshadowed by the Holy Spirit, as the new Eve she brought forth on earth the very Son of the Father, showing an undefiled faith, not in the word of the ancient serpent, but in that of God's messenger. The Son whom she brought forth is He whom God placed as the first-born among many brethren,(299) namely the faithful, in whose birth and education she cooperates with a maternal love.

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

Imitating the mother of her Lord, and by the power of the Holy Spirit, she keeps with virginal purity an entire faith, a firm hope and a sincere charity.(20*)

65. But while in the most holy Virgin the Church has already reached that perfection whereby she is without spot or wrinkle, the followers of Christ still strive to increase in holiness by conquering sin.(300) And so they turn their eyes to Mary who shines forth to the whole community of the elect as the model of virtues. Piously meditating on her and contemplating her in the light of the Word made man, the Church with reverence enters more intimately into the great mystery of the Incarnation and becomes more and more like her Spouse. For Mary, who since her entry into salvation history unites in herself and re-echoes the greatest teachings of the faith as she is proclaimed and venerated, calls the faithful to her Son and His sacrifice and to the love of the Father. Seeking after the glory of Christ, the Church becomes more like her exalted Type, and continually progresses in faith, hope and charity, seeking and doing the will of God in all things. Hence the Church, in her apostolic work also, justly looks to her, who, conceived of the Holy Spirit, brought forth Christ, who was born of the Virgin that through the Church He may be born and may increase in the hearts of the faithful also. The Virgin in her own life lived an example of that maternal love, by which it behooves that all should be animated who cooperate in the apostolic mission of the Church for the regeneration of men.

IV. The Cult of the Blessed Virgin in the Church

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

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

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

68. In the interim just as the Mother of Jesus, glorified in body and soul in heaven, is the image and beginning of the Church as it is to be perfected in the world to come, so too does she shine forth on earth,

until the day of the Lord shall come,(304) as a sign of sure hope and solace to the people of God during its sojourn on earth.

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

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

Given in Rome at St. Peter's on November 21, 1964.

APPENDIX
From the Acts of the Council*
'NOTIFICATIONES' GIVEN BY THE SECRETARY GENERAL
OF THE COUNCIL AT THE 123rd GENERAL CONGREGATION,
NOVEMBER 16, 1964

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

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

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

"Taking conciliar custom into consideration and also the pastoral purpose of the present Council, the sacred Council defines as binding on the Church only those things in matters of faith and morals which it shall openly declare to be binding. The rest of the things which the sacred Council sets forth, inasmuch as they are the teaching of the Church's supreme magisterium, ought to be accepted and embraced by each and every one of Christ's faithful according to the mind of the sacred Council. The mind of the Council becomes known either from the matter treated or from its manner of speaking, in accordance with the norms of theological interpretation."

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

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

Preliminary Note of Explanation

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

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

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

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

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

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

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

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

4. As Supreme Pastor of the Church, the Supreme Pontiff can always exercise his power at will, as his very office demands. Though it is always in existence, the College is not as a result permanently engaged in strictly collegial activity; the Church's Tradition makes this clear. In other words, the College is not always "fully active [in actu pleno]"; rather, it acts as a college in the strict sense only from time to time and only with the consent of its head. The phrase "with the consent of its head" is used to avoid the idea of

dependence on some kind of outsider; the term "consent" suggests rather communion between the head and the members, and implies the need for an act which belongs properly to the competence of the head. This is explicitly affirmed in n. 22, 12, and is explained at the end of that section. The word "only" takes in all cases. It is evident from this that the norms approved by the supreme authority must always be observed. Cf. *Modus* 84.

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

N.B. Without hierarchical communion the ontologico-sacramental function [munus], which is to be distinguished from the juridico-canonical aspect, cannot be exercised. However, the Commission has decided that it should not enter into question of liceity and validity. These questions are left to theologians to discuss—specifically the question of the power exercised *de facto* among the separated Eastern Churches, about which there are various explanations."

+ PERICLE FELICI

Titular Archbishop of Samosata

Secretary General of the Second Vatican Ecumenical Council

NOTES

1 Cf. Mk. 16:15.

2 Col. 1:15.

3 Rom. 8:29.

4 Cf. Eph. 1:4-5 and 10.

5 Cf. Jn. 19:34.

6 Jn. 12:32.

7 1 Cor 5:7.

8 Cf. 1 Cor. 10:17.

9 Cf. Jn. 17:4.

10 Cf Eph. 1:18.

11 Cf Jn. 4:14; 7:38-39.

12 Cf. Rom. 8:10-11.

13 Cf. Cor. 3:16; 6:19.

14 Cf. Gal. 4:6; Rom. 8:15-16 and 26.

15 Cf. Jn. 16:13.

16 Cf. Eph. 1:11-12; 1 Cor. 12:4 Gal. 5:22.

17. Rev. 22:17

18. Mk. 1:15; cf. Mt. 4:17.
19. Mk. 4:14.
- 20 Lk. 12:32.
- 21 Cf. Mk. 4:26-29.
- 22 Lk. 11:20; cf. Mt.12:28.
- 23 Mk. 10.45.
- 24 Cf. Acts 2:36; Heb. 5:6; 7:17-21.
- 25 Cf. Acts 2:33.
- 26 Jn. 10:1-10.
- 27 Cf. Is. 40:11; Ex. 34:11ff.
- 28 Cf Jn. 10:11; 1 Pt. 5:4.
- 29 Cf. Jn. 10:11-15.
- 30 1 Cor. 3:9.
- 31 1 Rom. 11:13-26.
- 32 Mt. 21:33-43; cf. Is. 5:1 ff.
- 33 Jn. 15:1-5.
- 34 1 Cor. 3:9.
- 35 Mt 21:42; cf. Acts 4:11; 1 Pt. 2:7; Ps. 117:22.
- 36 Cf. 1 Cor. 3:11.
- 37 1 Tim. 3:15.
- 38 Eph. 2:19-22.
- 39 Rev. 21:3.
- 40 1 Pt. 2:5.
- 41 Rev. 21:16.
- 42 Gal. 4:26; cf. Rev. 12:17.
- 43 Rev. 19:7; 21:2 and 9; 22:17
- 44 Eph. 5:26.
- 45 Eph. 5:29.
- 46 Cf. Eph. 5:24.

47 Cf. Eph. 3:19.

48 Cf. 2 Cor. 5:6.

49 Cf. Col. 3:1-4.

50 Cf. Gal. 6:15; 2 Cor. 5:17.

51 1 Cor. 12:13.

52 Rom. 6:15.

53 1 Cor. 10:17.

54 Cf. 1 Cor 12:27.

55 Rom. 12:5.

56 Cf. 1 Cor. 12:12.

57 Cf. 1 Cor. 12.1-11.

58 Cf. 1 Cor. 14.

59 Cf. 1 Cor. 12:26.

60 Cf. Col. 1:15-18.

61 Cf. Eph. 1:18-23.

62 Cf. Gal. 4:19.

63 Cf. Phil. 3:21; 2 Tim. 2:11; Eph. 2:6; Col. 2:12 etc.

64 Cf. Rom. 8:17.

65 Col. 2:19.

66 Cf. Eph. 4:11-16.

67 Cf. Eph. 4:23.

68 Cf. Eph. 5:25-28.

69 Ibid. 23-24.

70 Col. 2:9.

71 Cf. Eph. 1:22-23.

72 Cf. Eph. 3:19.

73 Cf. Eph. 4:16.

74 Jn. 21:17.

75 Cf. Mt. 28:18, f.

76 1 Tim. 3:15.

77 Phil. 2:6.

78 2 Cor. 8:9.

79 Lk. 4:18.

80 Lk. 19:10.

81 Heb. 7:26.

82 2 Cor. 5:21.

83 Cf. Heb. 2:17.

84 Cf. 1 Cor. 11:26.

85 Cf. Acts 10:35.

86 Jer. 31:31-34.

87 Cf. 1 Cor. 11:25.

88 Cf. 1 Pt. 1:23.

89 Cf. Jn. 3:5-6.

90 1 Pt. 2:9-10.

91 Rom. 4:25.

92 Cf. Jn. 13:34.

93 Cf. Col. 3:4.

94 Rom. 8:21.

95 Cf. Mt. 5:13-16.

96 Neh. 13:1; cf. Deut. 23:1 ff; Num. 20:4.

97 Cf. Heb. 13:14.

98 Cf. Mt. 16:18.

99 Cf. Acts 20:28.

100 Cf. Heb. 5:1-5.

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

102 Cf. 1 Pt.2:4-10.

103 Cf. Acts 2:42-47.

104 Cf. Rom. 12:1.

105 Cf 1 Pt. 3:15

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

108 Cf. Eph. 5:32.

109 Cf. 1 Cor. 7, 7.

110 Cf. Heb. 13:15.

111 Cf. Jn. 2:20, 27

112 Cf. 1 Thess. 2:13.

113 Cf. Jud. 3

114 1 Cor. 12:11.

115 Cf. 1 Thess 5:12, 19-21.

116 Cf. Jn. 11:52.

117 Cf. Heb. 1:2.

119 Cf. Acts 2:42.

120 Cf. Jn. 18:36

121 Cf. Ps. 2:8.

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

123 1 Pet. 4:10.

124 Cf. Mk. 16:16; Jn. 3.5.

125 Cf. Rom. 9:4-5

126 Cf. Rom. 1 1:28-29.

127 Cf. Acts 17:25-28.

128 Cf. 1 Tim. 2:4.

129 Cf Rom. 1:21, 25.

130 Mk. 16:16.

131 Cf. Jn. 20:21.

132 Mt. 2:18-20.

133 Cf. Acts 1:8.

134 I Cor. 9:16.

135 Mal. 1:11

136 Jn. 20:21.

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

138 Cf Lk. 6:13.

139 Cf. Jn. 21:15-17.

140 Rom. 1:16.

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

142 Cf. Mt. 28:20.

143 Cf. Acts 2:1-26.

144 Acts 1:8.

145 Cf. Mk. 16:20.

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

147 Cf. Mt. 28:20.

148 Cf. Acts 20:28.

149 Cf. Lk. 10:16.

150 Cf. 1 Cor. 4:15.

151 Cf. 1 Cor. 4:1.

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

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

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

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

156 Cf. Mt. 16:18-19.

157 Cf. Jn. 21:15 ff.

158 Mt. 16:19.

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

160 Cf. Mt. 5:10.

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

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

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

164 Cf. Mt. 13:52.

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

166 Cf. Lk. 22:32.

167 Cf. 1. Thess. 1:5.

168 Cf. Rom. 1:16.

169 Cf. Lk. 22:26-27.

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

171 Cf. Jn. 10:11.

172 Cf. Heb. 5:1-2.

173 Cf. Heb. 13:17.

174 Cf. Rom. 1:14-15.

175 Cf. 1 Cor. 4:15.

176 Jn. 10:36.

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

178 1 Tim. 2:5.

179 Cf. 1 Cor. 11:26.

180 Cf. Heb. 9:11-28.

181 Heb. 5:1-4.

182 Jn. 4:24.

183 Cf. 1 Tim. 5:17.

184 Cf. Eph. 4:12.

185 Cf. Jn. 15:15.

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

187 1 Pt. 5:3.

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

189 Cf Lk. 15:4-7.

190 Eph. 4:15-16.

191 1 Rom. 12:4-5

192 Cf. Eph. 4:5.

193 Gal. 3:28; cf. Col. 3.11.

194 Cf. 2 Pt. 1:1.

195 1 Cor. 12:11.

196 Cf. Mt. 20:28.

197 Eph. 4:7.

198 Cf. Phil. 4:3; Rom. 16:3ff.

199 Pt. 2:5.

200 Cf. Acts 2:17-18; Rev. 19:10.

201 Cf. Eph. 5:16; Col. 4:5.

202 Cf. Rom. 8:25.

203 Eph. 6:12

204 Cf. Rev. 21:1.

205 Cf. Heb. 11:1

206 Cf. Phil. 2:8-9.

207 Cf 1 Cor. 15:27

208 Cf. Rom. 6:12.

209 Cf Rom. 8:21.

210 1 Cor. 3:23.

211 Cf. Heb. 13:17.

212 Cf. Gal. 5:12.

213 Cf Mt. 5:3-9.

214 Cf Eph. 5:25-26.

215 1 Thess. 4.3; cf. Eph.1:4.

216 Mt. 5:48.

217 Cf. Mk. 12:30.

218 Cf. Jn. 13.34; 15:12.

219 Eph. 5:3.

220 Col . 3:12.

221 Cf. Gal. 5:22; Rom. 6:22.

222 Cf. Jas. 3:2.

223 1 Mt. 6:12.

224 Cf. 1 Pt. 5:3.

225 Cf. 1 Tim. 3:8-10 and 12-1

226 1 Pt. 5:10.

227 1 Jn. 4:16.

228 Cf. Rom. 5:5.

229 Cf. Col. 3:14; Rom. 13:10.

230 Cf. 1 Jn. 3:16; Jn. 15:13.

231 Cf 1 Cor. 7:32-34.

232 Cf Mt. 19:11; 1 Cor.7:7.

233 Phil. 2:7-8.

234 2 Cor. 8:9.

235 Cf 1. Cor. 7:31ff.

236 Ezech. 34:14.

237 Acts 3:21.

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

239 Cf. Jn. 12:32.

240 Cf. Rom. 6:9.

241 Cf. Phil. 2:12.

242 Cf 1 Cor. 10:11.

243 Cf. 2. Pt. 3:13.

244 Cf. Rom. 8:19-22.

245 Eph. 1:14.

246 Cf. 1 Jn. 3:1.

247 Cf. Col. 3.4

248 Cf. 1 Jn. 3:2

249 2 Cor. 5:6.

250 Cf. Rom. 8:23.

251 Cf. Phil. 1:23.

252 Cf. 2 Cor 5:15.

253 Cf. 2 Cor. 5:9.

254 Cf. Eph.6:11-13.

255 Cf. Heb 9:27.

256 Cf. Mt. 25:31-46.

257 Cf. Mt. 25:41.

258 Cf. Mt. 25:26.

259 Mt. 22:13 and 25:30.

260 2 Cor. 5:10.

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

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

263 Tit. 2:13.

264 Phil. 3,:21.

265 2 Thess. 1:10.

266 Cf. Mt. 25:31.

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

268 Cf. Eph. 4:16.

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

270 Cf. 2 Cor. 5.8.

271 Cf. 1 Tim. 2.5.

272 Cf. Col. 1:24.

273 2 Macc. 12:46.

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

275 Cf. 2 Cor. 3:18.

276 Cf. Heb. 12:1.

277 Cf Eph. 4:1-6.

278 Cf. Rev. 5:9.

279 Cf. Heb. 3:6.

280 Cf. Rev. 21:24.

281 Rev. 5:12.

282 Rev. 5:13-14.

283 Gal. 4:4-5.

284 Cf. Gen. 3:15.

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

286 Cf. Lk. 1:28.

287 Lk. 1:38.

288 Cf. Lk. 1:41-45.

289 Cf. Lk. 2:34-35

290 Cf. Lk. 2:41-51.

291 Cf. Jn. 2:1-11.

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

293 Cf. Lk. 2:19, 51.

294 Cf. Jn. 19:25.

295 Cf. Jn. 19:26-27.

296 Acts 1:14.

297 Cf Rev. 19:16

298 1 Tim. 2:5-6.

299 Rom. 8:29.

300 Cf. Eph 5:27.

301 Lk. 1:48.

302 Cf. Col. 1:15-16.

303 Col 1:19.

304 Cf. 2 Pt. 3:10.

SUPPLEMENTARY NOTES (*)

Chapter I

(1) Cfr. S. Cyprianus, Epist. 64, 4: PL 3, 1017. CSEL (Hartel), III B p. 720. S. Hilarius Pict., In Mt 23, 6: PL 9, 1047. S. Augustinus, passim. S. Cyrillus Alex., Glaph in Gen. 2, 10: PG 69, 110 A.

(2) Cfr. S. Gregorius M., Hom in Evang. 19, 1: PL 76, 1154 B. S Augustinus, Serm. 341, 9, 11: PL 39, 1499 s. S. Io. Damascenus, Adv. Iconocl. 11: PG 96, 1357.

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

Chapter II

- (1) Cfr. S. Cyprianus, Epist. 69, 6: PL 3, 1142 B; Hartel 3 B, p. 754: inseparabile unitatis sacramentum ..
- (2) Cfr. Pius XII, Alloc. Magnificate Dominum, 2 nov. 1954: AAS 46 (1954) p. 669. Litt. Encycl. Mediator Dei, 20 nov. 1947: AAS 39 (1947) p. 555.
- (3) Cfr. Pius XI, Litt. Encycl. Miserentissimus Redemptor, 8 maii 1928: AAS 20 (1928) p. 171 s. Pius XII Alloc. Vous nous avez, 22 sept. 1956: AAS 48 (1956) p. 714.
- (4) Cfr. S. Thomas, Summa Theol. III, q. 63, a. 2.
- (5) Cfr. S. Cyrillus Hieros., Catech. 17, de Spiritu Sancto, II, 35-37: PG 33, 1009-1012. Nic. Cabasilas, De vita in Christo, lib. III, de utilitate chrismatis: PG 150, 569-580. S. Thomas, Summa Theol. III, q. 65, a. 3 et q. 72, a. 1 et 5.
- (6) Cfr. Pius XII, Litt. Encycl. Mediator Dei 20 nov. 1947: AAS 39 (1947), paesertim p. 552 s.

- (7) I Cor. 7, 7: . Unusquisque proprium donum (idion charisma) habet ex Deo: alius quidem sic alius vero sic .. Cfr. S. Augustinus, De Dono Persev. 14, 37: PL 45, 1015 s.: Non tantum continenti Dei donum est, sed coniugatorum etiam castitas.
- (8) Cfr. S. Augustinus, D Praed. Sanct. 14, 27: PL 44, 980.
- (9) Cfr. S. Io. Chrysostomus, In Io. Hom. 65, 1: PG 59, 361.
- (10) Cfr. S. Irenaeus, Adv. Haer. III, 16, 6; III, 22, 1-3: PG 7, 925 C-926 Aet 955 C - 958 A; Harvey 2, 87 s. et 120-123; Sagnard, Ed. Sources Chret., pp. 290-292 et 372 ss.
- (11) Cfr. S. Ignatius M., Ad Rom., Praef.: Ed. Funk, I, p. 252.
- (12) Cfr. S. Augustinus, Bapt. c. Donat. V, 28, 39; PL 43, 197: Certe manifestum est, id quod dicitur, in Ecclesia intus et foris, in corde, non in corpore cogitandum. Cfr. ib., III, 19, 26: col. 152; V, 18, 24: col. 189; In Io. Tr. 61, 2: PL 35, 1800, et alibi saepe.
- (13) Cfr. Lc. 12, 48: Omni autem, cui multum datum est, multum quaeretur ab eo. Cfr. etiam Mt. 5, 19-20; 7, 21-22; 25 41-46; Iac., 2, 14.
- (14) Cfr. Leo XIII, Epist. Apost. Praeclara gratulationis, 20 iun. 1894; AAS 26 (1893-94) p. 707.
- (15) Cfr. Leo XIII, Epist. Encycl. Satis cognitum, 29 iun. 1896: ASS 28 (1895-96) p. 738. Epist. Encycl. Caritatis studium, 25 iul. 1898: ASS 31 (1898-99) p. 11. Pius XII, Nuntius radioph. Nell'alba, 24 dec. 1941: AAS 34 (1942) p. 21.
- (16) Cfr. Pius XI, Litt. Encycl. Rerum Orientalium, 8 sept. 1928: AAS 20 (1928) p. 287. Pius XII, Litt. Encycl Orientalis Ecclesiae, 9 apr. 1944: AAS 36 (1944) p. 137
- (17) Cfr. Inst. S.S.C.S. Officii 20 dec. 1949: AAS 42 (1950) p.142.
- (18) Cfr. S. Thomas, Summa Theol. III, q. 8, a. 3, ad 1.
- (19) Cfr. Epist. S.S.C.S. Officii ad Archiep. Boston.: Denz. 3869-72.
- (20) Cfr. Eusebius Caes., Praeparatio Evangelica, 1, 1: PG 2128 AB.
- (21) Cfr. Benedictus XV, Epist. Apost. Maximum illud: AAS 11 (1919) p. 440, praesertim p. 451 ss. Pius XI, Litt. Encycl. Rerum Ecclesiae: AAS 18 (1926) p. 68-69. Pius XII, Litt. Encycl. Fidei Donum, 21 apr. 1957: AAS 49 (1957) pp. 236-237.
- (22) Cfr. Didache, 14: ed. Funk I, p. 32. S. Iustinus, Dial. 41: PG 6, 564. S. Irenaeus, Adv. Haer. IV 17, 5; PG 7, 1023; Harvey, 2, p. 199 s. Conc. Trid., Sess. 22, cap. 1; Denz. 939 (1742).

Chapter III

- (1) Cfr. Conc. Vat. I, Sess. IV, Const. Dogm. Pastor aeternus. Denz. 1821 (3050 s.).
- (2) Cfr. Conc. Flor., Decretum pro Graecis: Denz. 694 (1307) et Conc. Vat. I, ib.: Denz. 1826 (3059)
- (3) Cfr. Liber sacramentorum S. Gregorii, Praefatio in Cathedra S. Petri, in natali S. Mathiae et S. Thomas: PL 78, 50, 51 et 152. S. Hilarius, In Ps. 67, 10: PL 9, 4S0; CSEL 22, p. 286. S. Hieronymus, Adv. Iovin. 1, 26: PL 23, 247 A. S. Augustinus, In Ps. 86, 4: PL 37, 1103. S. Gregorius M., Mor. in lob, XXVIII, V: PL 76, 455-456. Primasius, Comm. in Apoc. V: PL 68, 924 BC. Paschasius Radb., In Matth. L. VIII, cap. 16: PL 120, 561 C. Cfr. Leo XIII, Epist. Et sane, 17 dec. 1888: AAS 21 (1888) p. 321.

- (4) Cfr. Act 6, 2-6; 11, 30; 13, 1, 14, 23; 20, 17; 1 Thess. 5, 12-13; Phil. 1, 1 Col. 4, 11, et passim.
- (5) Cfr. Act. 20, 25-27; 2 Tim. 4, 6 s. coll. c. I Tim. 5, 22; 2 Tim. 2, 2 Tit. 1, 5; S. Clem. Rom., Ad Cor. 44, 3; ed. Funk, 1, p. 156.
- (6) S. Clem. Rom., ad Cor. 44, 2; ed. Funk, I, p. 154 s.
- (7) Cfr. Tertull., Praescr. Haer. 32; PL 2, 52 s.; S. Ignatius M., passim.
- (8) Cfr. Tertull., Praescr. Haer. 32; PL 2, 53.
- (9) Cfr. S. Irenaeus, Adv. Haer. III, 3, 1; PG 7, 848 A; Harvey 2, 8; Sagnard, p. 100 s.: manifestatam.
- (10) Cfr. S. Irenaeus, Adv. Haer. III, 2, 2; PG 7, 847; Harvey 2, 7; Sagnard, p. 100: . custoditur ,, cfr. ib. IV, 26, 2; col. 1053, Harvey 2, 236, necnon IV, 33, 8; col. 1077; Harvey 2, 262.
- (11) S. Ign. M., Philad., Praef.; ed. Funk, I, p. 264.
- (12) S. Ign. M., Philad., 1, 1; Magn. 6, 1; Ed. Funk, I, pp. 264 et 234.
- (13) S. Clem. Rom., 1. c., 42, 3-4, 44, 3-4; 57, 1-2; Ed. Funk. I, 152, 156, 171 s. S. Ign. M., Philad. 2; Smyrn. 8; Magn. 3; Trall. 7; Ed. Funk, I, p. 265 s.; 282; 232 246 s. etc.; S. Iustinus, Apol., 1, 6S G 6, 428; S. Cyprianus, Epist. assim.
- (14) Cfr. Leo XIII, Epist. Encycl. Satis cognitum, 29 iun. 896: ASS 28 (1895-96) p. 732.
- (15) Cfr. Conc. Trid., Sess. 23, ecr. de sacr. Ordinis, cap. 4; enz. 960 (1768); Conc. Vat. I, ess. 4 Const. Dogm. I De Ecclesia Christi, cap. 3: Denz. 1828 (3061). Pius XII, Litt. Encycl. Mystici Cororis, 29 iun. 1943: ASS 35 (1943) p. 209 et 212. Cod. Iur. Can., c. 29 1.
- (16) Cfr. Leo XIII, Epist. Et sane, 17 dec. 1888: ASS 21 (1888) p. 321 s.
- (17) S. Leo M., Serm. 5, 3: PL 54, 154.
- (18) Conc. Trid., Sess. 23, cap. 3, citat verba 2 Tim. 1, 6-7, ut demonstret Ordinem esse verum sacramentum: Denz. 959 (1766).
- (19) In Trad. Apost. 3, ed. Botte, Sources Chr., pp. 27-30, Episcopo tribuitur primatus sacerdotii. Cfr. Sacramentarium Leonianum, ed. C. Mohlberg, Sacramentarium Veronense, Romae, 195S, p. 119: ad summi sacerdotii ministerium... Comple in sacerdotibus tuis mysterii tui summam.... Idem, Liber Sacramentorum Romanae Ecclesiae Romae, 1960, pp. 121-122: Tribuas eis, Domine, cathedram episcopalem ad regendam Ecclesiam tuam et plebem universam.. Cfr. PL 78, 224.
- (20) Trad. Apost. 2, ed. Botte, p. 27.
- (21) Conc. Trid., Sess. 23, cap. 4, docet Ordinis sacramentum imprimere characterem indelebilem: Denz. 960 (1767) . Cfr. Ioannes XXIII, Alloc. Iubilante Deo, 8 maii 1960: AAS S2 (1960) p. 466. Pallius VI, Homelia in Bas, Vaticana, 20 oct. 1963: AAS 55 (1963) p. 1014.
- (22) S. Cyprianus, Epist. 63, 14: PL 4, 386; Hartel, III B, p. 713: Sacerdos vice Christi vere fungitur .. S. Io. Chrysostomus, In 2 Tim. Hom. 2, 4: PG 62, 612: Sacerdos est symbolon . Christi. S. Ambrosius, In Ps. 38, 25-26: PL 14, 105 1-52: CSEL 64, 203- 204. Ambrosiascr In I Tim. S 19: PL 17, 479 C et in Eph. 4, 1;-12: col. 387. C. Theodorus Mops., from. Catech. XV, 21 et 24: ed. Tonneau, pp. 497 et 503. Hesychiu Hieros., In Lcv. L. 2, 9, 23: PG 93, 894 B.

- (23) Cfr. Eusebius, Hist. ecl., V, 24, 10: GCS II, 1, p. 49S; cd. Bardy, Sources Chr. II, p. 69 Dionysius, apud Eusebium, ib. VII 5, 2: GCS 11, 2, p. 638 s.; Bardy, II, p. 168 s.
- (24) Cfr. de antiquis Conciliis, Eusebius, Hist. Eccl. V, 23-24: GCS 11, 1, p. 488 ss.; Bardy, 11, p. 66 ss. et passim. Conc. Nicaenum. Can. S: Conc. Oec. Decr. p. 7.
- (25) Tertullianus, de Iciunio, 13: PL 2, 972 B; CSFL 20, p. 292, lin. 13-16.
- (26) S. Cyprianus, Epist. 56, 3: Hartel, 111 B, p. 650; Bayard, p.154.
- (27) Cfr. Relatio officialis Zinelli, in Conc. Vat. I: Mansi S2,1 109 C.
- (28) Cfr. Conc. Vat. 1, Schema Const. dogm. 11, de Ecclesia Christi, c. 4: Mansi S3, 310. Cfr. Relatio Kleutgen de Schemate reformato: Mansi S3, 321 B - 322 B et declaratio Zinelli: Mansi 52 1110 A. Vide etiam S. Leonem M. Scrm. 4, 3: PL 54, 151 A.
- (29) Cfr. Cod. Iur. Can., c. 227.
- (30) Cfr. Conc. Vat. I, Const. Dogm. Pastor aeternis: Denz. 1821 (3050 s.).
- (31) Cfr. S. Cyprianus, Epist. 66, 8: Hartel 111, 2, p. 733: .. Episcopus in Ecclesia et Ecclesia in Episcopo ..
- (32) Cfr. S. Cyprianus, Epist. SS, 24: Hartel, p. 642, line. 13: . Una Ecclesia per totum mundum in multa membra divisa .. Epist. 36, 4: Hartel, p. 575, lin. 20-21.
- (33) Cfr. Pius XII, Litt. Encycl. Fidei Donum, 21 apr. 1957: AAS 49 (1957) p. 237.
- (34) Cfr. S. Hilarius Pict., In Ps. 14, 3: PL 9, 206; CSEL 22, p. 86. S. Gregorius M., Moral, IV, 7, 12: PL 75, 643 C. Ps. Basilius, In Is. 15, 296: PG 30, 637 C.
- (35) S. Coelestinus, Epist. 18, 1-2, ad Conc. Eph.: PL 50, 505 AB- Schwartz, Acta Conc. Oec. 1, I, i, p. 22. Cfr. Benedictus XV, Epist. Apost. Maximum illud: AAS 11 (1919) p. 440, Pius XI. Litt. Encycl. Rerum Ecclesiae, 28 febr. 1926: AAS 18 (1926) p. 69. Pius XII, Litt. Encycl. Fidei Donum, 1. c.
- (36) Leo XIII, Litt. Encycl. I Grande munus, 30 sept. 1880: ASS 13 (1880) p. 14S. Cfr. Cod. Iur. | Can., c. 1327; c. 13S0 2.
- (37) De iuribus Sedium patriarchalium, cfr. Conc. Nicaenum, I can. 6 de Alexandria et Antiochia, et can. 7 de Hierosolymis: Conc. I Oec. Decr., p. 8. Conc. Later. IV, anno 1215, Constit. V: De dignitate Patriarcharum: ibid. p. 212.-| Conc. Ferr.-Flor.: ibid. p. 504.
- (38) Cfr. Cod. Iuris pro Eccl. I Orient., c. 216-314: de Patriarchis; c. 324-399: de Archiepiscopis I maioribus; c. 362-391: de aliis dignitariis; in specie, c. 238 3; 216; 240; 251; 255: de Episcopis a Patriarch nominandis.
- (39) Cfr. Conc. Trid., Decr. de I reform., Sess. V, c. 2, n. 9; et Sess. I XXIV, can. 4; Conc. Oec. Decr. pp. 645 et 739.
- (40) Cfr. Conc. Vat. I, Const. dogm. Dei Filius, 3: Denz. 1712I (3011). Cfr. nota adiecta ad Schema I de Eccl. (desumpta ex S. Rob. Bellarmino): Mansi 51, I 579 C, necnon Schema reformatum I Const. II de Ecclesia Christi, cum I commentario Kleutgen: Mansi 53, 313 AB. Pius IX, Epist. Tuas libener: Denz. 1683 (2879).
- (41) Cfr. Cod. Iur. Can., c. 1322-1323.
- (42) Cfr. Conc. Vat. I, Const. dogm. Pastor Aeternus: Denz. 1839 (3074).
- (43) Cfr. explicatio Gasser in Conc. Vat. I: Mansi 52, 1213 AC.

- (44) Gasser, ib.: Mansi 1214 A.
- (45) Gasser, ib.: Mansi 1215 CD, 1216-1217 A.
- (46) Gasser, ib.: Mansi 1213.
- (47) Conc. Vat. I, Const. dogm. Pastor Aesernus, 4: Denz. 1836 (3070) no. 26
- (48) Oratio consecrationis episcopalis in ritu byzantino: Euchologion to mega, Romae, 1873, p. 139.
- (49) Cfr. S. Ignatius M. Smyrn 8, 1: ed. Funk, 1, p. 282.
- (50) Cfr. Act. 8, 1; 14, 22-23; 20, 17, et passim.
- (51) Oratio mozarabica: PL 96 7S9 B
- (52) Cfr. S. Ignatius M., Smyrn 8, 1: ed. Funk, I, p. 282.
- (53) S. Thomas, Summa Theol. III, q. 73, a. 3.
- (54) Cfr. S. Augustinus, C. Faustum, 12, 20: PL 42, 26S Serm. 57, 7: PL 38, 389, etc.
- (55) S. Leo M., Serm. 63, 7: PL 54, 3S7 C.
- (56) Traditio A postolica Hippolyti, 2-3: ed. Botte, pp. 26-30.
- (57) Cfr. textus examinis in initio consecrationis episcopalis, et Oratio in fine vissae eiusdem consecrationis, post Te Deum.
- (58) Benedictus XIV, Br. Romana Ecclesia, 5 oct. 1752, p 1: Bullarium Benedicti XIV, t. IV, Romae, 1758, 21: . Episcopus Christi typum gerit, Eiusque munere fungitur. Pius XII, Litt. Encycl. Mystici Corporis, l. c., p. 211: . Assignatos sibi greges singuli singulos Christi nomine pascunt et regunt.
- (59) Leo XIII, Epist. Encycl. Satis cognitum, 29 iun. 1896: ASS 28 (1895-96) p. 732. Idem, Epist. Officio sanctissimo, 22 dec. 1887: AAS 20 (1887) p. 264. Pius IX itt. Apost. ad Episcopos Geraniae, 12 mart. 1875, et alloc. consist., 15 mart. 1875: Denz. 112-3117, in nova ed. tantum.
- (60) Conc. Vat. I, Const. dogm. Pastor aeternus, 3: Denz. 1828 (3061) . Cfr. Relatio Zinelli: Mand 1 2, 1114 D.
- (61) Cfr. S. Ignatius M., ad ephes. 5, 1: ed. Funk, I, p. 216.
- (62) Cfr. S. Ignatius M., ad phes. 6, 1: cd. Funk, I, p. 218.
- (63) Cfr. Conc. Trid., Sess. 23, sac. Ordinis, cap. 2: Denz. 958 (1765), et can. 6: Denz. 966 (1776).
- (64) Cfr. Innocentius I, Epist. d Decentium: PL 20, 554 A; sansi 3, 1029; Denz. 98 (215): Presbyteri, licet secundi sint sacerdotes, pontificatus tamen aperi non habent.. S. Cyprianus, Epist. 61, 3: ed. Hartel, p. 696.
- (65) Cfr. Conc. Trid., l. c., Denz. 962-968 (1763-1778), et in specie l an. 7: Denz. 967 (1777). Pius II, Const. Apost. Sacramentum ordinis: Denz. 2301 (38S7-61).
- (66) Cfr. Innocentius I, l. c. S. Gregorius Naz., Apol. II, 22: PGS, 432 B. Ps.-Dionysius, Eccl. ier., 1, 2: PG 3, 372 D.
- (67) Cfr. Conc. Trid., Sess. 22: Denz. 940 (1743). Pius XII, Litt. Encycl. Mediator Dei, 20 nov. 1947: AAS 39 (1947) p. 553; Denz. 2300 (3850).

- (68) Cfr. Conc. Trid. Sess. 22: Denz. 938 (1739-40). Conc. Vat.II, Const. De Sacra Liturgia, n. 7 et n. 47.
- (69) Cfr. Pius XII, Litt. Encycl. Mediator Dei, 1. c., sub. n. 67.
- (70) Cfr. S. Cyprianus, Epist. 11, 3: PL 4, 242 B; Hartel, II, 2, p. 497.
- (71) Ordo consecrationis sacerdotalis, in impositione vestimentorum.
- (72) Ordo consecrationis sacerdotalis in praefatione.
- (73) Cfr. S. Ignatius M. Philad. 4: ed. Funk, I, p. 266. S. Cornelius I, apud S. Cyprianum, Epist. 48, 2: Hartel, III, 2, p. 610.
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- (75) S. Polycarpus, Ad Phil. 5, 2: ed. Funk, I, p. 300: Christus dicitur . omnium diaconus factus .. Cfr. Didache, 15, 1: ib., p. 32. S. Ignatius M. Trall. 2, 3: ib., p. 242. Constitutiones Apostolorum, 8, 28, 4: ed. Funk, Didascalia, I, p. 530.

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

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- (15) *De spirituali paupertate et oboedientia testimonia praeceptiva S. Scripturae et Patrum afferuntur in Relatione* pp. 152-153.
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- (18) Conc. Vaticanum II, Const. De Sacra Liturgia, cap. 5, n. 104.
- (19) Canon Missae Romanae.
- (20) Conc. Nicaenum II, Act. VII: Denz. 302 (600).
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- (16) Cfr. Leo XIII, Litt. Encycl. Adiutricem populi, 5 sept. 1895: ASS 15 (1895-96), p. 303. - S. Pius X, Litt. Encycl. Ad diem illum, 2 febr. 1904: Acta, I, p. 154- Denz. 1978 a (3370) . Pius XI, Litt. Encycl. Miserentissimus, 8 maii 1928: AAS 20 (1928) p. 178. Pius XII, Nuntius Radioph., 13 maii 1946: AAS 38 (1946) p. 266.
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CENTRAL PROVINCE



CANDIDACY II

UNIT 3: CONTEMPLATION

**“BUT WHEN YOU PRAY, GO TO YOUR INNER ROOM,
CLOSE THE DOOR, AND PRAY TO YOUR FATHER IN
SECRET. AND YOUR FATHER WHO SEES IN SECRET
WILL REPAY YOU.” (MATT. 6: 6)**

Contemplation is a very important component of the ‘Dominican Way of Life’. This is the reason for this unit in our Candidacy II formation which we will study and pray over for three months and, then, continue for the rest of our lives. We have answered the **call** (vocation – *vocare* – *to call*) of the Holy Spirit and become Dominicans. “The fulfillment of St. Dominic’s vision of a community of contemplative preachers requires a careful balancing so that both the active-preaching dimension and the contemplative-prayer-study dimension are held in creative tension,” writes Thomas McGonigle OP (*The Dominican Tradition* p.xx). St. Thomas Aquinas was the author of our Dominican motto: ***Contemplari et Contermplata Aliis Tradere*** (to contemplate and to pass on to others what is contemplated). Thus as Dominicans the Holy Spirit is also calling each of us to be ‘*contemplatives*’. We will examine various sources, especially that of the Mystics.

EXPRESSIONS OF PRAYER

By way of introduction Unit 3 of Initiate Formation on *Prayer* could be reviewed. The *Catechism of the Catholic Church* (#2700-2724) presents an excellent summary of the types of prayer:

- I. VOCAL PRAYER – “Vocal prayer is an essential element of the Christian life.” (#2701) We use this form when we pray with words in the morning and evening, the Rosary, Liturgy (Mass and the Liturgy of the Hours) etc.
- II. MEDITATION – “There are as many and varied methods of meditation as there are spiritual masters.” (#2707) “Meditation engages thought, imagination, emotion and desire.” (#2708) Meditation is usually used when saying the Rosary. *Lectio Divina* also employs meditation. (for the

latter cf: *Accepting the Embrace of God: The Ancient Art of Lectio Divina* by Fr. Luke Dysinger OSB – see Unit 3 of Initiate Formation).

- III. CONTEMPLATIVE PRAYER – “Contemplative prayer is the simple expression of the mystery of prayer. It is a gaze of faith fixed on Jesus, an attentiveness to the Word of God, a silent love. It achieves real union with the prayer of Christ to the extent that it makes us share in His mystery.” (#2724)

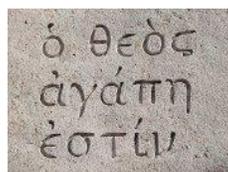
CONTEMPLATION/LOVE

You cannot study Contemplation without seeing the interchangeability of the word ‘love’. “God is love, and he who abides in love abides in God, and God abides in him’ (1 Jn 4: 16). These words from the *First Letter of John* expresses with remarkable clarity the heart of the Christian faith: the Christian image of God and the resulting image of mankind and its destiny.” (Benedict XVI - *Deus Caritas Est*)

- ❖ O inestimable Love!
- ❖ With the fire of your love, set our hearts alight with desire to love you and to follow you in the truth.
- ❖ You alone are Love, alone worthy of being loved! (St. Catherine of Siena)

St. Therese, the Little Flower, a Doctor of the Church because of love wrote:

“I know of no other means to reach perfection than by love. To love: how perfectly our hearts are made for this! Sometimes I look for another word to use, but, in this land of exile, no other word expresses the vibrations of our soul. Hence we must keep to that one word: love.”



WHAT IS CONTEMPLATION?

Much could be written in answer to this question. However, the answer must be arrived at by each individual through his or her own pursuit as it pertains to him or her. “Ask and it will be given to you; seek and you will find; knock and the door will be opened to you.” (Mt. 7: 7) The contemplative journey must be undertaken by each serious Dominican. But, oh what a wonderful journey because the spiritual goal to be reached is union with God. We can say with the Apostle, “Yet I live, no longer I, but Christ lives in me.” (Gal. 2:20) In the words of St. Thomas Aquinas: “I have Christ alone in my affection and Christ Himself is my life: ‘To me, to live is Christ; and to die is gain’” (Phil. 1: 21)(Commentary on Galatians, cap. 2, lect.6) No one should fear undertaking this journey because the roadmap is different yet suited to each pilgrim. The important thing is to be in the race regardless of other racers.

“Contemplation is a type of knowledge that begins and ends in love; it is more experiential and intuitive than theoretical and discursive...Union with God is the goal of the spiritual life, and the bond of that union is the love that is charity...St. Thomas Aquinas had approved and praised the ‘mixed life’; that is, an active apostolic life that proceeds from some sort of contemplation. Indeed, St. Thomas Aquinas went so far as to say that the mixed life surpasses the purely contemplative life in excellence.” (Jordan Aumann OP – *The Contemplative Dimension of Dominican Spirituality*)

James Arraj in *Essays in Existential Thomism* commented on the great Dominican theologian, Reginald Garrigou-Lagrangé, and his idea of the universal call to the contemplative life: “Contemplation, that culmination of the life of prayer in which the presence of God manifests itself in a very real and experiential, yet mysterious way, is, he asserted, the normal outcome of the development of the life of grace...If contemplation is thus the normal development of the life of the virtues and gifts, then we are all called to it.” This is treated by Garrigou-Lagrangé briefly but deeply in *The Three Conversions in the Spiritual Life*.

The Church teaches in *Lumen Gentium* that all, ordained and lay, are called to holiness: “For this is the will of God, your sanctification.” (1 Th. 4: 3) “It is

therefore quite clear that all Christians in any state or walk of life are called to the fullness of Christian life and to the perfection of love..." (L.G. #39) We who have answered the call of the Holy Spirit to follow St. Dominic who so closely followed Jesus Christ must embark on this contemplative journey to union with God. As you journey, ever so slowly, you will constantly move into ever deeper waters but you will never be over your head.

DOMINICANS AND CONTEMPLATION

There have been many great Dominican mystics and mystical writers through the centuries down to the present day. Of course our founder, **St. Dominic** never failed to pass on to others what he contemplated during long hours of prayer. In his Canonization Process (1233) Brother Rudolph of Faenza gave testimony about the prayer life of St. Dominic: "The Blessed father Dominic nearly always spent the night in church, praying and weeping there, as I saw by the light of the lamp which is in the church...Because of the intimacy I had with him I sometimes went and prayed beside him, and I saw in him a fervor in prayer such as I have never seen the like of." (*Early Dominicans*, p. 76) *The Dominican Tradition* (McGonigle and Zagano) treats in *The Nine Ways of Prayer of St. Dominic* contemplation as practiced by St. Dominic: "Enraptured, the holy father then appeared to have entered into the Holy of Holies and the Third Heaven." (7th way) "Our father quickly withdrew to some solitary place, to his cell or elsewhere, and recollected himself in the presence of God. He would sit quietly, and after the sign of the cross, begin to read from a book opened before him...This holy custom of our father seems, as it were, to resemble the prophetic mountain of the Lord inasmuch as he quickly passed upwards from reading to prayer, from prayer to meditation, and from meditation to contemplation." (8th way) This is *Lectio Divina*, a method of arriving at contemplation, as we have previously discussed. (p. 2), and available to all.



St. Thomas Aquinas, Mystic and Theologian, had much to say on contemplation. *Contemplari et contemplata aliis tradere*. The active life must flow from the contemplative life. We are 'contemplative preachers'. "In the

end for Thomas (and, he would argue, for everyone) God is not so much an object to be thought or even thought about, much less discussed endlessly, as a Presence to be sought. The art of such seeking is contemplative action, and its end is mystical union, both in this life and hereafter.” (*Mysticism and Prophecy* by Richard Woods OP, p. 76) “When we speak of Thomas as a mystic we do not mean that he had frequent ecstasies or visions or that he was a little introverted or overly concerned about his own experiences. Yet Thomas was a mystic. He knew about the ‘hidden Godhead,’ *Adore te devote, latens deitas* (Devoutly I adore Thee, hidden Deity). He knew the hidden God. He spoke of the God who pervades and determines everything in silence. He spoke of a God beyond everything holy theology could say about Him. He spoke of the God he loved as inconceivable. And he knew about these things not only from theology but from the experience of his heart. He knew and experienced so much that in the end he substituted silence for theological words. He no longer wrote and considered all that he had written to be ‘straw’. (*Thomas Aquinas: Friar, Theologian, and Mystic*. By Karl Rahner SJ)

‘**Rhineland Mysticism**’ in the Fourteenth Century is also known as ‘Dominican Mysticism’ because of the influence of Meister Eckhart, Johannes Tauler and Henry Suso, all Dominicans.

Meister Eckhart (Eckhart von Hochheim OP +1327) was a leading preacher and theologian who influenced many and is experiencing a resurgence today. “In his explanation of the precise nature of the union between God and the soul, Eckhart states that the mystical experience flows from grace as a supernatural principle and involves immediately an intellectual or contemplative activity on the part of man, though not excluding the activity of the will under the imperation of charity. Thus, through vision and love, the soul that attains the heights of mystical union with God is, as it were, identified with the divine essence; it experiences complete beatitude in and through God.

“This does not mean as Eckhart explained in his response to the judges at Cologne, that we are transformed and changed into God, but just as numerous hosts on various altars are transformed into the one and the same body of Christ, so also. ‘by the grace of adoption we are united to the true Son of God



and made members of the one Head of the Church, who is Christ.” (op.cit, chapter seven, *Dionysian Spirituality and Devotio Moderna* by Jordan Aumann OP)

“What we plant in the soil of contemplation, we shall reap in the harvest of action...What a man takes in by contemplation, that he pours out in love.”
(Meister Eckhart)

Bl. Henry Suso OP (+1366) was a student of Meister Eckhart and has been called a lyric poet and troubadour of mystic wisdom. His writings were very popular in the later Middle Ages. Thomas a Kempis was an admirer. Among his writings is *The Little Book of Divine Wisdom*:

“But essential reward consists in the contemplative union of the soul with the pure Divinity, for she can never rest till she be borne above all her powers and capacities, and introduced to the natural entity of the Persons, and to the vision of their real essence.

“And in the emanation of the splendor of their essence she will find full and perfect satisfaction and everlasting happiness.

“Just as a drop of water loses itself, drawing the taste and colour of the wine to and into itself, so it happens that those who are in full possession of blessedness lose all human desires in an inexpressible manner, and they ebb away from themselves and are immersed completely in the divine will.”

Johannes Tauler OP (+1361) was also greatly influenced by Meister Eckhart. He worked with the ‘Friends of God’, especially corresponding with Margaret Ebner OP. He is especially known for his sermons, emphasizing the moral and spiritual life:

“In the most intimate, hidden and innermost ground of the soul, God is always essentially, actively and substantially present. Ere the soul possesses everything by grace which God possesses by nature.”



Of course, one of the glories of the Dominican Order is the celebrated and loved mystic and Doctor of the Church, **St. Catherine of Siena**, a Lay Dominican. She exemplified the 'mixed life' praised by St. Thomas Aquinas. "The balance of contemplation and action in the last twelve years of Catherine's life was not merely a relationship of complementarity...It was precisely what she experienced in contemplation that impelled her into action. And all that she touched or was touched by in her activity was present in her prayer." (*The Dialogue, Introduction* by Susan Noffke OP, p.8) Catherine often spoke of *fire*, both the fire of God and of the soul:

"When the soul considers and sees the great excellence and strength of the fire of the Holy Spirit within herself, she is inebriated, and knowing her creator's love she completely surrenders herself...Then her love towards God has become perfect; since she has nothing within herself, she cannot hold to the rapid race of desire, but runs without any weight or chain.
(Letter 189)

Only time and space limits us in discussing the many other Dominicans, especially modern spiritual writers (some additional will be considered in the **RESOURCES** at the end of the unit) who have developed thoughts on contemplation (Several are included as resources for this unit). "...all Christian ministry is somehow grounded in contemplation...The Dominican Laity, the Sisters of Apostolic Life and the Friars all share the contemplative grounding of preaching...at various times in their history they have experienced the need to bring the contemplative side of their life more clearly to light. Calls to do so are being heard among Dominicans in recent years. A General Chapter of the Friars, at Providence (RI) in the United States in 2001, made such a call." (*Living in an Ashram* by **Liam G. Walsh OP**, p. 5) (cf. *Recovering the Contemplative Dimension*, by fr. Paul Murray OP, Providence 2001)

Lastly, **fr. Timothy Radcliffe OP**, a former Master of the Order, has also written on this topic. “It is a terrible thing to fall into the hands of the living God.’ (Heb. 10: 31) It can be hard to live with God. We find ourselves in the desert, awake at Gethsemane and watching at Golgotha. Sometimes the contemplative must live in the dark but, as the *Cloud of Unknowing* says, ‘Learn to be at home in the darkness.’ The temptation is to run away from God and to find refuge in small consolations, and tiny desires. We must leave that emptiness there for God to fill...Dare to abide in darkness and to be at home in the night without fear. As the English poet D H Lawrence wrote, ‘It is terrible to fall into the hands of the living God, but it is even more terrible to fall out of them.’” (“A city set on a hilltop cannot be hidden” *A Contemplative Life* 2001, p. 6)



CARMELITES ON CONTEMPLATION

We must include some very important Carmelites who have written from their hearts and experience on contemplation. The writings of St. Teresa of Avila (+1582) and St. John of the Cross (+1591) are roadmaps to the goal of the spiritual life, union with God. Their works are still popular today, even available on Kindle.

St. Teresa, Doctor of the Church, described the journey of the soul through four stages to the highest union. Her definition, taken from *The Book of Her Life*, is used by the *Catechism of the Catholic Church*: “Contemplative prayer [*oracion mental*] in my opinion is nothing else than a close sharing between friends; it means taking time frequently to be alone with him who we know loves us.” (#2709) She knew that the contemplative act of loving God must be manifested in the active act of loving our neighbor:

“We cannot know whether we love God, although there may be strong reason for thinking so; but there can be no doubt about whether we love our neighbor or not. Be sure that, in proportion as you advance in fraternal charity, you are increasing your love of God, for His



Majesty bears so tender an affection for us that I cannot doubt He will repay our love for others by augmenting, and in a thousand different ways, that which we bear for Him.”

(*Fifth Mansion*, ch. 3)

St. John of the Cross, Doctor of the Church, is considered by many to be the



foremost mystical writer and one of Spain’s greatest poets. His work has influenced numerous well-known spiritual writers, theologians, philosophers, pacifists and artists. John Paul II wrote his theological dissertation on the mystical theology of John of the Cross; Allen Ginsberg mentioned him in his poem *Howl*.

Here are some examples of the poetry of St. John of the Cross. First is Stanza 4 with a commentary by John of the Cross from *The Living Flame of Love*. Then we conclude with Stanzas 5 and 8 from *The Dark Night*. These, meditated upon, will bring us deeper into union with our *Bridegroom*:

4. How gently and lovingly
You wake in my heart,
Where in secret you dwell
alone;
And in your sweet
breathing,
Filled with good and
glory,
How tenderly you swell
my heart with love.

COMMENTARY

How gentle and loving (that is, extremely loving and gentle) is your awakening, O Bridegroom Word, in the center and depth of my soul, which is its pure and intimate substance, in which secretly and silently, as its only lord, you dwell alone, not only as in your house, not only as in your bed, but also in my own heart, intimately and closely united to it.

5. O guiding night!
O night more lovely than the dawn!

O night that has united
the lover with his beloved.

8. I abandoned and forgot myself,
laying my face on my Beloved;
all things ceased; I went out from myself,
leaving my cares
forgotten among the lilies.
transforming the beloved in her Lover.

“LET HIM SIT ALONE AND IN SILENCE.” (Lam. 3: 28)

“One of the Fathers said: Just as it is impossible for a man to see his face in troubled water, so too the soul, unless it be cleansed of alien thoughts, cannot pray to God in contemplation.” (*The Wisdom of the Desert*, tr. By Thomas Merton, LXXIV) We, as Dominicans, are very familiar with vocal prayer and liturgical prayer. These are things, urged by the Spirit, we can do and do do. These represent active prayer but contemplative prayer is more passive. It is opening ourselves passively to receive God, the Father, the Son and the Holy Spirit. **We have the intention to consent to His presence and action.** We listen silently to the Word Who speaks without words. We being human are limited in what we can do; He being divine is without limits. In contemplation we leave it up to God to transform us in a wonderful union with Him.

Where this will take us, what it will cost us, is unknown but in faith we know that He loves us and wants us united to Himself. Contemplation is an act of faith just as Abraham packed up his family and set off for parts unknown. But it was the *Promised Land*, heaven on earth. “Whoever has a true desire to be in heaven, then in that moment he is in heaven spiritually...’Though our bodies are now on the earth nevertheless our living is in heaven.’ (Phil. 3: 20)...And, indeed, a soul is wherever it loves.” (*The Cloud of Unknowing*, ch. 60) “We are the People of God, already seated ‘with Him in the heavenly places in Christ Jesus’ and ‘hidden with Christ in God’.” (CCC #2796)

“God created man in his image; in the divine image he created him.” (Gen 1: 27) We began: “God is love, and whoever remains in love remains in God

and God in him.” (1 John 4: 16) As Ken Wilber observed, it is not a matter of growing into union with God, but of recognizing the union which already exists. We begin this by going into our inner room, closing the door and praying to our Father in secret; He will answer us secretly. By this we mean that we will not hear words nor see visions but He will answer us, if we are persistent in our practice, by slowly transforming us into Him, by losing our will and doing His will. Evidence of this will become apparent as time goes by. Trust Him. “Not my will but yours be done.” (Luke 22: 42) Contemplation places our lives in His hands to do as He will, like clay in the hands of the potter, so that “Then it will be his will to send out a ray of spiritual light piercing this cloud of unknowing between you and him.” (*Cloud of Unknowing*, ch. 26)

“Contemplative prayer is the world in which God can do anything. To move into that realm is the greatest adventure. It is to be open to the Infinite and hence to infinite possibilities...All true prayer is based on the conviction of the presence of the Spirit in us and of his unfailing and continual inspiration...the Spirit prays in us and we consent. The traditional term for this kind of prayer is *contemplation*...The root of prayer is interior silence...’Prayer,’ according to Evagius, ‘is the laying aside of thoughts.’...Contemplative prayer is not so much the absence of thoughts as detachment from them. It is the opening of mind and heart, body and emotions – our whole being – to God, the ultimate Mystery, beyond words, thoughts and emotions – beyond, in other words, the psychological content of the present moment...The Spirit speaks to our conscience through scripture and through the events of daily life...The Spirit then begins to address our conscience from that deep source within us which is our true Self. This is contemplation properly so-called.” (*Open Mind, Open Heart* by Thomas Keating, ch. 2)

“Contemplative prayer is, in a way, simply the preference for the desert, for emptiness, for poverty. One has begun to know the meaning of contemplation when he intuitively and spontaneously seeks the dark and unknown path of aridity in preference to every other way...He accepts the love of God on faith...Only when we are able to ‘let go’ of everything within us, all desire to see, to know, to taste and to experience the presence of God, do we truly become



able to experience that presence with the overwhelming conviction and reality that revolutionize our entire life.” (*Contemplative Prayer* by Thomas Merton, ch.XV, p. 89)

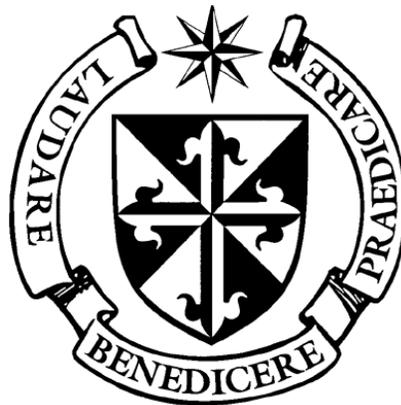
DOMINICAN HOPE

It is the hope of the Dominican Order that a renewed interest in and practice of contemplation will begin. As we mentioned, the **2001 General Chapter** of the Friars in Providence, RI issued a renewed call to contemplation:

202) Contemplation, situated in time and place, in relationship to God and to others, has always marked our Dominican life. The challenges of the present time only increase our taste for it and our need to return to it. The new generation wishes to put it at the heart of our common life. In fact, only an enriched contemplative life can ensure authentic witness.

206) We Dominicans are experiencing the same hunger for God but many of us are largely unaware of the depths of the great Dominican contemplative tradition beginning with St. Dominic himself.

207) In our Dominican tradition contemplation is not an isolated activity or a special spiritual exercise. It is a dynamic attitude of openness to the creative and saving presence of God in the present moment. Like the leaven in the dough it permeates our study, preaching, silence and common life.





MY NATURE IS FIRE

Prayer 12 (XXII) St. Catherine of Siena

In your nature,
Eternal Godhead,
I shall come to know my nature.
And what is my nature, boundless love?
It is fire,
because you are nothing but a fire of love.
And you have given humankind
a share in this nature,
for by the fire of love
you created us.
Today, eternal God,
let our cloud be dissipated
so that we may perfectly know and follow your Truth
in truth,
with a free and simple heart.

CONCERNS AND FAQ

Isn't contemplation just for the great saints and not for little ol' me?

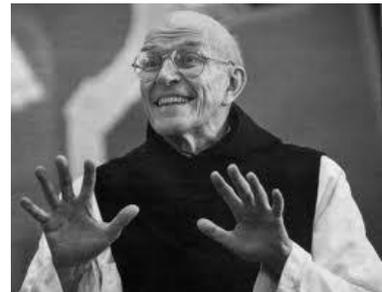
Absolutely not. It is for everyone. In *Lumen Gentium* the Church declared that we, clergy and lay, are all called by the Holy Spirit to aim for the heights of holiness.

Isn't contemplation infused by the Holy Spirit?

Yes, it is. But all prayer and good works are inspired by the Holy Spirit. "Ask and you shall receive." Be faithful to the practice of contemplation and the Spirit will lead you to unknown and glorious places. Have faith "for behold, the Kingdom of God is within you."

Is contemplation normal for my spiritual life?

Yes, so write all spiritual mentors from St. Teresa to Reginald Garrigou-Lagrange OP. "Contemplative prayer, rightly understood, is the normal development of the grace of Baptism and the regular practice of *lectio divina*. It is the opening of mind and heart – our whole being to God beyond thoughts, words and emotions. Moved by God's prevenient grace, we open our awareness to God whom we know by faith is within us...Contemplative prayer is a process of interior transformation, a relationship initiated by God and leading, if we consent, to divine union." (*The Christian Contemplative Tradition* by Thomas Keating OCSO)



This seems complicated.

Remember always the words of an early Dominican, "Prayer is such an easy job." Contemplation is a very simple, quiet prayer between two friends. The Cure of Ars asked an old farmer what he was doing sitting in church. He replied that he was looking at the good Lord Who was looking at him. The same question was asked of Mother Teresa on how she prayed. She said that she listened to God and, asked what He said, she said that He listened to her.

How often should I do this?

Begin, if you will, slowly, by building up to twenty minutes. Then add another session. Two periods of twenty to thirty minutes is a very possible goal. Remember God is working in you, so give Him time. You will be surprised at the great work He can accomplish.

I am easily filled with distracting thoughts.

Don't fight them; dismiss them by returning to a mantra, word or thought. We empty our minds of these thoughts so God can fill them with Himself.

Sometimes I fall asleep.

It could mean that you are not getting enough sleep but worry not; the Spirit can work whether you are conscious or unconscious.

I feel dryness and lack of affective emotions.

Now you are advancing, if you do not falter. We are not doing this to get something out of it but to recognize God's presence and accept His actions in and on our lives. We consent to God's work.

What style of contemplation should I follow?

This is a good question because, since there are different formats, you might



try them to find your fit. Fr, Donald Goergen OP speaks of: Lectio Divina; Centering Prayer (Thomas Keating); Christian Meditation (John Main); Practice of Presence of God (Br. Lawrence); Jesus Prayer (several versions); the Rosary. Don't be confused or overwhelmed; simply try one.

What's the most important thing about contemplation?

In the words of Fr. Goergen – “disciplined perseverance”. If you are faithful to it you will soon discern in your life the maturing of the fruits of the *Spirit*: love, joy, peace patience, gentleness and kindness.” (*Finding Grace at the Center*, p. 108)



So **never judge** your prayer, never think you have failed, never give up!

DISCIPLINED PERSEVERENCE!

RESOURCES

There are many resources available to the student of contemplation. Many have been mentioned in this unit. As you progress in the land of 'Contemplation', you will read and learn from these and many others. It is a wonderful journey, Pilgrim!

Since this unit is so important, take three months to delve into contemplation, making it a life-project. The rewards are infinite and eternal. Be mindful that the most important thing is not your study (which is important) but the practice of contemplation. Incorporate into your daily life time for contemplation. After thirty days you will have established the habit of contemplation and will not ask "if" but "when". Study the following two items:

Recovering Our Dominican Contemplative Tradition by Richard Woods OP. Fr. Woods has written many books on a variety of topics including several on Meister Eckhart and teaches at the Dominican University. richardwoodsop.net/
<http://tinyurl.com/3zpn4sp>

Recovering the Contemplative Dimension by Paul Murray OP This was presented to the General Chapter in 2001. Fr. Murray has written much on contemplation, available on the internet. He addressed the House of Lords, a first, on the topic of contemplation in 2011. He also wrote a delightful book on Mother Teresa, his friend. <http://tinyurl.com/3sg4vhr>

Also for those Chapters who are able, Fr. Goergen has a CD series: *The Christian Contemplative Tradition* <http://tinyurl.com/cm7ovno>

YOUTUBE

Numerous short videos are available on YouTube by searching the different types of contemplation alluded to on page 15, e.g. <http://tinyurl.com/c8bn85>

CONTEMPLARI ET CONTEMPLATA ALIIS TRADERE



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800th Anniversary [Recovering Our Dominican Contemplative Tradition](#)

- Outline:
 - [The Meaning of Contemplation](#)
 - [Contemplation at the Source](#)
 - [Obstacles to Contemplation](#)
 - [The Dominican Defense](#)
 - [Contenders that Exploit Our Attention](#)
 - [Practical Implications](#)
 - [Summary and Conclusion](#)
 - [Note](#)

[Dominican History](#) **by Richard Woods, O.P.**

- [Becoming Dominican](#) Anyone who heard or has read Paul Murray's address to the General Chapter at Providence on "Recovering the Contemplative Dimension" will have come to appreciate the depth of our spiritual tradition as he described it, but, also from my perspective, the risk of trying to add anything substantial to Paul's remarks -- if not the temptation just to steal from them outright. Since plagiarism has fallen out of favor since the Middle Ages, my contribution to the discussion will be fairly summary, or at least a bit shorter than Paul's address. But it goes without saying that neither he nor I or anyone else can hardly lay claim to providing the last word on the subject of recovering our Dominican contemplative tradition.
- [Edgewood College](#)
- [Print Resources](#)

By way of introduction, let me say that I have come to appreciate even more what it means that, as **Meister Eckhart** said,

We find people who like the taste of God in one way but not in another, and they want to have God only in one way of contemplation, not in another. I raise no objection, but they are quite wrong. If you want to take God properly, you should take Him equally in all things, in hardship as in comfort, in weeping as in joy, it should be all the same to you. (1)

Speaking on the Dominican contemplative tradition originally seemed like a relatively simple matter of capitalizing on the course I had recently taught on Dominican spirituality. But as the deadline approached, not only did I find myself finishing up a demanding semester of teaching, but my computer came under a series of assaults from the Klez virus among others, and finally had a complete nervous breakdown requiring hospitalization. Then my car radiator went out the afternoon I picked up my computer from the shop and also needed serious surgical attention, including an organ transplant. I have also been in the midst of moving from my residence at Loyola University, where I had been living for almost fourteen years, to the priory of St. Thomas. My books are presently in a number of cartons large enough to start a pyramid and tended to be 20 miles away when I suddenly needed one. On top of all that, my new community has been in the midst of a prioral election for the past few days.

As I ruminated about solitude, leisure, and the tranquility of order, jotting notes in repair shops and during the wee hours of the morning, I sometimes found myself suddenly laughing at what seemed like the incongruity of it all. But such circumstances are not incongruous with contemplation, and certainly not unusual for Dominicans.

My thinking was also sharpened by an exchange with a friend, **a former Dominican** whom I had known many years ago in the studium. He had been three years ahead of me, and so I had thought of him as a paragon of spiritual wisdom. When he learned about the present topic, he wrote,

I recall John Connell being pretty esoteric about the subject [of contemplation] in my novitiate. Then, I read Arintero and he convinced me that contemplation was beyond my reach. A few years ago, I looked back at him to see if I had misinterpreted what he says. Nope. So, now, I just ignore him and go on my way.

Dominican and other spiritual writers of the last century, including Juan Arintero and Reginald Garrigou-Lagrange, ably defended the unity of the spiritual life, insisting that contemplative union was in the normal way of sanctification and not some esoteric side-track reserved to monks and nuns and people with peculiar sensibilities and a lot time to spare. But they also created the impression that attaining the "heights of contemplation" as they liked to put it was a very complex, difficult, and lengthy process in which few souls ever truly got very far. The demands of ordinary active life are simply too great.

This, of course, is simply the ancient and traditional problem of the **tension between action and contemplation**. Any number of recent commentators, Paul Murray included, have observed that the emphasis on pastoral theology and social action following the Second Vatican Council considerably diminished the status of the contemplative life in the Church. The sheer amount of work incumbent on those engaged in ministry today did the rest. So it is not an idle endeavor to recover the contemplative dimension of our tradition -- or perhaps more accurately, to rediscover it. But this begs the question to some degree. First, we need to remember why we should bother to. Why not just get on with our work?

My approach involves three main points and a few lesser ones.

First, the original place of contemplation in Dominican life was simpler and much less esoteric than later formulations imply. But it was foundational.

Second, although contemplative experiences can be gratuitous, preparation and training, including study, are required to develop and maintain a contemplative spirit. But that is easier than one might think.

Third, despite the serious obstacles to contemplation presented by contemporary culture, ordinary life situations, including active ministry, far from being a barrier to contemplation are, in fact, the necessary condition for and normal occasion of contemplation.

The witnesses I plan to call include those I consider the greatest teachers of contemplation in our early tradition - **Thomas Aquinas, Meister Eckhart, and Catherine of Siena**. If we wish to recover our tradition, where better to look?

The Meaning of "Contemplation"

By way of prelude, I'd like to remind you briefly of the origin and meaning of the term "contemplation" itself - something usually neglected in discussions like this, as if we all of course knew exactly what we were talking about. In fact, the meaning of the word has changed considerably even since the Middle Ages.

Tom O'Meara recently pointed out that the greatest enemy of Fundamentalism is history. Looking back at how our language developed can help us avoid some costly mistakes even

in the area of rediscovering our contemplative tradition. I promise that this will be a brief digression, however.

The word "contemplation" is a Latin rendering of the Greek term "theoria," which stems from the word for "seeing" and basically means "that which someone looks at." It gives us the English word "theory." In Greek philosophical circles, it referred to mental perception, insight into the reality of something, and was - and still is - contrasted with praxis -- activity, business, or undertaking. In later usage, theoria acquired the deeper meaning "to perceive spiritually," and in early Christian writings, it meant a gift consequent on faith [See John 14:17, 19b, and 17:24]. Contemplare and contemplatio developed from the practice by pagan priests and augurs of concentrating with fixed attention on a designated area - usually an inscribed circle of some kind, a templum - which had been consecrated to the god or gods and in which the divine will was expected to become manifest in some way.

As the practice of "beholding" or paying close attention to an object of spiritual concern developed in early Christianity, the mystical element entered in the belief that by spiritual perception, the hidden or secret presence of God would be disclosed in the sacramental elements, especially baptism and the Eucharist, Creation itself, prayer, and the events of daily life, particularly suffering, martyrdom, and the works of charity. For Latin-speaking Christians, the word they adopted for this was contemplation. By the sixth century, contemplation and the mystical life had come to mean the same thing - the perception of the presence of God in the objects and events of life, both as a direct inspiration of God - grace, or what would much later be called "infused contemplation," or by dint of long experience or praxis - what was later called "acquired contemplation." (2) Time permitting, I'll return later on to the distinction and its significance for us, which is not, in fact, very great.

But hold in mind the notion of contemplation as spiritual perception or insight and even the sense of "waiting on God" while paying close attention to the events of life that we find brilliantly described in the book of that name by Simone Weil, whose spirituality was so Dominican at heart.

Contemplation at the Source

Long before contemplation was inscribed among the elements of Dominican life in our primitive constitution, its central importance was already observed in the life of St. Dominic himself. Among the earliest testimonies at the time of his canonization, **Stephen Salagnac** affirmed that

"Truly the holy father was a Jacob in his preaching and an Israel in his contemplation, so that neither Leah nor Rachel was lacking to him in this way of life." [Testimony of Stephen Salagnac, c. 1233.] (3)

And in the **Nine Ways of Prayer**, that charming manuscript from the latter half of the thirteenth century, we read

"The man of God had a prophetic way of passing quickly from reading to prayer and from meditation to contemplation." (4)

These are the elements of spiritual development enshrined in the great tradition passed on by the Benedictines, Carthusians, and Victorines. As **Simon Tugwell** notes in his translation of this precious little work,

"The classic progression was reading - meditation - prayer - contemplation.. The implication here is that St. Dominic misses out the middle term, going directly from 1 to 3, and from 2 to 4." (5)

Dominic's meddling with the tradition by disengaging and reassembling the classic elements points to his revolutionary approach to the apostolate in respect to other aspects of monastic life, which as a canon regular, he knew intimately. The most radical innovation was reversing the conventional wisdom about ends and means, a move cemented by the exegesis of **St. Thomas Aquinas**. As a result, despite its eventual alliance with (if not adoption of) Aristotle by Dominicans in the thirteenth century, the character and place of contemplation in our spiritual tradition differs considerably from the classical model and in a specifically Christian way.

For Aristotle, contemplation is an end in itself, in fact the end or goal of human life. In this he differs very little from his teacher, Plato. The Christian Neoplatonic vision that provided the philosophical scaffolding of theology and spirituality for nearly a thousand years shared the same assumption. The Christian and particularly Dominican vision changed that view radically, and St. Thomas was perhaps its most vigorous and provocative proponent. For contemplation was redefined precisely as a means to a further end. To Dominicans, beginning with Dominic himself, contemplation was preparation for preaching - the work and distinctive mission of the Order.

St. Thomas' defense of that revolution in understanding and practice gave rise to the motto of the Order - *contemplata aliis tradere*. **(6)** Or to give it its fuller expression, *contemplare et contemplata aliis tradere*. Since the turn of the last century, that phrase has been often translated as

"to contemplate and to give to others the fruits of contemplation."

Whatever the English translator meant by "fruits," -- and I once suggested to a group of young Dominicans that they call their band "the Fruits of Contemplation," which they didn't think was very funny - that is a misleading translation. *Contemplata* simply means "what was contemplated." Aristotle was right here, and Thomas knew that - contemplation does not produce anything. It is wholly immanent activity. But that is not to say that it cannot be a means to a further end, contrary to Aristotle's view - although even he recognized that in reality, human life had a double finality - *theoria* in the strict sense and *sophia*, or practical wisdom, the application of theoretical wisdom to the necessities of daily existence. **(7)**

It is important to get Thomas right here. What we contemplate, as Dominicans, is Truth - with a capital T - **Divine Truth**. And it is that Truth which we have encountered in contemplation that we hand on to others through our preaching and teaching and other ministry. William Hinnebusch pointed out long ago in this regard that the simply word "Truth" does not merely point to the object of our collective vision and mission, but expresses exactly what we mean by "contemplation."

Contemplation can be regarded, therefore, if not actually defined, as an unflinching and loving look at Reality as divine, or in **Meister Eckhart's** language a generation after Thomas,

"seeing God in all things and all things in God."

In his instructions to the young Dominicans at Erfurt, Eckhart said, and it is worth quoting him at length,

A man should receive God in all things and train his mind to keep God ever present in his mind, in his aims and in his love. Note how you regard God: keep the same attitude that you have in church or in your cell, and carry it with you in the crowd and in unrest and inequality. (8)

He who has God thus essentially, takes Him divinely, and for him God shines forth in all things, for all things taste divinely to him, and God's image appears to him from out of all things. God flashes forth in him always, in him there is detachment and turning away, and he bears the imprint of his beloved, present God. (9)

The presence of love in these statements is not accidental. St. Catherine similarly insists that Dominicans should "contemplate the truth in the abyss of divine charity" [Letter T46 to Neri di Landoccio Pagliaresi]. **(10)** Contemplation is not mere speculation: it is a glance of the heart as well as the mind. It is to gaze on all things, as was said of Jesus in regard to the rich young man, "with love." [Mark 10:21.]

Nor is the contemplation of truth limited to the confines of our priories and houses. "We must recognize the truth in everything," Catherine writes to Queen Giovanna of Naples. "I mean, we must love in God and for God's sake everything that has being, because God is Truth itself, and without God nothing has being." [Letter T317.]

This may sound difficult, and considered from the end point, really formidable. But learning to have a contemplative spirit proceeds simply and subtly, not by following some esoteric school of meditation, but by being what I would call an ordinary Dominican. That does not mean it is just a matter of falling into line. And there are serious forces both within and outside our walls that hinder and would even prevent the development of a contemplative spirit. I'd like to consider just a few.

Obstacles to Contemplation

From the time of Aristotle, specific obstacles to the contemplative life have been recognized. And while our understanding of contemplation has shifted over the centuries, the nature, if not the name, of these obstacles has remained more constant. The first and most obvious is business, or, in its original meaning, busyness. Being totally engaged in activity, whether work or play, militates against developing a contemplative attitude, because our mind, our consciousness, is exactly what the word suggests, preoccupied. **(11)** In this regard, the United States is perhaps the most preoccupied society ever to appear on earth. We work harder and longer than any industrialized nation, and we devote more time and money to recreation than any other country. Significantly, athletes, movie stars, and corporate executives make the highest salaries in the world. (The average pro baseball player today makes upwards of \$2 million a year.)

But as Josef Pieper reminded us, and Aristotle insisted, leisure is not only the basis of culture, it is the necessary condition for the possibility of developing contemplative skill. But working less strenuously and continuously would help little if the leisure gained was frittered away in what Aristotle called "amusements" and today we know as "entertainment." Recreation would be a fit term if it only were true.

Today, not only American society, but Western industrial culture as a whole militates against both true leisure and contemplation. In her 1994 book *Earth Crammed with Heaven*, Elizabeth Dreyer reported that a computer search for the word "contemplation" turned up over a thousand hits, while "contemplation and action" brought up only six. I'm not sure what search engine she was using, but last week, according to Google, those figures had risen to 379,000 and 152,000 respectively, with a large overlap. But "action" alone brought up 4,760,000 hits. It's tempting to draw conclusions from such simple calculations, as Dreyer did in estimating the degree to which the notion of contemplation-in-action has failed to penetrate our spiritual consciousness, but I would be hesitant to read too much into it. But the fact remains that for many contemporary Christians, the gap between action and contemplation is still large and, not surprisingly, action and its cognates are favored far in excess of contemplative pursuits.

The Dominican Defense

The Dominican tradition has erected defenses against the enemies of contemplation - against the all-consuming claim of work, which for Dominic would have meant manual labor, our way of life has developed a life of study. The **Constitutions** state clearly,

"Continuous study nourishes contemplation, encourages fulfillment of the counsels with shining fidelity, constitutes a form of asceticism by its own perseverance and difficulty, and, as an essential element of our whole life, it is an excellent religious observance." (12)

Against the claims of **acquisitive materialism, conspicuous consumption**, and the waste economy that typifies our time, vowed poverty -- a culture of evangelical sufficiency - has characterized Dominican spirituality from the beginning. Again, this is not poverty for its own sake, but as means to further our principal objective - preaching and teaching the Word of God.

Chastity, as St. Thomas insists, also disposes the mind effectively for contemplation: "the moral virtues belong to the contemplative life dispositively," he says in the Summa Theologiae.

"For the act of contemplation, wherein the contemplative life essentially consists, is hindered both by the impetuosity of the passions which withdraw the soul's attention from intelligible to sensible things, and by outward disturbances . . .". (13)

He goes on to say, "the moral virtues dispose one to the contemplative life by causing peace and cleanness of heart." Further, " the virtue of chastity most of all makes man apt for contemplation, since venereal pleasures most of all weigh the mind down to sensible objects, as Augustine says."

The so-called "**monastic observances**" and structures, some physical, also serve to impart and enhance the contemplative dimension of Dominican life. The **Constitutions** still maintain

"That the brethren may be able to devote themselves better to contemplation and study, that the intimacy of their religious family may be increased, and that the authenticity and character of our religious life may be revealed, the cloister must be observed in our convents." (14)

The physical cloister permits two important conditions for developing a contemplative attitude - quiet and solitude, principal ingredients of leisure.

The **Constitutions** are eloquent in connecting contemplation to other aspects of our life, which also permit, develop, and enhance that spirit, chief among which are the Divine Liturgy and personal prayer:

In the liturgy, especially in the Eucharist, the mystery of salvation is present and at work which the brethren share and contemplate and even proclaim in preaching to others so that they may be incorporated into Christ through the sacraments of faith.

Since the contemplation of divine things and intimate conversation and friendship with God are to be sought not

only in liturgical celebrations and in reading Scripture but also in diligent private prayer, the brethren shall zealously cultivate this type of prayer. (15)

We should not, of course, confuse the physical structures and practices of our life with contemplation itself. They are there to foster a contemplative spirit, but that mindful insight into the real nature of things cannot be limited to our customs or houses nor was it ever intended to be. As Meister Eckhart taught, the summit of contemplation can occur anywhere - and more likely in the marketplace than the chapel:

A man may go out into the fields and say his prayers and know God, or he may go to church and know God: but if he is more aware of God because he is in a quiet place, as is usual, that comes from his imperfection and not from God: for God is equally in all things and all places, and is equally ready to give Himself as far as in Him lies: and he knows God rightly who knows God equally (in all things). (16)

Catherine's vision is the same, as Suzanne Noffke has recently reminded us. It is when we find ourselves and our neighbor both swimming in the Sea of God's Being that we finally begin to get useful. And if we don't find ourselves there, we'll never find ourselves at all. We won't be of much help to anyone else, either.

Contenders that Exploit Our Attention

What seems to be most difficult today is finding anyplace that is free from the din of raucous entertainment media or the pressures of work.

Leisure is not only the basis of culture; it is the condition for the possibility of contemplation, if we take leisure to mean time and place not devoted to work. **(17)** But having leisure time and space is not sufficient - it matters greatly what we do with our leisure.

One of the most insidious enemies of contemplative spirit is the all-pervasive presence of **modern electronic media**, from the Internet to pagers, hand-held computers, electronic books, cell-phones, and even old-fashioned Walkmans. One of the bizarre and disturbing phenomena of contemporary life is the spectacle of a dozen or so people milling around and all talking at once - not to each other, whom they mutually ignore, but to people far away on the receiving end of their cell phones. I also find that my students do not spend much time watching television or going to movies, but devote enormous amounts of time to chatting on the Internet or just idly "surfing."

It might not seem obvious, but the attractive and actually distracting power of the media bears importantly on the passive or receptive concentration associated with contemplation. From a modern rather than medieval perspective, William Ernest Hocking observed early in the twentieth century that "'Contemplation,' as used by the medieval mystic, implies that the effort of 'meditation,' in which one holds the object before the mind by force of will, gives way to a state in which the object attracts and holds attention without further conscious effort." **(18)**

Well and good is in Aristotelian or Thomistic terms, we are held fast by the power of the Good or Truth, or the hidden Presence of God. But what if there are other contenders that exploit the same tendency to surrender our attention to a powerfully compelling object of attention?

The image of Darth Vader comes to mind,

It is in this regard that the observations of the anonymous

and as William Johnston reminded us years ago, there is a long tradition of left-hand or dark contemplation in some of the traditions of Asian mysticism.

fourteenth-century author of *The Cloud of Unknowing* have some bearing on our situation. I should add here that Dom David Knowles thought might have been a Dominican hermit because of his affinities with Rhineland mysticism. In any case, this master of the inner life points out that contemplation is not in itself necessarily virtuous. "The devil has his own contemplatives," he warned, "as God has his" [Chapter 45]. Deception is always possible, and it is not difficult to be led astray by what the author calls "false feeling and false knowing." The image of Darth Vader comes to mind, and as William Johnston reminded us years ago,

there is a long tradition of left-hand or dark contemplation in some of the traditions of Asian mysticism. Far more likely, however, is the simple possibility of co-optation and self-delusion.

What this means, first, is not so much that contemplation is dangerous, which it can be, because anything powerful is dangerous, but that from a Christian perspective, especially a Dominican one, the value of contemplation is determined by its object. It is not an idle addition when we claim that the mystical heart of our spirituality is the contemplation of the Truth. Secondly, there are other claimants for our contemplative gaze that must be recognized. In the ancient world, as Marshall McLuhan pointed out, that danger was experienced in the form of the temptation to idolatry. Idols - false images of the divine -- have the power to fascinate - that is, to arrest our attention and to focus our spiritual energies on themselves. And because of that, they have the power to convert their beholders into what they are, as **Psalm 115** has it,

***They have mouths, but they cannot speak;
they have eyes, but they cannot see.
They have ears, but they cannot hear;
they have nostrils, but they cannot smell.
With their hands they cannot feel;
With their feet they cannot walk;
no sound comes from their throats.
Their makers will come to be like them;
And so will all who trust in them.
[Ps. 115: 3-8, Grail translation.]***

I don't think it was incidental to his concern that McLuhan was a devout Catholic. But he also reminded us that in Greek mythology looking on the Gorgons turned the viewer equally to stone. Uncritical viewing easily becomes a hypnotic and from a spiritual perspective, a petrifying experience. **(19)**

In our world, modern electronic media can exert the same dangerous power that idols once exercised, and here again, it was Marshall McLuhan who prophetically pointed this out to us, citing what Dr. Paul Lazarfield had named their "narcotizing dysfunction." An "idol" here means any medium of communication which redirects attention and therefore value to itself.

**In our world,
modern
electronic media
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once exercised...**

Small children have been known to sit and stare at a blank television screen, waiting for something to appear - even if it is only Big Bird. Their older brothers and sisters and parents are likely to spend dozens of hours a week watching whatever comes across the screen. I have often visited people's homes in this country and Ireland and found that the television is on all the time --during breakfast and supper, during the day, when people come to visit, and even when no one is in the room. We are perhaps all familiar with restaurants and other places of refreshment where the ubiquitous TV monitors are constantly on, whether or not there is any sound to accompany them. In my own case, I have found it difficult even when having a very good conversation with someone, to keep my eyes from straying to the big colorful screen with its insistently flashing images.

The world of the Internet, powered by even more powerful computers on both the sending and receiving end, adds a much more active element - surfing or cruising or whatever else we call what was once known as spinning the dial.

The other night, I asked a young professional friend of mine what he would include among questions to spark conversation about recovering contemplation in our communities. "Ask them how much time they spend watching television," he said. He had a point, although these days I am more inclined to wonder how much time we spend surfing the Internet. I know that my college students spend hours every day involved in e-mail, chat-rooms, and just cruising up and down the old Information Superhighway.

Why would either of these pastimes matter, other than in terms of time spent (or misspent) and the trickle-up cost of on-line services, broad-band optical cable or DSL lines, telephone usage, satellite fees, or whatnot? The answer is pretty simple: they absorb us. They compete for our attention, and psychologically it is attention that contemplation is concerned with.

There is another aspect of the almost universal spread of electronic media today that concerns me. Although many people enjoy using scenes of great natural beauty as screen-savers and wallpaper on the computer monitors, almost all of these devices **remove us physically from the world of nature**. It is increasingly common for people to have laptops and especially cell-phones on camping trips and jungle safaris. Recently, I had occasion to accompany a bunch of college students on a trek into the forests of Costa Rica. I was startled, to say the least, to find that several of them had their CD players along and were happily plugged into them as we walked through some of the most beautiful scenery - visual and audible - in the world. But were they really present?

It is increasingly common for people to have laptops and especially cell-phones on camping trips and jungle safaris.

At this point, I would like to turn to some possible implications of all this in our lives as Dominicans committed to a life of contemplation and action.

Practical Implications

Dominican spiritual writers always give scope to the activity and gifts of the Holy Spirit in our life as preachers, and this is no less true in regard to contemplation. A contemplative penetration into Reality may erupt suddenly in consciousness without obvious preparation - moments of grace abound, often without our being aware that such moments are in fact divine gifts. But for Dominicans, contemplation is a way of life as well as a grace, what was later referred to as infused contemplation - the gift flowing directly from the Holy Spirit. Acquired contemplation is our business and it is our calling. We pray, we read, we meditate like St. Dominic before us in order to acquire a certain cast of mind and heart, an affinity for the divine presence that flames out "like shining from shook foil" in nature and in the faces and lives of the people we encounter.

Precisely as Dominicans, study, the "manual labor" of the Order, is essentially related to contemplation, as **Eckhart** taught his students:

a man must learn to acquire an inward desert, wherever and with whomever he is. He must learn to break through things and seize his God in them, and to make His image grow in himself in essential wise. It is just like learning to write: truly, if a man is to acquire this art, he must apply himself and practice hard, however heavy and bitter a task it seems to him, and however impossible. If he is prepared to practice diligently and often, he will learn and master the art. Of course, at first he has to remember every letter and fix it firmly in his mind. Later on, when he has acquired the art, he will be completely free of the image and will not have to stop and think, but will write fluently and freely-

and the same with playing the fiddle or any other task that requires skill. All he needs to know is that he intends to exercise his skill, and even if he is not paying full attention, wherever his thoughts may stray, he will do the job because he has the skill. Thus a man should be pervaded with God's presence, transformed with the form of his beloved God, and made essential by Him, so that God's presence shines for him without any effort; rather he will find emptiness in all things and be totally free of things. But first there must be thought and attentive study, just as with a pupil in any art. [Talks of Instruction, p. 19.]

Here, Eckhart anticipates St. Catherine's more direct metaphor. "Build yourself an interior cell," she says, coining the phrase so familiar in the later tradition, "a cell of self-knowledge." In the Life written after her death by Raymond of Capua, he recalls,

Catherine built for herself a cell not made with human hands, helped inwardly by Christ, and so was untroubled about losing a room made with walls built by men. I remember that whenever I used to find myself pressed with too much business, or had to go on a journey, Catherine would say again and again, 'Make yourself a cell in your own mind from which you need never come out.' **(20)**

That cell, Eckhart's "inner desert," ultimately encompasses the entire world.

The question this raises for me, and perhaps for you, is

- **"how can we construct such an inner cell or desert today?"**

Some other questions arise that may be pertinent as we consider the role of contemplation in our lives in the years to come:

- **What will "cloister" come to mean for us? What physical accommodations will be necessary to preserve and enhance a contemplative spirit in young Dominicans who are in training?**
- **How can we ourselves resist the increasingly distracting and alienating power of electronic media in order to develop a contemplative spirit of real presence?**

Summary and Conclusion:

What I have sought to show in these remarks is that contemplation was ingredient in the spirituality of the Order from the very beginning, starting with Dominic himself. The vowed life, especially poverty, chastity, and for us Dominicans, study, and so-called "monastic" observances such as the common and, I should add, the public celebration of the liturgy, the peace and freedom of the cloister, and set times for meditation, are preconditions for developing a contemplative spirit. And while privileged moments of contemplative insight are graced visitations of the Holy Spirit, and can be neither earned nor exacted, our way of life calls for us to acquire a contemplative attitude, as taught by Thomas, Eckhart, and Catherine among our greatest saints and teachers.

I would also contend, especially with Thomas, Eckhart, and Catherine, that despite obstacles to contemplation presented by contemporary culture, especially the distractions of electronic media, active ministry and everyday life situations, far from blocking contemplation are, in fact, the ordinary condition for and normal occasion of contemplation

- provided that we have first acquired a contemplative spirit - a heart and mind fixed on the Lord our God.

For Dominicans contemplation and action are not separate elements of our life, but conjoined moments of prayer and ministry. Long before Ignatius of Loyola enjoined his followers to be "contemplatives in action," it was an intrinsic part of our spirituality. Still, I like to cite old Walter Burkhardt, who once described contemplation as "a long loving look at the Real," which is as good a definition as any. As a gift, contemplation is there for the taking, provided we're open to it. But learning how to be open to it usually takes some training, whether formally in the disciplines of meditation, or by responding to life itself as a call and a question, which is a lot harder. One way or another, as Dominicans, our life as a whole is supposed to lead us to contemplative vision and action. On this, Thomas is still probably the best teacher.

As I rummage through the many passages where Thomas discusses aspects of contemplation, it is striking how he always comes back to the notion that it is Truth (not just truth) that we contemplate, and that Truth is ultimately God's own presence. Truth is more than the way things are. It is the way God is. The contemplative moment occurs when those ways are revealed to be one. That can happen anywhere, at any time, no matter how busy we are, or troubled, or hurting. Meister Eckhart's teaching is the same and phrased a bit more engagingly.

Indeed, if a man thinks he will get more of God by meditation, by devotion, by ecstasies or by special infusion of grace than by the fireside or in the stable ?? that is nothing but taking God, wrapping a cloak around His head and shoving Him under a bench. For whoever seeks God in a special way gets the way and misses God, who lies hidden in it. But whoever seeks God without any special way gets Him as He is in Himself, and that man lives with the Son, and he is life itself. **(21)**

In terms of ministry, the contemplative dimension is perhaps best expressed for Dominicans (especially) as loving "mindfulness." It is not so much what we do as how we do it that counts. A sermon attributed to Eckhart, and certainly Dominican, is particularly clear here, and it is worth quoting at length:

St Thomas says the active life is better than the contemplative, in so far as in action one pours out for love that which one has gained in contemplation. It is actually the same thing, for we take only from the same ground of contemplation and make it fruitful in works, and thus the object of contemplation is achieved.. Thus too, in this activity, we remain in a state of contemplation in God. The one rests in the other, and perfects the other. For God's purpose in the union of contemplation is fruitfulness in works: for in contemplation you serve yourself alone, but in works of charity you serve the many. (22)

NOTES

1 German Sermon 5a, Walshe trans. No. 13a, I, p. 112. For references, see the Bibliography.

2 "The secret and delicious knowledge [God] taught her [the soul] is mystical theology which spiritual persons call contemplation. This knowledge is very delightful because it is knowledge through love." Spiritual Canticle, 27.5.

- 3 Tugwell, *Early Dominicans*, p. 91.
- 4 *The Nine Ways of Prayer of St. Dominic*, c. 1260, cited by Tugwell, *Early Dominicans*, p. 101.
- 5 *Early Dominicans*, p. 119, n. 184.
- 6 *Summa Theologiae*, II-II, Q. 188, A. 7.
- 7 See *The Nicomachean Ethics*, Books VI and X.
- 8 *Talks of Instruction 6*, Walshe trans., III, p. 17.
- 9 *Ibid.*, p. 18.
- 10 Cited in Fatula, *Catherine of Siena's Way*, p. 67.
- 11 It is worth recalling what Thomas Merton said in this regard many years ago: "When I speak of the contemplative life I do not mean the institutional cloistered life, the organized life of prayer. . I am talking about a special dimension of inner discipline and experience, a certain integrity and fullness of personal development, which are not compatible with a purely external, alienated, busy-busy existence. This does not mean that they are incompatible with action, with creative work, with dedicated love. On the contrary, these all go together. A certain depth of disciplined experience is a necessary ground for fruitful action. .Traditionally, the ideas of prayer, meditation and contemplation have been associated with this deepening of one's personal life and this expansion of the capacity to understand and serve others." Thomas Merton, *Contemplation in a World of Action*, 172.
- 12 Chapter III, *On Study*, Art. I - *On the Importance of Study and its Sources*, No. 83.
- 13 *Summa Theologiae*, II-II, Q. 180, a. 2.
- 14 Chapter I, *On Religious Consecration*, Art. V -- *On Regular Observance*, No. 41.
- 15 Chapter II, *On the Sacred Liturgy and Prayer*, Nos. 57 and 66.
- 16 German Sermon 68, Walshe trans., No. 69, II, p. 167. Or, as he said in his instructions to the Dominican students, "Now if a man truly has God with him, God is with him everywhere, in the street or among people just as much as in church or in the desert or in a cell. If he possesses God truly and solely, such a man cannot be disturbed by anybody. Why? He has only God, thinks only of God, and all things are for him nothing but God. Such a man bears God in all his works and everywhere, and all that man's works are wrought purely by God-for he who causes the work is more genuinely and truly the owner of the work than he who performs it." *Talks of Instruction 6*, Walshe trans., III, pp. 16 -18.
- 17 According to the Oxford English Dictionary, the primary meanings of leisure today are "Opportunity afforded by freedom from occupations," and "The state of having time at one's own disposal; time which one can spend as one pleases; free or unoccupied time."
- 18 *The Meaning of God in Human Experience*, p. 371.
- 19 Contrast with this stupefying fixation the opposite situation described in Psalm 123:
- To you I lifted up my eyes,
You who dwell in the heavens:
My eyes, like the eyes of slaves
On the hand of their lords.
- Like the eyes of a servant
On the hand of her mistress,
So our eyes are on the Lord our God

Till he show us his mercy. [Ps 123: 1-2, Grail translation]

20 The Dialogue, Gardner trans., pp. 74-75.

21 German Sermon 13b, Walshe trans. No. 5b, I, pp. 117-118.

22 Sermon 3, Walshe trans., I, p. 28. Considered dubious despite parallels.

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ACTS OF THE GENERAL CHAPTER, PROVIDENCE, 2001

APPENDIX IV

RECOVERING THE CONTEMPLATIVE DIMENSION

Fr. Paul Murray OP

Providence 12th July 2001

At the moment of reception into the Order of Preachers, each one of us was asked the question: "What do you seek?", and we replied: "The mercy of God and your mercy". Finding myself here, this morning, at a General Chapter of the Order, about to speak to you on the subject of contemplation, I am conscious, as almost never before, of my own limitations, and of my great need, therefore, for my brothers' forbearance and compassion. I am still, God knows, a mere novice in the life of prayer and contemplation. And this talk is, I have no doubt, the most difficult I will ever be asked to give. So, I ask you straight out, my brothers, to have compassion on me, and on my words, as I begin.

A great fidelity to the life of prayer and contemplation has been a distinguishing mark of many of our best-known Dominican preachers and saints. But, within the Church, at least until recently, the Order has generally been noted more for its intellectual prowess than for its contemplative zeal. Today, however, all that is beginning to change. There are now widely available, for example, more translations than ever before of the writings of people like Johannes Tauler, Catherine of Siena, Henry Suso, and Meister Eckhart. And St Thomas Aquinas, who was always revered as a dogmatic theologian within the Church, is now being regarded also, by many people, as a spiritual master.

So, it would seem that, all of a sudden, we have an opportunity to allow the contemplative dimension of our tradition to speak with a profound and impressive authority to a new generation. But our own immediate task, and no doubt the reason for this talk this morning, is to allow that tradition to speak first of all to ourselves, here and now, and to allow it to address not only our hearts and our minds but also the way in which we live our lives as preachers.

Of course, all of us here are indebted to the witness of our own Dominican contemplative sisters. I know I am more indebted than I can say to the community of sisters at Siena Convent in Drogheda, Ireland. And some of you, if not all of you, will be aware that a full acknowledgement of the sisters' contemplative witness and support has already been given by Master Timothy in his most recent letter to the Order.

Not all forms of contemplation, it has to be said, have been affirmed by our Dominican forbears. In fact, in the *Vitae Fratrum*, there has survived a vivid account of one unfortunate friar, who very nearly lost his faith from too much "contemplation"! In similar vein, Humbert of Romans, in his long treatise on preaching, openly complains about those people whose "sole passion is for contemplation". These men seek out, he says, "a hidden life of quiet" or "a tired place for contemplation" and then refuse "to respond to the summons to be useful to others by preaching".

It is worth noting here, in passing, that the word "contemplation", in these early Dominican texts, does not possess the rather esoteric and high mystical character which it would later acquire in the sixteenth century. The word, it is true, can sometimes be linked with the notions of recollection and retirement, but it tends to have a much more plain and down-to-earth connotation. Often it can mean, in fact, little more than a simple act of attention or prayerful study. (In modern times, to add to the confusion, we tend to use the word "contemplation" as a basic synonym for prayer itself.)

Now obviously Humbert of Romans is not intending, in any way, to set up as contraries to one another the life of prayer and the life of preaching. "Since human effort can achieve nothing without the help of God", he writes, "the most important thing of all for a preacher is that he should have recourse to prayer". But the life of prayer and contemplation, which Humbert of Romans and the early Dominicans would recommend, the contemplation which is the focus also of the present paper, is one

which would compel us, in Humbert's fine phrase, to "come out into the open", compel us, that is, to set about the task of preaching.

To begin our reflections, I suggest we look first not to one of the most famous texts from our tradition, but to a text by an anonymous French Dominican of the thirteenth century. The passage in question I found hidden away in a large biblical commentary on The Book of Apocalypse which for centuries had been attributed to Aquinas. The work is now judged, however, to have been composed by a Dominican *équipe* working at St Jacques in Paris under the general supervision of the Dominican, Hugh of St Cher. between the years 1240 to 1244. Although a major part of the commentary makes for rather dull reading, certain passages in the work are composed with a clarity and force that remind one at times of the work of the modern French contemplative, Simone Weil. In one such passage our Dominican author notes that among the things "a man ought to see in contemplation", and ought "to write in the book of his heart", 819 "the needs of his neighbour":

He ought to see in contemplation what he would like to have done for himself. if he were in such need, and how great is the weakness of every human being ... Understand from what you know about yourself the condition of your neighbour. ("Intellige ex te ipso quae sunt proximi tui.") And what you see in Christ and in the world and in your neighbour, write that in your heart.

These lines are memorable for the compassionate attention they give to the neighbour in the context of contemplation. But I would like to think as well that their emphasis on true self-knowledge, and their simple openness to Christ, to the neighbour, and to the world, strike a distinctly Dominican note. The passage ends with a simple but impressive reference to the task of preaching. We are exhorted by our author first of all to understand ourselves and be attentive to all that we see in the world around us and in our neighbour, and to reflect deep within our hearts on the things that we have observed. But then we are told to go out and preach: "First see, then write, then send ... What is needed first is study, then reflection within the heart, and then preaching."

The remainder of my talk will be divided into three sections:

1. Contemplation: A Vision of Christ
2. Contemplation; A Vision of the World
3. Contemplation: A Vision of the Neighbour

CONTEMPLATION: A VISION OF CHRIST

If you raise the subject of contemplation, for many people the first name that comes to mind is that of the Spanish Carmelite and mystic, St John of the Cross. But it is not the Carmelite John I want to talk about here. Instead, I would like to consider, for a moment, a much less known spiritual author, a man whose name, by coincidence, was exactly the same as that of the celebrated Juan de la Cruz. But this other John, this less known John of the Cross, this other spiritual author of the sixteenth century, was in fact a Dominican.

By the time Juan de la Cruz, the Dominican, published his major work, the *Diálogo*, in the middle of the sixteenth century, the life of prayer or contemplation had come to be regarded, in many parts of Europe, as a rather daunting and highly specialized activity. There was a real risk, therefore, that a whole generation of people might begin to lose contact with the robust simplicity of the Gospel, and might even cease to find encouragement in the teaching of Christ himself concerning prayer. What I find impressive about the work of Juan de la Cruz, the Dominican, is the way he exposed as exaggerated, the emphasis in that period on the need for special interior experiences, and the way also in which he defended simple vocal prayer, and underlined the importance, in spiritual transformation, of the ordinary, everyday struggle, on the part of the Christian, to live a life of virtue.

In his *Diálogo*, Juan de la Cruz was clearly determined to challenge those among his contemporaries who, in their writings, tended to exalt prayer almost beyond human reach, and who spoke of contemplation in a decidedly elitist and exclusive spirit. Accordingly, with the salt of the Gospel in his words-and with a kind of sharp humour-the Dominican asserted: "If indeed only contemplatives, in the strict sense oft be word, can attain to heaven, then, as for myself, I would have to say what the Emperor Constantine replied to Bishop Acesius, who had shown himself to be extremely rigid-at the Council of Nicea: 'Take your ladder, and climb up to heaven by your own means if you're able' because the rest of us, we're nothing but sinners"!

This sharp and vivid reply reminds me of a no less vivid and also amusing comment made by an elderly Dominican of this Province of St Joseph. He was affectionately known, I understand, as Father Buzz". He came from Memphis, Tennessee. On one occasion, not feeling very well, he went to visit his doctor. who said to him: "I'm afraid, Father, the best thing you can do now is to give up drinking alcohol completely". To which the Dominican replied: "Doctor, I'm not worthy of the best. What's the second best?"

Behind the invective or sharp humour of the Dominican, Juan de la Cruz, there is an important statement being made. And it is this: prayer or contemplation is not something that can be achieved by mere human effort, however well-intentioned or however strenuous. Prayer is a grace. It is a gift that lifts us beyond anything we ourselves could ever attain by ascetic practice or by meditative technique. Accordingly, communion with God, actual friendship with God in prayer, although impossible even for the strong, is something God himself can achieve for us in a second if he wishes. "Sometimes", a thirteenth century Dominican homily makes bold to declare, "a man is in a state of damnation before he begins his prayer, and before he is finished he is in a state of salvation"!

The preacher of this homily, William Peraldus, in answer to the question "why everyone ought to be glad to learn how to pray", says something which we almost never hear stated three centuries later. For, by that time, as I have already indicated, prayer in its most authentic form, was generally thought to be something very difficult to achieve, But Peraldus the Dominican states, without the least hesitation or self-consciousness: "prayer is such an easy job"!

This statement may, perhaps, sound naive. But it draws its authority, I believe, from the Gospel itself. For, is it not the case that, in the Gospel, we are encouraged by Christ to pray with great simplicity of heart and straightforwardness? When, over the years, Dominicans have found themselves confronted with detailed methods and techniques of meditation, and with long lists of instructions of what to do in meditation, and what not to do, their reaction has almost always been the same: they instinctively feel that something has gone wrong.

The reaction of Bede Jarrett, for example, is typical. In one place he notes, with real regret, how on occasion prayer can become reduced to hard and fast rules", and can be so "mapped-out and regimented" that .. it hardly seems at all to be the language of the heart". When this happens, in the memorable words of Jarrett, "All adventure has gone, all the personal touches, and all the contemplation. We are too worried and harassed to think of God. The instructions are so detailed and insistent that we forget what we are trying to learn. As a consequence, we get bored and so no doubt does God."

St Teresa of Avila, writing on one occasion, on the subject of prayer, makes quite a remarkable confession. She says that "some books on the subject of prayer" that she was reading, encouraged her to set aside, as a positive hindrance, "the thought of Christ's humanity". Teresa tried to follow this path for a while, but she soon realized that a prayer-life which excluded Christ was at least as much mistaken as it was mystical! I mention these facts here, because it is instructive to note the reaction of another Dominican of the sixteenth century, the down-to-earth Thomist, Francisco de Vitoria, to this sort of abstract mysticism. Vitoria writes:

There is a new kind of contemplation, which is practised by the monks these days, consisting of meditating on God and the angels. They spend a long time in a state of elevation, thinking nothing. This is, no doubt, very good, but I do not find much about it in scripture, and it is, honestly, not what the saints recommend. Genuine contemplation is reading the bible and the study of true wisdom.

That last statement from Vitoria betrays, if I am not mistaken, the direct influence of St Dominic. Dominic, as you know well, never composed for his brethren any kind of devotional or spiritual text or testament. He was a preacher first and last, not a writer. And yet, even at this instance in time, there are available to us within the tradition a surprising number of details concerning his way of prayer and contemplation. One reason for this is Dominic's own extraordinary temperament. He possessed an exuberance of nature that, far from being suppressed by the life of prayer and contemplation, seems in fact to have been wonderfully awakened and released. He was a man, as Cardinal Villot once remarked, "stupefyingly free". At prayer in particular he could hardly, it seems, contain himself. Often he would cry out to God at the top of his voice. As a result, even his private prayer was a kind of open book to his brethren. At night, when he was alone in the church, his voice would often be heard echoing throughout the entire convent.

So, Dominic prays with all that he is - body and soul. He prays privately with intense and humble devotion. And, with that same deep faith and profound emotion, he prays in public the prayer of the Mass. Although the intensity of Dominic's faith and feeling may be unusual, as well as the extraordinary length of his night vigils, for the rest his prayer seems indistinguishable from that of any ordinary devout Christian man or woman. His prayer is never in any way esoteric. It is always simple, always ecclesial.

One of the great merits, in my view, of the Dominican contemplative tradition is its dogged resistance to the esoteric aura or spiritual glamour that tends to surround the subject of contemplation. The well-known preacher in the English province, the Northern Irishman Vincent McNabb, for example, with characteristic good humour, liked now and again to bring the subject of contemplation back down from the high clouds of mysticism to the plain earth of Gospel truth. Concerning the question of prayer, for example, as presented in the parable of the Pharisee and the Publican. McNabb writes:

The Publican did not know he was justified. If you had asked him, "Can you pray?" he would have said, "No, I cannot pray. I was thinking of asking the Pharisee. He seems to know all about it. I could only say I was a sinner. My past is so dreadful. I cannot imagine myself praying. I am better at stealing."

In *The Nine Ways of Prayer*, we are afforded a glimpse of St Dominic himself repeating the Publican's prayer while lying down prostrate on the ground before God. "His heart", we are told, "would be pricked with compunction, and he would blush at himself and say, sometimes loudly enough for it actually to be heard, the words from the Gospel. 'Lord, be merciful to me, a sinner.'"

Without exception I find that, in the prayer-lives of the Dominican preachers I most admire, there is always something of that common neediness, and that Gospel simplicity. When at prayer, these preachers are not afraid to speak to God directly, as to a friend. But always they return instinctively to the straightforward Gospel prayer of petition. Here is Aquinas, for example:

I come before you as a sinner, O God, Source of all mercy. I am unclean. I beseech you to cleanse me. O Sun of Justice, give sight to a blind man ... O King of Kings, clothe one who is destitute.

Almighty, everlasting God you see that I am coming to the sacrament of your only Son, our Lord Jesus Christ. I come to it as a sick man to the life-giving healer, as one unclean to the source of mercy ... as one who is poor and destitute to the Lord of heaven and earth.

The words of this prayer are prayed in deep poverty of spirit. But the prayer is said with utter confidence all the same. And why? Because the words of the prayer are Gospel words, and because Christ, the life-giving healer and source of mercy, is at its centre.

CONTEMPLATION: A VISION OF THE WORLD

In some religious traditions, the contemplative life implied an almost complete turning away from the world, and in the case of certain ascetic religious, of a rejection not only of their immediate family and friends, but also of people in general, or at least those who appeared to be dominated by weakness or by worldly passion. Fortunately, however, the impulse towards contemplation in the lives of our best-known Dominican preachers and saints, was never characterized by that sort of rigid, judgmental attitude.

A good example, I think, of the Dominican approach, is that short statement already quoted above by the anonymous Dominican friar writing at St Jacques in Paris in the thirteenth century: "Among the things a man ought to see in contemplation", he wrote, "are the needs of his neighbours, and also "how great is the weakness of every human being". So, the authentic contemplative in our tradition, the authentic apostle, does not call down curses on the sinful world. But, instead, conscious of his or her own weakness, and humbly identified, therefore, with the world's need, the Dominican calls down a blessing.

In an unusually striking moment in The Dialogue of St Catherine of Siena, the saint is asked by God the Father to lift up her eyes to him so that he might demonstrate, in some way, the extent of his passionate care for the whole world. "Look at my hand", the Father says to her. When Catherine does this, she sees at once - and the vision must have astonished her - the entire world being somehow held up and enclosed in God's hand. Then, the Father says to her: "My daughter, see now and know that no-one can be taken away from me ... They are mine. I created them and I love them ineffably. And so, in spite of their wickedness, I will be merciful to them ... and I will grant what you have asked me with such love and sorrow".

What is immediately obvious from this account is that Catherine's passionate devotion to the world does not spring simply from the instinct of a generous heart. No - it is something grounded also in a profound theological vision and understanding. And this fact holds true for other Dominicans as well. The vision of Thomas Aquinas, for example, has been characterized by the German Thomist, Josef Pieper, as nothing less than a "theologically-founded worldliness"! This statement may at first surprise us. But, properly understood, a similar assertion can, I think, be made, not only about Catherine's vision, but also about the vision of Dominic himself.

My favourite image of St Dominic, is one painted on wood, which can be seen in Bologna. It records "the miracle of bread", which, according to tradition, took place at the convent of Santa Maria alla Maserella. In his medieval work, Dominic's contemplative identity is indicated by the black capuce over his head. But the man we see before us is, first and last, "vir evangelicus", a man "in persona Christi", surrounded by his brethren, and seated at a table, a meal, which as well as recalling "the miracle of bread", at once suggests a communal and liturgical life, a real eucharistic fellowship. His look is one of extraordinary candour. And his physical presence gives the impression of a man of robust simplicity, a man entirely at ease with himself and with the world around him. In all of medieval iconography, I can think of no other religious painting or fresco in which a saint is shown, as here, looking out at the world with such serene confidence and ease of spirit.

One small detail worth noting is the way Dominic's right hand takes hold of the bread so decisively, while his left hand, no less firm and strong, holds on to the table. The Dominic of this painting, like the Dominic of history, clearly possesses a very firm and very vital hold on the immediate world around him.

That sense of openness to the world, is a marked characteristic of many of the great Dominican preachers. "When I became a Christian", noted Lacordaire, "I did not lose sight of the world". And, in similar vein, in the century just past, Vincent McNabb remarked once to some of his brethren: "The world is waiting for those who love it ... If you don't love men don't preach to them - preach to yourself!"

On one occasion, deliberately taking to task those contemplatives, some of them monks and priests, whose passion for the Absolute tended to make them indifferent to the world, and to "the true inwardness of things", to the fact that "things exist in themselves, with their own proper nature and needs", Yves Congar sought to highlight what he considered to be an important, if unexpected, lay quality in the Dominican vision of Aquinas. In Congar's opinion, someone who is "authentically lay", such as Aquinas, is "one for whom, through the very work which God has entrusted to him, the substance of things in themselves is real and interesting." Congar strikes a similar note, in a letter written to a fellow Dominican in 1959. Expressing a certain disinterest in what he referred to as "the distinction 'contemplative/active life'". Congar wrote:

If my God is the God of the Bible. the living God, the "I run, I was, I am coming". then God is inseparable from the world and from human beings ... My action. then, consists in handing myself over to my God, who allows me to be the link for his divine activity regarding the world and other people. My relationship to God is not that of a cultic act, which rises up from me to Him, but rather that of a faith by which I hand myself over to the action of the living God, communicating himself according to his plan, to the world and to other human beings. I can only place myself faithfully before God, and offer the fullness of my being and my resources so that I can be there where God awaits me, the link between this action of God and the world.

Reading this extract from Congar's letter I am immediately reminded of one of the most remarkable visions of St Catherine of Siena. In it, St Dominic appears precisely as a kind of "link" between God's action and the world. Catherine reported to her Dominican friend, Father Bartolomeo, that first of all she saw the Son of God coming forth from the mouth of the Eternal Father. And, then, to her amazement, she saw, emerging from the Father's breast, "the most blessed Patriarch Dominic". In order to "dispel her amazement" the Father then said to her: "Just as this Son of mine, by nature ... spoke out before the world... so too Dominic, my son by adoption. The union between Dominic and the Father, in this vision, could hardly be more intimate. But the preacher is not seen here, in the usual mode of the contemplative, turning away from the world towards God. Rather, with the Son of God, Dominic is seen coming out from the One who, from the very beginning, "so loved the world".

In Congar's terms, Dominic's only action has been to surrender himself, with faith and hope, to the great, saving initiative of God. "There is only one thing that is real", Congar writes, "one thing that is true: to hand oneself over to God!" But Congar is also well aware that, in the life of Dominic and the early friars, this handing over of self, was never simply an individual act of will. It was always a surrender that involved, on the part of the brethren, the daily "following in the footsteps of their Saviour" - a radical and free acceptance, therefore, of an evangelical way of life.

It is here, at this point, that we meet head on, in concrete forms of the contemplative dimension of our life: choir in common, for example, study, regular observance, the following of the Rule of St Augustine, and the discipline of silence. These particular religious exercises and practices, represented for St Dominic a vital part of the evangelical way of life. But preaching remained paramount always. We can, I think, be grateful that, in recent decades, this message concerning preaching has come home to the Order loud and clear.

But what of the forms of regular and contemplative life which, ideally, should give support to preaching? Are we not, perhaps, today in need of recovering faith in this aspect of our tradition? Certainly, we are not monks; but neither are we a secular institute. Preaching is in itself, of course, a spiritual activity, even a contemplative one. But, for St Dominic and the early friars, speaking about God

"de Deo" - the grace of preaching-pre supposes first speaking with God-"cum Deo" -the grace of actual prayer or contemplation. In the apostolic life, adopted by the friars, the ecstasy of service or attention to the neighbour, is unthinkable without the ecstasy of prayer or attention to God, and vice versa.

Obviously, in order to become a preacher, one does not have to be a monk of the desert, or a master of mysticism, or even a saint. But one does have to become, in Humbert of Roman's phrase, at least "a pray-er first". One does have somehow to surrender oneself to God, in prayer, with at least the humble ecstasy of hope. "For", as St Catherine of Siena reminds us in *The Dialogue*, "one cannot share what one does not have in oneself."

In the end, of course, what matters, is preaching. Christ did not say to us: "Be still and contemplate". He commanded us to "go out and preach". Nevertheless, it is worth remembering here that, for the early friars, the grace of preaching, the surrender to God's living Word, was always intimately linked with a communal life of prayer and adoration, and with what Jordan of Saxony calls, in a fine phrase, "apostolic observance".

The pattern of Dominican community life and community prayer was, in Jordan's understanding, not some sort of external or arbitrary discipline. Rather, Jordan saw it with enthusiasm as an opportunity for us to experience, here and now in faith, Christ risen among us. In a letter which he wrote to the brethren in Paris, Jordan speaks of the need for each one of us to hold fast to the bond of charity, and keep faith with the brethren. If we should fail to do this, Jordan says, we risk an opportunity really to meet the risen Christ. For "the man" who cuts himself off from the unity of the brotherhood, "may from time to time feel some very slight and fugitive consolation of the spirit." But, in the opinion of Jordan, "he can never fully have sight of the Lord unless he is with the disciples gathered in the house."

In the practice of prayer, both public and private, and in the task of preaching, we discover, in *medio ecclesiae*, that Christ is now living his life within us. He is our risen brother to whom we can turn, and speak as with a friend. "Consider", St Thomas writes, quoting Chrysostom, "what a joy is granted you, what a glory is given you, to talk with God in your prayers. to converse with Christ, asking for whatever you want, whatever you desire."

In contemplation, we turn our whole attention to God. But there is something else as well. God's Word, though utterly transcendent in its source, has come down into the world, and has taken flesh. "God", as Simone Weil once remarked, has to be on the side of the subject ... The initiative is always his. Accordingly, both in our work and in our prayer, we come to realize that Christ is not just the object of our regard. He is the Word alive within us, the friend "in whom we live and move and have our being". And thus, we are made hold to say, echoing the First Letter of St John: This is contemplation - this is contemplative love-not so much that we contemplate God, but that God has first contemplated us, and that now in us, in some sense, and even through us, as part of the mystery of his risen life in the Church, he contemplates the world.

More than fifty years ago, the French existentialist philosopher, Albert Camus, was invited to give a talk to a Dominican community in France at Latour--Maubourg. In his address, Camus strongly encouraged the brethren to maintain their own Dominican and Christian identity. "Dialogue is only possible", he remarked, "between people who remain what they are, and who speak the truth." Remain what you are. It sounds like something fairly straightforward. But, as we know well, our identity as Dominicans, with its fundamental evangelical simplicity, on the one hand, and its great richness and variety of elements, on the other, is something that can never be taken for granted. In any given age, there is always the risk that some aspect of our identity will be lost or forgotten or ignored. And, as a result, the task of preaching - the main purpose of the Order - will suffer.

If there is one aspect or dimension of our life as Dominicans which, in this age, is vulnerable to neglect, it is - I have no doubt - the contemplative dimension. At the beginning of this talk, I recalled the story of an early Dominican who almost lost his faith through too much contemplation. Now I very much

doubt if that would happen today in the Order. If anything, we are more likely, in this fast-speed, high-tech world, to lose our faith through too much activity!

In this context, I find encouraging and challenging a comment made in a late interview by Marie-Dominique Chenu. Living at Saint Jacques in Paris, in the same convent as the frater anonymous from the thirteenth century whom I quoted earlier. Chenu discovered that what he saw in the world somehow prompted him to contemplation. The world and the Word of God should not, Chenu insisted, be separated. "Our priority is to go out to the world. The world is the place where the Word of God takes on meaning." These statements I think we understand today. 'They are part of our received inheritance since the twentieth century, and indeed since the thirteenth. But the comment from Chenu which I find most interesting, concerns his own initial experience of the Order, and the reason why he joined. "I had no intention of entering", he tells us, "but I was impressed by the atmosphere of the place." It was not, strictly speaking, a monastic atmosphere, Chenu recalls, but one of contemplation all the same. And it was "the contemplative atmosphere" that drew him. Not only that, the brothers' devotion to study, and the general air of intense and ascetic dedication, remained with Chenu for many years. "All through my life", he said, "I have reaped the benefits of that contemplative cadre."

The contemplative life itself, of course, receives attention from Aquinas in the Summa. You remember I spoke, earlier in this section, of the lay spirit" in Aquinas - how he looked at the things of this world with respect. But, in the Summa, when he discusses the contemplative life, Aquinas emphasizes the importance of giving attention also to what he calls "eternal things". He writes: "The contemplative life consists in a certain liberty of spirit. Thus, Gregory says that the contemplative life produces a certain freedom of mind, because it considers eternal things."

That "freedom of mind", which comes from Contemplation, is not something reserved only for enclosed contemplatives. As preachers, in fact, we need that freedom more perhaps than anyone. For, without it, we risk becoming prisoners of the spirit of the age, and of the fashions of the age. And what we preach, in the end, will not be the Word of God, but instead some word or some ideology of our own. And that word, that message, will be of little use to the world, even if we seem to be carrying it to the furthest frontiers of human need. For really to "come out into the open", we ourselves require, first of all, as the Gospel and our own tradition remind us, to make a journey within. God", Eckhart says: "'is in, we are out. God is at home, we are abroad ... 'God leads the just through narrow paths to the highway that they may come out into the open."

CONTEMPLATION: A VISION OF THE NEIGHBOUR

In traditional religious literature, the word "ecstasy" is often linked with that of contemplation. But, nowadays, on the street, the word means, of course, one thing and one thing only: a very potent and very dangerous drug! Over the centuries, Dominicans have not been shy to use the word on occasion when talking about prayer or contemplation, But the following rather sharp and challenging comment from Eckhart on the subject, is typical. He says: "If a man were in an ecstasy, as St Paul was, and knew that some sick man needed him to give him a bit of soup, I should think it far better if you would abandon your ecstasy out of love and show greater love in caring for the other in his need." "Love"- there it is, that small Gospel word, that harbinger of the grace of attention, that reminder to all of us of what contemplation - Christian contemplation - really means!

One of the statements about St Dominic most often quoted is that "he gave the day to his neighbours, and the night to God". It is a telling statement, but in a way not strictly true. For, even after the day was over, in the great silence and solitude of Dominic's long night vigils, the neighbour was not forgotten. According to one of the saint's contemporaries - Brother John of Bologna- Dominic, after lengthy prayers, lying face down on the pavement of the Church, would rise up, and perform two simple

acts of homage. First, within the Church, he would visit each altar in turn ... until midnight". But then "he would go very quietly and visit the sleeping brethren; and, if necessary, he would cover them up."

The way this account has been written down, one has the sense that Dominic's reverence for the individual altars in the Church, is somehow intimately related to his reverence and care for the sleeping brethren. It is almost as if Dominic is acknowledging, first of all, the presence of the sacred in the altars, and then - with no less reverence -acknowledging that same presence in his own brethren. I have always been struck by a phrase which Yves Congar quoted many years ago from Nicolas Cabasilas. It reads: "Among all visible creatures, human nature alone can truly be an altar." Congar himself in his book, *The Mystery of the Temple*, makes bold to say: "Every Christian is entitled to the name of saint and the title of temple'." And again, echoing that same Pauline vision, the first Master after Dominic, Jordan of Saxony, writing to a Dominican community of nuns, exclaimed: "The temple of God is holy, and you are that temple; nor is there any doubt but that the Lord is in his holy temple, dwelling within you."

Among all those, within the Dominican tradition, who have spoken and written concerning the neighbour in contemplation, the most outstanding in my view is St Catherine of Siena. On the very first page of her *Dialogue*, we are told that "when she was at prayer, lifted high in spirit", God revealed to her something of the mystery and dignity of every human being. "Open your mind's eye", he said to her, "and you will see the dignity and beauty of my reasoning creature," Catherine obeys at once. But when she opens the eye of her mind in prayer, she discovers not only a vision of God, and a vision of herself in God as his image, but also anew and compassionate vision and understanding of her neighbour. "[S]he immediately feels compelled", Catherine writes; "to love her neighbour as herself for she sees how supremely she herself is loved by God, beholding herself in the wellspring of the see of the divine essence."

Contained in these few words of Catherine there is, I believe, a profound yet simple truth: the source of her vision of the neighbour and the cause of her deep respect for the individual person, is her contemplative experience. What Catherine receives in prayer and contemplation is what Dominic had received before her - not simply the command from God to love her neighbour as she had been loved, but an unforgettable insight beyond or beneath the symptoms of human distress, a glimpse into the hidden grace and dignity of each person. So deeply affected was Catherine by this vision of the neighbour that she remarked on one occasion to Raymond of Capua that if he could only see this beauty-the inner, hidden beauty-of the individual person as she saw it, he would be willing to suffer and die for it. "Oh Father... if you were to see the beauty of the human soul, I am convinced that you would willingly suffer death a hundred times, were it possible, in order to bring a single soul to salvation. Nothing in this world of sense around us can possibly compare in loveliness with a human soul".

The assertion of a willingness to die a hundred times for the sake of the neighbour, sounds extreme. But it is typical of Catherine. In another place, Catherine writes: "Here I am, poor wretch, living in my body, yet in desire constantly outside my body! Ah, good, gentle Jesus! I am dying and cannot die. "That last phrase, I am dying and cannot die" Catherine repeats a number of times in her letters. Two centuries later, the Carmelite mystic, St Teresa of Avila, also uses the same phrase, but uses it in a very different way from Catherine. True to her Carmelite vocation, Teresa's whole attention is fixed, with deep longing, on Christ her Spouse. Without him, the world holds little or no interest. And so, in one of her poems, Teresa tells us that she is "dying., of great spiritual pain - because she cannot "die" physically as yet, and be one with Christ in heaven: "Straining to leave this life of woe, with anguish sharp and deep I cry: "I die because I cannot die."

When Catherine uses the phrase, "I die because I cannot die", she never uses it to express a desire to be out of this world. Of course, like Teresa, Catherine longs to be with Christ. But her passion for Christ compels her, as a Dominican, to want to serve the Body of Christ, the Church, here and now in the world, end in any way she can. Her anguish of longing comes from her awareness that all her efforts are

inevitably limited. She writes: "I run dying and cannot die; I am bursting and cannot burst because of my desire for the renewal of holy Church, for God's honour, end for everyone's salvation".

The mysticism of Catherine of Siena, like that of Dominic, is an ecclesial mysticism. It is a mysticism of service, not a mysticism of psychological enthusiasm. God is, of course, for both Catherine and Dominic, o]ways the primary focus of attention, but the neighbour, and the neighbour's need, are never forgotten. When, on one occasion, a group of hermits refused to abandon their solitary life in the woods, even though their presence was badly needed by the Church in Rome, Catherine wrote at once to them with biting sarcasm: "Now really, the spiritual life is quite too lightly held if it is lost by change of place. Apparently, God is an acceptor of places, and is found only in a wood, and not elsewhere in time of need!"

This outburst from Catherine does not mean that she had no appreciation for the ordinary aids and supports necessary for the contemplative life: solitude, for example, and recollection, and silence. Silence in particular Catherine respected. But what she did not approve of at all was the cowardly silence of certain ministers of the Gospel who, in her opinion, ought to have been crying out loud and clear on behalf of truth and justice. "Cry out as if you had a million voices", she urged, "It is silence which kills the world".

Two centuries later, in a letter sent home to Spain by the Dominican preacher, Bartolomeo de Las Casas; we hear the same note of urgency. The year was 1545. Already, with no small courage, Bartolome had discerned that his vocation was to become a voice for those who had no voice. Being confronted daily by the appalling degradation and torture of innocent people all around him, he was determined to keep silent no longer. "I believe", he wrote, "God wants me to fill heaven and earth, and the whole earth anew, with cries, tears and groans."

Las Casas did not base the strength of his challenge on mere emotion. Again and again we find the Dominican preacher appealing in his writings to what he called the "'intelligence of the faith". According to Las Casas, the best way to arrive at Gospel truth was "by commending oneself earnestly to God, and by piercing very deeply - until one finds the foundations." It was at this level of humble yet persistent meditation that Bartolome encountered not just the truth about God, but God himself, the God of the Bible, the Father of Christ Jesus, the living God who, in Bartolome's own words, he's "a very fresh and living memory of the smallest and most forgotten."

By allowing himself to be exposed in this way to the face of Christ crucified in the afflicted, Bartolome was a true son of his father, Dominic, For Dominic was a man possessed not only by a vision of God, but also by a profound inner conviction of people's need. And it was to the men and women of his own time, to his own contemporaries, whose need he received almost like a wound in prayer, it was to them Dominic was concerned to communicate all that he had learned in contemplation.

At the very core of St Dominic's life, there was a profound contemplative love of God - that first and last. But reading through the very early accounts of Dominic's prayer-life, what also immediately impresses, is the place that is accorded to others - to the afflicted and oppressed-within the act of contemplation itself. The "alii" -the others- are not simply the passive recipients of Dominic's graced preaching. Even before the actual moment of preaching, when St Dominic becomes a kind of channel of grace, these people - the afflicted and oppressed inhabit "the in most shrine of his compassion". They form part even of the "contemplata" in contemplata aliis tradere. Jordan of Saxony writes:

God had given {Dominic} a special grace to weep for sinners and for the afflicted and oppressed; he bore their distress in the inmost shrine of his compassion, and the warm sympathy he felt for them in his heart spilled over in the tears which flowed from his eyes.

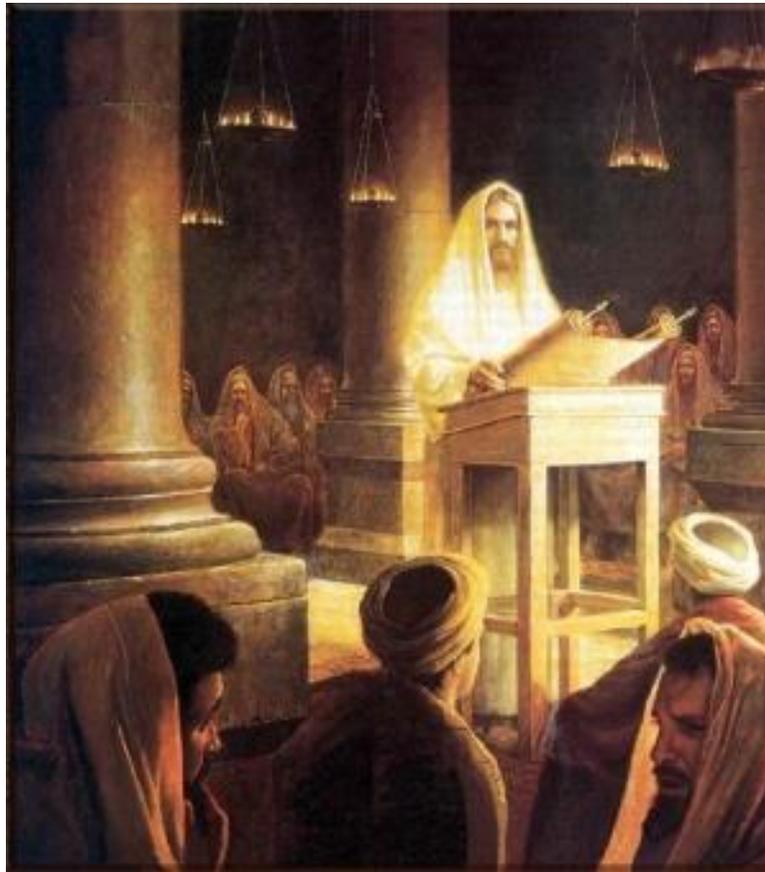
In part, of course, this means simply that when he prays Dominic remembers to intercede for those people he knows to be in need, and for sinners especially. But there is something more - some "special grace" to use Jordan's phrase. The wound of knowledge that opens up Dominic's mind and heart in contemplation, allowing him with an awesome unprotectedness to experience his neighbour's pain and

his neighbour's need, cannot be accounted for simply by certain crowding memories of pain observed or by his own natural sympathy. The apostolic wound Dominic receives, which enables him to act and to preach, is a contemplative wound.

CONCLUSION

I remember, as a novice in the Order, putting a question about contemplation to one of the priests in the house. a wonderful man called Cahal Hutchinson. "What", I asked, "is the secret of Dominican contemplation?" Father Cahal hesitated a moment. He smiled at me. Then he said: "Brother Paul, never tell the Carmelites or the Jesuits, but we have no secret other than the Gospel secret! However", he went on, "as a Dominican, I can reveal to you the two great laws of contemplation." Immediately, with a novice enthusiasm, I took out my pen and paper. Cahal said; "The first law is - pray. And the second law is - keep at it!" Perhaps, my brothers, that's the first and the final word to be said on the subject.

CENTRAL PROVINCE



CANDIDACY II

UNIT 4: REVELATION

**“HE STOOD UP TO READ AND WAS HANDED A SCROLL
OF THE PROPHET ISAIAH...TODAY THIS SCRIPTURAL
PASSAGE IS FULFILLED IN YOUR HEARING.”
(Luke 4: 16-17)**

The purpose of this unit is to read and study one of the most important documents from Vatican II, *Dei Verbum*, *Dogmatic Constitution on Divine Revelation*. It was promulgated by Pope Paul VI on Nov. 18, 1965, after approval by the Bishops, 2,344 to 6. Most Catholics, when they think of Vatican II, think of its effects on the liturgy. On the other hand, most scholars believe that *Lumen Gentium* and *Dei Verbum* are the most important documents. The one because it defines the very Church Christ established and the other because it defines the bases from which our Faith springs: Scripture and Tradition. This is a beautiful document which will expand and enrich our understanding of this foundational idea for our vocation of Preaching.



Revelation is simply God, not content with creation itself, desiring to reveal, to make Himself known to humankind in a number of ways. “The essence of the Christian message, for salvation history, is the proclamation and witness given to definite interventions of God in human history through which he has accomplished his saving design in man’s favor.” *The New World Dictionary Concordance to the New American Bible*, p. 594. God loves us so much that He communicates Himself to us so that we might love Him.

Dei Verbum is organized as follows:

Prologue (1)

1. Divine Revelation Itself (2-6)
2. The Transmission of Divine Revelation (7-10)
3. Sacred Scripture: Its Divine Inspiration and Its Interpretation (11-13)

4. The Old Testament (14-16)
5. The New Testament (17-20)
6. Sacred Scripture in the Life of the Church (21-26)

NATURAL REVELATION

The sacred synod teaches that God does communicate Himself to the light of human reason. “Ever since the creation of the world, his invisible attributes of eternal power and divinity have been able to be understood and perceived in



what he has made.” (Rom. 1: 20) “...those things, which in themselves are not beyond the grasp of human reason, can, in the present condition of the human race, be known by all with ease, with firm certainty, and without the contamination of error.” (Vatican Council I, *Denz. 1785 and 1786*) It is amazing how much the world’s religions and

philosophies have gotten right. Think of the Greeks, especially Socrates, Plato and Aristotle (cf. St. Thomas Aquinas) and Hinduism, Buddhism and Islam, etc.

“The Catholic Church rejects nothing of what is true and holy in these religions. She has a high regard for the manner of life and conduct, the precepts and doctrines which, although differing in many ways from her own teaching, nevertheless often reflect a ray of that truth which enlightens all men.” (*Nostra Aetate*, #2)

“The desire for God is written in the human heart, because man is created by God and for God; and God never ceases to draw man to himself. Only in God will he find the truth and happiness he never stops searching for.” (*Catechism of the Catholic Church*, #27)



REVELATION

Through reading and studying *Dei Verbum* our appreciation and interest in the manifestation of God's love will increase. The document encapsulates itself in the very first chapter, #2:

"2. In His goodness and wisdom God chose to reveal Himself and to make known to us the hidden purpose of His will (see Eph. 1:9) by which through Christ, the Word made flesh, man might in the Holy Spirit have access to the Father and come to share in the divine nature (see Eph. 2:18; 2 Peter 1:4). Through this revelation, therefore, the invisible God (see Col. 1:15, 1 Tim. 1:17) out of the abundance of His love speaks to men as friends (see Ex. 33:11; John 15:14-15) and lives among them (see Bar. 3:38), so that He may invite and take them into fellowship with Himself. This plan of revelation is realized by deeds and words having in inner unity: the deeds wrought by God in the history of salvation manifest and confirm the teaching and realities signified by the words, while the words proclaim the deeds and clarify the mystery contained in them. By this revelation then, the deepest truth about God and the salvation of man shines out for our sake in Christ, who is both the mediator and the fullness of all revelation."

The transmission of Divine Revelation is composed of sacred Scripture and sacred Tradition. "Sacred Tradition and sacred Scripture make up a single sacred deposit of the Word of God, which is entrusted to the Church." (*D.V.*, #10) It gives us the certainty of Faith, a surer knowledge and deeper relationship with God, one of love. As Reginald Garrigou-Lagrange OP writes in *The Three Conversions in the Spiritual Life*, pp. 22-23:

"It would not have been a love of friendship, but rather a sentiment compounded of admiration, respect and gratitude, yet lacking that happy and simple familiarity which rejoices the hearts of the children of God. We should have been God's servants, but not His children...Revelation tells us that our last end is essentially supernatural, and that it consists *in seeing God immediately, face to face, as He is: sicuti est.*"



SACRED SCRIPTURE

Imagine, we have writings that have God as their author speaking through men in human fashion. How can we not read, devour these writings? How can we not fashion our lives after them?

Here are a few texts on Scripture:

- Thus says the LORD, the God of Israel: Write all the words I have spoken to you in a book. (Jer. 30: 22)
- All scripture is inspired by God and is useful for teaching, for refutation, for correction and for training in righteousness. (2 Tim. 3: 16)
- Then beginning with Moses and all the prophets, He interpreted to them what referred to Him in all the scriptures. (Luke 24: 27)
- He said to them, “These are my words that I spoke to you while I was still with you, that everything written about me in the law of Moses and in the prophets and psalms must be fulfilled.” Then He opened their minds to understand the scriptures. (Luke 24: 44-45)

You can see the inter-relationship of the Old with the New Testaments. Jesus, of course, only read the Old Testament which prepared for His coming. The books of the Old Testament, “even though they contain matters imperfect and provisional, nevertheless show us authentic divine teaching.” (D.V. #15)

“So may it come that, by the reading and study of the sacred books ‘the Word of God may speed on and triumph’ (2 Th. 3: 1) and the treasure of Revelation entrusted to the Church may more and more fill the hearts of men.” (*ibid.* #26)

“IGNORANCE OF THE SCRIPTURES IS IGNORANCE OF CHRIST”-

(St. Jerome)

SACRED TRADITION

“The Tradition that comes from the Apostles makes progress in the Church with the help of the Holy Spirit. (*ibid.* #8) We are not ‘*sola scriptura*’ and “Thus it comes about that the Church does not draw her certainty about all revealed truths from the holy Scriptures alone. Hence, both Scripture and Tradition must be accepted and honored with equal feelings of devotion and reverence.” (*ibid.* #9 “For Christian Revelation is not a body of doctrine that is timeless; it is rather the solemn witness given to the salvific impact of the life, death and resurrection of a historic figure, Jesus of Nazareth...[the Church] received the [Gospel] tradition from Jesus, and living it out in her own life, she handed it on faithfully.” (*Dictionary-Concordance, op. cit., pp. 704-5*)

Tradition makes Revelation alive, even today, e.g. the doctrine of the Assumption comes through Tradition. God speaks to each period of history through the interpretation of the Church and its teachers and preachers. “But the task of giving an authentic interpretation of the Word of God, whether in its written form or in the form of Tradition, has been entrusted to the living teaching office of the Church alone...Yet this Magisterium is not superior to the Word of God.” (*D.V., #10*)

Here are a few texts on Tradition:

- I praise you because you remember me in everything and hold fast to the traditions, just as I handed them on to you. (1 Cor. 11: 2)
- Therefore, brothers, stand firm and hold fast to the traditions that you were taught, either by an oral statement or by a letter of ours. (2 Thes. 2: 15)
- We instruct you, brothers, in the name of (our) Lord Jesus Christ, to shun any brother who conducts himself in a disorderly way and not according to the tradition they received from us. (2 Thes 3: 6)

“Tradition” derives itself from the Latin *tradere* meaning to pass on. Hence:

CONTEMPLARI ET CONTEMPLATA ALIIS TRADERE

DIVINO AFFLANTE SPIRITU

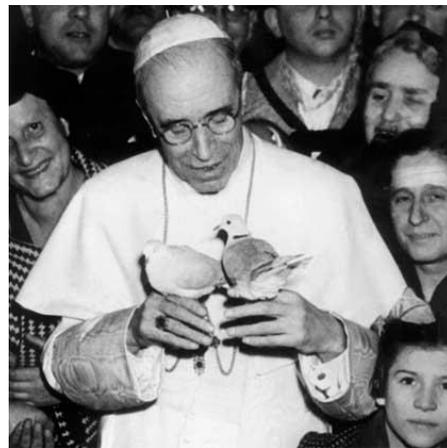
As a matter of historical note it should be remembered that *Dei Verbum* was preceded by *Divino Afflante Spiritu*, an encyclical promulgated on Sept. 30, 1943 by Pope Pius XII. This revolutionized officially and advanced Catholic biblical studies from the doldrums. It was a breath of fresh air for Catholic biblical exegesis.

“Divino Afflante Spiritu” provided the stimulus for a development of genuine biblical scholarship within Catholicism, especially in the United States, which witnessed a changing of the guard during the 1950’s as younger scholars were trained not only at Catholic institutions such as The Catholic University of America and the Pontifical Biblical Institute, but also at secular institutions such as Johns Hopkins, under the direction of William Foxwell Albright.” *(Biblical Scholarship 50 years after Divino Afflante Spiritu, America, 9/18/93, John R. Donahue SJ)*

Modern methods of scholarship were encouraged by Pope Pius XII:

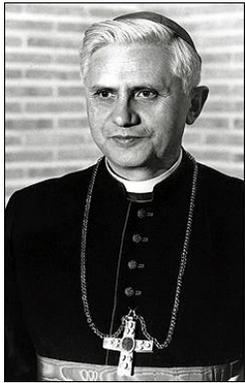
“For all human knowledge, even the nonsacred, has indeed its own proper dignity and excellence, being a finite participation of the infinite knowledge of God, but it acquires a new and higher dignity and, as it were, a consecration, when it is employed to cast a brighter light upon the things of God.” *(D.A.S., #41)*

“...ardently desiring for all sons of the Church, and especially for the professors in biblical science, for the young clergy and for preachers, that, continually meditating on the divine word, they may taste and see how good and sweet is the spirit of the Lord.” *(ibid., #62)*



THE INTERPRETATION OF THE BIBLE IN THE CHURCH

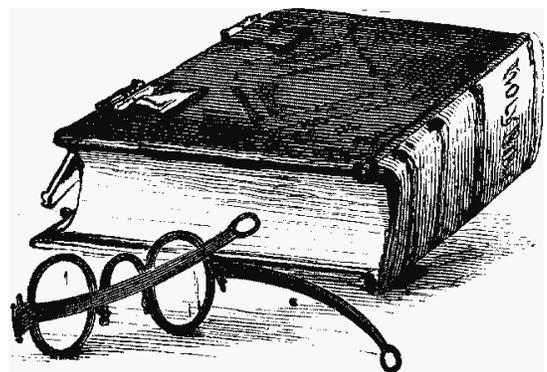
The above named document was published by the Pontifical Biblical Commission in 1993 and is well-worth studying and including in any Dominican's library. As then Joseph Cardinal Ratzinger wrote in the preface:



“The study of the Bible is, as it were, the soul of theology, as the Second Vatican Council says, borrowing a phrase from Pope Leo XIII [author of the encyclical *Providentissimus Deus*, Nov. 18, 1893] (*D.V.*, #24). This study is never finished; each age must in its own way newly seek to understand the sacred books...I believe that this document is very helpful for the important questions about the right way of understanding Holy Scripture...”

“Thus all the members of the Church have a role in the interpretation of Scripture...The Spirit is, assuredly, also given to ‘individual Christians,’ so that their hearts can ‘burn within them’ (see Lk 22: 25) as they pray and prayerfully study the Scripture within the context of their own personal lives...the believer always reads and interprets Scripture within the faith of the Church and then brings back to the community the fruit of that reading for the enrichment of the common faith.” (*The Interpretation of the Bible in the Church*, p. 29)

As we mentioned this is an excellent supplemental document for the student of the Bible, as all Dominicans are encouraged to be. It treats the Historical- Critical Method, new methods of Literary Analysis, Contextual Approaches, Hermeneutical Questions, characteristics of Catholic Interpretation, and much more in 42 concise pages. Read it; you will like and learn much.



DOMINICANS AND REVELATION

From the beginning of the Order Dominicans have faithfully loved sacred Scripture and sacred Tradition. They have taken important roles in Church Councils, including important contributions in Vatican II.

St. Dominic was devoted to Scripture and could quote from it verbatim. In the canonization process of our founder (1233), John of Spain testified:

“In letters and in his spoken words he encouraged the brethren to apply themselves to the study of the New and Old Testaments more than to any other reading. He always carried around with him the gospel of Matthew and the letters of Paul, and he read them so often that he knew them by heart.” (*Early Dominicans*, p. 75)

Humbert of Romans in writing on Preaching, *Things that Make for Good Performance*, advises “the preacher should be able to confirm everything he says from scripture.” (*ibid.* p. 251) *The Primitive Constitutions of the Order of Friars Preachers* (1228) orders the following:

“We further ordain that each province is obliged to provide brethren destined for study with at least three books of theology. Those so assigned shall mainly study and concentrate on Church History, the Sentences, the Sacred Text, and glosses.” (XXVIII)

St. Thomas Aquinas wrote much on Revelation, including the division between what can be known by the light of human reason and what requires Divine Revelation:



“In those things that we profess about God there are two types of truths. For there are some truths about God that exceed every capacity of human reason, such as that God is three and one. But there are other truths that natural reason is also capable of arriving at, such as that God exists, that there is one God, and others of this sort.” (*Summa Contra Gentiles*, Chapter 3)

In a General Audience at the Vatican (2/3/2010) Pope Benedict XVI spoke at length on St. Dominic and the Dominicans. He emphasized their devotion to Scripture:

“...with a courageous gesture, Dominic wanted his followers to acquire a sound theological training and did not hesitate to send them to the universities of the time, even though a fair number of clerics viewed these cultural institutions with diffidence. The Constitutions of the Order of Preachers give great importance to study as a preparation for the apostolate. Dominic wanted his Friars to devote themselves to it without reserve, with diligence and with piety; a study based on the soul of all theological knowledge, that is, on Sacred Scripture, and respectful of the questions asked by reason. The development of culture requires those who carry out the ministry of the Word at various levels to be well trained. I therefore urge all those, pastors and lay people alike, to cultivate this ‘cultural dimension’ of faith, so that the beauty of the Christian truth may be better understood and faith may be truly nourished, reinforced and also defended.”

L'ECOLE BIBLIQUE



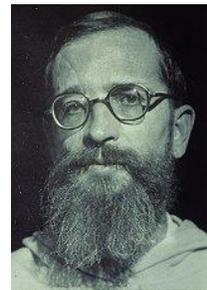
One of the glories of the Dominican Order is l'Ecole Biblique, specializing in archeology and Biblical exegesis in Jerusalem. Pere Marie-Joseph Lagrange OP (1855-1938) (uncle of Reginald Garrigou-Lagrange OP) founded the school in 1890. He was involved in the struggle (particularly with the Jesuits) within the Church for responsible academic freedom (cf. St. Thomas Aquinas in his time) and utilized the latest historical-critical methods. L'Ecole



La Bible
de Jérusalem



publishes the *Revue Biblique* comprised of diverse Biblical studies. It also published *La Bible de Jerusalem* in 1956; the English translation, the *Jerusalem Bible*, came in 1966. To mention a couple of other well-known scholars there is the French Dominican, Roland de Vaux OP (1903-1971), who was a director of l'Ecole Biblique and led the Catholic team



that originally worked on the *Dead Sea Scrolls*.



He also worked with his team to excavate several caves at Qumran. Another very accomplished Dominican Biblical scholar is Jerome Murphy-O'Connor OP (born 1935-Cork, Ireland) who is a leading authority on St. Paul and Professor of New Testament at l'Ecole Biblique. He has written numerous books, appearing often on television and spoken around the world, including the United States.



Pere Lagrange and Dominican Friars at l'Ecole Biblique

LAY DOMINICANS AND REVELATION

Because each Lay Dominican has promised to live according to the Lay Dominican Rule, it is incumbent upon each of us to study and follow Revelation, both Scripture and Tradition. This is a necessary foundation for our 'Preaching Vocation'. Our Rule states:

10. To advance in their proper vocation, which inseparably joins the apostolic and the contemplative, Lay Dominicans draw their strength from these principle sources:
 - a. Listening to the Word of God and reading Sacred Scripture, especially the New Testament
 - f. assiduous study of revealed truth
13. The principle sources for perfecting Dominican formation are:
 - a. the Word of God and theological reflection
 - d. more recent documents of the Church and the Order

CONCLUSION

As we stated at the very beginning of this unit, our task is to read and study *Dei Verbum*. Many questions and answers will arise. What is Revelation? Where is it found? How does 'inspiration' work? What is Tradition? How are Scripture and Tradition related? What is the role of the Church? After reading *Dei Verbum* how would you explain Revelation to a Catholic, to a Non-Catholic?

Internet:

<http://www.ewtn.com/library/councils/v2revel.htm>

Now take three months to study *Dei Verbum* in depth. It's very Dominican!





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DOGMATIC CONSTITUTION
ON DIVINE REVELATION
DEI VERBUM
SOLEMNLY PROMULGATED
BY HIS HOLINESS
POPE PAUL VI
ON NOVEMBER 18, 1965

PREFACE

1. Hearing the word of God with reverence and proclaiming it with faith, the sacred synod takes its direction from these words of St. John: "We announce to you the eternal life which dwelt with the Father and was made visible to us. What we have seen and heard we announce to you, so that you may have fellowship with us and our common fellowship be with the Father and His Son Jesus Christ" (1 John 1:2-3). Therefore, following in the footsteps of the Council of Trent and of the First Vatican Council, this present council wishes to set forth authentic doctrine on divine revelation and how it is handed on, so that by hearing the message of salvation the whole world may believe, by believing it may hope, and by hoping it may love. (1)

CHAPTER I

REVELATION ITSELF

2. In His goodness and wisdom God chose to reveal Himself and to make known to us the hidden purpose of His will (see Eph. 1:9) by which through Christ, the Word made flesh, man might in the Holy Spirit have access to the Father and come to share in the divine nature (see Eph. 2:18; 2 Peter 1:4). Through this revelation, therefore, the invisible God (see Col. 1:15, 1 Tim. 1:17) out of the abundance of His love speaks to men as friends (see Ex. 33:11; John 15:14-15) and lives among them (see Bar. 3:38), so that He may invite and take them into fellowship with Himself. This plan of revelation is realized by deeds and words having an inner unity: the deeds wrought by God in the history of salvation manifest and confirm the teaching and realities signified by the words, while the words proclaim the deeds and clarify the mystery contained in them. By this revelation then, the deepest truth about God and the salvation of man shines out for our sake in Christ, who is both the mediator and the fullness of all revelation. (2)

3. God, who through the Word creates all things (see John 1:3) and keeps them in existence, gives men an enduring witness to Himself in created realities (see Rom. 1:19-20). Planning to make known the way of heavenly salvation, He went further and from the start manifested Himself to our first parents. Then after their fall His promise of redemption aroused in them the hope of being saved (see Gen. 3:15) and from that time on He ceaselessly kept the human race in His care, to give eternal life to those who perseveringly do good in search of salvation (see Rom. 2:6-7). Then, at the time He had appointed He called Abraham in order to make of him a great nation (see Gen. 12:2). Through the patriarchs, and after them through Moses and the prophets, He taught this people to acknowledge Himself the one living and true God, provident father and just judge, and to wait for the Savior promised by Him, and in this manner prepared the way for the Gospel down through the centuries.

4. Then, after speaking in many and varied ways through the prophets, "now at last in these days God has spoken to us in His Son" (Heb. 1:1-2). For He sent His Son, the eternal Word, who enlightens all men, so that He might dwell among men and tell them of the innermost being of God (see John 1:1-18). Jesus Christ, therefore, the Word made flesh, was sent as "a man to men." (3) He "speaks the words of God" (John 3:34), and completes the work of salvation which His Father gave Him to do (see John 5:36; John 17:4). To see Jesus is to see His Father (John 14:9). For this reason Jesus perfected revelation by fulfilling it through his whole work of making Himself present and manifesting Himself: through His words and deeds, His signs and wonders, but especially through His death and glorious resurrection from the dead and final sending of the Spirit of truth. Moreover He confirmed with divine testimony what revelation proclaimed, that God is with us to free us from the darkness of sin and death, and to raise us up to life eternal.

The Christian dispensation, therefore, as the new and definitive covenant, will never pass away and we now await no further new public revelation before the glorious manifestation of our Lord Jesus Christ (see 1 Tim. 6:14 and Tit. 2:13).

5. "The obedience of faith" (Rom. 16:26; see 1:5; 2 Cor 10:5-6) "is to be given to God who reveals, an obedience by which man commits his whole self freely to God, offering the full submission of intellect and will to God who reveals," (4) and freely assenting to the truth revealed by Him. To make this act of faith, the grace of God and the interior help of the Holy Spirit must precede and assist, moving the heart and turning it to God, opening the eyes of the mind and giving "joy and ease to everyone in assenting to the truth and believing it." (5) To bring about an ever deeper understanding of revelation the same Holy Spirit constantly brings faith to completion by His gifts.

6. Through divine revelation, God chose to show forth and communicate Himself and the eternal decisions of His will regarding the salvation of men. That is to say, He chose to share with them those divine treasures which totally transcend the understanding of the human mind. (6)

As a sacred synod has affirmed, God, the beginning and end of all things, can be known with certainty from created reality by the light of human reason (see Rom. 1:20); but teaches that it is through His revelation that those religious truths which are by their nature accessible to human reason can be known by all men with ease, with solid certitude and with no trace of error, even in this present state of the human race. (7)

CHAPTER II

HANDING ON DIVINE REVELATION

7. In His gracious goodness, God has seen to it that what He had revealed for the salvation of all nations would abide perpetually in its full integrity and be handed on to all generations. Therefore Christ the Lord in whom the full revelation of the supreme God is brought to completion (see 2 Cor. 1:20; 3:13; 4:6), commissioned the Apostles to preach to all men that Gospel which is the source of all saving truth and moral teaching, (1) and to impart to them heavenly gifts. This Gospel had been promised in former times through the prophets, and Christ Himself had fulfilled it and promulgated it with His lips. This commission was faithfully fulfilled by the Apostles who, by their oral preaching, by example, and by observances handed on what they had received from the lips of Christ, from living with Him, and from what He did, or what they had learned through the prompting of the Holy Spirit. The commission was fulfilled, too, by those Apostles and apostolic men who under the inspiration of the same Holy Spirit committed the message of salvation to writing. (2)

But in order to keep the Gospel forever whole and alive within the Church, the Apostles left bishops as their successors, "handing over" to them "the authority to teach in their own place." (3) This sacred tradition, therefore, and Sacred Scripture of both the Old and New Testaments are like a mirror in which the pilgrim Church on earth looks at God, from whom she has received everything, until she is brought finally to see Him as He is, face to face (see 1 John 3:2).

8. And so the apostolic preaching, which is expressed in a special way in the inspired books, was to be preserved by an unending succession of preachers until the end of time. Therefore the Apostles, handing on what they themselves had received, warn the faithful to hold fast to the traditions which they have learned either by word of mouth or by letter (see 2 Thess. 2:15), and to fight in defense of the faith handed on once and for all (see Jude 1:3) (4) Now what was handed on by the Apostles includes everything which contributes toward the holiness of life and increase in faith of the peoples of God; and so the Church, in her teaching, life and worship, perpetuates and hands on to all generations all that she herself is, all that she believes.

This tradition which comes from the Apostles develop in the Church with the help of the Holy Spirit. (5) For there is a growth in the understanding of the realities and the words which have been handed down. This happens through the contemplation and study made by believers, who treasure these things in their hearts (see Luke, 2:19, 51) through a penetrating understanding of the spiritual realities which they experience, and through the preaching of those who have received through Episcopal succession the sure gift of truth. For as the centuries succeed one another, the Church constantly moves forward toward the fullness of divine truth until the words of God reach their complete fulfillment in her.

The words of the holy fathers witness to the presence of this living tradition, whose wealth is poured into the practice and life of the believing and praying Church. Through the same tradition the Church's full canon of the sacred books is known, and the sacred writings themselves are more profoundly understood and unceasingly made active in her; and thus God, who spoke of old, uninterruptedly converses with the bride of His beloved Son; and the Holy Spirit, through whom the living voice of the Gospel resounds in the Church, and through her, in the world, leads unto all truth those who believe and makes the word of Christ dwell abundantly in them (see Col. 3:16).

9. Hence there exists a close connection and communication between sacred tradition and Sacred Scripture. For both of them, flowing from the same divine wellspring, in a certain way merge into a unity and tend toward the same end. For Sacred Scripture is the word of God inasmuch as it is consigned to writing under the inspiration of the divine Spirit, while sacred tradition takes the word of God entrusted by Christ the Lord and the Holy Spirit to the Apostles, and hands it on to their successors in its full purity, so that led by the light of the Spirit of truth, they may in proclaiming it preserve this word of God faithfully, explain it, and make it more widely known. Consequently it is not from Sacred Scripture alone that the Church draws her certainty about everything which has been revealed. Therefore both sacred tradition and Sacred Scripture are to be accepted and venerated with the same sense of loyalty and reverence.(6)

10. Sacred tradition and Sacred Scripture form one sacred deposit of the word of God, committed to the Church. Holding fast to this deposit the entire holy people united with their shepherds remain always steadfast in the teaching of the Apostles, in the common life, in the breaking of the bread and in prayers (see Acts 2, 42, Greek text), so that holding to, practicing and professing the heritage of the faith, it becomes on the part of the bishops and faithful a single common effort. (7)

But the task of authentically interpreting the word of God, whether written or handed on, (8) has been entrusted exclusively to the living teaching office of the Church, (9) whose authority is exercised in the name of Jesus Christ. This teaching office is not above the word of God, but serves it, teaching only what has been handed on, listening to it devoutly, guarding it scrupulously and explaining it faithfully in accord with a divine commission and with the help of the Holy Spirit, it draws from this one deposit of faith everything which it presents for belief as divinely revealed.

It is clear, therefore, that sacred tradition, Sacred Scripture and the teaching authority of the Church, in accord with God's most wise design, are so linked and joined together that one cannot stand without the others, and that all together and each in its own way under the action of the one Holy Spirit contribute effectively to the salvation of souls.

CHAPTER III

SACRED SCRIPTURE, ITS INSPIRATION AND DIVINE INTERPRETATION

11. Those divinely revealed realities which are contained and presented in Sacred Scripture have been committed to writing under the inspiration of the Holy Spirit. For holy mother Church, relying on the belief of the Apostles (see John 20:31; 2 Tim. 3:16; 2 Peter 1:19-20, 3:15-16), holds that the books of both the Old and New Testaments in their entirety, with all their parts, are sacred and canonical because written under the inspiration of the Holy Spirit, they have God as their author and have been handed on as such to the Church herself. (1) In composing the sacred books, God chose men and while employed by Him (2) they made use of their powers and abilities, so that with Him acting in them and through them, (3) they, as true authors, consigned to writing everything and only those things which He wanted. (4)

Therefore, since everything asserted by the inspired authors or sacred writers must be held to be asserted by the Holy Spirit, it follows that the books of Scripture must be acknowledged as teaching solidly, faithfully and without error that truth which God wanted put into sacred writings (5) for the sake of salvation. Therefore "all Scripture is divinely inspired and has its use for teaching the truth and refuting error, for reformation of manners and discipline in right living, so that the man who belongs to God may be efficient and equipped for good work of every kind" (2 Tim. 3:16-17, Greek text).

12. However, since God speaks in Sacred Scripture through men in human fashion, (6) the interpreter of Sacred Scripture, in order to see clearly what God wanted to communicate to us, should carefully investigate what meaning the sacred writers really intended, and what God wanted to manifest by means of their words.

To search out the intention of the sacred writers, attention should be given, among other things, to "literary forms." For truth is set forth and expressed differently in texts which are variously historical, prophetic, poetic, or of other forms of discourse. The interpreter must investigate what meaning the sacred writer intended to express and actually expressed in particular circumstances by using contemporary literary forms in accordance with the situation of his own time and culture. (7) For the correct understanding of what the sacred author wanted to assert, due attention must be paid to the customary and characteristic styles of feeling, speaking and narrating which prevailed at the time of the sacred writer, and to the patterns men normally employed at that period in their everyday dealings with one another. (8)

But, since Holy Scripture must be read and interpreted in the sacred spirit in which it was written, (9) no less serious attention must be given to the content and unity of the whole of Scripture if the meaning of the sacred texts is to be correctly worked out. The living tradition of the whole Church must be taken into account along with the harmony which exists between elements of the faith. It is the task of exegetes to work according to these rules toward a better understanding and explanation of the meaning of Sacred Scripture, so that through preparatory study the judgment of the Church may mature. For all of what has been said about the way of interpreting Scripture is subject finally to the judgment of the Church, which carries out the divine commission and ministry of guarding and interpreting the word of God. (10)

13. In Sacred Scripture, therefore, while the truth and holiness of God always remains intact, the marvelous "condescension" of eternal wisdom is clearly shown, "that we may learn the gentle kindness of God, which words cannot express, and how far He has gone in adapting His language with thoughtful concern for our weak human nature." (11) For the words of God, expressed in human language, have been made like human discourse, just as the word of the eternal Father, when He took to Himself the flesh of human weakness, was in every way made like men.

CHAPTER IV

THE OLD TESTAMENT

14. In carefully planning and preparing the salvation of the whole human race the God of infinite love, by a special dispensation, chose for Himself a people to whom He would entrust His promises. First He entered into a covenant with Abraham (see Gen. 15:18) and, through Moses, with the people of Israel (see Ex. 24:8). To this people which He had acquired for Himself, He so manifested Himself through words and deeds as

the one true and living God that Israel came to know by experience the ways of God with men. Then too, when God Himself spoke to them through the mouth of the prophets, Israel daily gained a deeper and clearer understanding of His ways and made them more widely known among the nations (see Ps. 21:29; 95:1-3; Is. 2:1-5; Jer. 3:17). The plan of salvation foretold by the sacred authors, recounted and explained by them, is found as the true word of God in the books of the Old Testament: these books, therefore, written under divine inspiration, remain permanently valuable. "For all that was written for our instruction, so that by steadfastness and the encouragement of the Scriptures we might have hope" (Rom. 15:4).

15. The principal purpose to which the plan of the old covenant was directed was to prepare for the coming of Christ, the redeemer of all and of the messianic kingdom, to announce this coming by prophecy (see Luke 24:44; John 5:39; 1 Peter 1:10), and to indicate its meaning through various types (see 1 Cor. 10:12). Now the books of the Old Testament, in accordance with the state of mankind before the time of salvation established by Christ, reveal to all men the knowledge of God and of man and the ways in which God, just and merciful, deals with men. These books, though they also contain some things which are incomplete and temporary, nevertheless show us true divine pedagogy. (1) These same books, then, give expression to a lively sense of God, contain a store of sublime teachings about God, sound wisdom about human life, and a wonderful treasury of prayers, and in them the mystery of our salvation is present in a hidden way. Christians should receive them with reverence.

16. God, the inspirer and author of both Testaments, wisely arranged that the New Testament be hidden in the Old and the Old be made manifest in the New. (2) For, though Christ established the new covenant in His blood (see Luke 22:20; 1 Cor. 11:25), still the books of the Old Testament with all their parts, caught up into the proclamation of the Gospel, (3) acquire and show forth their full meaning in the New Testament (see Matt. 5:17; Luke 24:27; Rom. 16:25-26; 2 Cor. 14:16) and in turn shed light on it and explain it.

CHAPTER V

THE NEW TESTAMENT

17. The word of God, which is the power of God for the salvation of all who believe (see Rom. 1:16), is set forth and shows its power in a most excellent way in the writings of the New Testament. For when the fullness of time arrived (see Gal. 4:4), the Word was made flesh and dwelt among us in His fullness of graces and truth (see John 1:14). Christ established the kingdom of God on earth, manifested His Father and Himself by deeds and words, and completed His work by His death, resurrection and glorious Ascension and by the sending of the Holy Spirit. Having been lifted up from the earth, He draws all men to Himself (see John 12:32, Greek text), He who alone has the words of eternal life (see John 6:68). This mystery had not been manifested to other generations as it was now revealed to His holy Apostles and prophets in the Holy Spirit (see Eph. 3:4-6, Greek text), so that they might preach the Gospel, stir up faith in Jesus, Christ and Lord, and gather together the Church. Now the writings of the New Testament stand as a perpetual and divine witness to these realities.

18. It is common knowledge that among all the Scriptures, even those of the New Testament, the Gospels have a special preeminence, and rightly so, for they are the principal witness for the life and teaching of the incarnate Word, our savior.

The Church has always and everywhere held and continues to hold that the four Gospels are of apostolic origin. For what the Apostles preached in fulfillment of the commission of Christ, afterwards they themselves and apostolic men, under the inspiration of the divine Spirit, handed on to us in writing: the foundation of faith, namely, the fourfold Gospel, according to Matthew, Mark, Luke and John.(1)

19. Holy Mother Church has firmly and with absolute constancy held, and continues to hold, that the four Gospels just named, whose historical character the Church unhesitatingly asserts, faithfully hand on what Jesus Christ, while living among men, really did and taught for their eternal salvation until the day He was taken up into heaven (see Acts 1:1). Indeed, after the Ascension of the Lord the Apostles handed on to their hearers what He had said and done. This they did with that clearer understanding which they enjoyed (3)

after they had been instructed by the glorious events of Christ's life and taught by the light of the Spirit of truth. (2) The sacred authors wrote the four Gospels, selecting some things from the many which had been handed on by word of mouth or in writing, reducing some of them to a synthesis, explaining some things in view of the situation of their churches and preserving the form of proclamation but always in such fashion that they told us the honest truth about Jesus. (4) For their intention in writing was that either from their own memory and recollections, or from the witness of those who "themselves from the beginning were eyewitnesses and ministers of the Word" we might know "the truth" concerning those matters about which we have been instructed (see Luke 1:2-4).

20. Besides the four Gospels, the canon of the New Testament also contains the epistles of St. Paul and other apostolic writings, composed under the inspiration of the Holy Spirit, by which, according to the wise plan of God, those matters which concern Christ the Lord are confirmed, His true teaching is more and more fully stated, the saving power of the divine work of Christ is preached, the story is told of the beginnings of the Church and its marvelous growth, and its glorious fulfillment is foretold.

For the Lord Jesus was with His apostles as He had promised (see Matt. 28:20) and sent them the advocate Spirit who would lead them into the fullness of truth (see John 16:13).

CHAPTER VI

SACRED SCRIPTURE IN THE LIFE OF THE CHURCH

21. The Church has always venerated the divine Scriptures just as she venerates the body of the Lord, since, especially in the sacred liturgy, she unceasingly receives and offers to the faithful the bread of life from the table both of God's word and of Christ's body. She has always maintained them, and continues to do so, together with sacred tradition, as the supreme rule of faith, since, as inspired by God and committed once and for all to writing, they impart the word of God Himself without change, and make the voice of the Holy Spirit resound in the words of the prophets and Apostles. Therefore, like the Christian religion itself, all the preaching of the Church must be nourished and regulated by Sacred Scripture. For in the sacred books, the Father who is in heaven meets His children with great love and speaks with them; and the force and power in the word of God is so great that it stands as the support and energy of the Church, the strength of faith for her sons, the food of the soul, the pure and everlasting source of spiritual life. Consequently these words are perfectly applicable to Sacred Scripture: "For the word of God is living and active" (Heb. 4:12) and "it has power to build you up and give you your heritage among all those who are sanctified" (Acts 20:32; see 1 Thess. 2:13).

22. Easy access to Sacred Scripture should be provided for all the Christian faithful. That is why the Church from the very beginning accepted as her own that very ancient Greek translation of the Old Testament which is called the septuagint; and she has always given a place of honor to other Eastern translations and Latin ones especially the Latin translation known as the vulgate. But since the word of God should be accessible at all times, the Church by her authority and with maternal concern sees to it that suitable and correct translations are made into different languages, especially from the original texts of the sacred books. And should the opportunity arise and the Church authorities approve, if these translations are produced in cooperation with the separated brethren as well, all Christians will be able to use them.

23. The bride of the incarnate Word, the Church taught by the Holy Spirit, is concerned to move ahead toward a deeper understanding of the Sacred Scriptures so that she may increasingly feed her sons with the divine words. Therefore, she also encourages the study of the holy Fathers of both East and West and of sacred liturgies. Catholic exegetes then and other students of sacred theology, working diligently together and using appropriate means, should devote their energies, under the watchful care of the sacred teaching office of the Church, to an exploration and exposition of the divine writings. This should be so done that as many ministers of the divine word as possible will be able effectively to provide the nourishment of the Scriptures for the people of God, to enlighten their minds, strengthen their wills, and set men's hearts on fire with the love of God. (1) The sacred synod encourages the sons of the Church and Biblical scholars to

continue energetically, following the mind of the Church, with the work they have so well begun, with a constant renewal of vigor. (2)

24. Sacred theology rests on the written word of God, together with sacred tradition, as its primary and perpetual foundation. By scrutinizing in the light of faith all truth stored up in the mystery of Christ, theology is most powerfully strengthened and constantly rejuvenated by that word. For the Sacred Scriptures contain the word of God and since they are inspired, really are the word of God; and so the study of the sacred page is, as it were, the soul of sacred theology. (3) By the same word of Scripture the ministry of the word also, that is, pastoral preaching, catechetics and all Christian instruction, in which the liturgical homily must hold the foremost place, is nourished in a healthy way and flourishes in a holy way.

25. Therefore, all the clergy must hold fast to the Sacred Scriptures through diligent sacred reading and careful study, especially the priests of Christ and others, such as deacons and catechists who are legitimately active in the ministry of the word. This is to be done so that none of them will become "an empty preacher of the word of God outwardly, who is not a listener to it inwardly" (4) since they must share the abundant wealth of the divine word with the faithful committed to them, especially in the sacred liturgy. The sacred synod also earnestly and especially urges all the Christian faithful, especially Religious, to learn by frequent reading of the divine Scriptures the "excellent knowledge of Jesus Christ" (Phil. 3:8). "For ignorance of the Scriptures is ignorance of Christ." (5) Therefore, they should gladly put themselves in touch with the sacred text itself, whether it be through the liturgy, rich in the divine word, or through devotional reading, or through instructions suitable for the purpose and other aids which, in our time, with approval and active support of the shepherds of the Church, are commendably spread everywhere. And let them remember that prayer should accompany the reading of Sacred Scripture, so that God and man may talk together; for "we speak to Him when we pray; we hear Him when we read the divine saying." (6)

It devolves on sacred bishops "who have the apostolic teaching" (7) to give the faithful entrusted to them suitable instruction in the right use of the divine books, especially the New Testament and above all the Gospels. This can be done through translations of the sacred texts, which are to be provided with the necessary and really adequate explanations so that the children of the Church may safely and profitably become conversant with the Sacred Scriptures and be penetrated with their spirit.

Furthermore, editions of the Sacred Scriptures, provided with suitable footnotes, should be prepared also for the use of non-Christians and adapted to their situation. Both pastors of souls and Christians generally should see to the wise distribution of these in one way or another.

26. In this way, therefore, through the reading and study of the sacred books "the word of God may spread rapidly and be glorified" (2 Thess. 3:1) and the treasure of revelation, entrusted to the Church, may more and more fill the hearts of men. Just as the life of the Church is strengthened through more frequent celebration of the Eucharistic mystery, similar we may hope for a new stimulus for the life of the Spirit from a growing reverence for the word of God, which "lasts forever" (Is. 40:8; see 1 Peter 1:23-25).

NOTES

Preface

Article 1:

1. cf. St. Augustine, "De Catechizandis Rudibus," C.IV 8: PL. 40, 316.

Chapter I

Article 2:

2. cf. Matt. 11:27; John 1:14 and 17; 14:6; 17:1-3; 2 Cor 3:16 and 4, 6; Eph. 1, 3-14.

Article 4:

3. Epistle to Diognetus, c. VII, 4: Funk, Apostolic Fathers, I, p. 403.

Article 5:

4. First Vatican Council, Dogmatic Constitution on the Catholic Faith, Chap. 3, "On Faith:" Denzinger 1789 (3008).

5. Second Council of Orange, Canon 7: Denzinger 180 (377); First Vatican Council, loc. cit.: Denzinger 1791 (3010).

Article 6:

6. First Vatican Council, Dogmatic Constitution on the Catholic Faith, Chap. 2, "On Revelation:" Denzinger 1786 (3005).

7. Ibid: Denzinger 1785 and 1786 (3004 and 3005).

Chapter II

Article 7:

1. cf. Matt. 28:19-20, and Mark 16:15; Council of Trent, session IV, Decree on Scriptural Canons: Denzinger 783 (1501).

2. cf. Council of Trent, loc. cit.; First Vatican Council, session III, Dogmatic Constitution on the Catholic Faith, Chap. 2, "On revelation:" Denzinger 1787 (3005).

3. St. Irenaeus, "Against Heretics" III, 3, 1: PG 7, 848; Harvey, 2, p. 9.

Article 8:

4. cf. Second Council of Nicea: Denzinger 303 (602); Fourth Council of Constance, session X, Canon 1: Denzinger 336 (650-652).

5. cf. First Vatican Council, Dogmatic Constitution on the Catholic Faith, Chap. 4, "On Faith and Reason:" Denzinger 1800 (3020).

Article 9:

6. cf. Council of Trent, session IV, loc. cit.: Denzinger 783 (1501).

Article 10:

7. cf. Pius XII, apostolic constitution, "Munificentissimus Deus," Nov. 1, 1950: A.A.S. 42 (1950) p. 756; Collected Writings of St. Cyprian, Letter 66, 8: Hartel, III, B, p. 733: "The Church [is] people united with the priest and the pastor together with his flock."

8. cf. First Vatican Council, Dogmatic Constitution on the Catholic Faith, Chap. 3 "On Faith:" Denzinger 1792 (3011).

9. cf. Pius XII, encyclical "Humani Generis," Aug. 12, 1950: A.A.S. 42 (1950) pp. 568-69: Denzinger 2314 (3886).

Chapter III

Article 11:

1. cf. First Vatican Council, Dogmatic Constitution on the Catholic Faith, Chap. 2 "On Revelation:" Denzinger 1787 (3006); Biblical Commission, Decree of June 18,1915: Denzinger 2180 (3629): EB 420; Holy Office, Epistle of Dec. 22, 1923: EB 499.
2. cf. Pius XII, encyclical "Divino Afflante Spiritu," Sept. 30, 1943: A.A.S. 35 (1943) p. 314; Enchiridion Bible. (EB) 556.
3. "In" and "for" man: cf. Heb. 1, and 4, 7; ("in"): 2 Sm. 23,2; Matt.1:22 and various places; ("for"): First Vatican Council, Schema on Catholic Doctrine, note 9: Coll. Lac. VII, 522.
4. Leo XIII, encyclical "Providentissimus Deus," Nov. 18, 1893: Denzinger 1952 (3293); EB 125.
5. cf. St. Augustine, "Gen. ad Litt." 2, 9, 20:PL 34, 270-271; Epistle 82, 3: PL 33, 277: CSEL 34, 2, p. 354. St. Thomas, "On Truth," Q. 12, A. 2, C.Council of Trent, session IV, Scriptural Canons: Denzinger 783 (1501). Leo XIII, encyclical "Providentissimus Deus:" EB 121, 124, 126-127. Pius XII, encyclical "Divino Afflante Spiritu:" EB 539.

Article 12:

6. St. Augustine, "City of God," XVII, 6, 2: PL 41, 537: CSEL. XL, 2, 228.
7. St. Augustine, "On Christian Doctrine" III, 18, 26; PL 34, 75-76.
8. Pius XII, loc. cit. Denzinger 2294 (3829-3830); EB 557-562.
9. cf. Benedict XV, encyclical "Spiritus Paraclitus" Sept. 15, 1920:EB 469. St. Jerome, "In Galatians' 5, 19-20: PL 26, 417 A.
10. cf. First Vatican Council, Dogmatic Constitution on the Catholic Faith, Chapter 2, "On Revelation:" Denzinger 1788 (3007).

Article 13:

11. St. John Chrysostom "In Genesis" 3, 8 (Homily 17, 1): PG 53, 134; "Attemperatio" [in English "Suitable adjustment"] in Greek "synkatabasis."

Chapter IV

Article 15:

1. Pius XI, encyclical 'Mit Brennender Sorge," March 14, 1937: A.A.S. 29 (1937) p. 51.

Article 16:

2. St. Augustine, "Quest. in Hept." 2,73: PL 34,623.
3. St. Irenaeus, "Against Heretics" III, 21,3: PG 7,950; (Same as 25,1: Harvey 2, p. 115). St. Cyril of Jerusalem, "Catech." 4,35; PG 33,497. Theodore of Mopsuestia, "In Soph." 1,4-6: PG 66, 452D-453A.

Chapter V

Article 18:

1. cf. St. Irenaeus, "Against Heretics" III, 11; 8: PG 7,885, Sagnard Edition, p. 194.

Article 19:

(Due to the necessities of translation, footnote 2 follows footnote 3 in text of Article 19.)

2. cf. John 14:26; 16:13.

3. John 2:22; 12:16; cf. 14:26; 16:12-13; 7:39.

4. cf. instruction "Holy Mother Church" edited by Pontifical Consilium for Promotion of Bible Studies; A.A.S. 56 (1964) p. 715.

Chapter VI

Article 23:

1. cf. Pius XII, encyclical "Divino Afflante Spiritu:" EB 551, 553, 567. Pontifical Biblical Commission, Instruction on Proper Teaching of Sacred Scripture in Seminaries and Religious Colleges, May 13, 1950: A.A.S. 42 (1950) pp. 495-505.

2. cf. Pius XII, *ibid*: EB 569.

Article 24:

3. cf. Leo XIII, encyclical "Providentissimus Deus:" EB 114; Benedict XV, encyclical "Spiritus Paraclitus:" EB 483.

Article 25:

4. St. Augustine Sermons, 179,1: PL 38,966.

5. St. Jerome, Commentary on Isaiah, Prol.: PL 24,17. cf. Benedict XV, encyclical "Spiritus Paraclitus:" EB 475-480; Pius XII, encyclical "Divino Afflante Spiritu:" EB 544.

6. St. Ambrose, On the Duties of Ministers I, 20,88: PL 16,50.

7. St. Irenaeus, "Against Heretics" IV, 32,1: PG 7, 1071; (Same as 49,2) Harvey, 2, p. 255.

CENTRAL PROVINCE



CANDIDACY II

UNIT 5:

GOSPEL OF ST. MATTHEW

“JESUS SAW A MAN NAMED MATTHEW...HE SAID TO HIM, ‘FOLLOW ME.’ AND HE GOT UP AND FOLLOWED HIM.” (MATT. 9: 9)

The purpose of Candidacy II is more than *study*; it is *transformation* as a result of *study*. We take three months for each unit to afford us time to grow into a greater union with God. The painting on our titlepage is *The Calling of St. Matthew* by Caravaggio (1599) from the Contarelli Chapel in Rome. Jesus, accompanied by St. Peter, points to St. Matthew and says, “Follow me.” Matthew points to himself, as if to say, “Who, me?” Jesus, His feet already turning to leave, adds nothing after His invitation. Matthew immediately rises and commits himself to follow this Jesus. This is a real act of faith because Matthew, like Abraham, knows not where this will take him or what will be involved. He has taken the first step to transform his life from one of money and comfort to an unknown future of what – God only knows.

ST. DOMINIC

Although we do not follow Jesus physically, we do have the Gospel of Matthew, St. Dominic’s favorite Gospel. This has been chosen for this unit because St. Dominic carried it with him, read it over and over, even memorizing it. He carried this along with St. Paul’s Epistles and John Cassian’s *Conferences*. Sr. Diana Culbertson OP wrote on this for *St. Dominic’s Day 2010*:

“Matthew’s Gospel was St. Dominic’s favorite. He took it with him everywhere and how many times must he have prayed over that last chapter. When shortly after the foundation of the Order, he decided to disperse the brethren over all of Europe, he was cautioned not to take



such a risk. He made the announcement at a chapter meeting with the whole order present – all 16 of them. According to the record, when everyone protested, he replied, ‘I know what I am doing.’ This was not self-confidence. This was trust— trust in the promise of Jesus: ‘I am with you always...’ And so they left southern France, two by two. And not willingly.”

Thus, we can see that St. Dominic applied and followed the Gospel of Matthew in his life. It transformed him. A man or a woman is not born a saint but becomes one.

PRAYER

“...the apostles handed on to their hearers what he had said and done, but with that fuller understanding which they, instructed by the glorious events of Christ and enlightened by the Spirit of truth, now enjoyed.” (Dei Verbum, #19) In our quest to understand the Scriptures we should seek the guidance and inspiration of the Holy Spirit before we read the Gospel of Matthew. A suggested traditional prayer is:



Come, Holy Spirit, fill the hearts of Thy faithful and enkindle in them the fire of Thy love.

V. Send forth Thy Spirit and they shall be created.

R. And Thou shalt renew the face of the earth.

Let us pray. O God, Who didst instruct the hearts of the faithful by the light of the Holy Spirit, grant us in the same Spirit to be truly wise, and ever to rejoice in His consolation. Through Christ our Lord. Amen.

“WHEN I FOUND YOUR WORDS, I DEVoured THEM; THEY BECAME MY JOY AND THE HAPPINESS OF MY HEART.” (JER. 15: 16)

To get up and follow someone, to leave one’s life behind, as one knows and enjoys it, to turn our future over to another is a supreme act of faith, or even “foolishness to Gentiles” (1 Cor. 1: 23). But we are assured that “the foolishness of God is wiser than human wisdom.” (1 Cor. 1: 25) There are people, not just canonized saints, who have read the Gospels and changed their lives. It can be done; witness Bobby Jindal: Bobby Jindal, Governor of Louisiana, grew up a devout Hindu. He completely reversed his life, leaving his religion, his culture and straining his family relationship after he began to read the Gospels:

“I began reading the Bible to disprove the Christian faith I was learning both to admire and despise. I cannot begin to describe my feelings when I first read the New Testament texts. I saw myself in many of the parables and felt as if the Bible had been written especially for me.” (*America Magazine*, 7/31/93)

In the spirit of *Nostra Aetate* (#1) we can reference Bobby Jindal’s former religion of Hinduism. A *Guru* is a spiritual teacher who has attained the spirituality he teaches. ‘He practices what he preaches.’ Hinduism teaches that we need a *Guru* to guide us on the path of perfection and union with God. In *Guru: The Spiritual Teacher* Dr. C. S. Shah writes:

“If we are fortunate enough to find such a Teacher, then a lofty kind of love can begin to bosom in our heart. Everything that happens between the Guru and the disciple happens through love and compassion. It is said in Indian religious lore, ‘If the disciple is ready, the Guru will appear; he will come to us.’ Intense yearning and effort to realize God is sure to help the aspirant find his or her Guru. Let us prepare ourselves to receive such a noble soul.”

Of course, we have found our *Divine Guru*, Jesus Christ. When you follow Jesus Christ, you know you are following God. He has appeared; are we ready?

LECTIO DIVINA

The important thing about reading the Bible is, simply, *to read it*. Begin by reading a small portion each day and after thirty days it will have become a habit. Then you will not ask, “Will I read it today but when?” Read something, a page, a paragraph, a sentence. You will honestly be surprised over time how much you will have read.

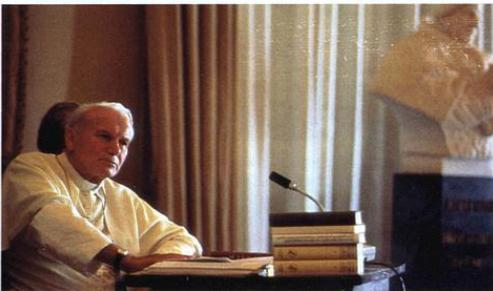
One of the ancient methods of reading the Bible is *Lectio Divina*. This practice goes back many centuries in the Church. It was cited in Unit 3: *Prayer, Initiate Formation, “Accepting the Embrace of God: The Ancient Art of Lectio Divina”* by Fr. Luke Dysinger OSB (<http://www.valyermo.com/ld-art.html>) The format is composed of four parts:

1. Lectio – Reading
2. Meditatio – Meditation
3. Oratio – Prayer
4. Contemplatio – Contemplation



Lectio Divina has been recommended by our last two Popes. Pope John Paul II counsels:

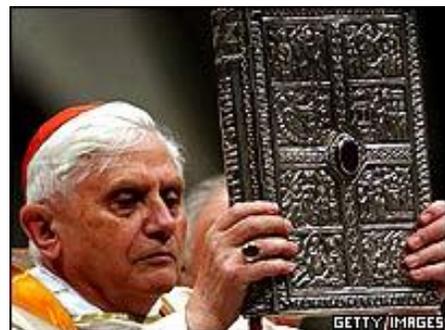
“It is especially necessary that the listening to the Word becomes an essential meeting, following the ancient and present-day tradition of *Lectio Divina*, enabling us to discover in the biblical text the living word that challenges us, directs us, that gives shape to our existence” (*Novo Millennio* # 39).



Source: Weltbild, 24, 18 November 1988, p. 27.

On Sept. 16, 2005 Pope Benedict XVI spoke the following words to 400 participants in the international congress on “*Sacred Scripture in the Life of the Church*” at Castel Gandolfo:

“In this context, I would like in particular to recall and recommend the ancient tradition of ‘*Lectio divina*’:



‘the diligent reading of Sacred Scripture accompanied by prayer brings about that intimate dialogue in which the person reading hears God who is speaking, and in praying, responds to him with trusting openness of heart’ (*Dei Verbum*, #25). If it is effectively promoted, this practice will bring to the Church -- I am convinced of it -- a new spiritual springtime.”

TO KNOW TRULY

You can see that there is much more to reading the Bible than simply reading it as one would a novel. We are trying to do more than reading words on a page as we



are trying to imprint the *Word* on our hearts. Action must be the end result and our actions must be transformed from what they have been. Truly to know the Gospel of Matthew, our task with this unit, will transform us and bring us into closer union with Jesus Christ.

“For one *knows truly* when one *understands* what one knows, when one *feels* what one has understood, and when one has *put into practice* what one has understood and felt.” (*Meditations on the Tarot*, p.343 [The two volume edition of this book appears on Pope John Paul II’s desk in the picture above, a gift of Cardinal Hans Urs von Balthasar])

As an example of this: “*Blessed are the poor in spirit, for theirs is the kingdom of heaven.*” (Matt. 5: 3) After giving this verse much study and thinking, how do you *understand* it? Now *feel* what you understand. This joins the heart to the mind and you move to a higher integrated plane with this verse. Now after closing the book how will you put this into *practice*? Each of us will answer differently but our being “poor in spirit” will affect our lives as our actions *must* be different. We will be different; we will be transformed and closer to Jesus, the author of these words. We will be challenged out of our comfortable existence into what? We do not know but God knows and wants us to be there – with Him.

OUTLINE

Although the purpose of Unit 5 is not ‘Scripture Study’, but rather an affective treatment resulting in transformation, a few words on the outline of St. Matthew’s Gospel are in order for greater understanding. The following is adapted from *The New Jerome Biblical Commentary, The Gospel According to Matthew*, by Benedict T. Viviano OP, p. 633:

- 1-4 a Narrative: Birth and Beginnings
- 5-7 b Sermon: Blessings, Entering the Kingdom
- 8-9 c Narrative: Authority and Invitation
- 10 d Sermon: Mission Discourse
- 11-12 e Narrative: Rejection by this Generation
- 13 f Sermon: Parables of the Kingdom
- 14-17 e¹ Narrative: Acknowledgement by Disciples
- 18 d¹ Sermon: Community Discourse
- 19-22 c¹ Narrative: Authority and Invitation
- 23-25 b¹ Sermon: Woes, Coming of the Kingdom
- 26-28 a¹ Narrative: Death and Rebirth

This outline is provided to the author by C. H. Lohr (*Catholic Biblical Quarterly*, 23, 1961, p. 427). “It is based on the symmetry of ancient compositions and employs the concepts of *inclusion* or bracketing, chiasmus or criss-crossing of literary elements, and ring composition technique.” (*NJBC*, p. 632) It illustrates the centrality of the theme of the ‘Kingdom’ in Jesus’ message. His first public words were: “Repent, for the kingdom of heaven is at hand.” (Matt. 4: 17)

PARABLES

The use of parables by Jesus was an essential means He employed to get His message across to His audience. Sometimes they were employed so that only the few would understand and, then, only with explanation.

“Jesus used realistic images from daily life that caught his hearers’ attention by their vividness and narrative color. Yet his parables have a surprising twist; the realism is shattered and the hearers know that something more is at stake than a homey illustration to drive home a point. The parables raise questions, unsettle the complacent, and challenge the hearers to reflection and inquiry.” (NJBC, p. 1366)



The parable is contained within the text and the meaning can be lost as we continue to read. A good technique to counteract this is to read a number of parables together on a particular theme. Thus the message is reinforced. Since Jesus came to preach the ‘Kingdom’, let us examine some parables on this topic together. Draw your own conclusions after meditating upon some of these parables from Matthew’s Gospel regarding the ‘Kingdom’:

- The Sower 13: 1-9; 36-43
- The Weeds among the Wheat 13: 24-30
- The Mustard Seed 13: 31-32
- The Yeast 13:33
- The Buried Treasure 13: 44
- The Fine Pearl 13: 45-46
- The Thrown Net 13: 47-48
- The Unforgiving Servant 18: 23-35
- The Little Children 19: 13-15
- The Laborers in the Vineyard 20: 1-16
- The Two Sons 21: 28-30
- The Wedding Banquet 22: 2-14
- The Ten Bridesmaids 25: 1-13
- The Talents 25: 14-30
- The Judgement of the Nations 25: 31-46



**“WHERE DID THIS MAN GET ALL THIS?’ AND THEY TOOK OFFENSE AT HIM.”
(MATT. 13: 56-57)**

When we read the Gospel, we must not make the mistake many churches do: proclaiming only half the Gospel – the attractive half. We know and love the fact that Jesus rose from the dead; that He offered peace, joy and the promise of heaven to those who believe. But there is another side to the Gospel – one we often gloss over. These are the ‘Hard Sayings’ of Jesus which we must understand and take to heart. Sometimes we ‘spin’ these sayings away. These are difficult



but each of us must incorporate them meaningfully into our lives.

We are all familiar with the incident in John’s Gospel when Jesus said: “...unless you eat the flesh of the Son of Man and drink his blood, you do not have life within you.” (Jo. 6: 53) “Then many of his disciples who were listening said, ‘This saying is hard; who can accept it?’” (Jo. 6:60) “As a result of this, many (of) his disciples returned to their former way of life and no longer accompanied him.” (Jo. 6: 66) Remember, these are His disciples John is writing about. We say, “But we do believe, so you are not writing about us.” True on this incident but what about other ‘hard sayings’? Do we no longer accompany Him?

St. Augustine commented on this passage from John in *Tractate 27, New Advent*:

“2. Many therefore, not of His enemies, but of His disciples, when they had heard this, said, ‘This is a hard saying; who can hear it?’ If His disciples accounted this saying hard, what must His enemies have thought? And yet so it behooved that to be said which should not be understood by all. The secret of God ought to make men eagerly attentive, not hostile. But these men quickly departed from Him, while the Lord said such things: they did not believe Him to be saying something great, and covering some grace by these words; they understood just according to their wishes, and in the manner of men,

that Jesus was able, or was determined upon this, namely, to distribute the flesh with which the Word was clothed, piecemeal, as it were, to those that believe in Him. *'This,' say they, 'is a hard saying; who can hear it?'*"

'HARD SAYINGS'

Let us examine a few of these 'Hard Sayings' of Jesus:

- But I say to you whoever is angry with his brother will be liable to judgement. (5:22)
- Therefore, if you bring your gift to the altar, and there recall that *your brother has anything against you*, (italics mine) leave your gift at the altar, go first and be reconciled with your brother, and then offer your gift. (5:23-24)
- Everyone who looks at a woman with lust has already committed adultery with her in his heart. (5: 28)
- If your right eye causes you to sin, tear it out and throw it away. (5: 29)
- When someone strikes you on (your) right cheek, turn the other to him as well. (5:39)
- So be perfect, just as your heavenly Father is perfect. (5: 48)
- Follow me and let the dead bury their dead. (8:22)
- Do not think that I have come to bring peace upon the earth. I have come to bring not peace but the sword. (10: 34)
- Jesus answered, " I say to you seven times seventy-seven times." (18; 22) [re: forgiving brother]
- Then in anger his master handed him over to the torturers until he should pay back the whole debt. So will my heavenly Father do to you, unless each of you forgives his brother from his heart. (18: 34-35)



- Jesus said to him, “If you wish to be perfect, go, sell what you have and give to (the) poor, and you will have treasure in heaven. Then come, follow me.” (19:21)
- Then Jesus said to his disciples, “Amen, I say to you, it will be hard for one who is rich to enter the kingdom of heaven. Amen, I say to you it is easier for a camel to pass through the eye of a needle than for one who is rich to enter the kingdom of God.” (19: 23-24)
- Then Jesus said to him, “Put your sword back into its sheath, for all who take the sword will perish by the sword.” (26: 52)
- And about three o’clock Jesus cried out with a loud voice, “Eli, Eli, lema sabachthani? Which means, “My God, my God, why have you forsaken me?” (27: 46)

As you can see there are many ‘Hard Sayings’ of Jesus for us to wrap our minds around. How do we interpret them in our lives? We, as His disciples must accept this half of the Gospel along with the half we like. Of course the ‘Beatitudes’ in the fifth chapter are also ‘Hard Sayings’ that are at the heart of our Christian Faith. This is why we devoted Unit 1 of Candidacy II to them. If we can integrate the attractive with the difficult, we will have the complete Christian message. “I am the way and the truth and the life.” (Jo. 14: 6) The early Christians were known as belonging “to the way”. (cf. Acts 9: 2)

CONCLUSION

As Dominicans we should have a daily acquaintance with the Scriptures. They should be read, meditated upon and prayed over until “I live, no longer I, but Christ lives in me.” (Gal. 2: 20) We as Lay Dominicans are on this path with our Rule:

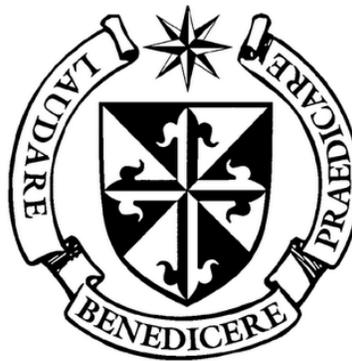
10. To advance in their proper vocation, which inseparably joins the apostolic and the contemplative, Lay Dominicans draw their strength from these principle sources:

a. listening to the Word of God and reading Sacred Scripture, especially the New Testament

e. conversion of heart, according to the spirit and practice of evangelical asceticism

As mentioned our task for this unit is to **read and love the Gospel of St. Matthew**, so we can say with Jeremiah:

“When I found your words, I devoured them; they became my joy and the happiness of my heart.” (15: 16)



Christ Lives in Me

CENTRAL PROVINCE



CANDIDACY II

UNIT 6:

THE CHURCH

IN THE MODERN WORLD

“I DID NOT COME TO CONDEMN THE WORLD BUT TO SAVE IT.” (JOHN 12: 47)

“Gaudium et Spes” (*“The Church in the Modern World”*), a Pastoral Constitution, was approved by a vote of 2,307 to 75 of the Bishops at Vatican II and promulgated by Pope Paul VI on December 7, 1965, the day the Council ended. As in all documents the title is taken from the first sentence. This is the longest document of the Council (nearly 100 pages) and considered one of the most important. Our task is to read, study and discuss this document during these three months. Then apply it to ourselves and our Chapter.



In this introduction we will provide useful information on the background and foreground of *Gaudium et Spes*. “The Church...receives the mission of proclaiming and establishing among all peoples the kingdom of Christ and of God, and she is, on earth, the seed and the beginning of that kingdom.” (*Lumen Gentium*, #5) If the Church is to accomplish her mission, it is necessary that, since she is in the world, she understands and is able to relate to the world. Revelation has a ‘love/hate’ relationship with the ‘world’. The world is a wondrous creation of God and “God saw how good it was.” (Gen. 1: 25)

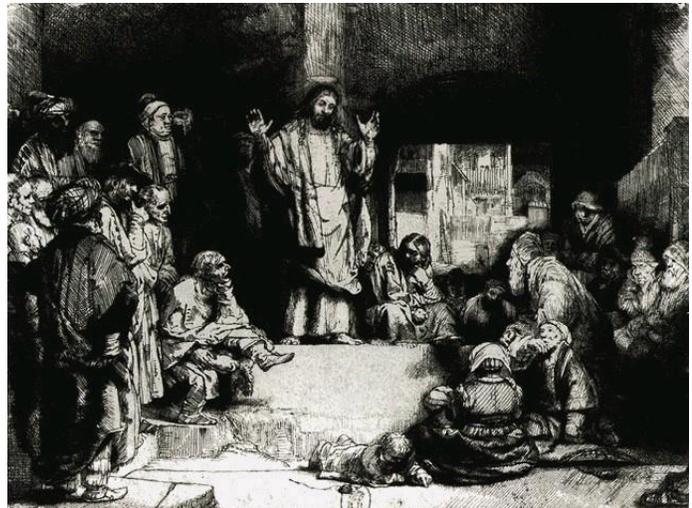


Yet the ‘world’ has not lived up to its potential “and friendship with the world is enmity with God”. (James 4: 4) On the other hand “God so loved the world that he gave his only Son, so that everyone who believes in him might not perish but might have eternal life.” (John 3: 16) So the ‘world’ is not ‘either/or’ but ‘both/and’. It is, like us: sometimes good, sometimes bad, but always remember that “God created man in his image” (Gen. 1: 27) and we have been redeemed. “For God did not send his Son into the world to condemn the world,

but that the world might be saved through him.” (John 3: 17) Since the world and its creatures are a wonderful creation of God, the Church is “interested in one thing only – to carry on the work of Christ under the guidance of the Holy Spirit, for he came into the world to bear witness to the truth, to save and not to judge, to serve and not to be served.” (*Gaudium et Spes*, #3) So we are in the world as Jesus was and His Church is, but we are not “of the world” (cf.:John 17: 14-16) We are counseled: “Do not love the world or the things of the world.” (1 John 2:15) and “Do not conform yourselves to this age but be transformed by the renewal of your mind, that you may discern what is the will of God, what is good and pleasing and perfect.” (Rom. 12: 2) The world is a magnificent place as long as we are not coopted by its imperfect values but remain true to the ‘Beatitudes’. We can live in the world and be joyful Dominicans.

THE WORLD IS WORTH SAVING

The world is worth saving. We, the Church, are to “go into the whole world and proclaim the gospel to every creature.” (Mark 16: 15) “And this gospel of the kingdom will be preached throughout the world as a witness to all nations.” (Matt.: 24: 14)



Jesus Himself has given us this mission: “As you sent me into the world, so I send them into the world.” (John 17: 18) While we, the Church, are in the world, how are we to relate to it? *Gaudium et Spes* states : “At all times the Church carries the responsibility of reading the signs of the time and of interpreting them in the light of the Gospel...Ours is a new age of history with critical and swift upheavals spreading gradually to all corners of the earth.” (#4) We, living in the 21st century, must use the tools available to us in the 21st century to preach the Gospel to this world, not the world of the 19th or the 13th centuries. A challenging but exciting task.

THE CHURCH AND THE WORLD

Throughout history the Church has always been involved with the world, often effectively, sometimes grudgingly and occasionally late. Vatican II attempted to remedy the shortcomings and bring 'a breath of fresh air' to the Church.

"The world which the Council has in mind is the whole human family seen in the context of everything which envelopes it: it is the world as the theater of human history, bearing the marks of its travail, its triumphs and failures, the world, which in the Christian vision has been created and is sustained by the love of its maker, which has been freed from the slavery of sin by Christ, who was crucified and rose again in order to break the stranglehold of the evil one, so that it might be fashioned anew according to God's design and brought to its fulfillment." (GS #2)

St. Paul traversed the known world, bringing the Gospel to the Greeks and Romans, establishing many converts and churches. He broke out of narrow confines into the wider civilization. Although visited with torture and death the Church began to flourish until it achieved official recognition. Though plunged into the Dark Ages, the Church, under many great Popes, began to convert and civilize the Barbarians. Pope St. Leo the Great (+461) met this challenge head-on, including a meeting with Attila the Hun, averting the sacking of Rome. Pope St. Gregory the Great (+604) laid the foundations of Medieval Christendom. He sent a Roman monk named Augustine to Britain to convert the Angles and Saxons.



During the Middle Ages the Church was in danger of losing the masses who had moved from the feudal and rural districts into the cities. The monastic orders, from the Benedictines to the Carthusians, with their complete withdrawal

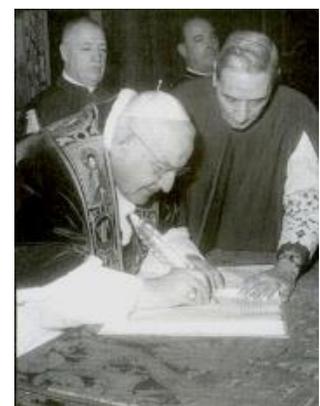
from the world had been able to provide for the rural Catholics. New orders arose to serve the new populations swelling the towns and cities. Adhering to the monastic vows of poverty, chastity and obedience and known as Mendicants because they begged for their needs, they moved from a strict monastic life to be with the people and meet their new needs in new ways. Many did not accept these gyrovagues, who were comprised mainly of Franciscans, Dominicans, Carmelites and Augustinians.

Unfortunately there have been times when the Church did not move fast enough in interpreting the signs of the times. Although there were attempts to reform itself in the late Middle Ages and the Renaissance, the Church failed to act in time. The papal legate who became Pope Pius II wrote presciently in 1454: "I cannot persuade myself that there is anything good in prospect...Christianity has no head whom all will obey...There is no reverence and no obedience; we look on the pope and emperor as figureheads and empty titles." The Papacy, the Curia and the clergy were disorganized and decaying. The reform of the Church began



in earnest outside the Church, in a manner of speaking, with disastrous results. Luther split Christendom. The Church began to recover with the Council of Trent (1545-63). It issued seventeen dogmatic decrees which defined Church teachings and answered the Protestants. The Church was back and the Counter-Reformation had begun. A new order, the Jesuits, founded by St. Ignatius of Loyola (+1556), arising opportunely, helped lead the Church in its reform.

Vatican I (1869-70) was convened by Pope Pius IX and issued two Constitutions, on the *Catholic Faith* and on the *Church of Christ*. Also the dogma of *papal infallibility* was defined. Vatican II (1962-65) opened under Pope John XXIII and closed under Pope Paul VI. Our 'Apostolic Mission' as Lay Dominicans should arise from "*knowledge of the conciliar and post-conciliar documents of the Second Vatican Council.*" (vide: *Rule, Guidelines*, 6)



GAUDIUM ET SPES AND THE POPES



We would be remiss if we did not cite *Rerum Novarum*, an encyclical issued by Pope Leo XIII in 1891. It is subtitled “*On Capital and Labor*”. Living in the 21st century it is difficult to imagine the working conditions suffered by the laboring classes in the 19th century. This encyclical began the ‘*Social Teachings of the Popes*’. It brought Christian principles to the ethical and charitable and just treatment of the worker with his right to organize and gain a living wage. It rejected both communism and unrestricted capitalism, while holding the right to private property. Pius XI, Pius XII, John XXIII and Paul VI also issued social encyclicals.

To commemorate the 100th anniversary of *Rerum Novarum*, Pope John Paul II issued the encyclical *Centesimus Annus* in 1991.

“Today more than ever, the Church is aware that her social message will gain credibility more immediately from the witness of actions than as a result of its internal logic and consistency. This awareness is also a source of her preferential option for the poor, which is never exclusive or discriminatory towards other groups. This option is not limited to material poverty, since it is well known that there are many other forms of poverty, especially in modern society—not only economic but cultural and spiritual poverty as well.” (#57)



In an interview, *Zenit*, 4/10/2003, George Weigel spoke on the relationship of *Gaudium et Spes* and *Centesimus Annus*:

“*Gaudium et Spes*” opened new conversations between the Church and democracy, the Church and science, and the Church and nonbelievers. Its description of the free society as having three parts -- democratic political community, free economy and vibrant public

moral culture, the last being the most important -- was picked up and developed brilliantly by Pope John Paul II in "Centesimus Annus."

Pope Benedict XVI has also written and spoken about the concerns of *Gaudium et Spes*. He spoke on the solemnity of Christ the King, 2005 as printed in *Fides Service*, Nov. 21, 2005:

"Christ alpha e omega" is the title of a paragraph of the "Gaudium et Spes" pastoral constitution issued by Vatican II, the Pope recalled, quoting Pope Paul VI: "In the light of the centrality of Christ, *Gaudium et Spes* interprets the conditions of humanity today, human calling and dignity, and ambits of human life: family, culture, economy, politics, international community. This is the mission of the Church, yesterday, today and always: announce and bear witness to Christ so that every man and woman may live their vocation to the full."

In his encyclical, *Caritas in Veritate*, signed on June 29, 2009 Pope Benedict XVI wrote on the necessity of providing for the poor and poor nations by the wealthy individual and nations. He also spoke to the modern world on the energy problems it has:

"Questions linked to the care and preservation of the environment today need to give due consideration to *the energy problem*. The fact that some States, power groups and companies hoard non-

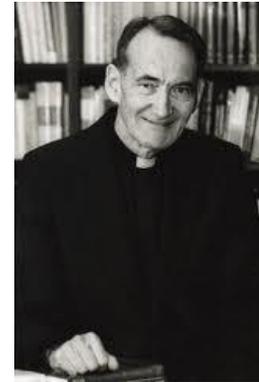


renewable energy resources represents a grave obstacle to development in poor countries. Those countries lack the economic means either to gain access to existing sources of non-renewable energy or to finance research into new alternatives. The stockpiling of natural resources, which in many cases are found in the poor countries themselves, gives rise to exploitation and frequent conflicts between and within nations. These conflicts are often fought on the soil of those same countries, with a heavy toll of death, destruction and further decay.

The international community has an urgent duty to find institutional means of regulating the exploitation of non-renewable resources, involving poor countries in the process, in order to plan together for the future.’ (#49)

So both of the last two Popes have promoted *Gaudium et Spes* and its reaching out to the world as it is today. Yet their emphases are different:

“The contrast between Pope Benedict and his predecessor is striking. John Paul II was a social ethicist, anxious to involve the Church in shaping a world order of peace, justice, and fraternal love. Among the documents of Vatican II, John Paul's favorite was surely the pastoral constitution *Gaudium et Spes*. Benedict XVI, who looks upon *Gaudium et Spes* as the weakest of the four constitutions, shows a clear preference for the other three.” (*First Things, From Ratzinger to Benedict*, Avery Cardinal Dulles)



Much progress has been made by the Church in many ways in its desire to talk and work with the modern world. Much work still needs to be done. As Dominicans and members of the Church the burden does not just fall on the shoulders of the Popes but it is also our burden. But remember the words of the Master, “For my yoke is easy, and my burden is light.” (Matt. 11: 30) Each member, each Chapter must find their ways to influence by words, deeds and example the world in which we find ourselves placed by God.



DOMINICANS IN THE WORLD

“The Church in the Modern World (Gaudium et Spes), undoubtedly the most ambitious project of the Council both in its length and scope as well as its objective, which was to begin a realistic dialogue with the modern world.” (A Concise History of the Catholic Church, Thomas Bokenkotter, p. 418)

This has always been the *modus operandi* of the Dominican Order from the days of St. Dominic. He followed Jesus who said, “While I am in the world, I am the light of the world.” (John 9:5) and said to us, “You are the light of the world.” (Matt. 5:14) As we read, Dominic sent his members where the people were: the cities and sent them prepared through education “to begin a realistic dialogue” with them. An old proverb, translated from the Latin, follows:

*Bernard loved the valleys, Benedict the mountains,
Francis the towns, Dominic the populous cities.*

The Primitive Constitutions of the Order of Friars Preachers which St. Dominic influenced states in the *Prologue* that the “Order was founded, from the beginning, especially for preaching and the salvation of souls.” Thus a dialogue with the world is in our ‘DNA’. This must be accomplished in a manner that is understandable to be effective:

“On one occasion a public debate was organized against the heretics. The local bishop proposed to go to it with an imposing entourage, but St. Dominic said to him, “No, my lord and father, that is not the way to go to meet such people. The heretics are to be convinced by an example of humility and other virtues far more readily than by any external display or verbal battles...everything came to a satisfactory conclusion.” (*Early Dominicans*, p. 87)



On June 5, 1222, Pope Honorius gave the church of Santa Sabina to St. Dominic and it is the headquarters of the Order. It is fitting that it is on the Aventine next to the Tiber, in the heart of that great city to which all roads lead, Rome, Italy. Here St. Thomas Aquinas began writing the *Summa Theologica*.



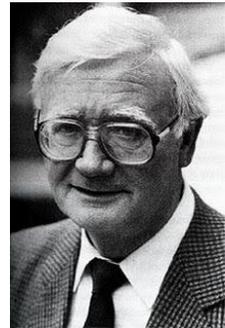
***GAUDIUM ET SPES* AND THE ORDER OF PREACHERS**

The Order of Preachers had a profound impact and influence on the documents of Vatican II. This is especially true of *Gaudium et Spes*. Here is a brief mention of three of the Dominican '*Periti*' (experts) who guided Vatican II:

1. **Yves Marie-Joseph Congar OP** (1904-95) was a principle architect of many of the documents, including *Gaudium et Spes*. He brought his exhaustive research into the Christian tradition, especially the riches of the patristic era and of Thomas Aquinas. John Paul II named him a Cardinal a year before he died.



2. **Marie-Dominique Chenu OP** (1895-1990) was very influential in the writing of *Gaudium et Spes*. Schillebeeckx said that Chenu influenced him to “open all his ears” to human life and culture, knowing that “nothing genuinely human is foreign to the followers of Christ.” (GS, #1)
3. **Edward Cornelis Florentius Alfonsus Schillebeeckx OP** (1914-2009) was one of the busiest *Periti* at the Council. He contributed to the chapter on marriage and the family in *Gaudium et Spes*. He gave many conferences to Bishops assembled in Rome and did assist Cardinal Bernard Jan Alfrink at the Council. He was awarded the prestigious *Erasmus Prize* (1982) for contributions to European Culture.



THE GAUDIUM ET SPES GENERATION

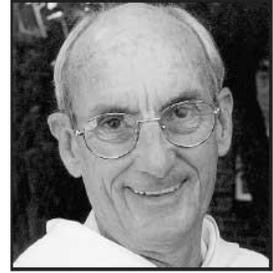
It is difficult today to imagine the excitement and exhilaration that Vatican II and, especially, *Gaudium et Spes*, created among the clergy and laity of the 1960's and 1970's. The Church was not breaking from the past but, in Dominican style, it was building upon its rich tradition, keeping the good and adding, after study and discussion, the ability to communicate this to today's generation. *Tradition* evolves and enriches itself, as we learned from *Dei Verbum*; otherwise we would be '*sola scriptura*'.

“The people of God believes that it is led by the Spirit of the Lord who fills the whole world...For Faith throws a new light on all things and makes known the full ideal which God has set for man, thus guiding the mind towards solutions that are fully human.” (GS, #11)

As John Paul II wrote in his encyclical, *Dominicae Cenaes, The Mystery and Worship of the Eucharist*, 1980, #13:

“Convinced as we are that by means of the Council the Holy Spirit ‘has spoken to the Church’ the truths and given the indications for carrying out her mission among the people of today and tomorrow.”

On the *Ordo Praedicatorum* website, 7/2011, it was noted that two Dominican Friars in South Africa celebrated their 50th anniversary of priestly ordination, Albert Nolan and Gregory Brooke. Fr. Nolan preached the homily which appears in part below:



“Some Australian priests who are celebrating their jubilees round this time have taken to calling themselves the Gaudium et Spes generation. Gaudium et Spes, of course, was the name of the famous Vatican Council document on the Church in the Modern World. It is the Latin for joy and hope.

“The Gaudium et Spes generation of priests are those who were ordained in the 1960’s, immediately before or shortly after the II Vatican Council. Gregory and I belong to this generation of priests. For us the Council was a source of great joy and hope. We were wildly excited by it and bubbling over with hope for the future. At last the church was changing, catching up with the modern world - beyond our wildest expectations. As priests we were able to hold our heads high. We were proud to be known as Catholic priests. We started to move away from the clericalism and narrow-mindedness of the past. We embraced ecumenism. We tried to work more with the people rather than for them.

“In a small way, over the last 50 years, Gregory and I have had the privilege of sowing some of these seeds of spiritual and intellectual renewal. For that we are extremely grateful to God and to all who sowed the seeds in us, even before the II Vatican Council. This is the privilege we would like to celebrate today with 50 years of priestly ministry: the privilege of sowing a few seeds. And it is for this reason that we remain the generation of joy and hope - of Gaudium et Spes.

“Our lives were filled with joy and hope.” **[Thank you, Father!]**

1. **Preface (1-3)**
2. **Introduction: The Situation of Men in the Modern World (4-10)**
3. **Part 1: The Church and Man's Calling (11-45)**
 1. The Dignity of the Human Person (12-22)
 2. The Community of Mankind (23-32)
 3. Man's Activity Throughout the World (33-39)
 4. The Role of the Church in the Modern World (40-45)
4. **Part 2: Some Problems of Special Urgency (46-93)**
 1. Fostering the Nobility of Marriage and the Family (47-52)
 2. The Proper Development of Culture (53-62)
 1. The Circumstances of Culture in the World Today (54-56)
 2. Some Principles for the Proper Development of Culture (57-59)
 3. Some More Urgent Duties of Christians in Regard to Culture (60-62)
 3. Economic and Social Life (63-72)
 1. Economic Development (64 - 66)
 2. Certain Principles Governing Socio-Economic Life as a Whole (67-72)
 4. The Life of the Political Community (73-76)
 5. The Fostering of Peace and the Promotion of a Community of Nations (77-93)
 1. The Avoidance of War (79-82)
 2. Setting Up an International Community (83-93)

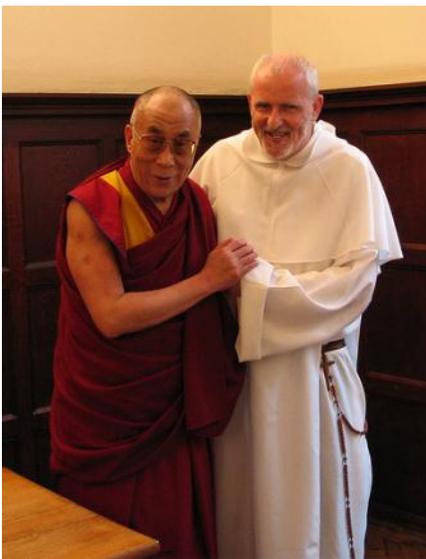
CONCLUSION OF UNIT 6

Hopefully this background and foreground information will serve to round out your understanding of *Gaudium et Spes*. The key thing is to read the document, discuss it and apply it to your life and, hopefully, your Chapter. After all, if we do not relate to the modern world, what good can we do?

St. Dominic used the media available to him to relate to the people, viz. *preaching*. We have a wider variety of media to utilize in our preaching: Internet; YouTube; Blogs; Facebook; Twitter; Email; TV; Next?

“Within modern society the communications media play a major role in information, cultural promotion, and formation. This role is increasing, as a result of technological progress, the extent and diversity of the news transmitted, and the influence exercised on public opinion.” (*Catechism of the Catholic Church*, #2493)

Are you ‘open’ to the world, its wonders, its marvelous people? As a Dominican, we should be. Witness the stories about our joyful founder:



“The sense of openness to the world is a marked characteristic of many of the great Dominican preachers. ‘When I became a Christian,’ noted Lacordaire, ‘I did not lose sight of the world. And in the twentieth century, Vincent McNabb remarked once to some of his brethren: ‘The world is waiting for those who love it...If you don’t love men, don’t preach to them – preach to yourself.’” (*The New Wine of Dominican Spirituality*, Paul Murray OP, pp. 148-9)

FOR AN INTERNET COPY OF ‘GAUDIUM ET SPES’ -

<http://www.ewtn.com/library/councils/v2modwor.htm>



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PASTORAL CONSTITUTION
ON THE CHURCH IN THE
MODERN WORLD
GAUDIUM ET SPES
PROMULGATED BY
HIS HOLINESS, POPE PAUL VI
ON DECEMBER 7, 1965

PREFACE

1. The joys and the hopes, the griefs and the anxieties of the men of this age, especially those who are poor or in any way afflicted, these are the joys and hopes, the griefs and anxieties of the followers of Christ. Indeed, nothing genuinely human fails to raise an echo in their hearts. For theirs is a community composed of men. United in Christ, they are led by the Holy Spirit in their journey to the Kingdom of their Father and they have welcomed the news of salvation which is meant for every man. That is why this community realizes that it is truly linked with mankind and its history by the deepest of bonds.

2. Hence this Second Vatican Council, having probed more profoundly into the mystery of the Church, now addresses itself without hesitation, not only to the sons of the Church and to all who invoke the name of Christ, but to the whole of humanity. For the council yearns to explain to everyone how it conceives of the presence and activity of the Church in the world of today.

Therefore, the council focuses its attention on the world of men, the whole human family along with the sum of those realities in the midst of which it lives; that world which is the theater of man's history, and the heir of his energies, his tragedies and his triumphs; that world which the Christian sees as created and sustained by its Maker's love, fallen indeed into the bondage of sin, yet emancipated now by Christ, Who was crucified and rose again to break the strangle hold of personified evil, so that the world might be fashioned anew according to God's design and reach its fulfillment.

3. Though mankind is stricken with wonder at its own discoveries and its power, it often raises anxious questions about the current trend of the world, about the place and role of man in the universe, about the meaning of its individual and collective strivings, and about the ultimate destiny of reality and of humanity. Hence, giving witness and voice to the faith of the whole people of God gathered together by Christ, this council can provide no more eloquent proof of its solidarity with, as well as its respect and love for the entire human family with which it is bound up, than by engaging with it in conversation about these various problems. The council brings to mankind light kindled from the Gospel, and puts at its disposal those saving resources which the Church herself, under the guidance of the Holy Spirit, receives from her Founder. For the human person deserves to be preserved; human society deserves to be renewed. Hence the focal point of our total presentation will be man himself, whole and entire, body and soul, heart and conscience, mind and will.

Therefore, this sacred synod, proclaiming the noble destiny of man and championing the Godlike seed which has been sown in him, offers to mankind the honest assistance of the Church in fostering that brotherhood of

all men which corresponds to this destiny of theirs. Inspired by no earthly ambition, the Church seeks but a solitary goal: to carry forward the work of Christ under the lead of the befriending Spirit. And Christ entered this world to give witness to the truth, to rescue and not to sit in judgment, to serve and not to be served.(2)

INTRODUCTORY STATEMENT THE SITUATION OF MEN IN THE MODERN WORLD

4. To carry out such a task, the Church has always had the duty of scrutinizing the signs of the times and of interpreting them in the light of the Gospel. Thus, in language intelligible to each generation, she can respond to the perennial questions which men ask about this present life and the life to come, and about the relationship of the one to the other. We must therefore recognize and understand the world in which we live, its explanations, its longings, and its often dramatic characteristics. Some of the main features of the modern world can be sketched as follows.

Today, the human race is involved in a new stage of history. Profound and rapid changes are spreading by degrees around the whole world. Triggered by the intelligence and creative energies of man, these changes recoil upon him, upon his decisions and desires, both individual and collective, and upon his manner of thinking and acting with respect to things and to people. Hence we can already speak of a true cultural and social transformation, one which has repercussions on man's religious life as well.

As happens in any crisis of growth, this transformation has brought serious difficulties in its wake. Thus while man extends his power in every direction, he does not always succeed in subjecting it to his own welfare. Striving to probe more profoundly into the deeper recesses of his own mind, he frequently appears more unsure of himself. Gradually and more precisely he lays bare the laws of society, only to be paralyzed by uncertainty about the direction to give it.

Never has the human race enjoyed such an abundance of wealth, resources and economic power, and yet a huge proportion of the world's citizens are still tormented by hunger and poverty, while countless numbers suffer from total illiteracy. Never before has man had so keen an understanding of freedom, yet at the same time new forms of social and psychological slavery make their appearance. Although the world of today has a very vivid awareness of its unity and of how one man depends on another in needful solidarity, it is most grievously torn into opposing camps by conflicting forces. For political, social, economic, racial and ideological disputes still continue bitterly, and with them the peril of a war which would reduce everything to ashes. True, there is a growing exchange of ideas, but the very words by which key concepts are expressed take on quite different meanings in diverse ideological systems. Finally, man painstakingly searches for a better world, without a corresponding spiritual advancement.

Influenced by such a variety of complexities, many of our contemporaries are kept from accurately identifying permanent values and adjusting them properly to fresh discoveries. As a result, buffeted between hope and anxiety and pressing one another with questions about the present course of events, they are burdened down with uneasiness. This same course of events leads men to look for answers; indeed, it forces them to do so.

5. Today's spiritual agitation and the changing conditions of life are part of a broader and deeper revolution. As a result of the latter, intellectual formation is ever increasingly based on the mathematical and natural sciences and on those dealing with man himself, while in the practical order the technology which stems from these sciences takes on mounting importance.

This scientific spirit has a new kind of impact on the cultural sphere and on modes of thought. Technology is now transforming the face of the earth, and is already trying to master outer space. To a certain extent, the human intellect is also broadening its dominion over time: over the past by means of historical knowledge; over the future, by the art of projecting and by planning.

Advances in biology, psychology, and the social sciences not only bring men hope of improved self-knowledge; in conjunction with technical methods, they are helping men exert direct influence on the life of social groups.

At the same time, the human race is giving steadily-increasing thought to forecasting and regulating its own population growth. History itself speeds along on so rapid a course that an individual person can scarcely keep abreast of it. The destiny of the human community has become all of a piece, where once the various groups of men had a kind of private history of their own.

Thus, the human race has passed from a rather static concept of reality to a more dynamic, evolutionary one. In consequence there has arisen a new series of problems, a series as numerous as can be, calling for efforts of analysis and synthesis.

6. By this very circumstance, the traditional local communities such as families, clans, tribes, villages, various groups and associations stemming from social contacts, experience more thorough changes every day.

The industrial type of society is gradually being spread, leading some nations to economic affluence, and radically transforming ideas and social conditions established for centuries.

Likewise, the cult and pursuit of city living has grown, either because of a multiplication of cities and their inhabitants, or by a transplantation of city life to rural settings.

New and more efficient media of social communication are contributing to the knowledge of events; by setting off chain reactions they are giving the swiftest and widest possible circulation to styles of thought and feeling.

It is also noteworthy how many men are being induced to migrate on various counts, and are thereby changing their manner of life. Thus a man's ties with his fellows are constantly being multiplied, and at the same time "socialization" brings further ties, without however always promoting appropriate personal development and truly personal relationships.

This kind of evolution can be seen more clearly in those nations which already enjoy the conveniences of economic and technological progress, though it is also astir among peoples still striving for such progress and eager to secure for themselves the advantages of an industrialized and urbanized society. These peoples, especially those among them who are attached to older traditions, are simultaneously undergoing a movement toward more mature and personal exercise of liberty.

7. A change in attitudes and in human structures frequently calls accepted values into question, especially among young people, who have grown impatient on more than one occasion, and indeed become rebels in their distress. Aware of their own influence in the life of society, they want a part in it sooner. This frequently causes parents and educators to experience greater difficulties day by day in discharging their tasks. The institutions, laws and modes of thinking and feeling as handed down from previous generations do not always seem to be well adapted to the contemporary state of affairs; hence arises an upheaval in the manner and even the norms of behavior.

Finally, these new conditions have their impact on religion. On the one hand a more critical ability to distinguish religion from a magical view of the world and from the superstitions which still circulate purifies it and exacts day by day a more personal and explicit adherence to faith. As a result many persons are achieving a more vivid sense of God. On the other hand, growing numbers of people are abandoning religion in practice. Unlike former days, the denial of God or of religion, or the abandonment of them, are no longer unusual and individual occurrences. For today it is not rare for such things to be presented as requirements of scientific progress or of a certain new humanism. In numerous places these views are voiced not only in the teachings of philosophers, but on every side they influence literature, the arts, the interpretation of the humanities and of history and civil laws themselves. As a consequence, many people are shaken.

8. This development coming so rapidly and often in a disorderly fashion, combined with keener awareness itself of the inequalities in the world beget or intensify contradictions and imbalances.

Within the individual person there develops rather frequently an imbalance between an intellect which is modern in practical matters and a theoretical system of thought which can neither master the sum total of its ideas, nor arrange them adequately into a synthesis. Likewise an imbalance arises between a concern for practicality and efficiency, and the demands of moral conscience; also very often between the conditions of collective existence and the requisites of personal thought, and even of contemplation. At length there develops an imbalance between specialized human activity and a comprehensive view of reality.

As for the family, discord results from population, economic and social pressures, or from difficulties which arise between succeeding generations, or from new social relationships between men and women.

Differences crop up too between races and between various kinds of social orders; between wealthy nations and those which are less influential or are needy; finally, between international institutions born of the popular desire for peace, and the ambition to propagate one's own ideology, as well as collective greeds existing in nations or other groups.

What results is mutual distrust, enmities, conflicts and hardships. Of such is man at once the cause and the victim.

9. Meanwhile the conviction grows not only that humanity can and should increasingly consolidate its control over creation, but even more, that it devolves on humanity to establish a political, social and economic order which will growingly serve man and help individuals as well as groups to affirm and develop the dignity proper to them.

As a result many persons are quite aggressively demanding those benefits of which with vivid awareness they judge themselves to be deprived either through injustice or unequal distribution. Nations on the road to progress, like those recently made independent, desire to participate in the goods of modern civilization, not only in the political field but also economically, and to play their part freely on the world scene. Still they continually fall behind while very often their economic and other dependence on wealthier nations advances more rapidly.

People hounded by hunger call upon those better off. Where they have not yet won it, women claim for themselves an equity with men before the law and in fact. Laborers and farmers seek not only to provide for the necessities of life, but to develop the gifts of their personality by their labors and indeed to take part in regulating economic, social, political and cultural life. Now, for the first time in human history all people are convinced that the benefits of culture ought to be and actually can be extended to everyone.

Still, beneath all these demands lies a deeper and more widespread longing: persons and societies thirst for a full and free life worthy of man; one in which they can subject to their own welfare all that the modern world can offer them so abundantly. In addition, nations try harder every day to bring about a kind of universal community.

Since all these things are so, the modern world shows itself at once powerful and weak, capable of the noblest deeds or the foulest; before it lies the path to freedom or to slavery, to progress or retreat, to brotherhood or hatred. Moreover, man is becoming aware that it is his responsibility to guide aright the forces which he has unleashed and which can enslave him or minister to him. That is why he is putting questions to himself.

10. The truth is that the imbalances under which the modern world labors are linked with that more basic imbalance which is rooted in the heart of man. For in man himself many elements wrestle with one another. Thus, on the one hand, as a creature he experiences his limitations in a multitude of ways; on the other he feels himself to be boundless in his desires and summoned to a higher life. Pulled by manifold attractions he is constantly forced to choose among them and renounce some. Indeed, as a weak and sinful being, he often does what he would not, and fails to do what he would.(1) Hence he suffers from internal divisions, and from these flow so many and such great discords in society. No doubt many whose lives are infected with a practical materialism are blinded against any sharp insight into this kind of dramatic situation; or else,

weighed down by unhappiness they are prevented from giving the matter any thought. Thinking they have found serenity in an interpretation of reality everywhere proposed these days, many look forward to a genuine and total emancipation of humanity wrought solely by human effort; they are convinced that the future rule of man over the earth will satisfy every desire of his heart. Nor are there lacking men who despair of any meaning to life and praise the boldness of those who think that human existence is devoid of any inherent significance and strive to confer a total meaning on it by their own ingenuity alone.

Nevertheless, in the face of the modern development of the world, the number constantly swells of the people who raise the most basic questions or recognize them with a new sharpness: what is man? What is this sense of sorrow, of evil, of death, which continues to exist despite so much progress? What purpose have these victories purchased at so high a cost? What can man offer to society, what can he expect from it? What follows this earthly life?

The Church firmly believes that Christ, who died and was raised up for all,(2) can through His Spirit offer man the light and the strength to measure up to his supreme destiny. Nor has any other name under the heaven been given to man by which it is fitting for him to be saved.(3) She likewise holds that in her most benign Lord and Master can be found the key, the focal point and the goal of man, as well as of all human history. The Church also maintains that beneath all changes there are many realities which do not change and which have their ultimate foundation in Christ, Who is the same yesterday and today, yes and forever.(4) Hence under the light of Christ, the image of the unseen God, the firstborn of every creature,(5) the council wishes to speak to all men in order to shed light on the mystery of man and to cooperate in finding the solution to the outstanding problems of our time.

PART I

THE CHURCH AND MAN'S CALLING

11. The People of God believes that it is led by the Lord's Spirit, Who fills the earth. Motivated by this faith, it labors to decipher authentic signs of God's presence and purpose in the happenings, needs and desires in which this People has a part along with other men of our age. For faith throws a new light on everything, manifests God's design for man's total vocation, and thus directs the mind to solutions which are fully human.

This council, first of all, wishes to assess in this light those values which are most highly prized today and to relate them to their divine source. Insofar as they stem from endowments conferred by God on man, these values are exceedingly good. Yet they are often wrenched from their rightful function by the taint in man's heart, and hence stand in need of purification.

What does the Church think of man? What needs to be recommended for the upbuilding of contemporary society? What is the ultimate significance of human activity throughout the world? People are waiting for an answer to these questions. From the answers it will be increasingly clear that the People of God and the human race in whose midst it lives render service to each other. Thus the mission of the Church will show its religious, and by that very fact, its supremely human character.

CHAPTER I

THE DIGNITY OF THE HUMAN PERSON

12. According to the almost unanimous opinion of believers and unbelievers alike, all things on earth should be related to man as their center and crown.

But what is man? About himself he has expressed, and continues to express, many divergent and even contradictory opinions. In these he often exalts himself as the absolute measure of all things or debases himself to the point of despair. The result is doubt and anxiety. The Church certainly understands these

problems. Endowed with light from God, she can offer solutions to them, so that man's true situation can be portrayed and his defects explained, while at the same time his dignity and destiny are justly acknowledged.

For Sacred Scripture teaches that man was created "to the image of God," is capable of knowing and loving his Creator, and was appointed by Him as master of all earthly creatures(1) that he might subdue them and use them to God's glory.(2) "What is man that you should care for him? You have made him little less than the angels, and crowned him with glory and honor. You have given him rule over the works of your hands, putting all things under his feet" (Ps. 8:5-7).

But God did not create man as a solitary, for from the beginning "male and female he created them" (Gen. 1:27). Their companionship produces the primary form of interpersonal communion. For by his innermost nature man is a social being, and unless he relates himself to others he can neither live nor develop his potential.

Therefore, as we read elsewhere in Holy Scripture God saw "all that he had made, and it was very good" (Gen. 1:31).

13. Although he was made by God in a state of holiness, from the very onset of his history man abused his liberty, at the urging of the Evil One. Man set himself against God and sought to attain his goal apart from God. Although they knew God, they did not glorify Him as God, but their senseless minds were darkened and they served the creature rather than the Creator.(3) What divine revelation makes known to us agrees with experience. Examining his heart, man finds that he has inclinations toward evil too, and is engulfed by manifold ills which cannot come from his good Creator. Often refusing to acknowledge God as his beginning, man has disrupted also his proper relationship to his own ultimate goal as well as his whole relationship toward himself and others and all created things.

Therefore man is split within himself. As a result, all of human life, whether individual or collective, shows itself to be a dramatic struggle between good and evil, between light and darkness. Indeed, man finds that by himself he is incapable of battling the assaults of evil successfully, so that everyone feels as though he is bound by chains. But the Lord Himself came to free and strengthen man, renewing him inwardly and casting out that "prince of this world" (John 12:31) who held him in the bondage of sin.(4) For sin has diminished man, blocking his path to fulfillment.

The call to grandeur and the depths of misery, both of which are a part of human experience, find their ultimate and simultaneous explanation in the light of this revelation.

14. Though made of body and soul, man is one. Through his bodily composition he gathers to himself the elements of the material world; thus they reach their crown through him, and through him raise their voice in free praise of the Creator.(6) For this reason man is not allowed to despise his bodily life, rather he is obliged to regard his body as good and honorable since God has created it and will raise it up on the last day. Nevertheless, wounded by sin, man experiences rebellious stirrings in his body. But the very dignity of man postulates that man glorify God in his body and forbid it to serve the evil inclinations of his heart.

Now, man is not wrong when he regards himself as superior to bodily concerns, and as more than a speck of nature or a nameless constituent of the city of man. For by his interior qualities he outstrips the whole sum of mere things. He plunges into the depths of reality whenever he enters into his own heart; God, Who probes the heart,(7) awaits him there; there he discerns his proper destiny beneath the eyes of God. Thus, when he recognizes in himself a spiritual and immortal soul, he is not being mocked by a fantasy born only of physical or social influences, but is rather laying hold of the proper truth of the matter.

15. Man judges rightly that by his intellect he surpasses the material universe, for he shares in the light of the divine mind. By relentlessly employing his talents through the ages he has indeed made progress in the practical sciences and in technology and the liberal arts. In our times he has won superlative victories, especially in his probing of the material world and in subjecting it to himself. Still he has always searched for more penetrating truths, and finds them. For his intelligence is not confined to observable data alone, but

can with genuine certitude attain to reality itself as knowable, though in consequence of sin that certitude is partly obscured and weakened.

The intellectual nature of the human person is perfected by wisdom and needs to be, for wisdom gently attracts the mind of man to a quest and a love for what is true and good. Steeped in wisdom, man passes through visible realities to those which are unseen.

Our era needs such wisdom more than bygone ages if the discoveries made by man are to be further humanized. For the future of the world stands in peril unless wiser men are forthcoming. It should also be pointed out that many nations, poorer in economic goods, are quite rich in wisdom and can offer noteworthy advantages to others.

It is, finally, through the gift of the Holy Spirit that man comes by faith to the contemplation and appreciation of the divine plan.(8)

16. In the depths of his conscience, man detects a law which he does not impose upon himself, but which holds him to obedience. Always summoning him to love good and avoid evil, the voice of conscience when necessary speaks to his heart: do this, shun that. For man has in his heart a law written by God; to obey it is the very dignity of man; according to it he will be judged.(9) Conscience is the most secret core and sanctuary of a man. There he is alone with God, Whose voice echoes in his depths.(10) In a wonderful manner conscience reveals that law which is fulfilled by love of God and neighbor.(11) In fidelity to conscience, Christians are joined with the rest of men in the search for truth, and for the genuine solution to the numerous problems which arise in the life of individuals from social relationships. Hence the more right conscience holds sway, the more persons and groups turn aside from blind choice and strive to be guided by the objective norms of morality. Conscience frequently errs from invincible ignorance without losing its dignity. The same cannot be said for a man who cares but little for truth and goodness, or for a conscience which by degrees grows practically sightless as a result of habitual sin.

17. Only in freedom can man direct himself toward goodness. Our contemporaries make much of this freedom and pursue it eagerly; and rightly to be sure. Often however they foster it perversely as a license for doing whatever pleases them, even if it is evil. For its part, authentic freedom is an exceptional sign of the divine image within man. For God has willed that man remain "under the control of his own decisions,"(12) so that he can seek his Creator spontaneously, and come freely to utter and blissful perfection through loyalty to Him. Hence man's dignity demands that he act according to a knowing and free choice that is personally motivated and prompted from within, not under blind internal impulse nor by mere external pressure. Man achieves such dignity when, emancipating himself from all captivity to passion, he pursues his goal in a spontaneous choice of what is good, and procures for himself through effective and skilful action, apt helps to that end. Since man's freedom has been damaged by sin, only by the aid of God's grace can he bring such a relationship with God into full flower. Before the judgement seat of God each man must render an account of his own life, whether he has done good or evil.(13)

18. It is in the face of death that the riddle a human existence grows most acute. Not only is man tormented by pain and by the advancing deterioration of his body, but even more so by a dread of perpetual extinction. He rightly follows the intuition of his heart when he abhors and repudiates the utter ruin and total disappearance of his own person. He rebels against death because he bears in himself an eternal seed which cannot be reduced to sheer matter. All the endeavors of technology, though useful in the extreme, cannot calm his anxiety; for prolongation of biological life is unable to satisfy that desire for higher life which is inescapably lodged in his breast.

Although the mystery of death utterly beggars the imagination, the Church has been taught by divine revelation and firmly teaches that man has been created by God for a blissful purpose beyond the reach of earthly misery. In addition, that bodily death from which man would have been immune had he not sinned(14) will be vanquished, according to the Christian faith, when man who was ruined by his own doing is restored to wholeness by an almighty and merciful Saviour. For God has called man and still calls him so that with his entire being he might be joined to Him in an endless sharing of a divine life beyond all

corruption. Christ won this victory when He rose to life, for by His death He freed man from death. Hence to every thoughtful man a solidly established faith provides the answer to his anxiety about what the future holds for him. At the same time faith gives him the power to be united in Christ with his loved ones who have already been snatched away by death; faith arouses the hope that they have found true life with God.

19. The root reason for human dignity lies in man's call to communion with God. From the very circumstance of his origin man is already invited to converse with God. For man would not exist were he not created by God's love and constantly preserved by it; and he cannot live fully according to truth unless he freely acknowledges that love and devotes himself to His Creator. Still, many of our contemporaries have never recognized this intimate and vital link with God, or have explicitly rejected it. Thus atheism must be accounted among the most serious problems of this age, and is deserving of closer examination.

The word atheism is applied to phenomena which are quite distinct from one another. For while God is expressly denied by some, others believe that man can assert absolutely nothing about Him. Still others use such a method to scrutinize the question of God as to make it seem devoid of meaning. Many, unduly transgressing the limits of the positive sciences, contend that everything can be explained by this kind of scientific reasoning alone, or by contrast, they altogether disallow that there is any absolute truth. Some laud man so extravagantly that their faith in God lapses into a kind of anemia, though they seem more inclined to affirm man than to deny God. Again some form for themselves such a fallacious idea of God that when they repudiate this figment they are by no means rejecting the God of the Gospel. Some never get to the point of raising questions about God, since they seem to experience no religious stirrings nor do they see why they should trouble themselves about religion. Moreover, atheism results not rarely from a violent protest against the evil in this world, or from the absolute character with which certain human values are unduly invested, and which thereby already accords them the stature of God. Modern civilization itself often complicates the approach to God not for any essential reason but because it is so heavily engrossed in earthly affairs.

Undeniably, those who willfully shut out God from their hearts and try to dodge religious questions are not following the dictates of their consciences, and hence are not free of blame; yet believers themselves frequently bear some responsibility for this situation. For, taken as a whole, atheism is not a spontaneous development but stems from a variety of causes, including a critical reaction against religious beliefs, and in some places against the Christian religion in particular. Hence believers can have more than a little to do with the birth of atheism. To the extent that they neglect their own training in the faith, or teach erroneous doctrine, or are deficient in their religious, moral or social life, they must be said to conceal rather than reveal the authentic face of God and religion.

20. Modern atheism often takes on a systematic expression which, in addition to other causes, stretches the desires for human independence to such a point that it poses difficulties against any kind of dependence on God. Those who profess atheism of this sort maintain that it gives man freedom to be an end unto himself, the sole artisan and creator of his own history. They claim that this freedom cannot be reconciled with the affirmation of a Lord Who is author and purpose of all things, or at least that this freedom makes such an affirmation altogether superfluous. Favoring this doctrine can be the sense of power which modern technical progress generates in man.

Not to be overlooked among the forms of modern atheism is that which anticipates the liberation of man especially through his economic and social emancipation. This form argues that by its nature religion thwarts this liberation by arousing man's hope for a deceptive future life, thereby diverting him from the constructing of the earthly city. Consequently when the proponents of this doctrine gain governmental power they vigorously fight against religion, and promote atheism by using, especially in the education of youth, those means of pressure which public power has at its disposal.

21. In her loyal devotion to God and men, the Church has already repudiated⁽¹⁶⁾ and cannot cease repudiating, sorrowfully but as firmly as possible, those poisonous doctrines and actions which contradict reason and the common experience of humanity, and dethrone man from his native excellence.

Still, she strives to detect in the atheistic mind the hidden causes for the denial of God; conscious of how weighty are the questions which atheism raises, and motivated by love for all men, she believes these questions ought to be examined seriously and more profoundly.

The Church holds that the recognition of God is in no way hostile to man's dignity, since this dignity is rooted and perfected in God. For man was made an intelligent and free member of society by God Who created him, but even more important, he is called as a son to commune with God and share in His happiness. She further teaches that a hope related to the end of time does not diminish the importance of intervening duties but rather undergirds the acquittal of them with fresh incentives. By contrast, when a divine instruction and the hope of life eternal are wanting, man's dignity is most grievously lacerated, as current events often attest; riddles of life and death, of guilt and of grief go unsolved with the frequent result that men succumb to despair.

Meanwhile every man remains to himself an unsolved puzzle, however obscurely he may perceive it. For on certain occasions no one can entirely escape the kind of self-questioning mentioned earlier, especially when life's major events take place. To this questioning only God fully and most certainly provides an answer as He summons man to higher knowledge and humbler probing.

The remedy which must be applied to atheism, however, is to be sought in a proper presentation of the Church's teaching as well as in the integral life of the Church and her members. For it is the function of the Church, led by the Holy Spirit Who renews and purifies her ceaselessly,(17) to make God the Father and His Incarnate Son present and in a sense visible. This result is achieved chiefly by the witness of a living and mature faith, namely, one trained to see difficulties clearly and to master them. Many martyrs have given luminous witness to this faith and continue to do so. This faith needs to prove its fruitfulness by penetrating the believer's entire life, including its worldly dimensions, and by activating him toward justice and love, especially regarding the needy. What does the most reveal God's presence, however, is the brotherly charity of the faithful who are united in spirit as they work together for the faith of the Gospel(18) and who prove themselves a sign of unity.

While rejecting atheism, root and branch, the Church sincerely professes that all men, believers and unbelievers alike, ought to work for the rightful betterment of this world in which all alike live; such an ideal cannot be realized, however, apart from sincere and prudent dialogue. Hence the Church protests against the distinction which some state authorities make between believers and unbelievers, with prejudice to the fundamental rights of the human person. The Church calls for the active liberty of believers to build up in this world God's temple too. She courteously invites atheists to examine the Gospel of Christ with an open mind.

Above all the Church knows that her message is in harmony with the most secret desires of the human heart when she champions the dignity of the human vocation, restoring hope to those who have already despaired of anything higher than their present lot. Far from diminishing man, her message brings to his development light, life and freedom. Apart from this message nothing will avail to fill up the heart of man: "Thou hast made us for Thyself," O Lord, "and our hearts are restless till they rest in Thee."(19)

22. The truth is that only in the mystery of the incarnate Word does the mystery of man take on light. For Adam, the first man, was a figure of Him Who was to come,(20) namely Christ the Lord. Christ, the final Adam, by the revelation of the mystery of the Father and His love, fully reveals man to man himself and makes his supreme calling clear. It is not surprising, then, that in Him all the aforementioned truths find their root and attain their crown.

He Who is "the image of the invisible God" (Col. 1:15),(21) is Himself the perfect man. To the sons of Adam He restores the divine likeness which had been disfigured from the first sin onward. Since human nature as He assumed it was not annulled,(22) by that very fact it has been raised up to a divine dignity in our respect too. For by His incarnation the Son of God has united Himself in some fashion with every man. He worked with human hands, He thought with a human mind, acted by human choice(23) and loved with a human heart. Born of the Virgin Mary, He has truly been made one of us, like us in all things except sin.(24)

As an innocent lamb He merited for us life by the free shedding of His own blood. In Him God reconciled us(25) to Himself and among ourselves; from bondage to the devil and sin He delivered us, so that each one of us can say with the Apostle: The Son of God "loved me and gave Himself up for me" (Gal. 2:20). By suffering for us He not only provided us with an example for our imitation,(26) He blazed a trail, and if we follow it, life and death are made holy and take on a new meaning.

The Christian man, conformed to the likeness of that Son Who is the firstborn of many brothers,(27) received "the first-fruits of the Spirit" (Rom. 8:23) by which he becomes capable of discharging the new law of love.(28) Through this Spirit, who is "the pledge of our inheritance" (Eph. 1:14), the whole man is renewed from within, even to the achievement of "the redemption of the body" (Rom. 8:23): "If the Spirit of him who raised Jesus from the death dwells in you, then he who raised Jesus Christ from the dead will also bring to life your mortal bodies because of his Spirit who dwells in you" (Rom. 8:11).(29) Pressing upon the Christian to be sure, are the need and the duty to battle against evil through manifold tribulations and even to suffer death. But, linked with the paschal mystery and patterned on the dying Christ, he will hasten forward to resurrection in the strength which comes from hope.(30)

All this holds true not only for Christians, but for all men of good will in whose hearts grace works in an unseen way.(31) For, since Christ died for all men,(32) and since the ultimate vocation of man is in fact one, and divine, we ought to believe that the Holy Spirit in a manner known only to God offers to every man the possibility of being associated with this paschal mystery.

Such is the mystery of man, and it is a great one, as seen by believers in the light of Christian revelation. Through Christ and in Christ, the riddles of sorrow and death grow meaningful. Apart from His Gospel, they overwhelm us. Christ has risen, destroying death by His death; He has lavished life upon us(33) so that, as sons in the Son, we can cry out in the Spirit; Abba, Father(34)

CHAPTER II

THE COMMUNITY OF MANKIND

23. One of the salient features of the modern world is the growing interdependence of men one on the other, a development promoted chiefly by modern technical advances. Nevertheless brotherly dialogue among men does not reach its perfection on the level of technical progress, but on the deeper level of interpersonal relationships. These demand a mutual respect for the full spiritual dignity of the person. Christian revelation contributes greatly to the promotion of this communion between persons, and at the same time leads us to a deeper understanding of the laws of social life which the Creator has written into man's moral and spiritual nature.

Since rather recent documents of the Church's teaching authority have dealt at considerable length with Christian doctrine about human society,(1) this council is merely going to call to mind some of the more basic truths, treating their foundations under the light of revelation. Then it will dwell more at length on certain of their implications having special significance for our day.

24. God, Who has fatherly concern for everyone, has willed that all men should constitute one family and treat one another in a spirit of brotherhood. For having been created in the image of God, Who "from one man has created the whole human race and made them live all over the face of the earth" (Acts 17:26), all men are called to one and the same goal, namely God Himself.

For this reason, love for God and neighbor is the first and greatest commandment. Sacred Scripture, however, teaches us that the love of God cannot be separated from love of neighbor: "If there is any other commandment, it is summed up in this saying: Thou shalt love thy neighbor as thyself.... Love therefore is the fulfillment of the Law" (Rom. 13:9-10; cf. 1 John 4:20). To men growing daily more dependent on one another, and to a world becoming more unified every day, this truth proves to be of paramount importance.

Indeed, the Lord Jesus, when He prayed to the Father, "that all may be one. . . as we are one" (John 17:21-22) opened up vistas closed to human reason, for He implied a certain likeness between the union of the divine Persons, and the unity of God's sons in truth and charity. This likeness reveals that man, who is the only creature on earth which God willed for itself, cannot fully find himself except through a sincere gift of himself.(2)

25. Man's social nature makes it evident that the progress of the human person and the advance of society itself hinge on one another. For the beginning, the subject and the goal of all social institutions is and must be the human person which for its part and by its very nature stands completely in need of social life.(3) Since this social life is not something added on to man, through his dealings with others, through reciprocal duties, and through fraternal dialogue he develops all his gifts and is able to rise to his destiny.

Among those social ties which man needs for his development some, like the family and political community, relate with greater immediacy to his innermost nature; others originate rather from his free decision. In our era, for various reasons, reciprocal ties and mutual dependencies increase day by day and give rise to a variety of associations and organizations, both public and private. This development, which is called socialization, while certainly not without its dangers, brings with it many advantages with respect to consolidating and increasing the qualities of the human person, and safeguarding his rights.(4)

But if by this social life the human person is greatly aided in responding to his destiny, even in its religious dimensions, it cannot be denied that men are often diverted from doing good and spurred toward and by the social circumstances in which they live and are immersed from their birth. To be sure the disturbances which so frequently occur in the social order result in part from the natural tensions of economic, political and social forms. But at a deeper level they flow from man's pride and selfishness, which contaminate even the social sphere. When the structure of affairs is flawed by the consequences of sin, man, already born with a bent toward evil, finds there new inducements to sin, which cannot be overcome without strenuous efforts and the assistance of grace.

26. Every day human interdependence grows more tightly drawn and spreads by degrees over the whole world. As a result the common good, that is, the sum of those conditions of social life which allow social groups and their individual members relatively thorough and ready access to their own fulfillment, today takes on an increasingly universal complexion and consequently involves rights and duties with respect to the whole human race. Every social group must take account of the needs and legitimate aspirations of other groups, and even of the general welfare of the entire human family.(5)

At the same time, however, there is a growing awareness of the exalted dignity proper to the human person, since he stands above all things, and his rights and duties are universal and inviolable. Therefore, there must be made available to all men everything necessary for leading a life truly human, such as food, clothing, and shelter; the right to choose a state of life freely and to found a family, the right to education, to employment, to a good reputation, to respect, to appropriate information, to activity in accord with the upright norm of one's own conscience, to protection of privacy and rightful freedom even in matters religious.

Hence, the social order and its development must invariably work to the benefit of the human person if the disposition of affairs is to be subordinate to the personal realm and not contrariwise, as the Lord indicated when He said that the Sabbath was made for man, and not man for the Sabbath.(6)

This social order requires constant improvement. It must be founded on truth, built on justice and animated by love; in freedom it should grow every day toward a more humane balance.(7) An improvement in attitudes and abundant changes in society will have to take place if these objectives are to be gained.

God's Spirit, Who with a marvelous providence directs the unfolding of time and renews the face of the earth, is not absent from this development. The ferment of the Gospel too has aroused and continues to arouse in man's heart the irresistible requirements of his dignity.

27. Coming down to practical and particularly urgent consequences, this council lays stress on reverence for man; everyone must consider his every neighbor without exception as another self, taking into account first of all His life and the means necessary to living it with dignity,(8) so as not to imitate the rich man who had no concern for the poor man Lazarus.(9)

In our times a special obligation binds us to make ourselves the neighbor of every person without exception and of actively helping him when he comes across our path, whether he be an old person abandoned by all, a foreign laborer unjustly looked down upon, a refugee, a child born of an unlawful union and wrongly suffering for a sin he did not commit, or a hungry person who disturbs our conscience by recalling the voice of the Lord, "As long as you did it for one of these the least of my brethren, you did it for me" (Matt. 25:40).

Furthermore, whatever is opposed to life itself, such as any type of murder, genocide, abortion, euthanasia or wilful self-destruction, whatever violates the integrity of the human person, such as mutilation, torments inflicted on body or mind, attempts to coerce the will itself; whatever insults human dignity, such as subhuman living conditions, arbitrary imprisonment, deportation, slavery, prostitution, the selling of women and children; as well as disgraceful working conditions, where men are treated as mere tools for profit, rather than as free and responsible persons; all these things and others of their like are infamies indeed. They poison human society, but they do more harm to those who practice them than those who suffer from the injury. Moreover, they are supreme dishonor to the Creator.

28. Respect and love ought to be extended also to those who think or act differently than we do in social, political and even religious matters. In fact, the more deeply we come to understand their ways of thinking through such courtesy and love, the more easily will we be able to enter into dialogue with them.

This love and good will, to be sure, must in no way render us indifferent to truth and goodness. Indeed love itself impels the disciples of Christ to speak the saving truth to all men. But it is necessary to distinguish between error, which always merits repudiation, and the person in error, who never loses the dignity of being a person even when he is flawed by false or inadequate religious notions.(10) God alone is the judge and searcher of hearts, for that reason He forbids us to make judgments about the internal guilt of anyone.(11)

The teaching of Christ even requires that we forgive injuries,(12) and extends the law of love to include every enemy, according to the command of the New Law: "You have heard that it was said: Thou shalt love thy neighbor and hate thy enemy. But I say to you: love your enemies, do good to those who hate you, and pray for those who persecute and calumniate you" (Matt. 5:43-44).

29. Since all men possess a rational soul and are created in God's likeness, since they have the same nature and origin, have been redeemed by Christ and enjoy the same divine calling and destiny, the basic equality of all must receive increasingly greater recognition.

True, all men are not alike from the point of view of varying physical power and the diversity of intellectual and moral resources. Nevertheless, with respect to the fundamental rights of the person, every type of discrimination, whether social or cultural, whether based on sex, race, color, social condition, language or religion, is to be overcome and eradicated as contrary to God's intent. For in truth it must still be regretted that fundamental personal rights are still not being universally honored. Such is the case of a woman who is denied the right to choose a husband freely, to embrace a state of life or to acquire an education or cultural benefits equal to those recognized for men.

Therefore, although rightful differences exist between men, the equal dignity of persons demands that a more humane and just condition of life be brought about. For excessive economic and social differences between the members of the one human family or population groups cause scandal, and militate against social justice, equity, the dignity of the human person, as well as social and international peace.

Human institutions, both private and public, must labor to minister to the dignity and purpose of man. At the same time let them put up a stubborn fight against any kind of slavery, whether social or political, and safeguard the basic rights of man under every political system. Indeed human institutions themselves must

be accommodated by degrees to the highest of all realities, spiritual ones, even though meanwhile, a long enough time will be required before they arrive at the desired goal.

30. Profound and rapid changes make it more necessary that no one ignoring the trend of events or drugged by laziness, content himself with a merely individualistic morality. It grows increasingly true that the obligations of justice and love are fulfilled only if each person, contributing to the common good, according to his own abilities and the needs of others, also promotes and assists the public and private institutions dedicated to bettering the conditions of human life. Yet there are those who, while possessing grand and rather noble sentiments, nevertheless in reality live always as if they cared nothing for the needs of society. Many in various places even make light of social laws and precepts, and do not hesitate to resort to various frauds and deceptions in avoiding just taxes or other debts due to society. Others think little of certain norms of social life, for example those designed for the protection of health, or laws establishing speed limits; they do not even avert to the fact that by such indifference they imperil their own life and that of others.

Let everyone consider it his sacred obligation to esteem and observe social necessities as belonging to the primary duties of modern man. For the more unified the world becomes, the more plainly do the offices of men extend beyond particular groups and spread by degrees to the whole world. But this development cannot occur unless individual men and their associations cultivate in themselves the moral and social virtues, and promote them in society; thus, with the needed help of divine grace men who are truly new and artisans of a new humanity can be forthcoming

31. In order for individual men to discharge with greater exactness the obligations of their conscience toward themselves and the various group to which they belong, they must be carefully educated to a higher degree of culture through the use of the immense resources available today to the human race. Above all the education of youth from every social background has to be undertaken, so that there can be produced not only men and women of refined talents, but those great-souled persons who are so desperately required by our times.

Now a man can scarcely arrive at the needed sense of responsibility, unless his living conditions allow him to become conscious of his dignity, and to rise to his destiny by spending himself for God and for others. But human freedom is often crippled when a man encounters extreme poverty just as it withers when he indulges in too many of life's comforts and imprisons himself in a kind of splendid isolation. Freedom acquires new strength, by contrast, when a man consents to the unavoidable requirements of social life, takes on the manifold demands of human partnership, and commits himself to the service of the human community.

Hence, the will to play one's role in common endeavors should be everywhere encouraged. Praise is due to those national procedures which allow the largest possible number of citizens to participate in public affairs with genuine freedom. Account must be taken, to be sure, of the actual conditions of each people and the decisiveness required by public authority. If every citizen is to feel inclined to take part in the activities of the various groups which make up the social body, these must offer advantages which will attract members and dispose them to serve others. We can justly consider that the future of humanity lies in the hands of those who are strong enough to provide coming generations with reasons for living and hoping.

32. As God did not create man for life in isolation, but for the formation of social unity, so also "it has pleased God to make men holy and save them not merely as individuals, without bond or link between them, but by making them into a single people, a people which acknowledges Him in truth and serves Him in holiness."(13) So from the beginning of salvation history He has chosen men not just as individuals but as members of a certain community. Revealing His mind to them, God called these chosen ones "His people" (Ex. 3:7-12), and even made a covenant with them on Sinai.(14)

This communitarian character is developed and consummated in the work of Jesus Christ. For the very Word made flesh willed to share in the human fellowship. He was present at the wedding of Cana, visited the house of Zacchaeus, ate with publicans and sinners. He revealed the love of the Father and the sublime vocation of man in terms of the most common of social realities and by making use of the speech and the imagery of plain everyday life. Willingly obeying' the laws of his country He sanctified those human ties,

especially family ones, which are the source of social structures. He chose to lead the life proper to an artisan of His time and place.

In His preaching He clearly taught the sons of God to treat one another as brothers. In His prayers He pleaded that all His disciples might be "one." Indeed as the redeemer of all, He offered Himself for all even to point of death. "Greater love than this no one has, that one lay down his life for his friends" (John 15:13). He commanded His Apostles to preach to all peoples the Gospel's message that the human race was to become the Family of God, in which the fullness of the Law would be love.

As the firstborn of many brethren and by the giving of His Spirit, He founded after His death and resurrection a new brotherly community composed of all those who receive Him in faith and in love. This He did through His Body, which is the Church. There everyone, as members one of the other, would render mutual service according to the different gifts bestowed on each.

This solidarity must be constantly increased until that day on which it will be brought to perfection. Then, saved by grace, men will offer flawless glory to God as a family beloved of God and of Christ their Brother.

CHAPTER III

MAN'S ACTIVITY THROUGHOUT THE WORLD

33. Through his labors and his native endowments man has ceaselessly striven to better his life. Today, however, especially with the help of science and technology, he has extended his mastery over nearly the whole of nature and continues to do so. Thanks to increased opportunities for many kinds of social contact among nations, the human family is gradually recognizing that it comprises a single world community and is making itself so. Hence many benefits once looked for, especially from heavenly powers, man has now enterprisingly procured for himself.

In the face of these immense efforts which already preoccupy the whole human race, men agitate numerous questions among themselves. What is the meaning and value of this feverish activity? How should all these things be used? To the achievement of what goal are the strivings of individuals and societies heading? The Church guards the heritage of God's word and draws from it moral and religious principles without always having at hand the solution to particular problems. As such she desires to add the light of revealed truth to mankind's store of experience, so that the path which humanity has taken in recent times will not be a dark one.

34. Throughout the course of the centuries, men have labored to better the circumstances of their lives through a monumental amount of individual and collective effort. To believers, this point is settled: considered in itself, this human activity accords with God's will. For man, created to God's image, received a mandate to subject to himself the earth and all it contains, and to govern the world with justice and holiness; (1) a mandate to relate himself and the totality of things to Him Who was to be acknowledged as the Lord and Creator of all. Thus, by the subjection of all things to man, the name of God would be wonderful in all the earth.(2)

This mandate concerns the whole of everyday activity as well. For while providing the substance of life for themselves and their families, men and women are performing their activities in a way which appropriately benefits society. They can justly consider that by their labor they are unfolding the Creator's work, consulting the advantages of their brother men, and are contributing by their personal industry to the realization in history of the divine plan.(3)

Thus, far from thinking that works produced by man's own talent and energy are in opposition to God's power, and that the rational creature exists as a kind of rival to the Creator, Christians are convinced that the triumphs of the human race are a sign of God's grace and the flowering of His own mysterious design. For the greater man's power becomes, the farther his individual and community responsibility extends. Hence it is clear that men are not deterred by the Christian message from building up the world, or impelled to

neglect the welfare of their fellows, but that they are rather more stringently bound to do these very things.
(4)

35. Human activity, to be sure, takes its significance from its relationship to man. Just as it proceeds from man, so it is ordered toward man. For when a man works he not only alters things and society, he develops himself as well. He learns much, he cultivates his resources, he goes outside of himself and beyond himself. Rightly understood this kind of growth is of greater value than any external riches which can be garnered. A man is more precious for what he is than for what he has.(5) Similarly, all that men do to obtain greater justice, wider brotherhood, a more humane disposition of social relationships has greater worth than technical advances. For these advances can supply the material for human progress, but of themselves alone they can never actually bring it about.

Hence, the norm of human activity is this: that in accord with the divine plan and will, it harmonize with the genuine good of the human race, and that it allow men as individuals and as members of society to pursue their total vocation and fulfill it.

36. Now many of our contemporaries seem to fear that a closer bond between human activity and religion will work against the independence of men, of societies, or of the sciences.

If by the autonomy of earthly affairs we mean that created things and societies themselves enjoy their own laws and values which must be gradually deciphered, put to use, and regulated by men, then it is entirely right to demand that autonomy. Such is not merely required by modern man, but harmonizes also with the will of the Creator. For by the very circumstance of their having been created, all things are endowed with their own stability, truth, goodness, proper laws and order. Man must respect these as he isolates them by the appropriate methods of the individual sciences or arts. Therefore if methodical investigation within every branch of learning is carried out in a genuinely scientific manner and in accord with moral norms, it never truly conflicts with faith, for earthly matters and the concerns of faith derive from the same God. (6) Indeed whoever labors to penetrate the secrets of reality with a humble and steady mind, even though he is unaware of the fact, is nevertheless being led by the hand of God, who holds all things in existence, and gives them their identity. Consequently, we cannot but deplore certain habits of mind, which are sometimes found too among Christians, which do not sufficiently attend to the rightful independence of science and which, from the arguments and controversies they spark, lead many minds to conclude that faith and science are mutually opposed.(7)

But if the expression, the independence of temporal affairs, is taken to mean that created things do not depend on God, and that man can use them without any reference to their Creator, anyone who acknowledges God will see how false such a meaning is. For without the Creator the creature would disappear. For their part, however, all believers of whatever religion always hear His revealing voice in the discourse of creatures. When God is forgotten, however, the creature itself grows unintelligible.

37. Sacred Scripture teaches the human family what the experience of the ages confirms: that while human progress is a great advantage to man, it brings with it a strong temptation. For when the order of values is jumbled and bad is mixed with the good, individuals and groups pay heed solely to their own interests, and not to those of others. Thus it happens that the world ceases to be a place of true brotherhood. In our own day, the magnified power of humanity threatens to destroy the race itself.

For a monumental struggle against the powers of darkness pervades the whole history of man. The battle was joined from the very origins of the world and will continue until the last day, as the Lord has attested.(8) Caught in this conflict, man is obliged to wrestle constantly if he is to cling to what is good, nor can he achieve his own integrity without great efforts and the help of God's grace.

That is why Christ's Church, trusting in the design of the Creator, acknowledges that human progress can serve man's true happiness, yet she cannot help echoing the Apostle's warning: "Be not conformed to this world" (Rom. 12:2). Here by the world is meant that spirit of vanity and malice which transforms into an instrument of sin those human energies intended for the service of God and man.

Hence if anyone wants to know how this unhappy situation can be overcome, Christians will tell him that all human activity, constantly imperiled by man's pride and deranged self-love, must be purified and perfected by the power of Christ's cross and resurrection. For redeemed by Christ and made a new creature in the Holy Spirit, man is able to love the things themselves created by God, and ought to do so. He can receive them from God and respect and reverence them as flowing constantly from the hand of God. Grateful to his Benefactor for these creatures, using and enjoying them in detachment and liberty of spirit, man is led forward into a true possession of them, as having nothing, yet possessing all things.(9) "All are yours, and you are Christ's, and Christ is God's" (1 Cor. 3:22-23).

38. For God's Word, through Whom all things were made, was Himself made flesh and dwelt on the earth of men.(10) Thus He entered the world's history as a perfect man, taking that history up into Himself and summarizing it.(11) He Himself revealed to us that "God is love" (1 John 4:8) and at the same time taught us that the new command of love was the basic law of human perfection and hence of the world's transformation.

To those, therefore, who believe in divine love, He gives assurance that the way of love lies open to men and that the effort to establish a universal brotherhood is not a hopeless one. He cautions them at the same time that this charity is not something to be reserved for important matters, but must be pursued chiefly in the ordinary circumstances of life. Undergoing death itself for all of us sinners,(12) He taught us by example that we too must shoulder that cross which the world and the flesh inflict upon those who search after peace and justice. Appointed Lord by His resurrection and given plenary power in heaven and on earth,(13) Christ is now at work in the hearts of men through the energy of His Holy Spirit, arousing not only a desire for the age to come, but by that very fact animating, purifying and strengthening those noble longings too by which the human family makes its life more human and strives to render the whole earth submissive to this goal.

Now, the gifts of the Spirit are diverse: while He calls some to give clear witness to the desire for a heavenly home and to keep that desire green among the human family, He summons others to dedicate themselves to the earthly service of men and to make ready the material of the celestial realm by this ministry of theirs. Yet He frees all of them so that by putting aside love of self and bringing all earthly resources into the service of human life they can devote themselves to that future when humanity itself will become an offering accepted by God.(14)

The Lord left behind a pledge of this hope and strength for life's journey in that sacrament of faith where natural elements refined by man are gloriously changed into His Body and Blood, providing a meal of brotherly solidarity and a foretaste of the heavenly banquet.

39. We do not know the time for the consummation of the earth and of humanity,(15) nor do we know how all things will be transformed. As deformed by sin, the shape of this world will pass away;(16) but we are taught that God is preparing a new dwelling place and a new earth where justice will abide,(17) and whose blessedness will answer and surpass all the longings for peace which spring up in the human heart.(18) Then, with death overcome, the sons of God will be raised up in Christ, and what was sown in weakness and corruption will be invested with incorruptibility.(19) Enduring with charity and its fruits,(20) all that creation(21) which God made on man's account will be unchained from the bondage of vanity.

Therefore, while we are warned that it profits a man nothing if he gain the whole world and lose himself,(22) the expectation of a new earth must not weaken but rather stimulate our concern for cultivating this one. For here grows the body of a new human family, a body which even now is able to give some kind of foreshadowing of the new age.

Hence, while earthly progress must be carefully distinguished from the growth of Christ's kingdom, to the extent that the former can contribute to the better ordering of human society, it is of vital concern to the Kingdom of God.(23)

For after we have obeyed the Lord, and in His Spirit nurtured on earth the values of human dignity, brotherhood and freedom, and indeed all the good fruits of our nature and enterprise, we will find them

again, but freed of stain, burnished and transfigured, when Christ hands over to the Father: "a kingdom eternal and universal, a kingdom of truth and life, of holiness and grace, of justice, love and peace."⁽²⁴⁾ On this earth that Kingdom is already present in mystery. When the Lord returns it will be brought into full flower.

CHAPTER IV THE ROLE OF THE CHURCH IN THE MODERN WORLD

40. Everything we have said about the dignity of the human person, and about the human community and the profound meaning of human activity, lays the foundation for the relationship between the Church and the world, and provides the basis for dialogue between them.⁽¹⁾ In this chapter, presupposing everything which has already been said by this council concerning the mystery of the Church, we must now consider this same Church inasmuch as she exists in the world, living and acting with it.

Coming forth from the eternal Father's love,⁽²⁾ founded in time by Christ the Redeemer and made one in the Holy Spirit,⁽³⁾ the Church has a saving and an eschatological purpose which can be fully attained only in the future world. But she is already present in this world, and is composed of men, that is, of members of the earthly city who have a call to form the family of God's children during the present history of the human race, and to keep increasing it until the Lord returns. United on behalf of heavenly values and enriched by them, this family has been "constituted and structured as a society in this world"⁽⁴⁾ by Christ, and is equipped "by appropriate means for visible and social union."⁽⁵⁾ Thus the Church, at once "a visible association and a spiritual community,"⁽⁶⁾ goes forward together with humanity and experiences the same earthly lot which the world does. She serves as a leaven and as a kind of soul for human society⁽⁷⁾ as it is to be renewed in Christ and transformed into God's family.

That the earthly and the heavenly city penetrate each other is a fact accessible to faith alone; it remains a mystery of human history, which sin will keep in great disarray until the splendor of God's sons, is fully revealed. Pursuing the saving purpose which is proper to her, the Church does not only communicate divine life to men but in some way casts the reflected light of that life over the entire earth, most of all by its healing and elevating impact on the dignity of the person, by the way in which it strengthens the seams of human society and imbues the everyday activity of men with a deeper meaning and importance. Thus through her individual members and her whole community, the Church believes she can contribute greatly toward making the family of man and its history more human.

In addition, the Catholic Church gladly holds in high esteem the things which other Christian Churches and ecclesial communities have done or are doing cooperatively by way of achieving the same goal. At the same time, she is convinced that she can be abundantly and variously helped by the world in the matter of preparing the ground for the Gospel. This help she gains from the talents and industry of individuals and from human society as a whole. The council now sets forth certain general principles for the proper fostering of this mutual exchange and assistance in concerns which are in some way common to the world and the Church.

41. Modern man is on the road to a more thorough development of his own personality, and to a growing discovery and vindication of his own rights. Since it has been entrusted to the Church to reveal the mystery of God, Who is the ultimate goal of man, she opens up to man at the same time the meaning of his own existence, that is, the innermost truth about himself. The Church truly knows that only God, Whom she serves, meets the deepest longings of the human heart, which is never fully satisfied by what this world has to offer.

She also knows that man is constantly worked upon by God's spirit, and hence can never be altogether indifferent to the problems of religion. The experience of past ages proves this, as do numerous indications in our own times. For man will always yearn to know, at least in an obscure way, what is the meaning of his life, of his activity, of his death. The very presence of the Church recalls these problems to his mind. But only God, Who created man to His own image and ransomed him from sin, provides the most adequate answer to the questions, and this He does through what He has revealed in Christ His Son, Who became

man. Whoever follows after Christ, the perfect man, becomes himself more of a man. For by His incarnation the Father's Word assumed, and sanctified through His cross and resurrection, the whole of man, body and soul, and through that totality the whole of nature created by God for man's use.

Thanks to this belief, the Church can anchor the dignity of human nature against all tides of opinion, for example those which undervalue the human body or idolize it. By no human law can the personal dignity and liberty of man be so aptly safeguarded as by the Gospel of Christ which has been entrusted to the Church. For this Gospel announces and proclaims the freedom of the sons of God, and repudiates all the bondage which ultimately results from sin.(8) (cf. Rom. 8:14-17); it has a sacred reverence for the dignity of conscience and its freedom of choice, constantly advises that all human talents be employed in God's service and men's, and, finally, commends all to the charity of all (cf. Matt. 22:39).(9)

This agrees with the basic law of the Christian dispensation. For though the same God is Savior and Creator, Lord of human history as well as of salvation history, in the divine arrangement itself, the rightful autonomy of the creature, and particularly of man is not withdrawn, but is rather re-established in its own dignity and strengthened in it.

The Church, therefore, by virtue of the Gospel committed to her, proclaims the rights of man; she acknowledges and greatly esteems the dynamic movements of today by which these rights are everywhere fostered. Yet these movements must be penetrated by the spirit of the Gospel and protected against any kind of false autonomy. For we are tempted to think that our personal rights are fully ensured only when we are exempt from every requirement of divine law. But this way lies not the maintenance of the dignity of the human person, but its annihilation.

42. The union of the human family is greatly fortified and fulfilled by the unity, founded on Christ,(10) of the family of God's sons.

Christ, to be sure, gave His Church no proper mission in the political, economic or social order. The purpose which He set before her is a religious one.(11) But out of this religious mission itself come a function, a light and an energy which can serve to structure and consolidate the human community according to the divine law. As a matter of fact, when circumstances of time and place produce the need, she can and indeed should initiate activities on behalf of all men, especially those designed for the needy, such as the works of mercy and similar undertakings.

The Church recognizes that worthy elements are found in today's social movements, especially an evolution toward unity, a process of wholesome socialization and of association in civic and economic realms. The promotion of unity belongs to the innermost nature of the Church, for she is, "thanks to her relationship with Christ, a sacramental sign and an instrument of intimate union with God, and of the unity of the whole human race."(12) Thus she shows the world that an authentic union, social and external, results from a union of minds and hearts, namely from that faith and charity by which her own unity is unbreakably rooted in the Holy Spirit. For the force which the Church can inject into the modern society of man consists in that faith and charity put into vital practice, not in any external dominion exercised by merely human means.

Moreover, since in virtue of her mission and nature she is bound to no particular form of human culture, nor to any political, economic or social system, the Church by her very universality can be a very close bond between diverse human communities and nations, provided these trust her and truly acknowledge her right to true freedom in fulfilling her mission. For this reason, the Church admonishes her own sons, but also humanity as a whole, to overcome all strife between nations and race in this family spirit of God's children, and in the same way, to give internal strength to human associations which are just.

With great respect, therefore, this council regards all the true, good and just elements inherent in the very wide variety of institutions which the human race has established for itself and constantly continues to establish. The council affirms, moreover, that the Church is willing to assist and promote all these institutions to the extent that such a service depends on her and can be associated with her mission. She has no fiercer desire than that in pursuit of the welfare of all she may be able to develop herself freely under any

kind of government which grants recognition to the basic rights of person and family, to the demands of the common good and to the free exercise of her own mission.

43. This council exhorts Christians, as citizens of two cities, to strive to discharge their earthly duties conscientiously and in response to the Gospel spirit. They are mistaken who, knowing that we have here no abiding city but seek one which is to come,(13) think that they may therefore shirk their earthly responsibilities. For they are forgetting that by the faith itself they are more obliged than ever to measure up to these duties, each according to his proper vocation.(14) Nor, on the contrary, are they any less wide of the mark who think that religion consists in acts of worship alone and in the discharge of certain moral obligations, and who imagine they can plunge themselves into earthly affairs in such a way as to imply that these are altogether divorced from the religious life. This split between the faith which many profess and their daily lives deserves to be counted among the more serious errors of our age. Long since, the Prophets of the Old Testament fought vehemently against this scandal(15) and even more so did Jesus Christ Himself in the New Testament threaten it with grave punishments.(16) Therefore, let there be no false opposition between professional and social activities on the one part, and religious life on the other. The Christian who neglects his temporal duties, neglects his duties toward his neighbor and even God, and jeopardizes his eternal salvation. Christians should rather rejoice that, following the example of Christ Who worked as an artisan, they are free to give proper exercise to all their earthly activities and to their humane, domestic, professional, social and technical enterprises by gathering them into one vital synthesis with religious values, under whose supreme direction all things are harmonized unto God's glory.

Secular duties and activities belong properly although not exclusively to laymen. Therefore acting as citizens in the world, whether individually or socially, they will keep the laws proper to each discipline, and labor to equip themselves with a genuine expertise in their various fields. They will gladly work with men seeking the same goals. Acknowledging the demands of faith and endowed with its force, they will unhesitatingly devise new enterprises, where they are appropriate, and put them into action. Laymen should also know that it is generally the function of their well-formed Christian conscience to see that the divine law is inscribed in the life of the earthly city; from priests they may look for spiritual light and nourishment. Let the layman not imagine that his pastors are always such experts, that to every problem which arises, however complicated, they can readily give him a concrete solution, or even that such is their mission. Rather, enlightened by Christian wisdom and giving close attention to the teaching authority of the Church,(17) let the layman take on his own distinctive role.

Often enough the Christian view of things will itself suggest some specific solution in certain circumstances. Yet it happens rather frequently, and legitimately so, that with equal sincerity some of the faithful will disagree with others on a given matter. Even against the intentions of their proponents, however, solutions proposed on one side or another may be easily confused by many people with the Gospel message. Hence it is necessary for people to remember that no one is allowed in the aforementioned situations to appropriate the Church's authority for his opinion. They should always try to enlighten one another through honest discussion, preserving mutual charity and caring above all for the common good.

Since they have an active role to play in the whole life of the Church, laymen are not only bound to penetrate the world with a Christian spirit, but are also called to be witnesses to Christ in all things in the midst of human society.

Bishops, to whom is assigned the task of ruling the Church of God, should, together with their priests, so preach the news of Christ that all the earthly activities of the faithful will be bathed in the light of the Gospel. All pastors should remember too that by their daily conduct and concern(18) they are revealing the face of the Church to the world, and men will judge the power and truth of the Christian message thereby. By their lives and speech, in union with Religious and their faithful, may they demonstrate that even now the Church by her presence alone and by all the gifts which she contains, is an unspent fountain of those virtues which the modern world needs the most.

By unremitting study they should fit themselves to do their part in establishing dialogue with the world and with men of all shades of opinion. Above all let them take to heart the words which this council has spoken:

"Since humanity today increasingly moves toward civil, economic and social unity, it is more than ever necessary that priests, with joint concern and energy, and under the guidance of the bishops and the supreme pontiff, erase every cause of division, so that the whole human race may be led to the unity of God's family."
(19)

Although by the power of the Holy Spirit the Church will remain the faithful spouse of her Lord and will never cease to be the sign of salvation on earth, still she is very well aware that among her members,(20) both clerical and lay, some have been unfaithful to the Spirit of God during the course of many centuries; in the present age, too, it does not escape the Church how great a distance lies between the message she offers and the human failings of those to whom the Gospel is entrusted. Whatever be the judgement of history on these defects, we ought to be conscious of them, and struggle against them energetically, lest they inflict harm on spread of the Gospel. The Church also realizes that in working out her relationship with the world she always has great need of the ripening which comes with the experience of the centuries. Led by the Holy Spirit, Mother Church unceasingly exhorts her sons "to purify and renew themselves so that the sign of Christ can shine more brightly on the face of the Church."(21)

44. Just as it is in the world's interest to acknowledge the Church as an historical reality, and to recognize her good influence, so the Church herself knows how richly she has profited by the history and development of humanity.

The experience of past ages, the progress of the sciences, and the treasures hidden in the various forms of human culture, by all of which the nature of man himself is more clearly revealed and new roads to truth are opened, these profit the Church, too. For, from the beginning of her history she has learned to express the message of Christ with the help of the ideas and terminology of various philosophers, and and has tried to clarify it with their wisdom, too. Her purpose has been to adapt the Gospel to the grasp of all as well as to the needs of the learned, insofar as such was appropriate. Indeed this accommodated preaching of the revealed word ought to remain the law of all evangelization. For thus the ability to express Christ's message in its own way is developed in each nation, and at the same time there is fostered a living exchange between the Church and the diverse cultures of people.(22) To promote such exchange, especially in our days, the Church requires the special help of those who live in the world, are versed in different institutions and specialties, and grasp their innermost significance in the eyes of both believers and unbelievers. With the help of the Holy Spirit, it is the task of the entire People of God, especially pastors and theologians, to hear, distinguish and interpret the many voices of our age, and to judge them in the light of the divine word, so that revealed truth can always be more deeply penetrated, better understood and set forth to greater advantage.

Since the Church has a visible and social structure as a sign of her unity in Christ, she can and ought to be enriched by the development of human social life, not that there is any lack in the constitution given her by Christ, but that she can understand it more penetratingly, express it better, and adjust it more successfully to our times. Moreover, she gratefully understands that in her community life no less than in her individual sons, she receives a variety of helps from men of every rank and condition, for whoever promotes the human community at the family level, culturally, in its economic, social and political dimensions, both nationally and internationally, such a one, according to God's design, is contributing greatly to the Church as well, to the extent that she depends on things outside herself. Indeed, the Church admits that she has greatly profited and still profits from the antagonism of those who oppose or who persecute her.(23)

45. While helping the world and receiving many benefits from it, the Church has a single intention: that God's kingdom may come, and that the salvation of the whole human race may come to pass. For every benefit which the People of God during its earthly pilgrimage can offer to the human family stems from the fact that the Church is "the universal sacrament of salvation", (24) simultaneously manifesting and exercising the mystery of God's love.

For God's Word, by whom all things were made, was Himself made flesh so that as perfect man He might save all men and sum up all things in Himself. The Lord is the goal of human history, the focal point of the longings of history and of civilization, the center of the human race, the joy of every heart and the answer to

all its yearnings.(25) He it is Whom the Father raised from the dead, lifted on high and stationed at His right hand, making Him judge of the living and the dead. Enlivened and united in His Spirit, we journey toward the consummation of human history, one which fully accords with the counsel of God's love: "To reestablish all things in Christ, both those in the heavens and those on the earth" (Eph. 11:10).

The Lord Himself speaks: "Behold I come quickly! And my reward is with me, to render to each one according to his works. I am the Alpha and the Omega, the first and the last, the beginning and the end (Rev. 22:12-13).

PART II

SOME PROBLEMS OF SPECIAL URGENCY

46. This council has set forth the dignity of the human person, and the work which men have been destined to undertake throughout the world both as individuals and as members of society. There are a number of particularly urgent needs characterizing the present age, needs which go to the roots of the human race. To a consideration of these in the light of the Gospel and of human experience, the council would now direct the attention of all.

Of the many subjects arousing universal concern today, it may be helpful to concentrate on these: marriage and the family, human progress, life in its economic, social and political dimensions, the bonds between the family of nations, and peace. On each of these may there shine the radiant ideals proclaimed by Christ. By these ideals may Christians be led, and all mankind enlightened, as they search for answers to questions of such complexity.

CHAPTER I

FOSTERING THE NOBILITY OF MARRIAGE AND THE FAMILY

47. The well-being of the individual person and of human and Christian society is intimately linked with the healthy condition of that community produced by marriage and family. Hence Christians and all men who hold this community in high esteem sincerely rejoice in the various ways by which men today find help in fostering this community of love and perfecting its life, and by which parents are assisted in their lofty calling. Those who rejoice in such aids look for additional benefits from them and labor to bring them about.

Yet the excellence of this institution is not everywhere reflected with equal brilliance, since polygamy, the plague of divorce, so-called free love and other disfigurements have an obscuring effect. In addition, married love is too often profaned by excessive self-love, the worship of pleasure and illicit practices against human generation. Moreover, serious disturbances are caused in families by modern economic conditions, by influences at once social and psychological, and by the demands of civil society. Finally, in certain parts of the world problems resulting from population growth are generating concern.

All these situations have produced anxiety of consciences. Yet, the power and strength of the institution of marriage and family can also be seen in the fact that time and again, despite the difficulties produced, the profound changes in modern society reveal the true character of this institution in one way or another.

Therefore, by presenting certain key points of Church doctrine in a clearer light, this sacred synod wishes to offer guidance and support to those Christians and other men who are trying to preserve the holiness and to foster the natural dignity of the married state and its superlative value.

48. The intimate partnership of married life and love has been established by the Creator and qualified by His laws, and is rooted in the conjugal covenant of irrevocable personal consent. Hence by that human act whereby spouses mutually bestow and accept each other a relationship arises which by divine will and in the eyes of society too is a lasting one. For the good of the spouses and their off-springs as well as of society, the

existence of the sacred bond no longer depends on human decisions alone. For, God Himself is the author of matrimony, endowed as it is with various benefits and purposes.(1) All of these have a very decisive bearing on the continuation of the human race, on the personal development and eternal destiny of the individual members of a family, and on the dignity, stability, peace and prosperity of the family itself and of human society as a whole. By their very nature, the institution of matrimony itself and conjugal love are ordained for the procreation and education of children, and find in them their ultimate crown. Thus a man and a woman, who by their compact of conjugal love "are no longer two, but one flesh" (Matt. 19:ff), render mutual help and service to each other through an intimate union of their persons and of their actions. Through this union they experience the meaning of their oneness and attain to it with growing perfection day by day. As a mutual gift of two persons, this intimate union and the good of the children impose total fidelity on the spouses and argue for an unbreakable oneness between them.(2)

Christ the Lord abundantly blessed this many-faceted love, welling up as it does from the fountain of divine love and structured as it is on the model of His union with His Church. For as God of old made Himself present(3) to His people through a covenant of love and fidelity, so now the Savior of men and the Spouse(4) of the Church comes into the lives of married Christians through the sacrament of matrimony. He abides with them thereafter so that just as He loved the Church and handed Himself over on her behalf,(6) the spouses may love each other with perpetual fidelity through mutual self-bestowal.

Authentic married love is caught up into divine love and is governed and enriched by Christ's redeeming power and the saving activity of the Church, so that this love may lead the spouses to God with powerful effect and may aid and strengthen them in sublime office of being a father or a mother.(6) For this reason Christian spouses have a special sacrament by which they are fortified and receive a kind of consecration in the duties and dignity of their state.(7) By virtue of this sacrament, as spouses fulfil their conjugal and family obligation, they are penetrated with the spirit of Christ, which suffuses their whole lives with faith, hope and charity. Thus they increasingly advance the perfection of their own personalities, as well as their mutual sanctification, and hence contribute jointly to the glory of God.

As a result, with their parents leading the way by example and family prayer, children and indeed everyone gathered around the family hearth will find a readier path to human maturity, salvation and holiness. Graced with the dignity and office of fatherhood and motherhood, parents will energetically acquit themselves of a duty which devolves primarily on them, namely education and especially religious education.

As living members of the family, children contribute in their own way to making their parents holy. For they will respond to the kindness of their parents with sentiments of gratitude, with love and trust. They will stand by them as children should when hardships overtake their parents and old age brings its loneliness. Widowhood, accepted bravely as a continuation of the marriage vocation, should be esteemed by all.(8) Families too will share their spiritual riches generously with other families. Thus the Christian family, which springs from marriage as a reflection of the loving covenant uniting Christ with the Church,(9) and as a participation in that covenant, will manifest to all men Christ's living presence in the world, and the genuine nature of the Church. This the family will do by the mutual love of the spouses, by their generous fruitfulness, their solidarity and faithfulness, and by the loving way in which all members of the family assist one another.

49. The biblical Word of God several times urges the betrothed and the married to nourish and develop their wedlock by pure conjugal love and undivided affection.(10) Many men of our own age also highly regard true love between husband and wife as it manifests itself in a variety of ways depending on the worthy customs of various peoples and times.

This love is an eminently human one since it is directed from one person to another through an affection of the will; it involves the good of the whole person, and therefore can enrich the expressions of body and mind with a unique dignity, ennobling these expressions as special ingredients and signs of the friendship distinctive of marriage. This love God has judged worthy of special gifts, healing, perfecting and exalting gifts of grace and of charity. Such love, merging the human with the divine, leads the spouses to a free and mutual gift of themselves, a gift providing itself by gentle affection and by deed, such love pervades the

whole of their lives:(11) indeed by its busy generosity it grows better and grows greater. Therefore it far excels mere erotic inclination, which, selfishly pursued, soon enough fades wretchedly away.

This love is uniquely expressed and perfected through the appropriate enterprise of matrimony. The actions within marriage by which the couple are united intimately and chastely are noble and worthy ones. Expressed in a manner which is truly human, these actions promote that mutual self-giving by which spouses enrich each other with a joyful and a ready will. Sealed by mutual faithfulness and hallowed above all by Christ's sacrament, this love remains steadfastly true in body and in mind, in bright days or dark. It will never be profaned by adultery or divorce. Firmly established by the Lord, the unity of marriage will radiate from the equal personal dignity of wife and husband, a dignity acknowledged by mutual and total love. The constant fulfillment of the duties of this Christian vocation demands notable virtue. For this reason, strengthened by grace for holiness of life, the couple will painstakingly cultivate and pray for steadiness of love, large heartedness and the spirit of sacrifice.

Authentic conjugal love will be more highly prized, and wholesome public opinion created about it if Christian couples give outstanding witness to faithfulness and harmony in their love, and to their concern for educating their children also, if they do their part in bringing about the needed cultural, psychological and social renewal on behalf of marriage and the family. Especially in the heart of their own families, young people should be aptly and seasonably instructed in the dignity, duty and work of married love. Trained thus in the cultivation of chastity, they will be able at a suitable age to enter a marriage of their own after an honorable courtship.

50. Marriage and conjugal love are by their nature ordained toward the begetting and educating of children. Children are really the supreme gift of marriage and contribute very substantially to the welfare of their parents. The God Himself Who said, "it is not good for man to be alone" (Gen. 2:18) and "Who made man from the beginning male and female" (Matt. 19:4), wishing to share with man a certain special participation in His own creative work, blessed male and female, saying: "Increase and multiply" (Gen. 1:28). Hence, while not making the other purposes of matrimony of less account, the true practice of conjugal love, and the whole meaning of the family life which results from it, have this aim: that the couple be ready with stout hearts to cooperate with the love of the Creator and the Savior. Who through them will enlarge and enrich His own family day by day.

Parents should regard as their proper mission the task of transmitting human life and educating those to whom it has been transmitted. They should realize that they are thereby cooperators with the love of God the Creator, and are, so to speak, the interpreters of that love. Thus they will fulfil their task with human and Christian responsibility, and, with docile reverence toward God, will make decisions by common counsel and effort. Let them thoughtfully take into account both their own welfare and that of their children, those already born and those which the future may bring. For this accounting they need to reckon with both the material and the spiritual conditions of the times as well as of their state in life. Finally, they should consult the interests of the family group, of temporal society, and of the Church herself. The parents themselves and no one else should ultimately make this judgment in the sight of God. But in their manner of acting, spouses should be aware that they cannot proceed arbitrarily, but must always be governed according to a conscience dutifully conformed to the divine law itself, and should be submissive toward the Church's teaching office, which authentically interprets that law in the light of the Gospel. That divine law reveals and protects the integral meaning of conjugal love, and impels it toward a truly human fulfillment. Thus, trusting in divine Providence and refining the spirit of sacrifice,(12) married Christians glorify the Creator and strive toward fulfillment in Christ when with a generous human and Christian sense of responsibility they acquit themselves of the duty to procreate. Among the couples who fulfil their God-given task in this way, those merit special mention who with a gallant heart and with wise and common deliberation, undertake to bring up suitably even a relatively large family.(13)

Marriage to be sure is not instituted solely for procreation; rather, its very nature as an unbreakable compact between persons, and the welfare of the children, both demand that the mutual love of the spouses be embodied in a rightly ordered manner, that it grow and ripen. Therefore, marriage persists as a whole manner

and communion of life, and maintains its value and indissolubility, even when despite the often intense desire of the couple, offspring are lacking.

51. This council realizes that certain modern conditions often keep couples from arranging their married lives harmoniously, and that they find themselves in circumstances where at least temporarily the size of their families should not be increased. As a result, the faithful exercise of love and the full intimacy of their lives is hard to maintain. But where the intimacy of married life is broken off, its faithfulness can sometimes be imperiled and its quality of fruitfulness ruined, for then the upbringing of the children and the courage to accept new ones are both endangered.

To these problems there are those who presume to offer dishonorable solutions indeed; they do not recoil even from the taking of life. But the Church issues the reminder that a true contradiction cannot exist between the divine laws pertaining to the transmission of life and those pertaining to authentic conjugal love.

For God, the Lord of life, has conferred on men the surpassing ministry of safeguarding life in a manner which is worthy of man. Therefore from the moment of its conception life must be guarded with the greatest care while abortion and infanticide are unspeakable crimes. The sexual characteristics of man and the human faculty of reproduction wonderfully exceed the dispositions of lower forms of life. Hence the acts themselves which are proper to conjugal love and which are exercised in accord with genuine human dignity must be honored with great reverence. Hence when there is question of harmonizing conjugal love with the responsible transmission of life, the moral aspects of any procedure does not depend solely on sincere intentions or on an evaluation of motives, but must be determined by objective standards. These, based on the nature of the human person and his acts, preserve the full sense of mutual self-giving and human procreation in the context of true love. Such a goal cannot be achieved unless the virtue of conjugal chastity is sincerely practiced. Relying on these principles, sons of the Church may not undertake methods of birth control which are found blameworthy by the teaching authority of the Church in its unfolding of the divine law.(14)

All should be persuaded that human life and the task of transmitting it are not realities bound up with this world alone. Hence they cannot be measured or perceived only in terms of it, but always have a bearing on the eternal destiny of men.

52. The family is a kind of school of deeper humanity. But if it is to achieve the full flowering of its life and mission, it needs the kindly communion of minds and the joint deliberation of spouses, as well as the painstaking cooperation of parents in the education of their children. The active presence of the father is highly beneficial to their formation. The children, especially the younger among them, need the care of their mother at home. This domestic role of hers must be safely preserved, though the legitimate social progress of women should not be underrated on that account.

Children should be so educated that as adults they can follow their vocation, including a religious one, with a mature sense of responsibility and can choose their state of life; if they marry, they can thereby establish their family in favorable moral, social and economic conditions. Parents or guardians should by prudent advice provide guidance to their young with respect to founding a family, and the young ought to listen gladly. At the same time no pressure, direct or indirect, should be put on the young to make them enter marriage or choose a specific partner.

Thus the family, in which the various generations come together and help one another grow wiser and harmonize personal rights with the other requirements of social life, is the foundation of society. All those, therefore, who exercise influence over communities and social groups should work efficiently for the welfare of marriage and the family. Public authority should regard it as a sacred duty to recognize, protect and promote their authentic nature, to shield public morality and to favor the prosperity of home life. The right of parents to beget and educate their children in the bosom of the family must be safeguarded. Children too who unhappily lack the blessing of a family should be protected by prudent legislation and various undertakings and assisted by the help they need.

Christians, redeeming the present time(13) and distinguishing eternal realities from their changing expressions, should actively promote the values of marriage and the family, both by the examples of their own lives and by cooperation with other men of good will. Thus when difficulties arise, Christians will provide, on behalf of family life, those necessities and helps which are suitably modern. To this end, the Christian instincts of the faithful, the upright moral consciences of men, and the wisdom and experience of persons versed in the sacred sciences will have much to contribute.

Those too who are skilled in other sciences, notably the medical, biological, social and psychological, can considerably advance the welfare of marriage and the family along with peace of conscience if by pooling their efforts they labor to explain more thoroughly the various conditions favoring a proper regulation of births.

It devolves on priests duly trained about family matters to nurture the vocation of spouses by a variety of pastoral means, by preaching God's word, by liturgical worship, and by other spiritual aids to conjugal and family life; to sustain them sympathetically and patiently in difficulties, and to make them courageous through love, so that families which are truly illustrious can be formed.

Various organizations, especially family associations, should try by their programs of instruction and action to strengthen young people and spouses themselves, particularly those recently wed, and to train them for family, social and apostolic life.

Finally, let the spouses themselves, made to the image of the living God and enjoying the authentic dignity of persons, be joined to one another(16) in equal affection, harmony of mind and the work of mutual sanctification. Thus, following Christ who is the principle of life,(17) by the sacrifices and joys of their vocation and through their faithful love, married people can become witnesses of the mystery of love which the Lord revealed to the world by His dying and His rising up to life again.(18)

CHAPTER II

THE PROPER DEVELOPMENT OF CULTURE

53. Man comes to a true and full humanity only through culture, that is through the cultivation of the goods and values of nature. Wherever human life is involved, therefore, nature and culture are quite intimately connected one with the other.

The word "culture" in its general sense indicates everything whereby man develops and perfects his many bodily and spiritual qualities; he strives by his knowledge and his labor, to bring the world itself under his control. He renders social life more human both in the family and the civic community, through improvement of customs and institutions. Throughout the course of time he expresses, communicates and conserves in his works, great spiritual experiences and desires, that they might be of advantage to the progress of many, even of the whole human family.

Thence it follows that human culture has necessarily a historical and social aspect and the word "culture" also often assumes a sociological and ethnological sense. According to this sense we speak of a plurality of cultures. Different styles of life and multiple scales of values arise from the diverse manner of using things, of laboring, of expressing oneself, of practicing religion, of forming customs, of establishing laws and juridic institutions, of cultivating the sciences, the arts and beauty. Thus the customs handed down to it form the patrimony proper to each human community. It is also in this way that there is formed the definite, historical milieu which enfolds the man of every nation and age and from which he draws the values which permit him to promote civilization.

SECTION 1

The Circumstances of Culture in the World Today

54. The circumstances of the life of modern man have been so profoundly changed in their social and cultural aspects, that we can speak of a new age of human history.(1) New ways are open, therefore, for the perfection and the further extension of culture. These ways have been prepared by the enormous growth of natural, human and social sciences, by technical progress, and advances in developing and organizing means whereby men can communicate with one another. Hence the culture of today possesses particular characteristics: sciences which are called exact greatly develop critical judgment; the more recent psychological studies more profoundly explain human activity; historical studies make it much easier to see things in their mutable and evolutionary aspects, customs and usages are becoming more and more uniform; industrialization, urbanization, and other causes which promote community living create a mass-culture from which are born new ways of thinking, acting and making use of leisure. The increase of commerce between the various nations and human groups opens more widely to all the treasures of different civilizations and thus little by little, there develops a more universal form of human culture, which better promotes and expresses the unity of the human race to the degree that it preserves the particular aspects of the different civilizations.

55. From day to day, in every group or nation, there is an increase in the number of men and women who are conscious that they themselves are the authors and the artisans of the culture of their community. Throughout the whole world there is a mounting increase in the sense of autonomy as well as of responsibility. This is of paramount importance for the spiritual and moral maturity of the human race. This becomes more clear if we consider the unification of the world and the duty which is imposed upon us, that we build a better world based upon truth and justice. Thus we are witnesses of the birth of a new humanism, one in which man is defined first of all by this responsibility to his brothers and to history.

56. In these conditions, it is no cause of wonder that man, who senses his responsibility for the progress of culture, nourishes a high hope but also looks with anxiety upon many contradictory things which he must resolve:

What is to be done to prevent the increased exchanges between cultures, which should lead to a true and fruitful dialogue between groups and nations, from disturbing the life of communities, from destroying the wisdom received from ancestors, or from placing in danger the character proper to each people?

How is the dynamism and expansion of a new culture to be fostered without losing a living fidelity to the heritage of tradition. This question is of particular urgency when a culture which arises from the enormous progress of science and technology must be harmonized with a culture nourished by classical studies according to various traditions.

How can we quickly and progressively harmonize the proliferation of particular branches of study with the necessity of forming a synthesis of them, and of preserving among men the faculties of contemplation and observation which lead to wisdom?

What can be done to make all men partakers of cultural values in the world, when the human culture of those who are more competent is constantly becoming more refined and more complex?

Finally how is the autonomy which culture claims for itself to be recognized as legitimate without generating a notion of humanism which is merely terrestrial, and even contrary to religion itself.

In the midst of these conflicting requirements, human culture must evolve today in such a way that it can both develop the whole human person and aid man in those duties to whose fulfillment all are called, especially Christians fraternally united in one human family.

SECTION 2

Some Principles for the Proper Development of Culture

57. Christians, on pilgrimage toward the heavenly city, should seek and think of these things which are above.(2) This duty in no way decreases, rather it increases, the importance of their obligation to work with

all men in the building of a more human world. Indeed, the mystery of the Christian faith furnishes them with an excellent stimulant and aid to fulfill this duty more courageously and especially to uncover the full meaning of this activity, one which gives to human culture its eminent place in the integral vocation of man.

When man develops the earth by the work of his hands or with the aid of technology, in order that it might bear fruit and become a dwelling worthy of the whole human family and when he consciously takes part in the life of social groups, he carries out the design of God manifested at the beginning of time, that he should subdue the earth, perfect creation and develop himself. At the same time he obeys the commandment of Christ that he place himself at the service of his brethren.

Furthermore, when man gives himself to the various disciplines of philosophy, history and of mathematical and natural science, and when he cultivates the arts, he can do very much to elevate the human family to a more sublime understanding of truth, goodness, and beauty, and to the formation of considered opinions which have universal value. Thus mankind may be more clearly enlightened by that marvelous Wisdom which was with God from all eternity, composing all things with him, rejoicing in the earth, delighting in the sons of men.(4)

In this way, the human spirit, being less subjected to material things, can be more easily drawn to the worship and contemplation of the Creator. Moreover, by the impulse of grace, he is disposed to acknowledge the Word of God, Who before He became flesh in order to save all and to sum up all in Himself was already "in the world" as "the true light which enlightens every man" (John 1:9-10).(5)

Indeed today's progress in science and technology can foster a certain exclusive emphasis on observable data, and an agnosticism about everything else. For the methods of investigation which these sciences use can be wrongly considered as the supreme rule of seeking the whole truth. By virtue of their methods these sciences cannot penetrate to the intimate notion of things. Indeed the danger is present that man, confiding too much in the discoveries of today, may think that he is sufficient unto himself and no longer seek the higher things.

Those unfortunate results, however, do not necessarily follow from the culture of today, nor should they lead us into the temptation of not acknowledging its positive values. Among these values are included: scientific study and fidelity toward truth in scientific inquiries, the necessity of working together with others in technical groups, a sense of international solidarity, a clearer awareness of the responsibility of experts to aid and even to protect men, the desire to make the conditions of life more favorable for all, especially for those who are poor in culture or who are deprived of the opportunity to exercise responsibility. All of these provide some preparation for the acceptance of the message of the Gospel a preparation which can be animated by divine charity through Him Who has come to save the world.

58. There are many ties between the message of salvation and human culture. For God, revealing Himself to His people to the extent of a full manifestation of Himself in His Incarnate Son, has spoken according to the culture proper to each epoch.

Likewise the Church, living in various circumstances in the course of time, has used the discoveries of different cultures so that in her preaching she might spread and explain the message of Christ to all nations, that she might examine it and more deeply understand it, that she might give it better expression in liturgical celebration and in the varied life of the community of the faithful.

But at the same time, the Church, sent to all peoples of every time and place, is not bound exclusively and indissolubly to any race or nation, any particular way of life or any customary way of life recent or ancient. Faithful to her own tradition and at the same time conscious of her universal mission, she can enter into communion with the various civilizations, to their enrichment and the enrichment of the Church herself.

The Gospel of Christ constantly renews the life and culture of fallen man, it combats and removes the errors and evils resulting from the permanent allurements of sin. It never ceases to purify and elevate the morality of peoples. By riches coming from above, it makes fruitful, as it were from within, the spiritual qualities and

traditions of every people of every age. It strengthens, perfects and restores⁽⁶⁾ them in Christ. Thus the Church, in the very fulfillment of her own function,⁽⁷⁾ stimulates and advances human and civic culture; by her action, also by her liturgy, she leads them toward interior liberty.

59. For the above reasons, the Church recalls to the mind of all that culture is to be subordinated to the integral perfection of the human person, to the good of the community and of the whole society. Therefore it is necessary to develop the human faculties in such a way that there results a growth of the faculty of admiration, of intuition, of contemplation, of making personal judgment, of developing a religious, moral and social sense.

Culture, because it flows immediately from the spiritual and social character of man, has constant need of a just liberty in order to develop; it needs also the legitimate possibility of exercising its autonomy according to its own principles. It therefore rightly demands respect and enjoys a certain inviolability within the limits of the common good, as long, of course, as it preserves the rights of the individual and the community, whether particular or universal.

This Sacred Synod, therefore, recalling the teaching of the first Vatican Council, declares that there are "two orders of knowledge" which are distinct, namely faith and reason; and that the Church does not forbid that "the human arts and disciplines use their own principles and their proper method, each in its own domain"; therefore "acknowledging this just liberty," this Sacred Synod affirms the legitimate autonomy of human culture and especially of the sciences.⁽⁸⁾

All this supposes that, within the limits of morality and the common utility, man can freely search for the truth, express his opinion and publish it; that he can practice any art he chooses; that finally, he can avail himself of true information concerning events of a public nature.⁽⁹⁾

As for public authority, it is not its function to determine the character of the civilization, but rather to establish the conditions and to use the means which are capable of fostering the life of culture among all even within the minorities of a nation.⁽¹⁰⁾ It is necessary to do everything possible to prevent culture from being turned away from its proper end and made to serve as an instrument of political or economic power.

SECTION 3

Some More Urgent Duties of Christians in Regard to Culture

60. It is now possible to free most of humanity from the misery of ignorance. Therefore the duty most consonant with our times, especially for Christians, is that of working diligently for fundamental decisions to be taken in economic and political affairs, both on the national and international level which will everywhere recognize and satisfy the right of all to a human and social culture in conformity with the dignity of the human person without any discrimination of race, sex, nation, religion or social condition. Therefore it is necessary to provide all with a sufficient quantity of cultural benefits, especially of those which constitute the so-called fundamental culture lest very many be prevented from cooperating in the promotion of the common good in a truly human manner because of illiteracy and a lack of responsible activity.

We must strive to provide for those men who are gifted the possibility of pursuing higher studies; and in such a way that, as far as possible, they may occupy in society those duties, offices and services which are in harmony with their natural aptitude and the competence they have acquired.⁽¹¹⁾ Thus each man and the social groups of every people will be able to attain the full development of their culture in conformity with their qualities and traditions.

Everything must be done to make everyone conscious of the right to culture and the duty he has of developing himself culturally and of helping others. Sometimes there exist conditions of life and of work which impede the cultural striving of men and destroy in them the eagerness for culture. This is especially true of farmers and workers. It is necessary to provide for them those working conditions which will not impede their human culture but rather favor it. Women now work in almost all spheres. It is fitting that they

are able to assume their proper role in accordance with their own nature. It will belong to all to acknowledge and favor the proper and necessary participation of women in the cultural life.

61. Today it is more difficult to form a synthesis of the various disciplines of knowledge and the arts than it was formerly. For while the mass and the diversity of cultural factors are increasing, there is a decrease in each man's faculty of perceiving and unifying these things, so that the image of "universal man" is being lost sight of more and more. Nevertheless it remains each man's duty to retain an understanding of the whole human person in which the values of intellect, will, conscience and fraternity are preeminent. These values are all rooted in God the Creator and have been wonderfully restored and elevated in Christ.

The family is, as it were, the primary mother and nurse of this education. There, the children, in an atmosphere of love, more easily learn the correct order of things, while proper forms of human culture impress themselves in an almost unconscious manner upon the mind of the developing adolescent.

Opportunities for the same education are to be found also in the societies of today, due especially to the increased circulation of books and to the new means of cultural and social communication which can foster a universal culture. With the more or less generalized reduction of working hours, the leisure time of most men has increased. May this leisure be used properly to relax, to fortify the health of soul and body through spontaneous study and activity, through tourism which refines man's character and enriches him with understanding of others, through sports activity which helps to preserve equilibrium of spirit even in the community, and to establish fraternal relations among men of all conditions, nations and races. Let Christians cooperate so that the cultural manifestations and collective activity characteristic of our time may be imbued with a human and a Christian spirit.

All these leisure activities however are not able to bring man to a full cultural development unless there is at the same time a profound inquiry into the meaning of culture and science for the human person.

62. Although the Church has contributed much to the development of culture, experience shows that, for circumstantial reasons, it is sometimes difficult to harmonize culture with Christian teaching. These difficulties do not necessarily harm the life of faith, rather they can stimulate the mind to a deeper and more accurate understanding of the faith. The recent studies and findings of science, history and philosophy raise new questions which effect life and which demand new theological investigations. Furthermore, theologians, within the requirements and methods proper to theology, are invited to seek continually for more suitable ways of communicating doctrine to the men of their times; for the deposit of Faith or the truths are one thing and the manner in which they are enunciated, in the same meaning and understanding, is another.(12) In pastoral care, sufficient use must be made not only of theological principles, but also of the findings of the secular sciences, especially of psychology and sociology, so that the faithful may be brought to a more adequate and mature life of faith.

Literature and the arts are also, in their own way, of great importance to the life of the Church. They strive to make known the proper nature of man, his problems and his experiences in trying to know and perfect both himself and the world. They have much to do with revealing man's place in history and in the world; with illustrating the miseries and joys, the needs and strengths of man and with foreshadowing a better life for him. Thus they are able to elevate human life, expressed in multifold forms according to various times and regions.

Efforts must be made so that those who foster these arts feel that the Church recognizes their activity and so that, enjoying orderly liberty, they may initiate more friendly relations with the Christian community. The Church acknowledges also new forms of art which are adapted to our age and are in keeping with the characteristics of various nations and regions. They may be brought into the sanctuary since they raise the mind to God, once the manner of expression is adapted and they are conformed to liturgical requirements. (13)

Thus the knowledge of God is better manifested and the preaching of the Gospel becomes clearer to human intelligence and shows itself to be relevant to man's actual conditions of life.

May the faithful, therefore, live in very close union with the other men of their time and may they strive to understand perfectly their way of thinking and judging, as expressed in their culture. Let them blend new sciences and theories and the understanding of the most recent discoveries with Christian morality and the teaching of Christian doctrine, so that their religious culture and morality may keep pace with scientific knowledge and with the constantly progressing technology. Thus they will be able to interpret and evaluate all things in a truly Christian spirit.

Let those who teach theology in seminaries and universities strive to collaborate with men versed in the other sciences through a sharing of their resources and points of view. Theological inquiry should pursue a profound understanding of revealed truth; at the same time it should not neglect close contact with its own time that it may be able to help these men skilled in various disciplines to attain to a better understanding of the faith. This common effort will greatly aid the formation of priests, who will be able to present to our contemporaries the doctrine of the Church concerning God, man and the world, in a manner more adapted to them so that they may receive it more willingly.⁽¹⁴⁾ Furthermore, it is to be hoped that many of the laity will receive a sufficient formation in the sacred sciences and that some will dedicate themselves professionally to these studies, developing and deepening them by their own labors. In order that they may fulfill their function, let it be recognized that all the faithful, whether clerics or laity, possess a lawful freedom of inquiry, freedom of thought and of expressing their mind with humility and fortitude in those matters on which they enjoy competence.⁽¹⁶⁾

CHAPTER III

ECONOMIC AND SOCIAL LIFE

63. In the economic and social realms, too, the dignity and complete vocation of the human person and the welfare of society as a whole are to be respected and promoted. For man is the source, the center, and the purpose of all economic and social life.

Like other areas of social life, the economy of today is marked by man's increasing domination over nature, by closer and more intense relationships between citizens, groups, and countries and their mutual dependence, and by the increased intervention of the state. At the same time progress in the methods of production and in the exchange of goods and services has made the economy an instrument capable of better meeting the intensified needs of the human family.

Reasons for anxiety, however, are not lacking. Many people, especially in economically advanced areas, seem, as it were, to be ruled by economics, so that almost their entire personal and social life is permeated with a certain economic way of thinking. Such is true both of nations that favor a collective economy and of others. At the very time when the development of economic life could mitigate social inequalities (provided that it be guided and coordinated in a reasonable and human way), it is often made to embitter them; or, in some places, it even results in a decline of the social status of the underprivileged and in contempt for the poor. While an immense number of people still lack the absolute necessities of life, some, even in less advanced areas, live in luxury or squander wealth. Extravagance and wretchedness exist side by side. While a few enjoy very great power of choice, the majority are deprived of almost all possibility of acting on their own initiative and responsibility, and often subsist in living and working conditions unworthy of the human person.

A similar lack of economic and social balance is to be noticed between agriculture, industry, and the services, and also between different parts of one and the same country. The contrast between the economically more advanced countries and other countries is becoming more serious day by day, and the very peace of the world can be jeopardized thereby.

Our contemporaries are coming to feel these inequalities with an ever sharper awareness, since they are thoroughly convinced that the ampler technical and economic possibilities which the world of today enjoys can and should correct this unhappy state of affairs. Hence, many reforms in the socioeconomic realm and a change of mentality and attitude are required of all. For this reason the Church down through the centuries

and in the light of the Gospel has worked out the principles of justice and equity demanded by right reason both for individual and social life and for international life, and she has proclaimed them especially in recent times. This sacred council intends to strengthen these principles according to the circumstances of this age and to set forth certain guidelines, especially with regard to the requirements of economic development.(1)

SECTION 1

Economic Development

64. Today more than ever before attention is rightly given to the increase of the production of agricultural and industrial goods and of the rendering of services, for the purpose of making provision for the growth of population and of satisfying the increasing desires of the human race. Therefore, technical progress, an inventive spirit, an eagerness to create and to expand enterprises, the application of methods of production, and the strenuous efforts of all who engage in production—in a word, all the elements making for such development—must be promoted. The fundamental finality of this production is not the mere increase of products nor profit or control but rather the service of man, and indeed of the whole man with regard for the full range of his material needs and the demands of his intellectual, moral, spiritual, and religious life; this applies to every man whatsoever and to every group of men, of every race and of every part of the world. Consequently, economic activity is to be carried on according to its own methods and laws within the limits of the moral order," so that God's plan for mankind may be realized.(3)

65. Economic development must remain under man's determination and must not be left to the judgment of a few men or groups possessing too much economic power or of the political community alone or of certain more powerful nations. It is necessary, on the contrary, that at every level the largest possible number of people and, when it is a question of international relations, all nations have an active share in directing that development. There is need as well of the coordination and fitting and harmonious combination of the spontaneous efforts of individuals and of free groups with the undertakings of public authorities.

Growth is not to be left solely to a kind of mechanical course of the economic activity of individuals, nor to the authority of government. For this reason, doctrines which obstruct the necessary reforms under the guise of a false liberty, and those which subordinate the basic rights of individual persons and groups to the collective organization of production must be shown to be erroneous.(4)

Citizens, on the other hand, should remember that it is their right and duty, which is also to be recognized by the civil authority, to contribute to the true progress of their own community according to their ability. Especially in underdeveloped areas, where all resources must urgently be employed, those who hold back their unproductive resources or who deprive their community of the material or spiritual aid that it needs—saving the personal right of migration—gravely endanger the common good.

66. To satisfy the demands of justice and equity, strenuous efforts must be made, without disregarding the rights of persons or the natural qualities of each country, to remove as quickly as possible the immense economic inequalities, which now exist and in many cases are growing and which are connected with individual and social discrimination. Likewise, in many areas, in view of the special difficulties of agriculture relative to the raising and selling of produce, country people must be helped both to increase and to market what they produce, and to introduce the necessary development and renewal and also obtain a fair income. Otherwise, as too often happens, they will remain in the condition of lower-class citizens. Let farmers themselves, especially young ones, apply themselves to perfecting their professional skill, for without it, there can be no agricultural advance.(5)

Justice and equity likewise require that the mobility, which is necessary in a developing economy, be regulated in such a way as to keep the life of individuals and their families from becoming insecure and precarious. When workers come from another country or district and contribute to the economic advancement of a nation or region by their labor, all discrimination as regards wages and working conditions must be carefully avoided. All the people, moreover, above all the public authorities, must treat them not as mere tools of production but as persons, and must help them to bring their families to live with them and to provide themselves with a decent dwelling; they must also see to it that these workers are incorporated into

the social life of the country or region that receives them. Employment opportunities, however, should be created in their own areas as far as possible.

In economic affairs which today are subject to change, as in the new forms of industrial society in which automation, for example, is advancing, care must be taken that sufficient and suitable work and the possibility of the appropriate technical and professional formation are furnished. The livelihood and the human dignity especially of those who are in very difficult conditions because of illness or old age must be guaranteed.

SECTION 2

Certain Principles Governing Socio-Economic Life as a Whole

67. Human labor which is expended in the production and exchange of goods or in the performance of economic services is superior to the other elements of economic life, for the latter have only the nature of tools.

This labor, whether it is engaged in independently or hired by someone else, comes immediately from the person, who as it were stamps the things of nature with his seal and subdues them to his will. By his labor a man ordinarily supports himself and his family, is joined to his fellow men and serves them, and can exercise genuine charity and be a partner in the work of bringing divine creation to perfection. Indeed, we hold that through labor offered to God man is associated with the redemptive work of Jesus Christ, Who conferred an eminent dignity on labor when at Nazareth He worked with His own hands. From this there follows for every man the duty of working faithfully and also the right to work. It is the duty of society, moreover, according to the circumstances prevailing in it, and in keeping with its role, to help the citizens to find sufficient employment. Finally, remuneration for labor is to be such that man may be furnished the means to cultivate worthily his own material, social, cultural, and spiritual life and that of his dependents, in view of the function and productiveness of each one, the conditions of the factory or workshop, and the common good.(6)

Since economic activity for the most part implies the associated work of human beings, any way of organizing and directing it which may be detrimental to any working men and women would be wrong and inhuman. It happens too often, however, even in our days, that workers are reduced to the level of being slaves to their own work. This is by no means justified by the so-called economic laws. The entire process of productive work, therefore, must be adapted to the needs of the person and to his way of life, above all to his domestic life, especially in respect to mothers of families, always with due regard for sex and age. The opportunity, moreover, should be granted to workers to unfold their own abilities and personality through the performance of their work. Applying their time and strength to their employment with a due sense of responsibility, they should also all enjoy sufficient rest and leisure to cultivate their familial, cultural, social and religious life. They should also have the opportunity freely to develop the energies and potentialities which perhaps they cannot bring to much fruition in their professional work.

68. In economic enterprises it is persons who are joined together, that is, free and independent human beings created to the image of God. Therefore, with attention to the functions of each—owners or employers, management or labor—and without doing harm to the necessary unity of management, the active sharing of all in the administration and profits of these enterprises in ways to be properly determined is to be promoted. (7) Since more often, however, decisions concerning economic and social conditions, on which the future lot of the workers and of their children depends, are made not within the business itself but by institutions on a higher level, the workers themselves should have a share also in determining these conditions—in person or through freely elected delegates.

Among the basic rights of the human person is to be numbered the right of freely founding unions for working people. These should be able truly to represent them and to contribute to the organizing of economic life in the right way. Included is the right of freely taking part in the activity of these unions without risk of reprisal. Through this orderly participation joined to progressive economic and social formation, all will grow day by day in the awareness of their own function and responsibility, and thus they

will be brought to feel that they are comrades in the whole task of economic development and in the attainment of the universal common good according to their capacities and aptitudes.

When, however, socio-economic disputes arise, efforts must be made to come to a peaceful settlement. Although recourse must always be had first to a sincere dialogue between the parties, a strike, nevertheless, can remain even in present-day circumstances a necessary, though ultimate, aid for the defense of the workers' own rights and the fulfillment of their just desires. As soon as possible, however, ways should be sought to resume negotiation and the discussion of reconciliation.

69. God intended the earth with everything contained in it for the use of all human beings and peoples. Thus, under the leadership of justice and in the company of charity, created goods should be in abundance for all in like manner.(8) Whatever the forms of property may be, as adapted to the legitimate institutions of peoples, according to diverse and changeable circumstances, attention must always be paid to this universal destination of earthly goods. In using them, therefore, man should regard the external things that he legitimately possesses not only as his own but also as common in the sense that they should be able to benefit not only him but also others.(9) On the other hand, the right of having a share of earthly goods sufficient for oneself and one's family belongs to everyone. The Fathers and Doctors of the Church held this opinion, teaching that men are obliged to come to the relief of the poor and to do so not merely out of their superfluous goods.(10) If one is in extreme necessity, he has the right to procure for himself what he needs out of the riches of others.(11) Since there are so many people prostrate with hunger in the world, this sacred council urges all, both individuals and governments, to remember the aphorism of the Fathers, "Feed the man dying of hunger, because if you have not fed him, you have killed him,"(12) and really to share and employ their earthly goods, according to the ability of each, especially by supporting individuals or peoples with the aid by which they may be able to help and develop themselves.

In economically less advanced societies the common destination of earthly goods is partly satisfied by means of the customs and traditions proper to the community, by which the absolutely necessary things are furnished to each member. An effort must be made, however, to avoid regarding certain customs as altogether unchangeable, if they no longer answer the new needs of this age. On the other hand, imprudent action should not be taken against respectable customs which, provided they are suitably adapted to present-day circumstances, do not cease to be very useful. Similarly, in highly developed nations a body of social institutions dealing with protection and security can, for its own part, bring to reality the common destination of earthly goods. Family and social services, especially those that provide for culture and education, should be further promoted. When all these things are being organized, vigilance is necessary to prevent the citizens from being led into a certain inactivity vis-a-vis society or from rejecting the burden of taking up office or from refusing to serve.

70. Investments, for their part, must be directed toward procuring employment and sufficient income for the people both now and in the future. Whoever makes decisions concerning these investments and the planning of the economy—whether they be individuals or groups of public authorities—are bound to keep these objectives in mind and to recognize their serious obligation of watching, on the one hand, that provision be made for the necessities required for a decent life both of individuals and of the whole community and, on the other, of looking out for the future and of establishing a right balance between the needs of present-day consumption, both individual and collective, and the demands of investing for the generation to come. They should also always bear in mind the urgent needs of underdeveloped countries or regions. In monetary matters they should beware of hurting the welfare of their own country or of other countries. Care should also be taken lest the economically weak countries unjustly suffer any loss from a change in the value of money.

71. Since property and other forms of private ownership of external goods contribute to the expression of the personality, and since, moreover, they furnish one an occasion to exercise his function in society and in the economy, it is very important that the access of both individuals and communities to some ownership of external goods be fostered

Private property or some ownership of external goods confers on everyone a sphere wholly necessary for the autonomy of the person and the family, and it should be regarded as an extension of human freedom. Lastly, since it adds incentives for carrying on one's function and charge, it constitutes one of the conditions for civil liberties.(13)

The forms of such ownership or property are varied today and are becoming increasingly diversified. They all remain, however, a cause of security not to be underestimated, in spite of social funds, rights, and services provided by society. This is true not only of material property but also of immaterial things such as professional capacities.

The right of private ownership, however, is not opposed to the right inherent in various forms of public property. Goods can be transferred to the public domain only by the competent authority, according to the demands and within the limits of the common good, and with fair compensation. Furthermore, it is the right of public authority to prevent anyone from abusing his private property to the detriment of the common good.(14)

By its very nature private property has a social quality which is based on the law of the common destination of earthly goods.(15) If this social quality is overlooked, property often becomes an occasion of passionate desires for wealth and serious disturbances, so that a pretext is given to the attackers for calling the right itself into question.

In many underdeveloped regions there are large or even extensive rural estates which are only slightly cultivated or lie completely idle for the sake of profit, while the majority of the people either are without land or have only very small fields, and, on the other hand, it is evidently urgent to increase the productivity of the fields. Not infrequently those who are hired to work for the landowners or who till a portion of the land as tenants receive a wage or income unworthy of a human being, lack decent housing and are exploited by middlemen. Deprived of all security, they live under such personal servitude that almost every opportunity of acting on their own initiative and responsibility is denied to them and all advancement in human culture and all sharing in social and political life is forbidden to them. According to the different cases, therefore, reforms are necessary: that income may grow, working conditions should be improved, security in employment increased, and an incentive to working on one's own initiative given. Indeed, insufficiently cultivated estates should be distributed to those who can make these lands fruitful; in this case, the necessary things and means, especially educational aids and the right facilities for cooperative organization, must be supplied. Whenever, nevertheless, the common good requires expropriation, compensation must be reckoned in equity after all the circumstances have been weighed.

72. Christians who take an active part in present-day socio-economic development and fight for justice and charity should be convinced that they can make a great contribution to the prosperity of mankind and to the peace of the world. In these activities let them, either as individuals or as members of groups, give a shining example. Having acquired the absolutely necessary skill and experience, they should observe the right order in their earthly activities in faithfulness to Christ and His Gospel. Thus their whole life, both individual and social, will be permeated with the spirit of the beatitudes, notably with a spirit of poverty.

Whoever in obedience to Christ seeks first the Kingdom of God, takes therefrom a stronger and purer love for helping all his brethren and for perfecting the work of justice under the inspiration of charity.(16)

CHAPTER IV

THE LIFE OF THE POLITICAL COMMUNITY

73. In our day, profound changes are apparent also in the structure and institutions of peoples. These result from their cultural, economic and social evolution. Such changes have a great influence on the life of the political community, especially regarding the rights and duties of all in the exercise of civil freedom and in the attainment of the common good, and in organizing the relations of citizens among themselves and with respect to public authority.

The present keener sense of human dignity has given rise in many parts of the world to attempts to bring about a politico-juridical order which will give better protection to the rights of the person in public life. These include the right freely to meet and form associations, the right to express one's own opinion and to profess one's religion both publicly and privately. The protection of the rights of a person is indeed a necessary condition so that citizens, individually or collectively, can take an active part in the life and government of the state.

Along with cultural, economic and social development, there is a growing desire among many people to play a greater part in organizing the life of the political community. In the conscience of many arises an increasing concern that the rights of minorities be recognized, without any neglect for their duties toward the political community. In addition, there is a steadily growing respect for men of other opinions or other religions. At the same time, there is wider cooperation to guarantee the actual exercise of personal rights to all citizens, and not only to a few privileged individuals.

However, those political systems, prevailing in some parts of the world are to be reproved which hamper civic or religious freedom, victimize large numbers through avarice and political crimes, and divert the exercise of authority from the service of the common good to the interests of one or another faction or of the rulers themselves.

There is no better way to establish political life on a truly human basis than by fostering an inward sense of justice and kindness, and of service to the common good, and by strengthening basic convictions as to the true nature of the political community and the aim, right exercise, and sphere of action of public authority.

74. Men, families and the various groups which make up the civil community are aware that they cannot achieve a truly human life by their own unaided efforts. They see the need for a wider community, within which each one makes his specific contribution every day toward an ever broader realization of the common good.(1) For this purpose they set up a political community according to various forms. The political community exists, consequently, for the sake of the common good, in which it finds its full justification and significance, and the source of its inherent legitimacy. Indeed, the common good embraces the sum of those conditions of the social life whereby men, families and associations more adequately and readily may attain their own perfection.(2)

Yet the people who come together in the political community are many and diverse, and they have every right to prefer divergent solutions. If the political community is not to be torn apart while everyone follows his own opinion, there must be an authority to direct the energies of all citizens toward the common good, not in a mechanical or despotic fashion, but by acting above all as a moral force which appeals to each one's freedom and sense of responsibility.

It is clear, therefore, that the political community and public authority are founded on human nature and hence belong to the order designed by God, even though the choice of a political regime and the appointment of rulers are left to the free will of citizens.(3)

It follows also that political authority, both in the community as such and in the representative bodies of the state, must always be exercised within the limits of the moral order and directed toward the common good—with a dynamic concept of that good—according to the juridical order legitimately established or due to be established. When authority is so exercised, citizens are bound in conscience to obey.(4) Accordingly, the responsibility, dignity and importance of leaders are indeed clear.

But where citizens are oppressed by a public authority overstepping its competence, they should not protest against those things which are objectively required for the common good; but it is legitimate for them to defend their own rights and the rights of their fellow citizens against the abuse of this authority, while keeping within those limits drawn by the natural law and the Gospels.

According to the character of different peoples and their historic development, the political community can, however, adopt a variety of concrete solutions in its structures and the organization of public authority. For

the benefit of the whole human family, these solutions must always contribute to the formation of a type of man who will be cultivated, peace-loving and well-disposed towards all his fellow men.

75. It is in full conformity with human nature that there should be juridico-political structures providing all citizens in an ever better fashion and without any discrimination the practical possibility of freely and actively taking part in the establishment of the juridical foundations of the political community and in the direction of public affairs, in fixing the terms of reference of the various public bodies and in the election of political leaders.(5) All citizens, therefore, should be mindful of the right and also the duty to use their free vote to further the common good. The Church praises and esteems the work of those who for the good of men devote themselves to the service of the state and take on the burdens of this office.

If the citizens' responsible cooperation is to produce the good results which may be expected in the normal course of political life, there must be a statute of positive law providing for a suitable division of the functions and bodies of authority and an efficient and independent system for the protection of rights. The rights of all persons, families and groups, and their practical application, must be recognized, respected and furthered, together with the duties binding on all citizen.(6) Among the latter, it will be well to recall the duty of rendering the political community such material and personal service as are required by the common good. Rulers must be careful not to hamper the development of family, social or cultural groups, nor that of intermediate bodies or organizations, and not to deprive them of opportunities for legitimate and constructive activity; they should willingly seek rather to promote the orderly pursuit of such activity. Citizens, for their part, either individually or collectively, must be careful not to attribute excessive power to public authority, not to make exaggerated and untimely demands upon it in their own interests, lessening in this way the responsible role of persons, families and social groups.

The complex circumstances of our day make it necessary for public authority to intervene more often in social, economic and cultural matters in order to bring about favorable conditions which will give more effective help to citizens and groups in their free pursuit of man's total well-being. The relations, however, between socialization and the autonomy and development of the person can be understood in different ways according to various regions and the evolution of peoples. But when the exercise of rights is restricted temporarily for the common good, freedom should be restored immediately upon change of circumstances. Moreover, it is inhuman for public authority to fall back on dictatorial systems or totalitarian methods which violate the rights of the person or social groups.

Citizens must cultivate a generous and loyal spirit of patriotism, but without being narrow-minded. This means that they will always direct their attention to the good of the whole human family, united by the different ties which bind together races, people and nations.

All Christians must be aware of their own specific vocation within the political community. It is for them to give an example by their sense of responsibility and their service of the common good. In this way they are to demonstrate concretely how authority can be compatible with freedom, personal initiative with the solidarity of the whole social organism, and the advantages of unity with fruitful diversity. They must recognize the legitimacy of different opinions with regard to temporal solutions, and respect citizens, who, even as a group, defend their points of view by honest methods. Political parties, for their part, must promote those things which in their judgement are required for the common good; it is never allowable to give their interests priority over the common good.

Great care must be taken about civic and political formation, which is of the utmost necessity today for the population as a whole, and especially for youth, so that all citizens can play their part in the life of the political community. Those who are suited or can become suited should prepare themselves for the difficult, but at the same time, the very noble art of politics,(8) and should seek to practice this art without regard for their own interests or for material advantages. With integrity and wisdom, they must take action against any form of injustice and tyranny, against arbitrary domination by an individual or a political party and any intolerance. They should dedicate themselves to the service of all with sincerity and fairness, indeed, with the charity and fortitude demanded by political life.

76. It is very important, especially where a pluralistic society prevails, that there be a correct notion of the relationship between the political community and the Church, and a clear distinction between the tasks which Christians undertake, individually or as a group, on their own responsibility as citizens guided by the dictates of a Christian conscience, and the activities which, in union with their pastors, they carry out in the name of the Church.

The Church, by reason of her role and competence, is not identified in any way with the political community nor bound to any political system. She is at once a sign and a safeguard of the transcendent character of the human person.

The Church and the political community in their own fields are autonomous and independent from each other. Yet both, under different titles, are devoted to the personal and social vocation of the same men. The more that both foster sounder cooperation between themselves with due consideration for the circumstances of time and place, the more effective will their service be exercised for the good of all. For man's horizons are not limited only to the temporal order; while living in the context of human history, he preserves intact his eternal vocation. The Church, for her part, founded on the love of the Redeemer, contributes toward the reign of justice and charity within the borders of a nation and between nations. By preaching the truths of the Gospel, and bringing to bear on all fields of human endeavor the light of her doctrine and of a Christian witness, she respects and fosters the political freedom and responsibility of citizens.

The Apostles, their successors and those who cooperate with them, are sent to announce to mankind Christ, the Savior. Their apostolate is based on the power of God, Who very often shows forth the strength of the Gospel on the weakness of its witnesses. All those dedicated to the ministry of God's Word must use the ways and means proper to the Gospel which in a great many respects differ from the means proper to the earthly city.

There are, indeed, close links between earthly things and those elements of man's condition which transcend the world. The Church herself makes use of temporal things insofar as her own mission requires it. She, for her part, does not place her trust in the privileges offered by civil authority. She will even give up the exercise of certain rights which have been legitimately acquired, if it becomes clear that their use will cast doubt on the sincerity of her witness or that new ways of life demand new methods. It is only right, however, that at all times and in all places, the Church should have true freedom to preach the faith, to teach her social doctrine, to exercise her role freely among men, and also to pass moral judgment in those matters which regard public order when the fundamental rights of a person or the salvation of souls require it. In this, she should make use of all the means—but only those—which accord with the Gospel and which correspond to the general good according to the diversity of times and circumstances.

While faithfully adhering to the Gospel and fulfilling her mission to the world, the Church, whose duty it is to foster and elevate⁽⁹⁾ all that is found to be true, good and beautiful in the human community, strengthens peace among men for the glory of God.⁽¹⁰⁾

CHAPTER V

THE FOSTERING OF PEACE AND THE PROMOTION OF A COMMUNITY OF NATIONS

77. In our generation when men continue to be afflicted by acute hardships and anxieties arising from the ravages of war or the threat of it, the whole human family faces an hour of supreme crisis in its advance toward maturity. Moving gradually together and everywhere more conscious already of its unity, this family cannot accomplish its task of constructing for all men everywhere a world more genuinely human unless each person devotes himself to the cause of peace with renewed vigor. Thus it happens that the Gospel message, which is in harmony with the loftier strivings and aspirations of the human race, takes on a new luster in our day as it declares that the artisans of peace are blessed "because they will be called the sons of God" (Matt. 5:9).

Consequently, as it points out the authentic and noble meaning of peace and condemns the frightfulness of war, the Council wishes passionately to summon Christians to cooperate, under the help of Christ the author of peace, with all men in securing among themselves a peace based on justice and love and in setting up the instruments of peace.

78. Peace is not merely the absence of war; nor can it be reduced solely to the maintenance of a balance of power between enemies; nor is it brought about by dictatorship. Instead, it is rightly and appropriately called an enterprise of justice. Peace results from that order structured into human society by its divine Founder, and actualized by men as they thirst after ever greater justice. The common good of humanity finds its ultimate meaning in the eternal law. But since the concrete demands of this common good are constantly changing as time goes on, peace is never attained once and for all, but must be built up ceaselessly. Moreover, since the human will is unsteady and wounded by sin, the achievement of peace requires a constant mastering of passions and the vigilance of lawful authority.

But this is not enough. This peace on earth cannot be obtained unless personal well-being is safeguarded and men freely and trustingly share with one another the riches of their inner spirits and their talents. A firm determination to respect other men and peoples and their dignity, as well as the studied practice of brotherhood are absolutely necessary for the establishment of peace. Hence peace is likewise the fruit of love, which goes beyond what justice can provide.

That earthly peace which arises from love of neighbor symbolizes and results from the peace of Christ which radiates from God the Father. For by the cross the incarnate Son, the prince of peace reconciled all men with God. By thus restoring all men to the unity of one people and one body, He slew hatred in His own flesh; and, after being lifted on high by His resurrection, He poured forth the spirit of love into the hearts of men.

For this reason, all Christians are urgently summoned to do in love what the truth requires, and to join with all true peacemakers in pleading for peace and bringing it about.

Motivated by this same spirit, we cannot fail to praise those who renounce the use of violence in the vindication of their rights and who resort to methods of defense which are otherwise available to weaker parties too, provided this can be done without injury to the rights and duties of others or of the community itself.

Insofar as men are sinful, the threat of war hangs over them, and hang over them it will until the return of Christ. But insofar as men vanquish sin by a union of love, they will vanquish violence as well and make these words come true: "They shall turn their swords into plough-shares, and their spears into sickles. Nation shall not lift up sword against nation, neither shall they learn war any more" (Isaiah 2:4).

SECTION 1

The Avoidance of War

79. Even though recent wars have wrought physical and moral havoc on our world, the devastation of battle still goes on day by day in some part of the world. Indeed, now that every kind of weapon produced by modern science is used in war, the fierce character of warfare threatens to lead the combatants to a savagery far surpassing that of the past. Furthermore, the complexity of the modern world and the intricacy of international relations allow guerrilla warfare to be drawn out by new methods of deceit and subversion. In many causes the use of terrorism is regarded as a new way to wage war.

Contemplating this melancholy state of humanity, the council wishes, above all things else, to recall the permanent binding force of universal natural law and its all-embracing principles. Man's conscience itself gives ever more emphatic voice to these principles. Therefore, actions which deliberately conflict with these same principles, as well as orders commanding such actions are criminal, and blind obedience cannot excuse those who yield to them. The most infamous among these are actions designed for the methodical extermination of an entire people, nation or ethnic minority. Such actions must be vehemently condemned as

horrendous crimes. The courage of those who fearlessly and openly resist those who issue such commands merits supreme commendation.

On the subject of war, quite a large number of nations have subscribed to international agreements aimed at making military activity and its consequences less inhuman. Their stipulations deal with such matters as the treatment of wounded soldiers and prisoners. Agreements of this sort must be honored. Indeed they should be improved upon so that the frightfulness of war can be better and more workably held in check. All men, especially government officials and experts in these matters, are bound to do everything they can to effect these improvements. Moreover, it seems right that laws make humane provisions for the case of those who for reasons of conscience refuse to bear arms, provided however, that they agree to serve the human community in some other way.

Certainly, war has not been rooted out of human affairs. As long as the danger of war remains and there is no competent and sufficiently powerful authority at the international level, governments cannot be denied the right to legitimate defense once every means of peaceful settlement has been exhausted. State authorities and others who share public responsibility have the duty to conduct such grave matters soberly and to protect the welfare of the people entrusted to their care. But it is one thing to undertake military action for the just defense of the people, and something else again to seek the subjugation of other nations. Nor, by the same token, does the mere fact that war has unhappily begun mean that all is fair between the warring parties.

Those too who devote themselves to the military service of their country should regard themselves as the agents of security and freedom of peoples. As long as they fulfill this role properly, they are making a genuine contribution to the establishment of peace.

80. The horror and perversity of war is immensely magnified by the addition of scientific weapons. For acts of war involving these weapons can inflict massive and indiscriminate destruction, thus going far beyond the bounds of legitimate defense. Indeed, if the kind of instruments which can now be found in the armories of the great nations were to be employed to their fullest, an almost total and altogether reciprocal slaughter of each side by the other would follow, not to mention the widespread devastation that would take place in the world and the deadly after effects that would be spawned by the use of weapons of this kind.

All these considerations compel us to undertake an evaluation of war with an entirely new attitude.(1) The men of our time must realize that they will have to give a somber reckoning of their deeds of war for the course of the future will depend greatly on the decisions they make today.

With these truths in mind, this most holy synod makes its own the condemnations of total war already pronounced by recent popes,(2) and issues the following declaration.

Any act of war aimed indiscriminately at the destruction of entire cities of extensive areas along with their population is a crime against God and man himself. It merits unequivocal and unhesitating condemnation.

The unique hazard of modern warfare consists in this: it provides those who possess modern scientific weapons with a kind of occasion for perpetrating just such abominations; moreover, through a certain inexorable chain of events, it can catapult men into the most atrocious decisions. That such may never truly happen in the future, the bishops of the whole world gathered together, beg all men, especially government officials and military leaders, to give unremitting thought to their gigantic responsibility before God and the entire human race.

81. To be sure, scientific weapons are not amassed solely for use in war. Since the defensive strength of any nation is considered to be dependent upon its capacity for immediate retaliation, this accumulation of arms, which increases each year, likewise serves, in a way heretofore unknown, as deterrent to possible enemy attack. Many regard this procedure as the most effective way by which peace of a sort can be maintained between nations at the present time.

Whatever be the facts about this method of deterrence, men should be convinced that the arms race in which an already considerable number of countries are engaged is not a safe way to preserve a steady peace, nor is the so-called balance resulting from this race a sure and authentic peace. Rather than being eliminated thereby, the causes of war are in danger of being gradually aggravated. While extravagant sums are being spent for the furnishing of ever new weapons, an adequate remedy cannot be provided for the multiple miseries afflicting the whole modern world. Disagreements between nations are not really and radically healed; on the contrary, they spread the infection to other parts of the earth. New approaches based on reformed attitudes must be taken to remove this trap and to emancipate the world from its crushing anxiety through the restoration of genuine peace.

Therefore, we say it again: the arms race is an utterly treacherous trap for humanity, and one which ensnares the poor to an intolerable degree. It is much to be feared that if this race persists, it will eventually spawn all the lethal ruin whose path it is now making ready. Warned by the calamities which the human race has made possible, let us make use of the interlude granted us from above and for which we are thankful to become more conscious of our own responsibility and to find means for resolving our disputes in a manner more worthy of man. Divine Providence urgently demands of us that we free ourselves from the age-old slavery of war. If we refuse to make this effort, we do not know where we will be led by the evil road we have set upon.

It is our clear duty, therefore, to strain every muscle in working for the time when all war can be completely outlawed by international consent. This goal undoubtedly requires the establishment of some universal public authority acknowledged as such by all and endowed with the power to safeguard on the behalf of all, security, regard for justice, and respect for rights. But before this hoped for authority can be set up, the highest existing international centers must devote themselves vigorously to the pursuit of better means for obtaining common security. Since peace must be born of mutual trust between nations and not be imposed on them through a fear of the available weapons, everyone must labor to put an end at last to the arms race, and to make a true beginning of disarmament, not unilaterally indeed, but proceeding at an equal pace according to agreement, and backed up by true and workable safeguards.(3)

82. In the meantime, efforts which have already been made and are still underway to eliminate the danger of war are not to be underrated. On the contrary, support should be given to the good will of the very many leaders who work hard to do away with war, which they abominate. These men, although burdened by the extremely weighty preoccupations of their high office, are nonetheless moved by the very grave peacemaking task to which they are bound, even if they cannot ignore the complexity of matters as they stand. We should fervently ask God to give these men the strength to go forward perseveringly and to follow through courageously on this work of building peace with vigor. It is a work of supreme love for mankind. Today it certainly demands that they extend their thoughts and their spirit beyond the confines of their own nation, that they put aside national selfishness and ambition to dominate other nations, and that they nourish a profound reverence for the whole of humanity, which is already making its way so laboriously toward greater unity.

The problems of peace and of disarmament have already been the subject of extensive, strenuous and constant examination. Together with international meetings dealing with these problems, such studies should be regarded as the first steps toward solving these serious questions, and should be promoted with even greater urgency by way of yielding concrete results in the future.

Nevertheless, men should take heed not to entrust themselves only to the efforts of some, while not caring about their own attitudes. For government officials who must at one and the same time guarantee the good of their own people and promote the universal good are very greatly dependent on public opinion and feeling. It does them no good to work for peace as long as feelings of hostility, contempt and distrust, as well as racial hatred and unbending ideologies, continue to divide men and place them in opposing camps. Consequently there is above all a pressing need for a renewed education of attitudes and for new inspiration in public opinion. Those who are dedicated to the work of education, particularly of the young, or who mold public opinion, should consider it their most weighty task to instruct all in fresh sentiments of peace. Indeed, we all

need a change of heart as we regard the entire world and those tasks which we can perform in unison for the betterment of our race.

But we should not let false hope deceive us. For unless enmities and hatred are put away and firm, honest agreements concerning world peace are reached in the future, humanity, which already is in the middle of a grave crisis, even though it is endowed with remarkable knowledge, will perhaps be brought to that dismal hour in which it will experience no peace other than the dreadful peace of death. But, while we say this, the Church of Christ, present in the midst of the anxiety of this age, does not cease to hope most firmly. She intends to propose to our age over and over again, in season and out of season, this apostolic message: "Behold, now is the acceptable time for a change of heart; behold! now is the day of salvation."(4)

SECTION II

Setting Up An International Community

83. In order to build up peace above all the causes of discord among men, especially injustice, which foment wars must be rooted out. Not a few of these causes come from excessive economic inequalities and from putting off the steps needed to remedy them. Other causes of discord, however, have their source in the desire to dominate and in a contempt for persons. And, if we look for deeper causes, we find them in human envy, distrust, pride, and other egotistical passions. Man cannot bear so many ruptures in the harmony of things. Consequently, the world is constantly beset by strife and violence between men, even when no war is being waged. Besides, since these same evils are present in the relations between various nations as well, in order to overcome or forestall them and to keep violence once unleashed within limits it is absolutely necessary for countries to cooperate more advantageously and more closely together and to organize together international bodies and to work tirelessly for the creation of organizations which will foster peace.

84. In view of the increasingly close ties of mutual dependence today between all the inhabitants and peoples of the earth, the apt pursuit and efficacious attainment of the universal common good now require of the community of nations that it organize itself in a manner suited to its present responsibilities, especially toward the many parts of the world which are still suffering from unbearable want.

To reach this goal, organizations of the international community, for their part, must make provision for men's different needs, both in the fields of social life—such as food supplies, health, education, labor and also in certain special circumstances which can crop up here and there, e.g., the need to promote the general improvement of developing countries, or to alleviate the distressing conditions in which refugees dispersed throughout the world find themselves, or also to assist migrants and their families.

Already existing international and regional organizations are certainly well-deserving of the human race. These are the first efforts at laying the foundations on an international level for a community of all men to work for the solution to the serious problems of our times, to encourage progress everywhere, and to obviate wars of whatever kind. In all of these activities the Church takes joy in the spirit of true brotherhood flourishing between Christians and non-Christians as it strives to make ever more strenuous efforts to relieve abundant misery.

85. The present solidarity of mankind also calls for a revival of greater international cooperation in the economic field. Although nearly all peoples have become autonomous, they are far from being free of every form of undue dependence, and far from escaping all danger of serious internal difficulties.

The development of a nation depends on human and financial aids. The citizens of each country must be prepared by education and professional training to discharge the various tasks of economic and social life. But this in turn requires the aid of foreign specialists who, when they give aid, will not act as overlords, but as helpers and fellow-workers. Developing nations will not be able to procure material assistance unless radical changes are made in the established procedures of modern world commerce. Other aid should be provided as well by advanced nations in the form of gifts, loans or financial investments. Such help should be accorded with generosity and without greed on the one side, and received with complete honesty on the other side.

If an authentic economic order is to be established on a world-wide basis, an end will have to be put to profiteering, to national ambitions, to the appetite for political supremacy, to militaristic calculations, and to machinations for the sake of spreading and imposing ideologies.

86. The following norms seem useful for such cooperation:

a) Developing nations should take great pains to seek as the object for progress to express and secure the total human fulfillment of their citizens. They should bear in mind that progress arises and grows above all out of the labor and genius of the nations themselves because it has to be based, not only on foreign aid, but especially on the full utilization of their own resources, and on the development of their own culture and traditions. Those who exert the greatest influence on others should be outstanding in this respect.

b) On the other hand, it is a very important duty of the advanced nations to help the developing nations in discharging their above-mentioned responsibilities. They should therefore gladly carry out on their own home front those spiritual and material readjustments that are required for the realization of this universal cooperation.

Consequently, in business dealings with weaker and poorer nations, they should be careful to respect their profit, for these countries need the income they receive on the sale of their homemade products to support themselves.

c) It is the role of the international community to coordinate and promote development, but in such a way that the resources earmarked for this purpose will be allocated as effectively as possible, and with complete equity. It is likewise this community's duty, with due regard for the principle of subsidiarity, so to regulate economic relations throughout the world that these will be carried out in accordance with the norms of justice.

Suitable organizations should be set up to foster and regulate international business affairs, particularly with the underdeveloped countries, and to compensate for losses resulting from an excessive inequality of power among the various nations. This type of organization, in unison with technical cultural and financial aid, should provide the help which developing nations need so that they can advantageously pursue their own economic advancement.

d) In many cases there is an urgent need to revamp economic and social structures. But one must guard against proposals of technical solutions that are untimely. This is particularly true of those solutions providing man with material conveniences, but nevertheless contrary to man's spiritual nature and advancement. For "not by bread alone does man live, but by every word which proceeds from the mouth of God" (Matt. 4:4). Every sector of the family of man carries within itself and in its best traditions some portion of the spiritual treasure entrusted by God to humanity, even though many may not be aware of the source from which it comes.

87. International cooperation is needed today especially for those peoples who, besides facing so many other difficulties, likewise undergo pressures due to a rapid increase in population. There is an urgent need to explore, with the full and intense cooperation of all, and especially of the wealthier nations, ways whereby the human necessities of food and a suitable education can be furnished and shared with the entire human community. But some peoples could greatly improve upon the conditions of their life if they would change over from antiquated methods of farming to the new technical methods, applying them with needed prudence according to their own circumstances. Their life would likewise be improved by the establishment of a better social order and by a fairer system for the distribution of land ownership.

Governments undoubtedly have rights and duties, within the limits of their proper competency, regarding the population problem in their respective countries, for instance, in the line of social and family life legislation, or regarding the migration of country-dwellers to the cities, or with respect to information concerning the condition and needs of the country. Since men today are giving thought to this problem and are so greatly

disturbed over it, it is desirable in addition that Catholic specialists, especially in the universities, skillfully pursue and develop studies and projects on all these matters.

But there are many today who maintain that the increase in world population, or at least the population increase in some countries, must be radically curbed by every means possible and by any kind of intervention on the part of public authority. In view of this contention, the council urges everyone to guard against solutions, whether publicly or privately supported, or at times even imposed, which are contrary to the moral law. For in keeping with man's inalienable right to marry and generate children, a decision concerning the number of children they will have depends on the right judgment of the parents and it cannot in any way be left to the judgment of public authority. But since the judgment of the parents presupposes a rightly formed conscience, it is of the utmost importance that the way be open for everyone to develop a correct and genuinely human responsibility which respects the divine law and takes into consideration the circumstances of the situation and the time. But sometimes this requires an improvement in educational and social conditions, and, above all, formation in religion or at least a complete moral training. Men should discreetly be informed, furthermore, of scientific advances in exploring methods whereby spouses can be helped in regulating the number of their children and whose safeness has been well proven and whose harmony with the moral order has been ascertained.

88. Christians should cooperate willingly and wholeheartedly in establishing an international order that includes a genuine respect for all freedoms and amicable brotherhood between all. This is all the more pressing since the greater part of the world is still suffering from so much poverty that it is as if Christ Himself were crying out in these poor to beg the charity of the disciples. Do not let men, then, be scandalized because some countries with a majority of citizens who are counted as Christians have an abundance of wealth, whereas others are deprived of the necessities of life and are tormented with hunger, disease, and every kind of misery. The spirit of poverty and charity are the glory and witness of the Church of Christ.

Those Christians are to be praised and supported, therefore, who volunteer their services to help other men and nations. Indeed, it is the duty of the whole People of God, following the word and example of the bishops, to alleviate as far as they are able the sufferings of the modern age. They should do this too, as was the ancient custom in the Church, out of the substance of their goods, and not only out of what is superfluous.

The procedure of collecting and distributing aids, without being inflexible and completely uniform, should nevertheless be carried on in an orderly fashion in dioceses, nations, and throughout the entire world. Wherever it seems convenient, this activity of Catholics should be carried on in unison with other Christian brothers. For the spirit of charity does not forbid, but on the contrary commands that charitable activity be carried out in a careful and orderly manner. Therefore, it is essential for those who intend to dedicate themselves to the services of the developing nations to be properly trained in appropriate institutes.

89. Since, in virtue of her mission received from God, the Church preaches the Gospel to all men and dispenses the treasures of grace, she contributes to the ensuring of peace everywhere on earth and to the placing of the fraternal exchange between men on solid ground by imparting knowledge of the divine and natural law. Therefore, to encourage and stimulate cooperation among men, the Church must be clearly present in the midst of the community of nations both through her official channels and through the full and sincere collaboration of all Christians—a collaboration motivated solely by the desire to be of service to all.

This will come about more effectively if the faithful themselves, conscious of their responsibility as men and as Christians will exert their influence in their own milieu to arouse a ready willingness to cooperate with the international community. Special care must be given, in both religious and civil education, to the formation of youth in this regard.

90. An outstanding form of international activity on the part of Christians is found in the joint efforts which, both as individuals and in groups, they contribute to institutes already established or to be established for the encouragement of cooperation among nations. There are also various Catholic associations on an

international level which can contribute in many ways to the building up of a peaceful and fraternal community of nations. These should be strengthened by augmenting in them the number of well qualified collaborators, by increasing needed resources, and by advantageously fortifying the coordination of their energies. For today both effective action and the need for dialogue demand joint projects. Moreover, such associations contribute much to the development of a universal outlook—something certainly appropriate for Catholics. They also help to form an awareness of genuine universal solidarity and responsibility.

Finally, it is very much to be desired that Catholics, in order to fulfill their role properly in the international community, will seek to cooperate actively and in a positive manner both with their separated brothers who together with them profess the Gospel of charity and with all men thirsting for true peace.

The council, considering the immensity of the hardships which still afflict the greater part of mankind today, regards it as most opportune that an organism of the universal Church be set up in order that both the justice and love of Christ toward the poor might be developed everywhere. The role of such an organism would be to stimulate the Catholic community to promote progress in needy regions and international social justice.

91. Drawn from the treasures of Church teaching, the proposals of this sacred synod look to the assistance of every man of our time, whether he believes in God, or does not explicitly recognize Him. If adopted, they will promote among men a sharper insight into their full destiny, and thereby lead them to fashion the world more to man's surpassing dignity, to search for a brotherhood which is universal and more deeply rooted, and to meet the urgencies of our ages with a gallant and unified effort born of love.

Undeniably this conciliar program is but a general one in several of its parts; and deliberately so, given the immense variety of situations and forms of human culture in the world. Indeed while it presents teaching already accepted in the Church, the program will have to be followed up and amplified since it sometimes deals with matters in a constant state of development. Still, we have relied on the word of God and the spirit of the Gospel. Hence we entertain the hope that many of our proposals will prove to be of substantial benefit to everyone, especially after they have been adapted to individual nations and mentalities by the faithful, under the guidance of their pastors.

92. By virtue of her mission to shed on the whole world the radiance of the Gospel message, and to unify under one Spirit all men of whatever nation, race or culture, the Church stands forth as a sign of that brotherhood which allows honest dialogue and gives it vigor.

Such a mission requires in the first place that we foster within the Church herself mutual esteem, reverence and harmony, through the full recognition of lawful diversity. Thus all those who compose the one People of God, both pastors and the general faithful, can engage in dialogue with ever abounding fruitfulness. For the bonds which unite the faithful are mightier than anything dividing them. Hence, let there be unity in what is necessary; freedom in what is unsettled, and charity in any case.

Our hearts embrace also those brothers and communities not yet living with us in full communion; to them we are linked nonetheless by our profession of the Father and the Son and the Holy Spirit, and by the bond of charity. We do not forget that the unity of Christians is today awaited and desired by many, too, who do not believe in Christ; for the farther it advances toward truth and love under the powerful impulse of the Holy Spirit, the more this unity will be a harbinger of unity and peace for the world at large. Therefore, by common effort and in ways which are today increasingly appropriate for seeking this splendid goal effectively, let us take pains to pattern ourselves after the Gospel more exactly every day, and thus work as brothers in rendering service to the human family. For, in Christ Jesus this family is called to the family of the sons of God.

We think cordially too of all who acknowledge God, and who preserve in their traditions precious elements of religion and humanity. We want frank conversation to compel us all to receive the impulses of the Spirit faithfully and to act on them energetically.

For our part, the desire for such dialogue, which can lead to truth through love alone, excludes no one, though an appropriate measure of prudence must undoubtedly be exercised. We include those who cultivate outstanding qualities of the human spirit, but do not yet acknowledge the Source of these qualities. We include those who oppress the Church and harass her in manifold ways. Since God the Father is the origin and purpose of all men, we are all called to be brothers. Therefore, if we have been summoned to the same destiny, human and divine, we can and we should work together without violence and deceit in order to build up the world in genuine peace.

93. Mindful of the Lord's saying: "by this will all men know that you are my disciples, if you have love for one another" (John 13:35), Christians cannot yearn for anything more ardently than to serve the men of the modern world with mounting generosity and success. Therefore, by holding faithfully to the Gospel and benefiting from its resources, by joining with every man who loves and practices justice, Christians have shouldered a gigantic task for fulfillment in this world, a task concerning which they must give a reckoning to Him who will judge every man on the last of days.

Not everyone who cries, "Lord, Lord," will enter into the kingdom of heaven, but those who do the Father's will by taking a strong grip on the work at hand. Now, the Father wills that in all men we recognize Christ our brother and love Him effectively, in word and in deed. By thus giving witness to the truth, we will share with others the mystery of the heavenly Father's love. As a consequence, men throughout the world will be aroused to a lively hope—the gift of the Holy Spirit—that some day at last they will be caught up in peace and utter happiness in that fatherland radiant with the glory of the Lord.

Now to Him who is able to accomplish all things in a measure far beyond what we ask or conceive, in keeping with the power that is at work in us—to Him be glory in the Church and in Christ Jesus, down through all the ages of time without end. Amen. (Eph. 3:20-21).

NOTES

Preface

1. The Pastoral Constitution "De Ecclesia in Mundo Huius Temporis" is made up of two parts; yet it constitutes an organic unity. By way of explanation: the constitution is called "pastoral" because, while resting on doctrinal principles, it seeks to express the relation of the Church to the world and modern mankind. The result is that, on the one hand, a pastoral slant is present in the first part, and, on the other hand, a doctrinal slant is present in the second part. In the first part, the Church develops her teaching on man, on the world which is the enveloping context of man's existence, and on man's relations to his fellow men. In part two, the Church gives closer consideration to various aspects of modern life and human society; special consideration is given to those questions and problems which, in this general area, seem to have a greater urgency in our day. As a result in part two the subject matter which is viewed in the light of doctrinal principles is made up of diverse elements. Some elements have a permanent value; others, only a transitory one. Consequently, the constitution must be interpreted according to the general norms of theological interpretation. Interpreters must bear in mind—especially in part two—the changeable circumstances which the subject matter, by its very nature, involves.

2. Cf. *John* 18:37; *Matt.* 20:28; *Mark* 10:45.

Introduction

1. Cf. *Rom.* 7:14 ff.

2. Cf. *2 Cor.* 5:15.

3. Cf. *Acts* 4:12.

4. Cf. *Heb.* 13:8.

5. Cf. *Col.* 1:15.

PART I

Chapter I

1. Cf. *Gen.* 1:26, *Wis.* 2:23.

2. Cf. *Sir.* 17:3-10.

3. Cf. *Rom.* 1:21-25.

4. Cf. *John* 8:34.

5. Cf. *Dan.* 3:57-90.

6. Cf. *I Cor.* 6:13-20.

7. Cf. *I Kings* 16:7; *Jer.* 17:10.

8. Cf. *Sir.* 17:7-8.

9. Cf. *Rom.* 2:15-16.

10. Cf. Pius XII, *Radio address on the correct formation of a Christian conscience in the young*, March 23, 1952: AAS (1952), p. 271.

11. Cf. *Matt.* 22:37-40; *Gal.* 5:14.

12. Cf. *Sir.* 15:14.

13 Cf. *2 Cor.* 5:10.

14 Cf. *Wis.* 1:13; 2:23-24; *Rom.* 5:21; 6:23; *Jas.* 1:15.

15. Cf. *I Cor.* 15:56-57.

16. Cf. Pius XI, encyclical letter *Divini Redemptoris*, March 19, 1937: AAS 29 (1937), pp. 65-106; Pius XII, encyclical letter *Ad Apostolorum Principis*, June 29, 1958: AAS 50 (1958) pp. 601-614; John XXIII, encyclical letter *Mater et Magistra* May 15, 1961: AAS 53 (1961), pp. 451-453; Paul VI, *Ecclesiam Suam*, Aug. 6, 1964: AAS 56 (1964), pp. 651-653.

17. Cf. Second Vatican Council, *Dogmatic Constitution on the Church*, Chapter I, n. 8: AAS 57 (1965), p. 12.

18 Cf. *Phil.* 1:27.

19. St. Augustine, *Confessions* I, 1: PL 32, 661.

20. Cf. *Rom.* 5: 14. Cf. Tertullian, *De carnis resurrectione* 6: "The shape that the slime of the earth was given was intended with a view to Christ, the future man.": P. 2, 282; CSEL 47, p. 33, 1. 12-13.

21. Cf. *2 Cor.* 4:4.

22. Cf. *Second Council of Constantinople*, canon 7: "The divine Word was not changed into a human nature, nor was a human nature absorbed by the Word." Denzinger 219 (428); Cf. also Third Council of Constantinople: "For just as His most holy and immaculate human nature, though deified, was not destroyed (theotheisa ouk anerethe), but rather remained in its proper state and mode of being": Denzinger 291 (556); Cf. Council of Chalcedon: "to be acknowledged in two natures, without confusion change, division, or separation." Denzinger 148 (302).

23. Cf. *Third Council of Constantinople*: "and so His human will, though deified, is not destroyed": Denzinger 291 (556).

24. Cf. *Heb.* 4:15.

25. Cf. *2 Cor.* 5:18-19; *Col.* 1:20-22.

26. Cf. *1 Pet.* 2:21; *Matt.* 16:24; *Luke* 14:27.

27. Cf. *Rom.* 8:29; *Col.* 3:10-14.

28. Cf. *Rom.* 8:1-11.

29. Cf. *2 Cor.* 4:14.

30. Cf. *Phil.* 3:19; *Rom.* 8:17.

31. Cf. Second Vatican Council, [Dogmatic Constitution on the Church](#), Chapter 2, n. 16: AAS 57 (1965), p. 20.

32. Cf. *Rom.* 8:32.

33. Cf. *The Byzantine Easter Liturgy*.

34. Cf. *Rom.* 8:15 and *Gal.* 4:6; cf. also *John* 1:22 and *John* 3:1-2.

Chapter 2

1. Cf. John XXIII, encyclical letter, [Mater et Magistra](#), May 15, 1961: AAS 53 (1961), pp. 401-464, and encyclical letter [Pacem in Terris](#), April 11, 1963: AAS 55 (1963), pp. 257-304; Paul VI encyclical letter [Ecclesiam Suam](#), Aug. 6, 1964: AAS 54 (1864) pp. 609-659.

2. Cf. *Luke* 17:33.

3. Cf. St. Thomas, 1 *Ethica Lect.* 1.

4. Cf. John XXIII, encyclical letter [Mater et Magistra](#): AAS 53 (1961), p. 418. Cf. also Pius XI, encyclical letter [Quadragesimo Anno](#): AAS 23 (1931), p. 222 ff.

5. Cf. John XXIII, encyclical letter [Mater et Magistra](#): AAS 53 (1961) .

6. Cf. *Mark* 2:27.

7. Cf. John XXIII, encyclical letter [Pacem in Terris](#): AAS 55 (1963), p. 266.

8. Cf. *Jas.* 2:15-16.

9. Cf. *Luke* 16:18-31.

10. Cf. John XXIII, encyclical letter [Pacem in Terris](#): AAS 55 (1963), p. 299 and 300.

11. Cf. *Luke* 6:37-38; *Matt.* 7:1-2; *Rom.* 2:1-11; 14:10, 14:10-12.
12. Cf. *Matt.* 5:43-47.
13. Cf. [*Dogmatic Constitution on the Church*](#), Chapter II, n. 9: AAS 57 (1965). pp. 12-13.
14. Cf. *Exodus* 24:1-8.

Chapter 3

1. Cf. *Gen.* 1:26-27; 9:3; *Wis.* 9:3.
2. Cf. *Ps.* 8:7 and 10.
3. Cf. John XXIII, encyclical letter [*Pacem in Terris*](#): AAS 55 (1963), p. 297.
4. Cf. Message to all mankind sent by the Fathers at the beginning of the Second Vatican Council, Oct. 20, 1962: AAS 54 (1962), p. 823.
5. Cf. Paul VI, Address to the diplomatic corps Jan 7 1965: AAS 57 (1965), p. 232.
6. Cf. First Vatican Council, Dogmatic Constitution on the Catholic Faith, Chapter III: Denz. 1785-1186 (3004-3005).
7. Cf. Msgr. Pio Paschini, *Vita e opere di Galileo Galilei*, 2 volumes, Vatican Press (1964).
8. Cf. *Matt.* 24:13; 13:24-30 and 36-43.
9. Cf. 2 Cor. 6:10.
10. Cf. John 1:3 and 14.
11. Cf. Eph. 1:10.
12. Cf. John 3:16; Rom. 5:8.
13. Cf. Acts 2:36; Matt. 28:18.
14. Cf. Rom. 15:16.
15. Cf. Acts 1:7.
16. Cf. 1 Cor. 7:31; St. Irenaeus, *Adversus haereses*, V, 36, PG, VIII, 1221.
17. Cf. 2 Cor. 5:2; 2 Pet. 3:13.
18. Cf. 1 Cor. 2:9; Apoc. 21:4-5.
19. Cf. 1 Cor. 15:42 and 53.
20. Cf. 1 Cor. 13:8; 3:14.
21. Cf. Rom. 8:19-21.
22. Cf. Luke 9:25.
23. Cf. Pius XI, encyclical letter [*Quadragesimo Anno*](#): AAS 23 (1931), p. 207.

24. Preface of the Feast of Christ the King.

Chapter 4

1. Cf. Paul VI, encyclical letter *Ecclesiam Suam*, III: AAS 56 (1964), pp. 637-659.
2. Cf. Titus 3:4: "love of mankind."
3. Cf. Eph. 1:3; 5:6; 13-14, 23.
4. Second Vatican Council, *Dogmatic Constitution on the Church*, Chapter I, n. 8: AAS 57 (1965), p. 12.
5. Ibid., Chapter II, no. 9: AAS 57 (1965), p. 14; Cf. n. 8: AAS loc. cit., p. 11.
6. Ibid., Chapter I, n. 8: AAS 57 (1965), p. 11.
7. Cf. ibid., Chapter IV, n. 38: AAS 57 (1965), p. 43, with note 120.
8. Cf. Rom. 8:14-17.
9. Cf. Matt. 22:39.
10. *Dogmatic Constitution on the Church*, Chapter II, n. 9: AAS 57 (1965), pp. 12-14.
11. Cf. Pius XII, Address to the International Union of Institutes of Archeology, History and History of Art, March 9, 1956: AAS 48 (1965), p. 212: "Its divine Founder, Jesus Christ, has not given it any mandate or fixed any end of the cultural order. The goal which Christ assigns to it is strictly religious. . . The Church must lead men to God, in order that they may be given over to him without reserve.... The Church can never lose sight of the strictly religious, supernatural goal. The meaning of all its activities, down to the last canon of its Code, can only cooperate directly or indirectly in this goal."
12. *Dogmatic Constitution on the Church*, Chapter I, n. 1: AAS 57 (1965), p. 5.
13. Cf. Heb. 13:14.
14. Cf. 2 Thess. 3:6-13; Eph. 4:28.
- 15 Cf. Is. 58: 1-12.
- 16 Cf. Matt. 23:3-23; Mark 7: 10-13.
17. Cf. John XXIII, encyclical letter *Mater et Magistra*, IV: AAS 53 (1961), pp. 456-457; cf. I: AAS loc. cit., pp. 407, 410-411.
18. Cf. *Dogmatic Constitution on the Church*, Chapter III, n. 28: AAS 57 (1965), p. 35.
19. Ibid., n. 28: AAS loc. cit. pp. 35-36.
20. Cf. St. Ambrose, *De virginitate*, Chapter VIII, n. 48: ML 16, 278.
21. Cf. *Dogmatic Constitution on the Church*, Chapter II, n. 15: AAS 57 (1965) p. 20.
22. Cf. *Dogmatic Constitution on the Church*, Chapter II, n. 13: AAS 57 (1965), p. 17.
23. Cf. Justin, *Dialogus cum Tryphene*, Chapter 110; MG 6, 729 (ed. Otto), 1897, pp. 391-393: ". . .but the greater the number of persecutions which are inflicted upon us, so much the greater the number of other men who become devout believers through the name of Jesus." Cf. Tertullian, *Apologeticus*, Chapter L, 13:

"Every time you mow us down like grass, we increase in number: the blood of Christians is a seed!" Cf. [*Dogmatic Constitution on the Church*](#), Chapter II, no. 9: AAS 57 (1965), p. 14.

24. Cf. [*Dogmatic Constitution on the Church*](#), Chapter II n. 15: AAS 57 (1965), p. 20.

25. Cf. Paul VI, address given on Feb. 3, 1965.

PART II

Chapter 1

1. Cf. St. Augustine, *De Bene coniugali* PL 40, 375-376 and 394, St. Thomas, *Summa Theologica*, Suppl. Quaest. 49, art. 3 ad 1, *Decretum pro Armenis*: Denz.-Schoen. 1327; Pius XI, encyclical letter [*Casti Connubii*](#): AAS 22 (1930), pp. 547-548; Denz.-Schoen. 3703-3714.
2. Cf. Pius XI, encyclical letter [*Casti Connubii*](#): AAS 22 (1930), pp. 546-547; Denz.-Schoen. 3706.
3. Cf. Hosea 2; Jer. 3:6-13; Ezech. 16 and 23; Is. 54.
4. Cf. Matt. 9:15; Mark 2:19-20; Luke 5:34-35; John 3:29; Cf. also 2 Cor. 11:2; Eph. 5:27; Rev. 19:7-8; 21:2 and 9.
5. Cf. Eph. 5:25.
6. Cf. Second Vatican Council, [*Dogmatic Constitution on the Church*](#): AAS 57 (1965), pp. 15-16; 40-41; 47.
7. Pius XI, encyclical letter [*Casti Connubii*](#): AAS 22 (1930), p. 583.
8. Cf. 1 Tim. 5:3.
9. Cf. Eph. 5:32.
10. Cf. Gen. 2:22-24, Prov. 5:15-20; 31:10-31; Tob. 8:4-8; Cant. 1:2-3; 1:16; 4:16-5, 1; 7:8-14; 1 Cor. 7:3-6; Eph 5:25-33.
11. Cf. Pius XI, encyclical letter [*Casti Connubii*](#): AAS 22 (1930), p. 547 and 548; Denz.-Schoen. 3707.
12. Cf. 1 Cor. 7:5.
13. Cf. Pius XII, *Address Tra le visite*, Jan. 20, 1958: AAS 50 (1958), p. 91.
14. Cf. Pius XI, encyclical letter [*Casti Connubii*](#): AAS 22 (1930): Denz.-Schoen. 3716-3718, Pius XII, *Allocutio Conventui Unionis Italicae inter Obstetrices*, Oct. 29, 1951: AAS 43 (1951), pp. 835-854, Paul VI, *Address to a group of cardinals*, June 23 1964: AAS 56 (1964), pp. 581-589. Certain questions which need further and more careful investigation have been handed over, at the command of the Supreme Pontiff, to a commission for the study of population, family, and births, in order that, after it fulfills its function, the Supreme Pontiff may pass judgment. With the doctrine of the magisterium in this state, this holy synod does not intend to propose immediately concrete solutions.
15. Cf. Eph. 5:16; Col. 4:5.
16. Cf. *Sacramentarium Gregorianum*: PL 78, 262.
17. Cf. Rom. 5:15 and 18; 6:5-11; Gal. 2:20.
18. Cf. Eph. 5:25-27.

Chapter 2

1. Cf. Introductory statement of this constitution, n. 4 ff.
2. Cf. Col. 3:2.
3. Cf. Gen. 1:28.
4. Cf. Prov. 8:30-31.
5. Cf. St. Irenaeus, *Adversus haereses*, III, 11, 8 (ed. Sagnard p. 200; cf. *ibid.*, 16, 6: pp. 290-292; 21, 10-22: pp. 370-372; 22 3: p. 378; etc.)
6. Cf. Eph. 1:10.
7. Cf. the words of Pius XI to Father M. D. Roland-Gosselin "It is necessary never to lose sight of the fact that the objective of the Church is to evangelize, not to civilize. If it civilizes, it is for the sake of evangelization." (Semaines sociales de France, Versailles, 1936, pp. 461-462).
8. First Vatican Council, *Constitution on the Catholic Faith*: Denzinger 1795, 1799 (3015, 3019). Cf. Pius XI, encyclical letter [*Quadragesimo Anno*](#): AAS 23 (1931), p. 190.
9. Cf. John XXIII, encyclical letter [*Pacem in Terris*](#): AAS 55 (1963), p. 260.
10. Cf. John XXIII, encyclical letter [*Pacem in Terris*](#): AAS 55 (1963), p. 283; Pius XII, Radio address, Dec. 24, 1941: AAS 34 (1942), pp. 16-17.
11. John XXIII, encyclical letter [*Pacem in Terris*](#): AAS 55 (1963), p. 260.
12. Cf. John XXIII, prayer delivered on Oct. 11, 1962, at the beginning of the council: AAS 54 (1962), p. 792.
13. Cf. [*Constitution on the Sacred Liturgy*](#), n. 123: AAS 56 (1964), p. 131; Paul VI, Discourse to the artists of Rome: AAS 56 (1964), pp. 439-442.
14. Cf. Second Vatican Council, [*Decree on Priestly Training*](#) and [*Declaration on Christian Education*](#).
15. Cf. [*Dogmatic Constitution on the Church*](#), Chapter IV, n. 37: AAS 57 (1965), pp. 42-43.

Chapter 3

1. Cf. Pius XII, Address on March 23, 1952: AAS 44 (1953), p. 273; John XXIII, Allocution to the Catholic Association of Italian Workers, May 1, 1959: AAS 51 (1959), p. 358.
2. Cf. Pius XI, encyclical letter [*Quadragesimo Anno*](#): AAS 23 (1931), p. 190 ff; Pius XII, Address of March 23, 1952: AAS 44 (1952), p. 276 ff; John XXIII, encyclical letter [*Mater et Magistra*](#): AAS 53 (1961), p. 450; Vatican Council II, [*Decree on the Media of Social Communication*](#), Chapter I, n. 6 AAS 56 (1964), p. 147.
3. Cf. Matt. 16:26, Luke 16:1-31, Col. 3:17.
4. Cf. Leo XIII, encyclical letter [*Libertas*](#), in Acta Leonis XIII, t. VIII, p. 220 ff; Pius XI, encyclical letter [*Quadragesimo Anno*](#): AAS 23 (1931), p. 191 ff; Pius XI, encyclical letter [*Divini Redemptoris*](#): AAS 39 (1937), p. 65 ff; Pius XII, Nuntius natalicius 1941: AAS 34 (1942), p. 10 ff; John XXIII, encyclical letter [*Mater et Magistra*](#): AAS 53 (1961), pp. 401-464.

5. In reference to agricultural problems cf. especially John XXIII, encyclical letter [Mater et Magistra](#): AAS 53 (1961),
6. Cf. Leo XIII, encyclical letter [Rerum Novarum](#): AAS 23 (1890-91), p. 649, p. 662; Pius XI, encyclical letter [Quadragesimo Anno](#): AAS 23 (1931), pp. 200-201; Pius XI, encyclical letter [Divini Redemptoris](#): AAS 29 (1937), p. 92; Pius XII, Radio address on Christmas Eve 1942: AAS 35 (1943) p. 20; Pius XII, Allocution of June 13, 1943: AAS 35 (1943), p. 172; Pius XII, Radio address to the workers of Spain, March 11, 1951: AAS 43 (1951), p. 215; John XXIII, encyclical letter [Mater et Magistra](#): AAS 53 (1961), p. 419.
7. Cf. John XXIII, encyclical letter [Mater et Magistra](#): AAS 53 (1961), pp. 408, 424, 427; however, the word "curatione" has been taken from the Latin text of the encyclical letter [Quadragesimo Anno](#): AAS 23 (1931) p. 199. Under the aspect of the evolution of the question cf. also: Pius XII, Allocution of June 3, 1950: AAS 42 (1950) pp. 485-488; Paul VI, Allocution of June 8, 1964: AAS 56 (1964), pp. 573-579.
8. Cf. Pius XII, encyclical [Sertum Laetitiae](#): AAS 31 (1939), p. 642, John XXIII, Consistorial allocution: AAS 52 (1960), pp. 5-11; John XXIII, encyclical letter [Mater et Magistra](#): AAS 53 (1961), p. 411.
9. Cf. St. Thomas, *Summa Theologica*: II-II, q. 32, a. 5 ad 2; *Ibid.* q. 66, a. 2: cf. explanation in Leo XIII, encyclical letter [Rerum Novarum](#): AAS 23 (1890-91) p. 651; cf. also Pius XII Allocution of June 1, 1941: AAS 33 (1941), p. 199; Pius XII, Birthday radio address 1954: AAS 47 (1955), p. 27.
10. Cf. St. Basil, *Hom. in illud Lucae "Destruam horrea mea,"* n. 2 (PG 31, 263); Lactantius, *Divinarum institutionum*, lib. V. on justice (PL 6, 565 B); St. Augustine, *In Ioann. Ev.* tr. 50, n. 6 (PL 35, 1760); St. Augustine, *Enarratio in Ps. CXLVII*, 12 (PL 37, 192); St. Gregory the Great, *Homiliae in Ev.*, hom. 20 (PL 76, 1165); St. Gregory the Great, *Regulae Pastoralis liber*, pars III c. 21 (PL 77 87); St. Bonaventure, *In III Sent.* d. 33, dub. 1 (ed Quacracchi, III, 728); St. Bonaventure, *In IV Sent.* d. 15, p. II, a. a q. 1 (ed. cit. IV, 371 b); q. de superfluo (ms. Assisi Bibl. Comun. 186, ff. 112a-113a); St. Albert the Great, *In III Sent.*, d. 33, a.3, sol. 1 (ed. Borgnet XXVIII, 611); *Id. In IV Sent.* d. 15, a. 1 (ed. cit. XXIX, 494-497). As for the determination of what is superfluous in our day and age, cf. John XXIII, Radio-television message of Sept. 11, 1962: AAS 54 (1962) p. 682: "The obligation of every man, the urgent obligation of the Christian man, is to reckon what is superfluous by the measure of the needs of others, and to see to it that the administration and the distribution of created goods serve the common good."
11. In that case, the old principle holds true: "In extreme necessity all goods are common, that is, all goods are to be shared." On the other hand, for the order, extension, and manner by which the principle is applied in the proposed text, besides the modern authors: cf. St. Thomas, *Summa Theologica* II-II, q. 66, a. 7. Obviously, for the correct application of the principle, all the conditions that are morally required must be met.
12. Cf. Gratian, *Decretum*, C. 21, dist. LXXXVI (ed. Friedberg I, 302). This axiom is also found already in PL 54, 591 A (cf. in Antonianum 27 (1952) 349-366) i.
13. Cf. Leo XIII, encyclical letter [Rerum Novarum](#): AAS 23 (1890-91) pp. 643-646, Pius XI, encyclical letter [Quadragesimo Anno](#): AAS 23 (1931) p. 191; Pius XII, Radio message of June 1, 1941: AAS 33 (1941), p. 199; Pius XII, Radio message on Christmas Eve 1942: AAS 35 (1943), p. 17; Pius XII, Radio message of Sept. 1, 1944: AAS 36 (1944) p. 253; John XXIII, encyclical letter [Mater et Magistra](#): AAS 53 (1961) pp. 428-429.
14. Cf. Pius XI, encyclical letter [Quadragesimo Anno](#): AAS 23 (1931) p. 214; John XXIII, encyclical letter [Mater et Magistra](#): AAS 53 (1961), p. 429.
15. Cf. Pius XII, Radio message of Pentecost 1941: AAS 44 (1941) p. 199, John XXIII, encyclical letter [Mater et Magistra](#): AAS 53 (1961) p. 430.

16. For the right use of goods according to the doctrine of the New Testament, cf. Luke 3:11, 10:30 ff; 11:41; 1 Pet. 5:3, Mark 8:36; 12:39-41; Jas. 5:1-6; 1 Tim. 6:8; Eph. 1:28; a Cor. 8:13; 1 John 3:17 ff.

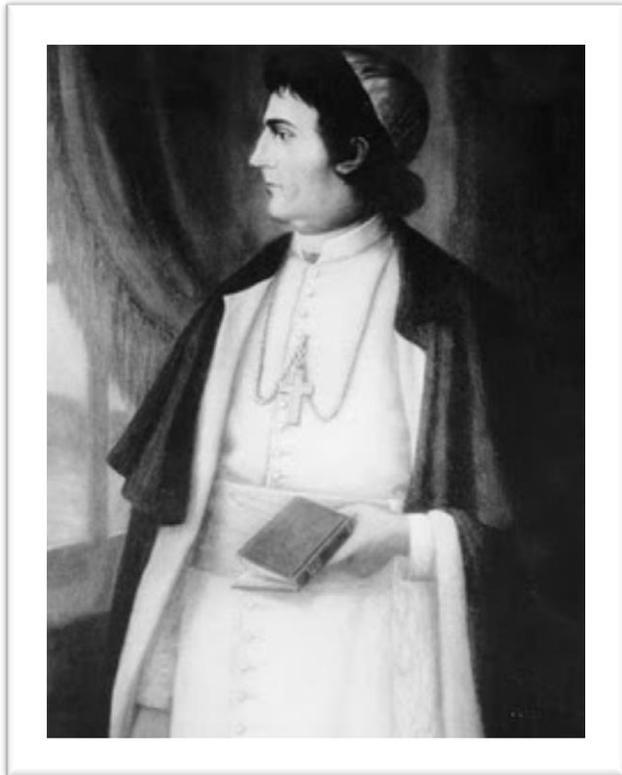
Chapter 4

1. Cf. John XXIII, encyclical letter [*Mater et Magistra*](#): AAS 53 (1961), p. 417.
2. Cf. John XXIII, *ibid*.
3. Cf. Rom. 13:1-5.
4. Cf. Rom. 13:5.
5. Cf. Pius XII, Radio message, Dec. 24, 1942: AAS 35 (1943) pp. 9-24; Dec. 24, 1944: AAS 37 (1945), pp. 11-17; John XXIII encyclical letter [*Pacem in Terris*](#): AAS 55 (1963), pp. 263, 271 277 and 278.
6. Cf. Pius XII, Radio message of June 7, 1941: AAS 33 (1941) p. 200; John XXIII, encyclical letter [*Pacem in Terris*](#): 1.c., p. 273 and 274.
7. Cf. John XXIII, encyclical letter [*Mater et Magistra*](#): AAS 53 (1961), p. 416.
8. Pius XI, Allocution "Ai dirigenti della Federazione Universitaria Cattolica". Discorsi di Pio XI (ed. Bertetto), Turin, vol. 1 (1960), p. 743.
9. Cf. Second Vatican Council, [*Dogmatic Constitution on the Church*](#), n. 13: AAS 57 (1965), p. 17.
10. Cf. Luke 2:14.

Chapter 5

1. Cf. John XXIII, encyclical letter [*Pacem in Terris*](#), April 11, 1963: AAS 55 (1963), p. 291; "Therefore in this age of ours which prides itself on its atomic power, it is irrational to believe that war is still an apt means of vindicating violated rights."
 2. Cf. Pius XII, Allocution of Sept. 30, 1954: AAS 46 (1954) p. 589; Radio message of Dec. 24, 1954: AAS 47 (1955), pp. 15 ff, John XXIII, encyclical letter [*Pacem in Terris*](#): AAS 55 (1963), pp. 286-291; Paul VI, Allocution to the United Nations, Oct. 4, 1965.
 3. Cf. John XXIII, encyclical letter [*Pacem in Terris*](#), where reduction of arms is mentioned: AAS 55 (1963), p. 287.
 4. Cf. 2 Cor. 2:6.
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CENTRAL PROVINCE



CANDIDACY II

UNIT 7: DOMINICANS

“GO INTO THE WHOLE WORLD AND PROCLAIM THE GOSPEL TO EVERY CREATURE.” (MARK 16: 15)

Proclaiming the Gospel has been the task of every Dominican from the beginning of our foundation. *The Primitive Constitutions of the Order of Friars Preachers* states in the *Prologue* that “our Order was founded, from the beginning, especially for preaching and the salvation of souls”. St. Dominic dispersed his small band throughout Europe to the cities and universities to spread the ‘Good News’. “During the last years of his life Saint Dominic frequently said: ‘When the Order is properly established, I am going off to the Cumans’”. (*Who are my “Cumans”?* by Vincent Couesnongle OP) St. Dominic, thus, was devoted to the university life and the missionary life as fields for preaching. We, too, are missionaries, i.e., sent forth. *Ite, missa est.*



With this in mind, this unit will touch on two topics on *Dominicans*, not yet explored, but topics with which every Lay Dominican should have some acquaintance:

- A. The first month will be devoted to the history of the Dominican Order in the United States.
- B. The next two months, to the *Summa Theologica* of St. Thomas Aquinas, specifically, *The Treatise on Happiness*.

A. THE HISTORY OF THE DOMINICAN ORDER IN THE UNITED STATES

“Stories of the Dominican Order keep us together as Dominicans.”
(Edward Schillebeckx OP)



For the first month of this unit we will study *A Short History of the Dominican Order in the U.S.*, by Sister Nona McGreal OP.

The Dominican Order’s association with our country is earlier than most people know. Thirty-four years after Columbus discovered America, 1526, the Spanish explorers, accompanied by Dominicans, established an outpost at what is now Georgetown, SC. One of the Dominicans was Montesinos, noted fighter for Indian rights: “Have they no souls?” Soon the post was abandoned. This was thirty-nine years before St. Augustine, FL. was founded, 1565.



Sister McGreal’s *Short History* has a wealth of information with links to further information. All can find some history relevant to their locale. Read it and find historical references to your Chapter area.



Among all the great men and women noted, we call attention to two. The first is Bishop Edward Dominic Fenwick OP (1768-1832). The Dominican Order was established in the United States early in the nineteenth century. Fenwick founded the *St. Joseph Province* in 1805 at St. Rose, KY which covered the entire country. Edward Fenwick was consecrated Bishop of Cincinnati in

1821. His diocese covered Ohio, Michigan and Wisconsin. His importance and memory is noted by the schools dedicated to him.

Another is Fr. Samuel Charles Mazzuchelli OP (1806-1864) who was an Italian- born pioneering missionary. He brought the Church to the Iowa-Illinois-Wisconsin area and founded over thirty parishes. He was loved by many differing immigrants; Fr. Mazzuchelli was known to the Irish as “Fr. Matthew Kelly”. His holiness has been introduced to Rome for canonization and, at this time, he is Venerable Samuel Mazzuchelli. A stained glass image of Fr. Mazzuchelli at St. Raphael's Cathedral, Dubuque, IA. Is pictured at the right.



LAY DOMINICANS

The *Short History* does cite the beginnings of the Lay Dominicans, then the ‘Third Order’, but records were sparse and usually limited to the reception or profession of members. Betsy Wells was received by the Dominican Friars at St. Rose in 1826. The Lay Dominicans have continued to grow over the years and now we have four Provinces.



PROVINCE	NAME	FOUNDED	PROVINCIAL	WEBSITE
Eastern	St. Joseph	1805	Brian Mulcahy OP	http://www.op-stjoseph.org/
Western	Holy Name of Jesus	(1850) 1912	Mark Padrez OP	http://www.opwest.org/
Central	St. Albert the Great	1939	Charles Bouchard OP	http://www.domcentral.org/
Southern	St. Martin de Porres	1980	Christopher Eggleton OP	http://www.opsouth.org/

THE MCGREAL CENTER FOR DOMINICAN HISTORICAL STUDIES

Mention must be made of the McGreal Center located at Dominican University, River Forest, IL. Sr. Janet Welsh OP is the Director. Researchers of US Dominican history enjoy the generous work space and accessible archival collections. They are especially interested in your personal history of the Lay Dominicans. Feel free to contact them. <http://dom.edu/mcgreal> Also watch on YouTube: <http://tinyurl.com/3wl9x9b>

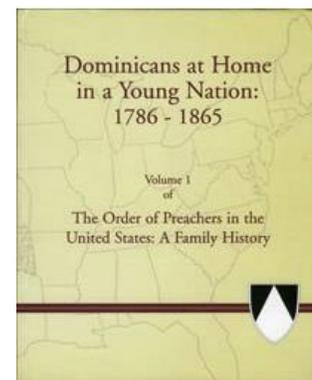


Their mission statement:

“The McGreal Center for Dominican Historical Studies promotes the research and writing of the history of the Dominican Family in the United States. The McGreal Center facilitates opportunities for scholarly research through the collection and preservation of historical documents relative to the significance of the U.S. Dominican Family’s in the Order of Preachers, the Church and the nation.”

Every Chapter should have in their library a copy of volume 1 of the longer history: *Dominicans at Home in a Young Nation: 1786-1865*

<http://www.dom.edu/mcgreal/volumeone/>



B. THE TREATISE ON HAPPINESS

A Dominican would be remiss in their formation if they did not read and study the words of St. Thomas Aquinas. But the question is – which words? St. Thomas Aquinas (1225-1274) was a voluminous writer, theologian, philosopher, mystic, poet. The *Summa Theologica* is the most significant of his writings.

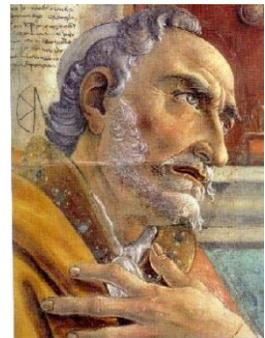


St. Thomas writes that we as humans are directed toward a goal (*telos*) which is *happiness*. It is true, isn't it? We all want to be happy and hope our loved ones are happy. The *Catechism of the Catholic Church* under the title *THE DESIRE FOR HAPPINESS*, #1718, beautifully expands on this:

“The beatitudes respond to the natural desire for happiness. This desire is of divine origin: God has placed it in the human heart in order to draw man to the One who alone can fulfill it:

“We all want to live happily; in the whole human race there is no one who does not assent to this proposition, even before it is fully articulated. [St. Augustine]

“How is it, then, that I seek you, Lord? Since in seeking you, my God, I seek a happy life, let me seek you so that my soul may live, for my body draws life from my soul and my soul draws life from you.” [St. Augustine]

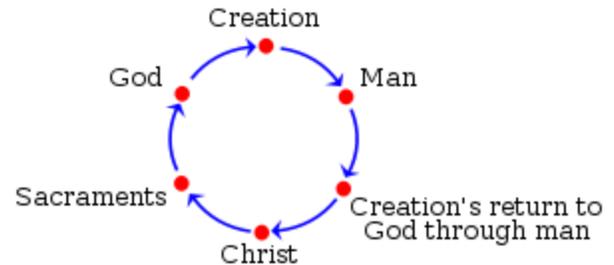


“God alone satisfies.” [St. Thomas Aquinas]

STRUCTURE OF THE *SUMMA*

It is important that we understand the basic structure of the *Summa Theologica*. It is divided into three parts (like Gaul):

- I. God; Creation
- II. Man and Morality
- III. Incarnate Word; Sacraments



Part II is divided into two parts:

- I. Happiness (5 Questions); Virtues and Vices
- II. Specific Virtues and Vices; Moral Matters

We will look at I^a-II^{ae} (the 1st Part of the 2nd Part - *Prima Secundae*) which is concerned with *Happiness* and consists of 5 Questions (about 33 pages). Don't be confused; St. Thomas is highly organized. Each of these Questions is composed of 8 Articles. So 5 Questions; 8 Articles each. The Questions are:

1. Of Man's Last End
2. Of Those Things in Which Man's Happiness Consists
3. What is Happiness
4. Of Those Things That Are Required for Happiness
5. Of the Attainment of Happiness

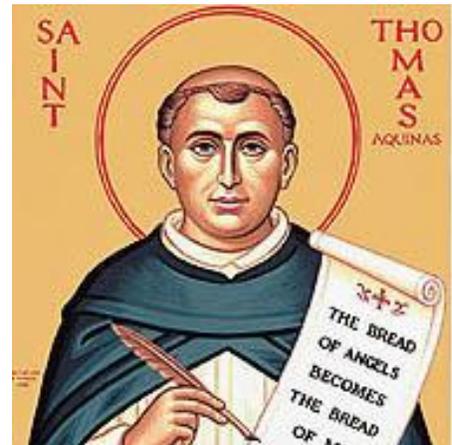
Each Article is organized as follows:

- a) The Question
- b) Objections
- c) Short Counter-statement (On the Contrary)
- d) Actual Argument
- e) Replies to Objections

Why this procedure? He was following the example of *Averroes* (+1198; Muslim *Aristotle* translator) as it became the model used in the Medieval schools. A reference will be given to our source for our material at the end of the unit.

ST. THOMAS – THE MAN – THE SAINT

The *Summa Theologica* (written 1265-1274) is the most significant of Thomas' writing but only one of many. He has influenced men and women, from great to unknown, from the 13th to the 21st centuries. He influenced Dante whose *Divine Comedy* has been called the *Summa* in verse. He also wrote *Adoro Te Devote*, *Panis Angelicus*, *O Salutaris Hostia*, *Pange Lingua* and *Tantum Ergo*. These alone would put him in the top ranks of Poets. He was canonized in 1323, fifty years after his death. He is called: *Doctor Angelicus*; *Doctor Communis*; *Doctor Universalis*.



Although many worthy advances have been made in Theology, Aquinas and Scholasticism have persisted in relevance in the Church today. *Aeterni Patris*, an encyclical by Pope Leo XIII in 1879 reaffirmed its position at the time:



“We exhort you, venerable brethren, in all earnestness to restore the golden wisdom of St. Thomas, and to spread it far and wide for the defense and beauty of the Catholic faith, for the good of society, and for the advantage of all the sciences.(31)...Therefore in this also let us follow the example of the Angelic Doctor, who never gave himself to reading or writing without first begging the blessing of God, who modestly confessed that whatever he knew he had acquired not so much by his own study and labor as by the divine gift. (33)”

ADDITIONAL VIEWPOINTS

As can be imagined, volumes upon volumes have been written on Aquinas and his writings. For a deeper understanding of the man and his work, let us examine briefly a few opinions by some recognized authors. First, we will partake of some of the wisdom of **Etienne Gilson**, (+1978), noted philosopher and historian, “Immortal” of the French Academy. It should be noted that his book, *The Spirit of Mediaeval Philosophy*, began Thomas Merton’s conversion to Catholicism. He wrote on the Dominicans and Aquinas in *The Philosophy of St. Thomas Aquinas*, (tr. 1924):



“Men [Dominicans/Monks] whom previously one had been accustomed to find within massive walls of fortress-like Abbeys, were here mixing freely in the crowd of teachers and students...The Dominican vocation, born in the midst of a medieval University, is therefore, above all the resolve to serve God by teaching and in absolute poverty. To be a religious and a Doctor, such remains until the last months of his life, the ideal of St. Thomas of Aquino. (p. 4)

“Doubtless, the powerfully marked character of his teaching...constitutes a world-system, an all-around explanation of the universe, offered from the point of view of reason. (p. 346)

“For by virtue of that very reason which he served with so ardent a love, St. Thomas has become a poet, and, if we may believe an unbiased judge, the greatest poet of the Latin tongue of the whole Middle Ages.” (p. 357)

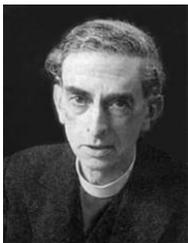


***“Pange lingua gloriosi corporis mysterium
Sanguinisque pretiosi quem in mundi pretium
Fructus ventris generosi Rex effudit gentium”***

Jacques Maritain, (+1973), a French Catholic philosopher, friend and mentor to Pope Paul VI, helped to revive St. Thomas for modern times. He and his wife, Raissa, were introduced to St. Thomas by their spiritual advisor, a Dominican Friar. In *St. Thomas Aquinas* (1930), Ch. III: *The Apostle of Modern Times* he writes:



“Apostle of the intelligence, doctor of truth, restorer of the intellectual order, Saint Thomas wrote not for the thirteenth century but for our time. His own time is the time of the spirit, which dominates the ages. I say that he is a contemporary writer, the most ‘present’ of all thinkers...he holds the key to the problems which oppress our hearts; he teaches us how to triumph over both anti-intellectualism and rationalism, over the evil which degrades reason below, and the evil which exalts it above the real; he gives us the secret of true humanism, of the supreme development of the human person and intellectual virtues, but in sanctity, not in concupiscence, through the spirit and the cross, not through the grandeurs of the flesh...Such is the law of gravitation that the Angelic Doctor teaches to a world all the more haunted by the idea of progress, the more it is ignorant generally of the meaning of progress.” (pp. 49-50)



Rev. M. C. D’Arcy SJ, (+1976), confessor and close friend of Fr. Ronald Knox, Master at Campion Hall, University of Oxford, and a Provincial of the Jesuits, also wrote a book entitled *St. Thomas Aquinas* (1930) in which he touched on St. Thomas’ humility:

“What remains true is that he had little or no interest in worldly matters. He refused the offers of high ecclesiastical offices. Shortly before his death, when journeying to Lyons, Reginald said to him: ‘You and Fra Bonaventure are going to be made Cardinals, and that will redound to the credit of your Orders.’ The answer of St. Thomas is of a piece with his life: ‘Never shall I be anything in the Order nor

in the Church. I could not serve our Order better in any other state than the one I am in.” (p. 51)

G. K. Chesterton, (+1936), a diverse and prolific writer, the “Prince of Paradox”, a true “Renaissance Man”, who, with Hilaire Belloc, (They were known as Chesterbelloc – per George Bernard Shaw) produced a ‘golden age’ of writing by Catholics. “G. K. Chesterton once said that he had been ‘indefensibly’ happy most of his life.” (*The Sunday Times*, by Bernard Manzo, June 8, 2011) Indulge us to cite something he wrote in the *Illustrated London News* of April 19, 1924 which, true then, is true today: “The whole modern world has divided itself into Conservatives and Progressives [read Liberals today]. The business of Progressives is to go on making mistakes. The business of Conservatives is to prevent the mistakes from being corrected.” He wrote *Saint Thomas Aquinas: The Dumb Ox*, (1930), of which Etienne Gilson said: “I consider it as being without comparison the best book ever written on St. Thomas.”



“Thomas of Aquino wanted to be a Friar...Something in this heavy, quiet, cultivated, rather academic gentleman would not be satisfied till he was, by fixed authoritative proclamation and official



pronouncement, established and appointed to be a Beggar. It is all the more interesting because, while he did more than his duty a thousand times over, he was not at all like a Beggar; nor at all likely to be a good Beggar. He had nothing of the native vagabond about him, as had his great precursors; he was not born with something of the wandering minstrel, like St. Francis; or something of the tramping missionary, like St. Dominic. But he insisted upon putting himself under military orders, to do these things at the will of another, if required.” (Chapter II: *The Runaway Abbot*)

DOMINICAN VIEWPOINTS

There have, obviously, been many Dominicans who have written on St. Thomas (Philosopher, Theologian, Poet, Contemplative). They have written volumes upon volumes. Here is a sampling:

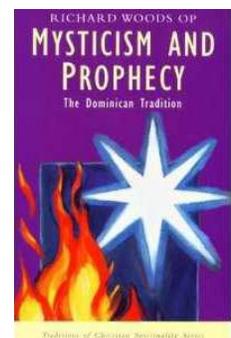


Reginald Garrigou-Lagrange OP (+1964), thought by many to be the greatest Catholic Thomist of the 20th century, taught the future Pope John Paul II and influenced Yves Congar OP. He wrote in *The Three Conversions in the Spiritual Life* (1938):

“God’s uncreated love for us, as St. Thomas shows, is a love which, far from presupposing in us any *lovableness*, actually produces that lovableness within us. His creative love gives and preserves in us our nature and our existence; but his life-giving love gives and preserves in us the life of grace which makes us *lovable* in His eyes, and lovable not merely as His servants but as His Sons. (I, Q. xx, art. 2) (p. 9)...St. Thomas says that ‘the preaching of the word of God must proceed from the fullness of contemplation.’ ...‘Thy word is exceedingly refined and thy servant hath loved it.’ (Ps, cxviii, 140)” (p. 52)



Richard Woods OP, Professor of Theology at Dominican University, sojourner in Ireland, is an author of many books and CDs, from spirituality and mysticism to fiction and recently: *Meister Eckhart, Master of Mysticism*. He has also written an excellent book, *Mysticism and Prophecy: The Dominican Tradition* (1998) which treats the thoughts of Thomas Aquinas, Meister Eckhart and Catherine of Siena and their approaches to Christian life. He explores the ways of knowing and ‘unknowing’.



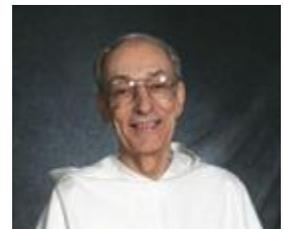
Here is a taste of his writing from the latter book:

“With the exception of St. Augustine, no single individual has had the prominent influence on Christian theology as the quiet Italian friar once dubbed ‘the Dumb Ox’ by his fellow students and known to the world as Thomas Aquinas. Thomas of Aquino is remembered less as a spiritual writer than a philosopher and theologian. Yet, as Fr. Jean-Pierre Torel has shown, following the example of the epoch-making study of Fr. M.-D Chenu, Thomas’ scholarly work was inseparable from and indeed rooted in his personal spirituality, itself grounded in his Dominican identity. (p. 59)



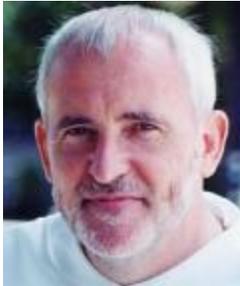
“In the end, for Thomas (and, he would argue, for everyone) God is not so much an object to be thought or even thought about, much less discussed endlessly, as a Presence to be sought. The art of such seeking is contemplative action, and its end is mystical union, both in this life and hereafter.” (p. 76)

The Dominican Tradition by Phyllis Zagano and **Thomas McGonigle OP** is an excellent book (Chapters should consider it for ongoing study) which covers many of the outstanding Dominicans through the centuries including their writings. Ms. Zagano is the coeditor with Fr. McGonigle of the Central Province. Fr. McGonigle wrote the following on St. Thomas:



“The *Summa theologiae* is the most significant of the many writings of Thomas Aquinas. In this work he utilizes the framework of the Neoplatonic Augustinian tradition of the coming forth of creation from God (*exitus*) and the return of all things to God in Christ (*reditus*)...The human person is a composite of body and soul that is directed toward a goal (*telos*), which is happiness. Human happiness is twofold. One is proportionate to our human nature, a happiness

we can attain through habitual virtuous behavior, as Aristotle taught. The other is a happiness that surpasses human nature. We can attain this happiness only by the gift of God's grace, which is a participation in God's own divine life. It is through Christ that we come to share in God's life through grace." (p. 20)



Paul Murray OP, an Irish Dominican who teaches at the Angelicum, is a prolific writer, preacher and poet. Among his books is a beautiful little book on Mother Teresa, his friend: *I Loved Jesus in the Night*. He, also, a first and only, as a Catholic priest has addressed the English House of Lords on 'Contemplation'. This can be heard at: <http://tinyurl.com/3uy5h4p> Fr. Paul Murray has written a book which is highly recommended to every Chapter for ongoing study: *The New Wine of Dominican Spirituality*, (2006). The question has arisen, "Did Jesus ever laugh? Did He like a good joke?" Let us read what Fr. Murray has written on the subject:

"In his *Summa*, Thomas defends what he calls 'affability' and 'cheerfulness' – quite openly disagreeing with the view that austerity must always exclude 'cheerfulness' or must forbid 'the giving and receiving of the pleasures of conversation'. What is more, Thomas takes to task those people who are so serious about themselves that they never say anything laughable or funny (*nec ipsi dicunt aliquid ridiculum*), but instead are always trying to obstruct the fun or amusement of others. Such people are not only unpleasant company, according to Thomas, they are also morally unsound. He writes: 'Those who are lacking in fun, and who never say anything funny or humorous, but instead give grief to those who make jokes, not accepting even the modest fun of others, are morally unsound (*vitiosi*) and in the view of the philosopher [Aristotle] are rough and boorish.'" (ST, II II, q. 168, a. 4) (p. 68)



“STRAW”

St. Thomas seems to have had a mystical experience during a Mass he said on Dec. 6, 1273 and wrote no more, never finishing the *Summa Theologica*. He never spoke or wrote of the experience but did say to Reginald: “All that I have written seems to me like so much straw compared to what I have seen and what has been revealed to me.” Of course, what he has written is not ‘straw’ to us. He died the next year.

This incident mirrors a request for prayers to Etienne Gilson seven centuries later by Thomas Merton, pictured here at his Hermitage with Jacques Maritain in 1966. This is the prayer:

“Please pray for me to Our Lord that, instead of merely writing something, I may be something, and indeed that I may so fully be what I ought to be that there may be no further necessity for me to write, since the mere fact of being what I ought to be would be more eloquent than many books.”



PRAYER OF ST. THOMAS



Thou Who makest eloquent the tongues of little children, fashion my words and pour upon my lips the grace of Thy benediction. Grant me penetration to understand, capacity to retain, method and facility in study, subtlety in interpretation and abundant grace of expression.

Order the beginning, direct the progress and perfect the achievement of my work, Thou Who art true God and true Man and livest and reignest for ever and ever. Amen.

RESOURCES

A. THE HISTORY OF THE DOMINICAN ORDER IN THE UNITED STATES

The first of our three months of this unit will be devoted to the study of Sr. Nona McGreal's work entitled: *A Short History of the Dominican Order in the U. S.*

<http://www.domlife.org/beingdominican/History/HistorySummary.htm>

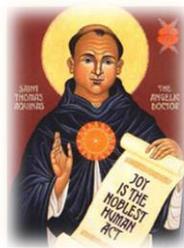
B. THE TREATISE ON HAPPINESS

The other two months of this unit are devoted to a study of *The Treatise on Happiness*. This is composed of the first five Questions (each Question consisting of eight Articles) of the First Part of the Second Part (I^a-II^{ae}) of the *Summa Theologica*: <http://tinyurl.com/c9utth>

There is a detailed Study Guide and Glossary available for those who so choose to use it: <http://www.wku.edu/~jan.garrett/350/aqsgghapp.htm>

For those who are a bit esoteric and speculative (good Dominican approaches) you might enjoy *The Buddha Meets St. Thomas Aquinas: An Imaginary Dialogue* by Fr. Bernhard Blankenhorn OP, July 2007, 36 pp. (The ultimate question seems to be – *Purgatory* or *Rebirth*?)

<http://www.blessed-sacrament.org/tomandbud.doc>



A Brief History of the Dominican Order in the U.S.

Mary Nona McGreal, OP

Originally published as the entry "Dominicans (O.P.)," pp.440-448, in [The Encyclopedia of American Catholic History](#) edited by Michael Glazier and Thomas J. Shelly, The Liturgical Press. This augmented and hyperlink enabled version is presented with permission of the publisher. © 1997 by The Order of St. Benedict, Inc., Collegeville, Minnesota.

Members of the [Dominican Order \(Order of Preachers\)](#) have been on mission in the United States for more than two centuries. The mission given them by [Dominic de Guzman](#) (1170–1221) from the founding of the Order is to proclaim the word of God by preaching, teaching and example, while they are sustained by life in common.

The single mission of the Order of Preachers embraces many ministries, developed as needed to bring the word of God to persons in varying societies and circumstances. St. Dominic had this in mind when he urged the first members to identify with each culture through the use of the languages. For the same purpose he asked the meet all people as mendicants, ready to exchange gifts and necessities with others in the spirit of Jesus and the apostles.

The Order of Preachers is composed of men and women of four branches: friars, who may be priests or brothers; cloistered nuns; sisters; and laity. Dominic de Guzman was called to ministry in the universal Church. His followers have proclaimed the gospel around the world to peoples never known to the founder, including those of the Americas.

Early Missionaries to the United States

Three centuries after the death of St. Dominic in 1221 the first Dominicans landed on the Atlantic coast with Spanish colonists, arriving in 1526 near the current site of Georgetown, South Carolina. Among them was the friar [Antonio de Montesinos](#), whose vehement protests against the conquerors' oppression of the native peoples have been acclaimed as the first voice for liberty raised in the New World. When the intended colony failed, Montesinos returned to his prophetic preaching in the Caribbean. However, other Dominicans followed him into the southern region of the present United States. These included [Fray Luis Cancer](#), who was martyred in Florida, and the men who accompanied De Soto and other explorers into regions along the Gulf Coast. Friars of Mexico, which then extended north beyond the Rio Grande, evangelized the natives of the present Texas, some losing their lives in that endeavor. After them, nearly two centuries intervened before the Preachers came to stay.

The continuing presence of Dominicans in the United States began in 1786. A friar of the Irish province, John O'Connell, was assigned to New York, the nation's temporary capital to serve primarily as chaplain at the Spanish legation. Following O'Connell more than twenty friars, the majority from Ireland, were sent as missionaries to the new nation. Of these the first twelve served with Bishop John Carroll in the vast Diocese of Baltimore, then the only one in the United States.

One of the Preachers on mission with John Carroll was Francis Antoninus Fleming, the bishop's vicar general for the Northern District, which extended from New York to Maine. Fleming, like several of his confreres, met death while caring for victims of yellow fever. Among the other friars were William O'Brien, pastor of New York's first parish, [St. Peter's on Barclay Street](#); Anthony Caffrey, founder of [St. Patrick's](#), the first parish in the rising 'Federal City' of Washington, D.C.; and John Ceslas Fenwick, an American of the English province, who lived and labored with the Jesuits in southern Maryland.

When the single see of Baltimore was divided in 1808 to form five dioceses, one of these, New York, was given as its first bishop the Irish Dominican, Luke Concanen. After his episcopal ordination in Rome his passage to the United States was delayed so long by Napoleon's embargo on ships leaving Italy that death overtook him before he could leave. A second Irish friar, John Connolly, was then appointed bishop of New York (1815–1825).

Foundations in the First Half-Century

The initial move toward founding a Dominican province in the United States was made by Edward Dominic Fenwick, OP, an American descendant of early Maryland colonists. Fenwick entered the Order of Preachers of the English province in 1788, after completing his studies at the Dominican college of Holy Cross in Belgium. While serving for ten years in the English province he dreamed of establishing an American province of the Order in his native Maryland. The dream was realized finally by Fenwick and three English friars, with the support of Dominican superiors in Rome and the encouragement of Bishop John Carroll. However, Carroll requested that the province be founded far from Maryland, out in frontier Kentucky, where the first westward-moving Catholics were begging for priests.

[Dominican Province of St. Joseph](#) was established in 1806 at St. Rose, Kentucky, near Bardstown. In 1811 the Dominicans welcomed to the ecclesiastical outpost of Kentucky the first bishop on the western frontier, Benedict Joseph Flaget. In his Bardstown diocese the friars served as itinerant preachers, instructors in their college of St. Thomas Aquinas, and pastors of the earliest parishes formed in the wilderness. The people responded favorably to their pastoral ministry, finding their practices more acceptable than the rigorous ones of the veteran French missionary Stephen Theodore Badin and his Belgian coworker Charles Nerinckx.

As itinerant missionaries the friars traveled widely among the settlers in Kentucky; then Edward Fenwick ventured north across the Ohio River into the forests of Ohio. There in 1818 he and his Dominican nephew, Nicholas Dominic Young, built the first Catholic church in the state, a log cabin at Somerset in Perry County dedicated to [St. Joseph](#). Three years later Fenwick was named the first bishop of Cincinnati (1821–32) and given the spiritual care of Catholics in the whole region of present-day Ohio, Michigan, and Wisconsin. In the beginning the only priests in the diocese were his Dominican brothers, who with the zealous people formed the earliest parishes in Ohio and built the first Catholic churches.

While planning the foundation of the friars in the United States Edward Fenwick hoped to have American sisters to share in their mission. This hope was realized in 1822 when nine young women, answering the call of the provincial, Samuel Thomas Wilson, became the first American Dominican Sisters, known today as the Congregation of St. Catharine of Siena. [\[DSOP\]](#)

The founding members began their common life in a crowded log cabin near Cartwright Creek and began their teaching in a school opened in a still house. Angela Sansbury, of one of the pioneer families from Maryland, was the first to make her religious profession and the first to be elected by her community as prioress. She merits the title of foundress of Dominican Sisters in the United States.

At the call of Bishop Fenwick, four of the Kentucky sisters were sent to Ohio in 1830 to establish the community and academy of St. Mary's in the settlement at Somerset. There, as in Kentucky, they shared in the Dominican mission as teachers. As Fenwick noted, they undertook "the role of missionary among us." Following a disastrous fire the community and academy moved in 1868 to Columbus, Ohio, where they assumed the title, "St. Mary of the Springs." [\[DSOP\]](#)

Dominican preachers were called south to Tennessee, which had few Catholics and no priest, with the appointment in 1837 of the first Catholic bishop of Nashville. He was Richard Pius Miles, OP, a native of Kentucky, who welcomed to the diocese several friars from Kentucky and Ohio with whom he had served as missionary and provincial. Among them were Joseph Alemany, who would later become the first archbishop of San Francisco; and Thomas Langdon Grace, who was subsequently named the bishop of St. Paul. In 1846 Dominican sisters were sent from both Kentucky and Ohio to Memphis, to form a new community and academy of St. Agnes in collaboration with the friars of [St. Peter's parish](#). Less than three decades later, Memphis sisters and friars alike gave their lives in caring for victims of the yellow fever epidemic.

In 1860 the Ohio sisters of St. Mary's sent four members to the cathedral city of Nashville, Tennessee, at the request of the second bishop of Nashville, James Whelan, OP. These sisters founded the [Congregation and Academy of St. Cecilia](#). During the Civil War they found themselves on the Tennessee battlefield. Later sisters went from Nashville to Memphis as volunteers to nurse the victims of the yellow fever, for whom some gave their lives.

The ministry of the Order of Preachers to Native Americans, fur traders, and pioneer Americans of Michigan and Wisconsin was initiated by their bishop, Edward Fenwick, in the territory once evangelized by

the French Jesuits. In 1830 he assigned the newly ordained [Samuel Mazzuchelli](#) to the missions of the old Northwest, then in the territory of Michigan. Subsequently the Italian-American missionary became the first Dominican to serve the Church in the new dioceses of St. Louis, Detroit, Dubuque, Milwaukee, and Chicago. In 1844 he initiated at Sinsinawa Mound, Wisconsin, the third collaborative foundation of Dominican friars and sisters: a province of the friars which was short-lived, and in 1847 the [Sinsinawa Dominican Sisters](#). The cause of Samuel Mazzuchelli, the first American Dominican missionary proposed for canonization, was advanced in 1993 when he was named Venerable by the Holy See.

The fourth collaborative mission of Dominican men and women in the United States was initiated in California in 1850 by Dominican friars and sisters who accompanied Joseph Alemany to his bishopric in Monterey. There Alemany and Sadoc Vilarrasa, a fellow Spanish missionary who had been serving with him in Ohio, founded the friars' [Province of the Holy Name](#). At the same time Alemany's hope for sisters was fulfilled by Mary Goemaere, a Dominican from Paris, with Aloysia O'Neill and Frances Stafford from St. Mary's, Somerset. These founded the community that became the [Congregation of Holy Name of San Rafael](#).

Early Members of the Dominican Laity

The foundations laid by Edward Fenwick included not only those of friars and sisters, but also of members of the [Dominican Laity](#), then known as the Third Order. In 1807, while the Kentucky venture was only started, Fenwick wrote to Luke Concanen in Rome to ask about receiving men and women as lay Dominicans. He said he thought that the Third Order, if he understood it well, could be established "with benefit to the pious people and much honour to our Lord."

Little is known about the first lay Dominicans in the United States. Among their sparse records preserved from the early nineteenth century is that of the reception of one Betsy Wells by the Dominican friars at St. Rose in 1826. Another, in 1829, records the reception of two men, George Shock and John Roi, into the Third Order. In 1833 Bishop Flaget of Bardstown praised the "virtuous lay women;" presumably tertiaries, among the Dominicans at St. Rose who nursed the cholera victims there. The lay Dominicans at Somerset, Ohio, included two named Fanny and Theresa Naughton who served St. Joseph Convent all their adult lives. The early records pertained only to individuals. No references to early chapters or meetings of tertiaries have been discovered.

Mission to the Immigrants

In 1853, after the foundation of the Order in Kentucky, Ohio, Tennessee, Wisconsin, and California by friars and sisters on mission together, the first Dominican women came from Europe to serve in the American Church. These were four cloistered nuns from the [Monastery of Holy Cross in Regensburg, Bavaria](#), led by Josepha Witzlhofer. Called to America to provide education for German Catholic immigrants, they settled in Williamsburg, New York, later an area of Brooklyn. They tried valiantly to combine their monastic way of life with the strenuous work of conducting a school. In 1868 the nuns met another urgent need of the people by opening the first hospital conducted by American Dominican sisters. By 1900 the Brooklyn community and the many foundations across the United States which branched ultimately from Holy Cross Monastery in Bavaria had become congregations of active Third Order sisters. Many years later, in 1947, the Brooklyn sisters moved their motherhouse to [Amityville, New York](#).

Another Dominican community formed for the education of German immigrants began in [Racine, Wisconsin](#), in 1862. The foundress was Maria Benedicta Bauer, who, when prioress of Holy Cross Monastery in Bavaria, had sent the four nuns from Regensburg to Brooklyn in 1853. The Racine sisters, like their predecessors in Brooklyn, evolved from a contemplative monastic community to become an active congregation.

Only six years after the coming of the nuns from Bavaria to the Brooklyn convent of Holy Cross, German Catholics in lower Manhattan requested sisters from Brooklyn to open a monastery and school at St. Nicholas parish. The reply was favorable. The sisters soon welcomed young women to their novitiate on Second Street, and in 1869 became an autonomous monastery, with Mary Augustine Neuhierl as prioress. By 1883 this community had developed into a congregation with branch houses and moved their mother house up the Hudson to Newburgh, New York.

Dominican nuns from Ireland also came to help immigrants to the United States at mid-century. In response to a call from a pastor in New Orleans, Mary John Flanagan and five other nuns from Dublin opened a parish school in that city of French and Spanish culture in 1860. Coming from a contemplative monastery, as did the nuns from Germany, they struggled in this new environment with the ambiguities of a cloistered life in active ministry until they became the Congregation of St. Mary's of New Orleans. [\[DSoP\]](#).

Beginnings in the Second Half-Century

In 1873 seven sisters from the original Dominican community in Kentucky traveled to mid-Illinois to open a school and convent at Jacksonville. A year later, two of these sisters were requested to participate with President Ulysses Grant in an unusual event: the unveiling of a statue of Abraham Lincoln at his tomb in Springfield, the state capital. Grant asked them to represent all the religious women who had served during the Civil War in prisons and hospitals and on the battlefields: women whom President Lincoln had warmly praised, as Grant recalled. The sisters fulfilled the President's request and returned to their less public ministry in Jacksonville. Later their motherhouse was moved to [Springfield](#).

As immigration increased and the move from farm to city accelerated, new needs of the people challenged Dominicans to undertake ministries new and old. The urban ministry of the friars was expanded with their move to New York City in 1867, which was followed by the transfer of the eastern provincial center from St. Rose, Kentucky, to [St. Vincent Ferrer Parish](#), New York City. The western province of Holy Name moved in turn to San Francisco and opened parishes as far north as Portland, Oregon. Added to the founding of new parishes was another form of urban ministry: the weeklong missions which the friars undertook as preaching teams called "mission bands" in far-flung towns and cities.

Attention to evolving human needs led to new foundations and ministries among the Dominican sisters. Catherine Antoninus Thorpe was led by such a need in 1876 to found a new community in New York, with the guidance of the Dominican provincial John Rochford. These Dominican sisters who later moved to [Sparkill, New York](#), were established to provide for indigent women and dependent children. The numbers of orphans had multiplied rapidly after the Civil War, owing not only to battle fatalities and recurring epidemics, but also to the many deaths of immigrants enroute to the United States. Women who left family farms for work in city factories were equally in need of assistance.

Lucy Eaton Smith, a convert, was inspired by the example of Catherine Antoninus Thorpe and also challenged by the needs of women. In 1880 she founded in Albany, New York, a Dominican congregation which would offer women the opportunity for spiritual retreats related to the contemplative aspects of the sisters' lives; and also would provide residences for working women in the cities. Under the patronage of St. Catherine de Ricci the sisters of the community she established continue this dual ministry, centered at the motherhouse now located at Elkins Park, Pennsylvania.

Four congregations of American Dominican sisters, all dedicated primarily to education, formed new branches in the 1880s. Sisters from Newburgh, New York, established a community in Jersey City in 1881. These became a congregation which moved their motherhouse later to [Caldwell, New Jersey](#). From Columbus, Ohio, a group of sisters led by Mary Agnes Magevny traveled to distant Galveston, Texas, in 1882 to make a foundation which later moved to [Houston](#). The record for long-distance travel to new beginnings was made when sisters from Brooklyn, urged by Joseph Alemany, the Dominican archbishop of San Francisco, responded to the educational needs of German immigrants in California. By 1888 these sisters became the Dominican congregation of [Mission San Jose](#), under the leadership of Maria Pia Backes. In the same year, sisters from the Jersey City community, led by Thomasina Buhlmeier, made a new foundation on the West Coast at [Tacoma, Washington](#).

During the final decade of the nineteenth century two more American branches of the fast-growing "[tree](#)" whose seedling was sent from Bavaria became new congregations. From Newburgh came the sisters who formed the congregation of [Blauvelt, New York](#), in 1891. Their ministry for orphans had begun years earlier when Mary Ann Sammon, foundress of the new branch, brought homeless children into the Manhattan cloister to be cared for by the nuns. The second new branch, the [Grand Rapids Sisters](#), originated as a Michigan province of the Newburgh congregation, from which the members were separated in 1894 by the

arbitrary action of the bishop of Grand Rapids. They became an independent congregation under the leadership of Aquinata Fiegler.

The initial ministry of Dominican sisters among Franco-Americans began with a call from Canadian friars at work in New England. Mary Bertrand Sheridan and several Dominican sisters from Washington, D.C., responded to that call in 1892 by founding a community and school in Fall River, Massachusetts. In 1896 a Dominican congregation unique in its single ministry was founded by [Rose Hawthorne Lathrop](#), the daughter of Nathaniel Hawthorne. The members' compassionate ministry for the poor is found in their title: the [The Servants of Relief for Incurable Cancer](#). Their motherhouse is at Hawthorne, New York.

Monasteries of Contemplative Nuns

The earliest foundation of women in the Order of Preachers was that of the contemplative nuns established by St. Dominic as a part of the Preaching of Jesus Christ at [Prouille](#), France. Theirs was the fourth branch of the Order to be established permanently in the United States. The nuns who had come at mid-century from monasteries in Germany and Ireland were cloistered contemplatives. Their active apostolate had compelled them to live in increasing dependence upon dispensations from their constitutions until each foundation, encouraged by successive masters of the order, made the decision to become an active congregation of Dominican sisters.

The first permanent American foundation of cloistered nuns was made in 1880. Four nuns from Oullins in France, a monastery whose origins went back to Prouille, came to Newark, New Jersey, to found the Monastery of St. Dominic, dedicated to perpetual adoration. The founding prioress, Mary of Jesus, was an American. By 1889 members of the Newark foundation opened a second monastery in the Bronx, New York; and in 1906 one in Detroit, now at [Farmington Hills](#).

New Jersey was the site in 1891 of a second monastic foundation from Europe. Four nuns of the Perpetual Rosary, founded in Belgium, opened a monastery in Union City. By 1910 they had established five more monasteries in as many states: [Milwaukee, Wisconsin](#), in 1897; [Catonsville, Maryland](#), in 1899; [Camden, New Jersey](#), in 1900; [Buffalo, New York](#), in 1905; and in 1909, [La Crosse, Wisconsin](#). The La Crosse nuns moved in 1984 to Washington, D. C., [then to [Linden, Virginia](#)].

Emerging Chapters of Dominican Laity

Records of Dominican laity in the early nineteenth century were not only sparse but limited to the reception or profession of individuals. From the second half of the century there exist records of chapters of lay Dominicans who met regularly, studied and prayed together, and introduced others to the spirituality and apostolic charity of the Order of Preachers. Chapters were encouraged by the Dominican friars in their parishes, as at San Francisco in 1863, by sisters in schools and by nuns in their monasteries. Chapter news was given in the friars' Rosary Magazine from its inception in the last quarter of the nineteenth century. Large, active chapters of men and women were found during that period in parishes in San Francisco, St. Paul, Louisville, New York City, Boston, and Lewiston, Maine. The articles showed the zeal of the tertiaries in those chapters.

Early Twentieth Century

The first founding of a Dominican community of sisters in the twentieth century took place in Kansas, far from the concentration of Dominicans on the East and West Coasts. It was from Holy Cross in Brooklyn, however, that the former prioress, Antonina Fischer, set out to found eventually in 1902 the congregation of [The Dominican Sisters of Great Bend](#). [DSoP]

In 1910 Mary Walsh obtained official recognition by the Church for a community of women she had gathered earlier in New York to offer health care to the poor in their homes. These Dominican Sisters of the Sick Poor later moved their central house to Ossining on the Hudson.

The California friars who began their foundation in 1850 at Monterey had been obliged for lack of frontier resources and personnel to set aside their status as a full province in 1864 and assume that of a congregation. But by 1912 the [Province of the Holy Name](#) was fully restored, with their central house in San Francisco and parishes in cities located chiefly along the Pacific Coast.

[Monasteries of nuns of the Order](#) multiplied in the decade between 1915 and 1925. With eight new foundations established at great distances from one another. Nuns from Newark opened a monastery in Cincinnati in 1915 and another in Los Angeles in 1924. From Farmington Hills, Michigan, a new community was formed in Albany, New York, in 1915; and in New Jersey a group from Union City opened a house in Summit in 1919. From the Bronx monastery a foundation was made in Menlo Park, California, in 1921. Nuns from Catonsville, Maryland, established a monastery in West Springfield, Massachusetts, in 1922 and another in Lancaster, Pennsylvania, in 1925. In the same year, the monastery at Camden opened a daughterhouse at Syracuse, New York.

Two widely separated provinces of the Newburgh congregation became autonomous congregations in 1923. The first province founded at Aberdeen, Washington, in 1890, now became the Dominican congregation of Everett, later [Edmonds, Washington](#). The second group had become a province of the Newburgh congregation in 1892, centered at Adrian, Michigan. In 1923 that province became autonomous and their provincial, Camilla Madden, became the first prioress of the new [Adrian Dominican Sisters](#).

At the end of the 1920s individual sisters of the Caldwell congregation, by arrangement between the bishops of Cleveland and Newark, were given the choice of remaining in the New Jersey congregation or joining a new branch of the order at Akron, Ohio. [\[DSOP\]](#) This second Ohio Dominican congregation, founded a century after the pioneer community at Somerset, was established in 1929.

New Developments

On the eve of World War II the friars of St. Joseph province had grown in membership and outreach, from the Atlantic to the Rocky Mountains and from the Canadian border to the Gulf of Mexico. The Master of the Order, Martin Gillet, proposed the formation of a new province of friars to serve the central United States. The province of [St. Albert the Great](#) was established in 1939, with headquarters in Chicago.

Friars of the three American provinces served as chaplains for the armed forces in World War II. During and after the war they ministered to increasing numbers of Catholics who moved to the cities and required new or expanded parishes.

American friars then took part, thanks especially to the initiative of [Walter Farrell](#), in promoting the study of theology among the laity. For women and men throughout the country they initiated Thomist Associations, regional study groups, the publication of books and periodicals, and theology courses in numerous colleges and universities.

In the decade of the 1940s four monasteries of nuns were formed from existing foundations: Elmira, New York, from Buffalo; Lufkin, Texas, from Farmington Hills, Michigan; and [North Guilford](#), Connecticut, from Summit, New Jersey. The fourth foundation, from Catonsville, Maryland, brought an interracial, intercultural monastery to [Marbury, Alabama](#).

After 1950 two communities of Dominican sisters became independent of their European motherhouses. One whose members came originally from Czechoslovakia to Pennsylvania in 1923 became the congregation of [St. Rose of Lima](#), Oxford, Michigan [\[DSOP\]](#), in 1950, under the leadership of Mary Joseph Gazda. The second group had come from an Irish Dominican community in Lisbon, Portugal, to serve in the state of Oregon. They formed in 1952 the autonomous [Dominican Congregation of Catharine of Siena, Kenosha, Wisconsin](#), with Mary Vincent Mullins as their major superior.

In the same decade two new communities were established for catechetical ministry among adults and children. The Marian Dominican Catechists of Boyce, Louisiana, were founded in 1954 by Bishop Charles Greco to serve in the diocese of Alexandria, Louisiana. Another Louisiana foundation, the [Eucharistic Missionaries of St. Dominic](#) [\[DSOP\]](#), had been established for catechetics and related ministries in 1927 by Catherine Bostick and Margaret Grouchy. Thirty years later they were affiliated to the Order of Preachers. In 1979 the friars of the eastern and central provinces initiated the collaborative founding of a new province, using a process unique in the history of the Order. They combined personnel and resources to establish together the new Southern [Province of St. Martin de Porres](#), centered at New Orleans. The friars of this province launched their mission in the South with a verbal motif given them by the Master of the Order: "A New Birth in Hope."

Dominican sisters who had come from Speyer, Germany, in 1925 to serve in the northwestern states became the autonomous American congregation of Spokane, Washington, in 1986.

Laity in the Twentieth Century

Members of the Dominican laity in the United States have developed their contemplative-apostolic role in the Order of Preachers within each province of the friars. [Chapters](#) now exist in thirty-three states, and their members collaborate with Canadians in the CANAM organization. In 1985 they welcomed to Montreal lay Dominicans from all continents to celebrate the seven hundredth anniversary of the founding of the Third Order in 1285. Looking toward the future they emphasized the need to recognize and make known the elements of Dominican spirituality which many lay Catholics seek to live. The new [Rule of 1987](#) supports and encourages these elements.

A broad vision of the laity was proposed at the first International Conference of the Dominican Family in Bologna in 1983. Led by the Master of the Order, Vincent de Couesnongle, the delegates from every continent, representing all four branches of the Order, broadened the concept of "lay Dominican" to include all men and women who "look to Dominic and the Order for inspiration. In the United States these include women and men invited by many congregations of Dominican Sisters to be their associates.

Dominican Teachers and Learners

The first Dominican school in the United States was opened by the friars in a Kentucky farmhouse in 1806. It became the College of St. Thomas Aquinas with both men and boys in attendance, as was customary in the earliest institutions; and one of the boys was Jefferson Davis, who remembered with pleasure the year he spent with the friars. The college was closed by 1830, as were other schools and colleges established later by the friars at Somerset, Ohio, and Sinsinawa, Wisconsin. In the meanwhile the Dominican sisters in 1822 had opened St. Mary Magdalen's school, which in turn, over a century later, became a college that survived. The two Kentucky institutions initiated the educational ministry offered subsequently by American Dominicans for almost two centuries.

The early sisters founded academies as well as primary schools to encourage the continuing education of pioneers and immigrants, especially of women. Some taught in the first public schools of the north central states. Before mid-century, and increasingly after the Plenary Council of 1884, they staffed parish schools. These multiplied rapidly as bishops and pastors requested, pleaded or demanded that sisters be sent to teach in their parishes. In this way Dominican sisters as well as friars committed themselves to the development of the local Church throughout the nation.

Secondary education offered by Dominican sisters, like that of other religious women, usually originated in their own academies for girls, of which many became collegiate institutions. The needs of urban families led to the opening of numerous Dominican high schools, some of them conducted by the friars. In later years Dominicans have administered or taught in secondary schools sponsored by parishes, dioceses, or other religious orders. Many alumni of these high schools, and also of colleges, have entered religious life because of their association with women and men of the Order.

Among the early friars one of the deterrents to full Dominican life was the lack of traditional emphasis on study, that basic element given to the Order by St. Dominic. Advanced study of theology and philosophy was often sacrificed to build up the Church as settlers moved into Kentucky, Ohio, Tennessee, and California. A few friars were sent to Europe to study; and men from Europe were sometimes appointed to the post of Regent of Studies for brief periods. But not until 1905 was the first proper [Studium](#) set up in Washington, D.C., adjoining the new and struggling Catholic University of America. In 1936 the Holy Name province opened the College of St. Albert in Oakland, which later became the [Dominican School of Theology and Philosophy](#) and joined the Graduate Theological Union at Berkeley. By 1941 the province of St. Albert the Great established a house of studies, which became 1964 the [Aquinas Institute of Theology](#) at St. Louis, offering graduate degrees to religious and lay men and women. Subsequently, the new Southern province of St. Martin de Porres and that of St. Albert the Great formed one house of studies at Aquinas Institute. In the early 1900s Dominican sisters attended colleges and universities in increasing numbers at home and abroad, although few Catholic institutions would admit women. The congregations who had personnel

qualified for faculty posts in higher education began to establish colleges for women. In 1904 bachelor's degrees were first granted by the Dominican Sisters of St. Clara College at Sinsinawa, which under the name Rosary College [now [Dominican University](#)] later moved to River Forest, Illinois. The San Rafael Sisters were the second congregation to open a college for women, the [Dominican College of San Rafael](#), which first conferred degrees in 1917. Well into the century, all Dominican colleges for women became coeducational institutions.

In succeeding years Dominicans founded the institutions listed here which grant bachelor's or higher degrees:

<i>Institution</i>	<i>Founding Sponsor</i>	<i>Degrees Granted</i>
Rosary College (now Dominican University)	Sinsinawa Dominicans	1904
Dominican House of Studies	St. Joseph Province	1906
Dominican University of California	San Rafael Dominicans	1917
Providence College	St. Joseph Province	1918
Siena Heights University	Adrian Dominicans	1924
Ohio Dominican University	Columbus Dominicans	1927
Albertus Magnus College	Columbus Dominicans	1928
Dominican School of Theology and Philosophy	Holy Name Province	1936
Aquinas College	Grand Rapids Dominicans	1942
Barry University	Adrian Dominicans	1942
Edgewood College	Sinsinawa Dominicans	1942
Caldwell College	Caldwell Dominicans	1943
Mt. St. Mary College	Newburgh Dominicans [Sisters of Hope]	1958
Dominican College Blauvelt	Blauvelt Dominicans	1959
Molloy College	Amityville Dominicans	1959
St. Thomas Aquinas College	Sparkill Dominicans	1963
Aquinas Institute of Theology	St. Albert Province	1964

Among collegiate institutions which have granted associate degrees are [St. Catherine College](#) of St. Catherine, Kentucky (1931); [Aquinas College](#) of Nashville, Tennessee (1961); and Queen of the Holy Rosary College, Fremont, California (1979).

Many friars and sisters have engaged in campus ministry at a variety of institutions, including those sponsored by Catholic and Protestant churches, independent colleges, and universities. Paralleling this ministry are Dominican projects in adult education among the disadvantaged and immigrants, prisoners, and handicapped persons.

American society and the Church have benefited from Dominican scholars in a variety of national and international institutions, whether as professors of theology in various graduate schools, individual instructors, or scholars doing advanced research.

Health Care

St. Dominic preached human dignity and the worth of the human body to oppose the Cathar belief that whatever was physical and material was evil. Catherine of Siena put Dominic's preaching to work not only in her teaching but in her loving care of the sick. American Dominicans have also put teaching into practice in caring for the health needs of the people. Friars and sisters in Kentucky were commended by their bishop for the care of cholera victims in the 1830s. During the Civil War members of the Order served as chaplains and nurses on the battlefield. In the 1870s sisters and friars gave their lives caring for victims of yellow fever in Tennessee.

The first Dominican hospital was founded in New York by the Brooklyn sisters (later Amityville) in 1869. Home health care for the destitute was introduced in New York by Mary Walsh and the Dominican Sisters of the Sick Poor. Today, Dominican men and women participate in a broad range of burgeoning health services and related areas of pastoral and social ministry. They conduct and staff hospitals, medical

centers, and nursing homes; also urban and rural clinics for the poor, in which Dominican sisters are physicians and nursing staff. Hospitals are conducted currently by the following congregations:

Adrian

[Dominican Santa Cruz Hospital](#), Santa Cruz, California

[St. Rose Dominican Hospital](#), Henderson, Nevada

Great Bend

[Central Kansas Medical Center](#), Great Bend, Kansas

[St. Catherine Hospital](#), Garden City, Kansas

[St. Joseph Memorial Hospital](#), Larned, Kansas

Kenosha

[Holy Rosary Medical Center](#), Ontario, Oregon

[St. Catherine's Hospital](#), Kenosha, Wisconsin

[Mercy Hospital](#), Merced, California

San Rafael

[St. Joseph's Medical Center](#), Stockton, California

[St. Mary's Regional Medical Center](#), Reno, Nevada

Springfield

[St. Dominic-Jackson Memorial Hospital](#), Jackson, Mississippi

[St. Mary-Rogers Memorial Hospital](#), Rogers, Arkansas

Significant study, research, and publication have been done in the field of medical ethics by friars of the provinces of St. Albert the Great and St. Martin de Porres.

Missions Abroad

Only in 1908 did the Church in the United States emerge from its former mission status. Soon afterward American Dominicans began to send members on mission to other countries. The first were the sisters from Mission San Jose, who in 1910 opened a school and then a novitiate in Mexico. In 1912 the [Maryknoll Sisters](#) of St. Dominic were founded by Mary Joseph Rogers at Hawthorne, New York, to be the first American Dominican congregation of sisters founded specifically to serve in the foreign missions. They were given official approval of the Church in 1920.

The first American friars to staff a foreign mission were those of St. Joseph province, who in 1924 sent men to Kienning-Fu in south China and later invited the Sisters of St. Mary of the Springs, Ohio, to join them.

The Dominican nuns of Los Angeles opened in 1959 the first monastery of Americans at Karachi in Pakistan, following the earlier initiative of the friars of St. Joseph province. As members of the Order began to hear the call of peoples outside their own nation, a special summons to the lands of Latin America was sounded by Pope Pius XII in the 1950s. Many sisters and friars responded, leading to their continued ministry, with emphasis on human rights and justice, in Latin America and elsewhere. At the close of the twentieth century Dominican men and women of the United States offer a variety of ministries in the following mission fields:

<i>Country</i>	<i>Dominican Group</i>
Bahamas	Caldwell
Belize	Kentucky
Bolivia	St. Albert, Columbus, Maryknoll, Sinsinawa, San Rafael
Brazil	Rafael, Maryknoll
China	Columbus, Maryknoll
Colombia	Amityville
Dominican Republic	Adrian

El Salvador	Maryknoll, Sinsinawa
Guatemala	Akron, Houston, Maryknoll, San Rafael
Honduras	St. Albert, St. Martin de Porres
Jamaica	Blauvelt
Kenya	St. Joseph, N. Guilford, Racine, St. Albert, Maryknoll, Adrian
Mexico	Holy Name, Mission San Jose, Racine, San Rafael
Nigeria	St. Albert, Great Bend
Pakistan	St. Joseph, Sparkill, Los Angeles Monastery
Panama	Maryknoll, Adrian
Peru	St. Joseph, St. Martin de Porres, Columbus, Springfield, Sparkill, Grand Rapids, Kentucky, Maryknoll
Philippines	Maryknoll: Los Angeles, Summit, Corpus Christi
Puerto Rico	Adrian, Amityville, Columbus, Newburgh
Romania	Kentucky
S. Africa	Adrian
Trinidad	Sinsinawa
Virgin Islands	Adrian

Additionally, Maryknoll serves in these locations: Chile, Ecuador, Hong Kong, Indonesia, Japan, Korea, Nepal, New Guinea, Nicaragua, Samoa, Sudan, Taiwan, and Tanzania.

On Mission to the United States

Dominicans have come on mission to the United States from other lands since the first Spanish friars arrived in the Southeast and Southwest. In the nineteenth century, members of the Order from England, Ireland, Germany, France, and Spain served among and with Americans. At the close of the twentieth century Dominican women and men have continued to come on mission from other nations. The following list shows the nation and Dominican group from which they come, and the location of their provincial or regional headquarters in the United States:

<i>Nation</i>	<i>Dominican Group</i>
Canada	Dominican Friars of the Canadian Province , Lewiston, Maine Dominican Rural Missionaries , Abbeville, Louisiana
France	Presentation Sisters of St. Dominic , Dighton, Massachusetts Roman Congregation , Iowa City, Iowa
Ireland	Dominican Sisters of Cabra , New Orleans, Louisiana
Italy	Religious Missionaries of St. Dominic , Corpus Christi, Texas
Philippines	Dominican Sisters of Manila , Pen Argyle, Pennsylvania
Poland	Dominican Sisters of Poland , Justice, Illinois
S. Africa	Oakford Dominican Sisters , Mountain View, Texas
Spain	Dominican Friars, Province of Spain , San Diego, Texas
Vietnam	Dominican Sisters of Ho Nai , Houston, Texas Dominican Friars of Vietnam , Houston, Texas

Collaboration within the Order

From the time that friars invited women to participate in their Dominican mission in Kentucky, collaboration among branches of the Order has remained an important factor, although sometimes disregarded in American Dominican history.

The original organization for collaboration in the United States, the [Dominican Leadership Conference](#), was initiated in 1935 as a conference of Dominican mothers general. Today it sponsors intercommunication

among major superiors of American congregations and provinces, holds an annual meeting, and encourages various forms of collaboration by means of the following groups:

[Parable Conference for Dominican Life and Mission](#). Staff members provide "Encounter with the Word" retreats; study tours to the lands of Dominic and Central American missions; and preaching teams for parish missions.

- [Project OPUS: A History of the Order of Preachers in the United States](#). Researchers from the four branches of the Order are engaged together in this undertaking, the first integrated history of the American Dominicans.
- [Las Casas Ministry](#). Conference members support this ministry among native peoples, especially the Cheyenne and Arapaho, by volunteer service and support.
- Dominican Charism and Emerging World Order. A committee formed to assess the needs of the global community and prepare for a new world order.
- U.S. Dominican Collaboration. A committee to promote regional conferences and action in the Dominican Family.

Because preaching the word of God takes priority in the mission of the Order, Dominican men and women are appointed as Promoters of Preaching in their respective branches to collaborate in proclamation of the word. For many years friars and sisters have formed preaching teams to serve parishes throughout the nation. One example of a specialized ministry is the Dominican Missionary Preaching Team which moves with migrant workers to help them form vital base communities, comunidades eclesiales de base, among them.

Representatives of the four provinces of men and several congregations of women form the official Liturgical Commission of the Order of Preachers in the United States, whose studies and conferences have produced significant publications for the Order and the Church.

Collaboration in programs of initial formation of members began in 1976 with nationwide conferences for novices. These have led to the launching of a common novitiate for congregations of Dominican women. Joint sponsorship by leaders of St. Albert and St. Martin de Porres provinces has provided a novitiate and house of studies for men of the two provinces. The California Dominicans sponsor conferences for novices of the women's congregations and Holy Name province.

In 1975 American monasteries of Dominican contemplative women initiated the [Conference of the Nuns of the Order of Preachers of the United States](#), which organizes inter-monastic study weeks and communication and publishes [Dominican Monastic Search](#) to support contemplative life.

Going beyond collaboration to convergence, some Dominican congregations by choice of the members have united to become a single entity in the final decade of the twentieth century. After many years of study and deliberation, members of the three congregations of Fall River, Ossining, and Newburgh in 1995 merged into one that their members named the [Dominican Congregation of Hope](#). Using a similar process, the Spokane Sisters in the same year joined the Sinsinawa congregation. These actions resulted from the traditional Dominican practice of communal decision-making. They were influenced chiefly by two realities. One was the current diminishment of numbers in each congregation. The other, resulting from years of prayer and study together, was the recognition of the way the charism of the Order was profoundly present in each of the congregations. This reality would only be intensified by their union of life and mission. [On Easter Sunday, April 12, 2009, St. Mary of the Springs, Columbus, Ohio, united with six other U.S. congregations of apostolic Dominican Sisters to form one new congregation, the [Dominican Sisters of Peace](#). The other congregations are:

- Congregation of St. Rose of Lima (Oxford, Michigan)
- Dominican Sisters, Congregation of St. Mary (New Orleans, Louisiana)
- Dominican Sisters of Great Bend, Kansas
- Dominicans of St. Catharine (St. Catharine, Kentucky)
- Eucharistic Missionaries of St. Dominic (New Orleans, Louisiana)
- Sisters of St. Dominic of the Immaculate Heart of Mary (Akron, Ohio)

Sources/Resources

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Saint Thomas Aquinas
Summa Theologica
Prima Secundae
First Part of the Second Part
Treatise on Happiness
Questions 1-5

Question 1. Man's last end

1. Does it belong to man to act for an end?
2. Is this proper to the rational nature?
3. Are a man's actions specified by their end?
4. Is there any last end of human life?
5. Can one man have several last ends?
6. Does man ordain all to the last end?
7. Do all men have the same last end?
8. Do all other creatures concur with man in that last end?

Article 1. Whether it belongs to man to act for an end?

Objection 1. It would seem that it does not belong to man to act for an end. For a cause is naturally first. But an end, in its very name, implies something that is last. Therefore an end is not a cause. But that for which a man acts, is the cause of his action; since this preposition "for" indicates a relation of causality. Therefore it does not belong to man to act for an end.

Objection 2. Further, that which is itself the last end is not for an end. But in some cases the last end is an action, as the Philosopher states (Ethic. i, 1). Therefore man does not do everything for an end.

Objection 3. Further, then does a man seem to act for an end, when he acts deliberately. But man does many things without deliberation, sometimes not even thinking of what he is doing; for instance when one moves one's foot or hand, or scratches one's beard, while intent on something else. Therefore man does not do everything for an end.

On the contrary, All things contained in a genus are derived from the principle of that genus. Now the end is the principle in human operations, as the Philosopher states (Phys. ii, 9). Therefore it belongs to man to do everything for an end.

I answer that, Of actions done by man those alone are properly called "human," which are proper to man as man. Now man differs from irrational animals in this, that he is master of his actions. Wherefore those actions alone are properly called human, of which man is master. Now man is master of his actions through his reason and will; whence, too, the free-will is defined as "the faculty and will of reason." Therefore those actions are properly called human which proceed from a deliberate will. And if any other actions are found in man, they can be called actions "of a man," but not properly "human" actions, since they are not proper to man as man. Now it is clear that whatever actions proceed from a power, are caused by that power in accordance with the nature of its object. But the object of the will is the end and the good. Therefore all human actions must be for an end.

Reply to Objection 1. Although the end be last in the order of execution, yet it is first in the order of the agent's intention. And it is this way that it is a cause.

Reply to Objection 2. If any human action be the last end, it must be voluntary, else it would not be human, as stated above. Now an action is voluntary in one of two ways: first, because it is commanded by the will, e.g. to walk, or to speak; secondly, because it is elicited by the will, for instance the very act of willing. Now it is impossible for the very act elicited by the will to be the last end. For the object of the will is the end, just as the object of sight is color: wherefore just as the first visible cannot be the act of seeing, because every act of seeing is directed to a visible object; so the first appetible, i.e. the end, cannot be the very act of willing. Consequently it follows that if a human action be the last end, it must be an action commanded by the will: so that there, some action of man, at least the act of willing, is for the end. Therefore whatever a man does, it is true to say that man acts for an end, even when he does that action in which the last end consists.

Reply to Objection 3. Such like actions are not properly human actions; since they do not proceed from deliberation of the reason, which is the proper principle of human actions. Therefore they have indeed an imaginary end, but not one that is fixed by reason.

Article 2. Whether it is proper to the rational nature to act for an end?

Objection 1. It would seem that it is proper to the rational nature to act for an end. For man, to whom it belongs to act for an end, never acts for an unknown end. On the other hand, there are many things that have no knowledge of an end; either because they are altogether without knowledge, as insensible creatures: or because they do not apprehend the idea of an end as such, as irrational animals. Therefore it seems proper to the rational nature to act for an end.

Objection 2. Further, to act for an end is to order one's action to an end. But this is the work of reason. Therefore it does not belong to things that lack reason.

Objection 3. Further, the good and the end is the object of the will. But "the will is in the reason" (De Anima iii, 9). Therefore to act for an end belongs to none but a rational nature.

On the contrary, The Philosopher proves (Phys. ii, 5) that "not only mind but also nature acts for an end."

I answer that, Every agent, of necessity, acts for an end. For if, in a number of causes ordained to one another, the first be removed, the others must, of necessity, be removed also. Now the first of all causes is the final cause. The reason of which is that matter does not receive form, save in so far as it is moved by an agent; for nothing reduces itself from potentiality to act. But an agent does not move except out of intention for an end. For if the agent were not determinate to some particular effect, it would not do one thing rather than another: consequently in order that it produce a determinate effect, it must, of necessity, be determined to some certain one, which has the nature of an end. And just as this determination is effected, in the rational nature, by the "rational appetite," which is called the will; so, in other things, it is caused by their natural inclination, which is called the "natural appetite."

Nevertheless it must be observed that a thing tends to an end, by its action or movement, in two ways: first, as a thing, moving itself to the end, as man; secondly, as a thing moved by another to the end, as an arrow tends to a determinate end through being moved by the archer who directs his action to the end. Therefore those things that are possessed of reason, move themselves to an end; because they have dominion over their actions through their free-will, which is the "faculty of will and reason." But those things that lack reason tend to an end, by natural inclination, as being moved by another and not by themselves; since they do not know the nature of an end as such, and consequently cannot ordain anything to an end, but can be ordained to an end only by another. For the entire irrational nature is in comparison to God as an instrument to the principal agent, as stated above (I, 22, 2, ad 4; I, 103, 1, ad 3). Consequently it is proper to the rational nature to tend to an end, as directing [agens] and leading itself to the end: whereas it is proper to the irrational nature to tend to an end, as directed or led by another, whether it apprehend the end, as do irrational animals, or do not apprehend it, as is the case of those things which are altogether void of knowledge.

Reply to Objection 1. When a man of himself acts for an end, he knows the end: but when he is directed or led by another, for instance, when he acts at another's command, or when he is moved under another's compulsion, it is not necessary that he should know the end. And it is thus with irrational creatures.

Reply to Objection 2. To ordain towards an end belongs to that which directs itself to an end: whereas to be ordained to an end belongs to that which is directed by another to an end. And this can belong to an irrational nature, but owing to some one possessed of reason.

Reply to Objection 3. The object of the will is the end and the good in universal. Consequently there can be no will in those things that lack reason and intellect, since they cannot apprehend the universal; but they have a natural appetite or a sensitive appetite, determinate to some particular good. Now it is clear that particular causes are moved by a universal cause: thus the governor of a city, who intends the common good, moves, by his command, all the particular departments of the city. Consequently all things that lack reason are, of necessity, moved to their particular ends by some rational will which extends to the universal good, namely by the Divine will.

Article 3. Whether human acts are specified by their end?

Objection 1. It would seem that human acts are not specified by their end. For the end is an extrinsic cause. But everything is specified by an intrinsic principle. Therefore human acts are not specified by their end.

Objection 2. Further, that which gives a thing its species should exist before it. But the end comes into existence afterwards. Therefore a human act does not derive its species from the end.

Objection 3. Further, one thing cannot be in more than one species. But one and the same act may happen to be ordained to various ends. Therefore the end does not give the species to human acts.

On the contrary, Augustine says (De Mor. Eccl. et Manich. ii, 13): "According as their end is worthy of blame or praise so are our deeds worthy of blame or praise."

I answer that Each thing receives its species in respect of an act and not in respect of potentiality; wherefore things composed of matter and form are established in their respective species by their own forms. And this is also to be observed in proper movements. For since movements are, in a way, divided into action and passion, each of these receives its species from an act; action indeed from the act which is the principle of acting, and passion from the act which is the terminus of the movement. Wherefore heating, as an action, is nothing else than a certain movement proceeding from heat, while heating as a passion is nothing else than a movement towards heat: and it is the definition that shows the specific nature. And either way, human acts, whether they be considered as actions, or as passions, receive their species from the end. For human acts can be considered in both ways, since man moves himself, and is moved by himself. Now it has been stated above (Article 1) that acts are called human, inasmuch as they proceed from a deliberate will. Now the object of the will is the good and the end. And hence it is clear that the principle of human acts, in so far as they are human, is the end. In like manner it is their terminus: for the human act terminates at that which the will intends as the end; thus in natural agents the form of the thing generated is conformed to the form of the generator. And since, as Ambrose says (Prolog. super Luc.) "morality is said properly of man," moral acts properly speaking receive their species from the end, for moral acts are the same as human acts.

Reply to Objection 1. The end is not altogether extrinsic to the act, because it is related to the act as principle or terminus; and thus it is just this that is essential to an act, viz. to proceed from something, considered as action, and to proceed towards something, considered as passion.

Reply to Objection 2. The end, in so far as it pre-exists in the intention, pertains to the will, as stated above (Q1, ad 1). And it is thus that it gives the species to the human or moral act.

Reply to Objection 3. One and the same act, in so far as it proceeds once from the agent, is ordained to but one proximate end, from which it has its species: but it can be ordained to several remote ends, of which one is the end of the other. It is possible, however, that an act which is one in respect of its natural species, be ordained to several ends of the will: thus this act "to kill a man," which is but one act in respect of its natural species, can be ordained, as to an end, to the safeguarding of justice, and to the satisfying of anger: the result being that there would be several acts in different species of morality: since in one way there will be an act of virtue, in another, an act of vice. For a movement does not receive its species from that which is its terminus accidentally, but only from that which is its "per se" terminus. Now moral ends are accidental to a natural thing, and conversely the relation to a natural end is accidental to morality. Consequently there is no reason why acts which are the same considered in their natural species, should not be diverse, considered in their moral species, and conversely.

Article 4. Whether there is one last end of human life?

Objection 1. It would seem that there is no last end of human life, but that we proceed to infinity. For good is essentially diffusive, as Dionysius states (Div. Nom. iv). Consequently if that which proceeds from good is itself good, the latter must needs diffuse some other good: so that the diffusion of good goes on indefinitely. But good has the nature of an end. Therefore there is an indefinite series of ends.

Objection 2. Further, things pertaining to the reason can be multiplied to infinity: thus mathematical quantities have no limit. For the same reason the species of numbers are infinite, since, given any number, the reason can think of one yet greater. But desire of the end is consequent on the apprehension of the reason. Therefore it seems that there is also an infinite series of ends.

Objection 3. Further, the good and the end is the object of the will. But the will can react on itself an infinite number of times: for I can will something, and will to will it, and so on indefinitely. Therefore there is an infinite series of ends of the human will, and there is no last end of the human will.

On the contrary, The Philosopher says (Metaph. ii, 2) that "to suppose a thing to be indefinite is to deny that it is good." But the good is that which has the nature of an end. Therefore it is contrary to the nature of an end to proceed indefinitely. Therefore it is necessary to fix one last end.

I answer that, Absolutely speaking, it is not possible to proceed indefinitely in the matter of ends, from any point of view. For in whatsoever things there is an essential order of one to another, if the first be removed, those that are ordained to the first, must of necessity be removed also. Wherefore the Philosopher proves (Phys. viii, 5) that we cannot proceed to infinitude in causes of movement, because then there would be no first mover, without which neither can the others move, since they move only through being moved by the first mover. Now there is to be observed a twofold order in ends--the order of intention and the order of execution: and in either of these orders there must be something first. For that which is first in the order of intention, is the principle, as it were, moving the appetite; consequently, if you remove this principle, there will be nothing to move the appetite. On the other hand, the principle in execution is that wherein operation has its beginning; and if this principle be taken away, no one will begin to work. Now the principle in the intention is the last end; while the principle in execution is the first of the things which are ordained to the end. Consequently, on neither side is it possible to go to infinity since if there were no last end, nothing would be desired, nor would any action have its term, nor would the intention of the agent be at rest; while if there is no first thing among those that are ordained to the end, none would begin to work at anything, and counsel would have no term, but would continue indefinitely.

On the other hand, nothing hinders infinity from being in things that are ordained to one another not essentially but accidentally; for accidental causes are indeterminate. And in this way it happens that there is an accidental infinity of ends, and of things ordained to the end.

Reply to Objection 1. The very nature of good is that something flows from it, but not that it flows from something else. Since, therefore, good has the nature of end, and the first good is the last end, this argument does not prove that there is no last end; but that from the end, already supposed, we may proceed downwards indefinitely towards those things that are ordained to the end. And this would be true if we considered but the power of the First Good, which is infinite. But, since the First Good diffuses itself according to the intellect, to which it is proper to flow forth into its effects according to a certain fixed form; it follows that there is a certain measure to the flow of good things from the First Good from Which all other goods share the power of diffusion. Consequently the diffusion of goods does not proceed indefinitely but, as it is written (Wisdom 11:21), God disposes all things "in number, weight and measure."

Reply to Objection 2. In things which are of themselves, reason begins from principles that are known naturally, and advances to some term. Wherefore the Philosopher proves (Poster. i, 3) that there is no infinite process in demonstrations, because there we find a process of things having

an essential, not an accidental, connection with one another. But in those things which are accidentally connected, nothing hinders the reason from proceeding indefinitely. Now it is accidental to a stated quantity or number, as such, that quantity or unity be added to it. Wherefore in such like things nothing hinders the reason from an indefinite process.

Reply to Objection 3. This multiplication of acts of the will reacting on itself, is accidental to the order of ends. This is clear from the fact that in regard to one and the same end, the will reacts on itself indifferently once or several times.

Article 5. Whether one man can have several last ends?

Objection 1. It would seem possible for one man's will to be directed at the same time to several things, as last ends. For Augustine says (De Civ. Dei xix, 1) that some held man's last end to consist in four things, viz. "in pleasure, repose, the gifts of nature, and virtue." But these are clearly more than one thing. Therefore one man can place the last end of his will in many things.

Objection 2. Further, things not in opposition to one another do not exclude one another. Now there are many things which are not in opposition to one another. Therefore the supposition that one thing is the last end of the will does not exclude others.

Objection 3. Further, by the fact that it places its last end in one thing, the will does not lose its freedom. But before it placed its last end in that thing, e.g. pleasure, it could place it in something else, e.g. riches. Therefore even after having placed his last end in pleasure, a man can at the same time place his last end in riches. Therefore it is possible for one man's will to be directed at the same time to several things, as last ends.

On the contrary, That in which a man rests as in his last end, is master of his affections, since he takes therefrom his entire rule of life. Hence of gluttons it is written (Philippians 3:19): "Whose god is their belly": viz. because they place their last end in the pleasures of the belly. Now according to Matthew 6:24, "No man can serve two masters," such, namely, as are not ordained to one another. Therefore it is impossible for one man to have several last ends not ordained to one another.

I answer that, It is impossible for one man's will to be directed at the same time to diverse things, as last ends. Three reasons may be assigned for this. First, because, since everything desires its own perfection, a man desires for his ultimate end, that which he desires as his perfect and crowning good. Hence Augustine (De Civ. Dei xix, 1): "In speaking of the end of good we mean now, not that it passes away so as to be no more, but that it is perfected so as to be complete." It is therefore necessary for the last end so to fill man's appetite, that nothing is left besides it for man to desire. Which is not possible, if something else be required for his perfection. Consequently it is not possible for the appetite so to tend to two things, as though each were its perfect good.

The second reason is because, just as in the process of reasoning, the principle is that which is naturally known, so in the process of the rational appetite, i.e. the will, the principle needs to be that which is naturally desired. Now this must needs be one: since nature tends to one thing only. But the principle in the process of the rational appetite is the last end. Therefore that to which the will tends, as to its last end, is one.

The third reason is because, since voluntary actions receive their species from the end, as stated above (Article 3), they must needs receive their genus from the last end, which is common to them all: just as natural things are placed in a genus according to a common form. Since, then, all things that can be desired by the will, belong, as such, to one genus, the last end must needs be one. And all the more because in every genus there is one first principle; and the last end has the nature of a first principle, as stated above. Now as the last end of man, simply as man, is to the whole human race, so is the last end of any individual man to that individual. Therefore, just as of all men there is naturally one last end, so the will of an individual man must be fixed on one last end.

Reply to Objection 1. All these several objects were considered as one perfect good resulting therefrom, by those who placed in them the last end.

Reply to Objection 2. Although it is possible to find several things which are not in opposition to one another, yet it is contrary to a thing's perfect good, that anything besides be required for that thing's perfection.

Reply to Objection 3. The power of the will does not extend to making opposites exist at the same time. Which would be the case were it to tend to several diverse objects as last ends, as has been shown above (ad 2).

Article 6. Whether man will all, whatsoever he wills, for the last end?

Objection 1. It would seem that man does not will all, whatsoever he wills, for the last end. For things ordained to the last end are said to be serious matter, as being useful. But jests are foreign to serious matter. Therefore what man does in jest, he ordains not to the last end.

Objection 2. Further, the Philosopher says at the beginning of his *Metaphysics* [1, 2] that speculative science is sought for its own sake. Now it cannot be said that each speculative science is the last end. Therefore man does not desire all, whatsoever he desires, for the last end.

Objection 3. Further, whosoever ordains something to an end, thinks of that end. But man does not always think of the last end in all that he desires or does. Therefore man neither desires nor does all for the last end.

On the contrary, Augustine says (*De Civ. Dei* xix, 1): "That is the end of our good, for the sake of which we love other things, whereas we love it for its own sake."

I answer that, Man must, of necessity, desire all, whatsoever he desires, for the last end. This is evident for two reasons. First, because whatever man desires, he desires it under the aspect of good. And if he desire it, not as his perfect good, which is the last end, he must, of necessity, desire it as tending to the perfect good, because the beginning of anything is always ordained to its completion; as is clearly the case in effects both of nature and of art. Wherefore every beginning of perfection is ordained to complete perfection which is achieved through the last end. Secondly, because the last end stands in the same relation in moving the appetite, as the first mover in other movements. Now it is clear that secondary moving causes do not move save inasmuch as they are moved by the first mover. Therefore secondary objects of the appetite do not move the appetite, except as ordained to the first object of the appetite, which is the last end.

Reply to Objection 1. Actions done jestingly are not directed to any external end; but merely to the good of the jester, in so far as they afford him pleasure or relaxation. But man's consummate good is his last end.

Reply to Objection 2. The same applies to speculative science; which is desired as the scientist's good, included in complete and perfect good, which is the ultimate end.

Reply to Objection 3. One need not always be thinking of the last end, whenever one desires or does something: but the virtue of the first intention, which was in respect of the last end, remains in every desire directed to any object whatever, even though one's thoughts be not actually directed to the last end. Thus while walking along the road one needs not to be thinking of the end at every step.

Article 7. Whether all men have the same last end?

Objection 1. It would seem that all men have not the same last end. For before all else the unchangeable good seems to be the last end of man. But some turn away from the unchangeable good, by sinning. Therefore all men have not the same last end.

Objection 2. Further, man's entire life is ruled according to his last end. If, therefore, all men had the same last end, they would not have various pursuits in life. Which is evidently false.

Objection 3. Further, the end is the term of action. But actions are of individuals. Now although men agree in their specific nature, yet they differ in things pertaining to individuals. Therefore all men have not the same last end.

On the contrary, Augustine says (De Trin. xiii, 3) that all men agree in desiring the last end, which is happiness.

I answer that, We can speak of the last end in two ways: first, considering only the aspect of last end; secondly, considering the thing in which the aspect of last end is realized. So, then, as to the aspect of last end, all agree in desiring the last end: since all desire the fulfilment of their perfection, and it is precisely this fulfilment in which the last end consists, as stated above (Article 5). But as to the thing in which this aspect is realized, all men are not agreed as to their last end: since some desire riches as their consummate good; some, pleasure; others, something else. Thus to every taste the sweet is pleasant but to some, the sweetness of wine is most pleasant, to others, the sweetness of honey, or of something similar. Yet that sweet is absolutely the best of all pleasant things, in which he who has the best taste takes most pleasure. In like manner that good is most complete which the man with well disposed affections desires for his last end.

Reply to Objection 1. Those who sin turn from that in which their last end really consists: but they do not turn away from the intention of the last end, which intention they mistakenly seek in other things.

Reply to Objection 2. Various pursuits in life are found among men by reason of the various things in which men seek to find their last end.

Reply to Objection 3. Although actions are of individuals, yet their first principle of action is nature, which tends to one thing, as stated above (Article 5).

Article 8. Whether other creatures concur in that last end?

Objection 1. It would seem that all other creatures concur in man's last end. For the end corresponds to the beginning. But man's beginning--i.e. God--is also the beginning of all else. Therefore all other things concur in man's last end.

Objection 2. Further, Dionysius says (Div. Nom. iv) that "God turns all things to Himself as to their last end." But He is also man's last end; because He alone is to be enjoyed by man, as Augustine says (De Doctr. Christ. i, 5,22). Therefore other things, too, concur in man's last end.

Objection 3. Further, man's last end is the object of the will. But the object of the will is the universal good, which is the end of all. Therefore other things, too, concur in man's last end.

On the contrary, man's last end is happiness; which all men desire, as Augustine says (De Trin. xiii, 3,4). But "happiness is not possible for animals bereft of reason," as Augustine says (QQ. 83, qu. 5). Therefore other things do not concur in man's last end.

I answer that, As the Philosopher says (Phys. ii, 2), the end is twofold--the end "for which" and the end "by which"; viz. the thing itself in which is found the aspect of good, and the use or acquisition of that thing. Thus we say that the end of the movement of a weighty body is either a lower place as "thing," or to be in a lower place, as "use"; and the end of the miser is money as "thing," or possession of money as "use."

If, therefore, we speak of man's last end as of the thing which is the end, thus all other things concur in man's last end, since God is the last end of man and of all other things. If, however, we speak of man's last end, as of the acquisition of the end, then irrational creatures do not concur with man in this end. For man and other rational creatures attain to their last end by knowing and loving God: this is not possible to other creatures, which acquire their last end, in so far as they share in the Divine likeness, inasmuch as they are, or live, or even know.

Hence it is evident how the objections are solved: since happiness means the acquisition of the last end.

The Summa Theologica of St. Thomas Aquinas

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Nihil Obstat. F. Innocentius Apap, O.P., S.T.M., Censor. Theol.

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APPROBATIO ORDINIS

Nihil Obstat. F. Raphael Moss, O.P., S.T.L. and F. Leo Moore, O.P., S.T.L.

Imprimatur. F. Beda Jarrett, O.P., S.T.L., A.M., Prior Provincialis Angliæ

MARIÆ IMMACULATÆ - SEDI SAPIENTIÆ

Question 2. Things in which man's happiness consists

1. Does happiness consist in wealth?
2. In honor?
3. In fame or glory?
4. In power?
5. In any good of the body?
6. In pleasure?
7. In any good of the soul?
8. In any created good?

Article 1. Whether man's happiness consists in wealth?

Objection 1. It would seem that man's happiness consists in wealth. For

since happiness is man's last end, it must consist in that which has the greatest hold on man's affections. Now this is wealth: for it is written (Ecclesiastes 10:19): "All things obey money." Therefore man's happiness consists in wealth.

Objection 2. Further, according to Boethius (De Consol. iii), happiness is "a state of life made perfect by the aggregate of all good things." Now money seems to be the means of possessing all things: for, as the Philosopher says (Ethic. v, 5), money was invented, that it might be a sort of guarantee for the acquisition of whatever man desires. Therefore happiness consists in wealth.

Objection 3. Further, since the desire for the sovereign good never fails, it seems to be infinite. But this is the case with riches more than anything else; since "a covetous man shall not be satisfied with riches" (Ecclesiastes 5:9). Therefore happiness consists in wealth.

On the contrary, Man's good consists in retaining happiness rather than in spreading it. But as Boethius says (De Consol. ii), "wealth shines in giving rather than in hoarding: for the miser is hateful, whereas the generous man is applauded." Therefore man's happiness does not consist in wealth.

I answer that, It is impossible for man's happiness to consist in wealth. For wealth is twofold, as the Philosopher says (Polit. i, 3), viz. natural and artificial. Natural wealth is that which serves man as a remedy for his natural wants: such as food, drink, clothing, cars, dwellings, and such like, while artificial wealth is that which is not a direct help to nature, as money, but is invented by the art of man, for the convenience of exchange, and as a measure of things salable.

Now it is evident that man's happiness cannot consist in natural wealth. For wealth of this kind is sought for the sake of something else, viz. as a support of human nature: consequently it cannot be man's last end, rather is it ordained to man as to its end. Wherefore in the order of nature, all such things are below man, and made for him, according to Psalm 8:8: "Thou hast subjected all things under his feet." And as to artificial wealth, it is not sought save for the sake of natural wealth; since man would not seek it except because, by its means, he procures for himself the necessaries of life. Consequently much less can it be considered in the light of the last end. Therefore it is impossible for happiness, which is the last end of man, to consist in wealth.

Reply to Objection 1. All material things obey money, so far as the multitude of fools is concerned, who know no other than material goods, which can be obtained for money. But we should take our estimation of human goods not from the foolish but from the wise: just as it is for a person whose sense of taste is in good order, to judge whether a thing is palatable.

Reply to Objection 2. All things salable can be had for money: not so spiritual things, which cannot be sold. Hence it is written (Proverbs 17:16): "What doth it avail a fool to have riches, seeing he cannot buy wisdom."

Reply to Objection 3. The desire for natural riches is not infinite: because they suffice for nature in a certain measure. But the desire for artificial wealth is infinite, for it is the servant of disordered concupiscence, which is not curbed, as the Philosopher makes clear (Polit. i, 3). Yet this

desire for wealth is infinite otherwise than the desire for the sovereign good. For the more perfectly the sovereign good is possessed, the more it is loved, and other things despised: because the more we possess it, the more we know it. Hence it is written (Sirach 24:29): "They that eat me shall yet hunger." Whereas in the desire for wealth and for whatsoever temporal goods, the contrary is the case: for when we already possess them, we despise them, and seek others: which is the sense of Our Lord's words (John 4:13): "Whosoever drinketh of this water," by which temporal goods are signified, "shall thirst again." The reason of this is that we realize more their insufficiency when we possess them: and this very fact shows that they are imperfect, and the sovereign good does not consist therein.

Article 2. Whether man's happiness consists in honors?

Objection 1. It would seem that man's happiness consists in honors. For happiness or bliss is "the reward of virtue," as the Philosopher says (Ethic. i, 9). But honor more than anything else seems to be that by which virtue is rewarded, as the Philosopher says (Ethic. iv, 3). Therefore happiness consists especially in honor.

Objection 2. Further, that which belongs to God and to persons of great excellence seems especially to be happiness, which is the perfect good. But that is honor, as the Philosopher says (Ethic. iv, 3). Moreover, the Apostle says (1 Timothy 1:17): "To . . . the only God be honor and glory." Therefore happiness consists in honor.

Objection 3. Further, that which man desires above all is happiness. But nothing seems more desirable to man than honor: since man suffers loss in all other things, lest he should suffer loss of honor. Therefore happiness consists in honor.

On the contrary, Happiness is in the happy. But honor is not in the honored, but rather in him who honors, and who offers deference to the person honored, as the Philosopher says (Ethic. i, 5). Therefore happiness does not consist in honor.

I answer that, It is impossible for happiness to consist in honor. For honor is given to a man on account of some excellence in him; and consequently it is a sign and attestation of the excellence that is in the person honored. Now a man's excellence is in proportion, especially to his happiness, which is man's perfect good; and to its parts, i.e. those goods by which he has a certain share of happiness. And therefore honor can result from happiness, but happiness cannot principally consist therein.

Reply to Objection 1. As the Philosopher says (Ethic. i, 5), honor is not that reward of virtue, for which the virtuous work: but they receive honor from men by way of reward, "as from those who have nothing greater to offer." But virtue's true reward is happiness itself, for which the virtuous work: whereas if they worked for honor, it would no longer be a virtue, but ambition.

Reply to Objection 2. Honor is due to God and to persons of great excellence as a sign of attestation of excellence already existing: not that honor makes them excellent.

Reply to Objection 3. That man desires honor above all else, arises from his natural desire for happiness, from which honor results, as stated above. Wherefore man seeks to be honored especially by the wise, on whose judgment he believes himself to be excellent or happy.

Article 3. Whether man's happiness consists in fame or glory?

Objection 1. It would seem that man's happiness consists in glory. For happiness seems to consist in that which is paid to the saints for the trials they have undergone in the world. But this is glory: for the Apostle says (Romans 8:18): "The sufferings of this time are not worthy to be compared with the glory to come, that shall be revealed in us." Therefore happiness consists in glory.

Objection 2. Further, good is diffusive of itself, as stated by Dionysius (Div. Nom. iv). But man's good is spread abroad in the knowledge of others by glory more than by anything else: since, according to Ambrose [Augustine, Contra Maxim. Arian. ii. 13, glory consists "in being well known and praised." Therefore man's happiness consists in glory.

Objection 3. Further, happiness is the most enduring good. Now this seems to be fame or glory; because by this men attain to eternity after a fashion. Hence Boethius says (De Consol. ii): "You seem to beget unto yourselves eternity, when you think of your fame in future time." Therefore man's happiness consists in fame or glory.

On the contrary, Happiness is man's true good. But it happens that fame or glory is false: for as Boethius says (De Consol. iii), "many owe their renown to the lying reports spread among the people. Can anything be more shameful? For those who receive false fame, must needs blush at their own praise." Therefore man's happiness does not consist in fame or glory.

I answer that, Man's happiness cannot consist in human fame or glory. For glory consists "in being well known and praised," as Ambrose [Augustine, Contra Maxim. Arian. ii, 13 says. Now the thing known is related to human knowledge otherwise than to God's knowledge: for human knowledge is caused by the things known, whereas God's knowledge is the cause of the things known. Wherefore the perfection of human good, which is called happiness, cannot be caused by human knowledge: but rather human knowledge of another's happiness proceeds from, and, in a fashion, is caused by, human happiness itself, inchoate or perfect. Consequently man's happiness cannot consist in fame or glory. On the other hand, man's good depends on God's knowledge as its cause. And therefore man's beatitude depends, as on its cause, on the glory which man has with God; according to Psalm 90:15-16: "I will deliver him, and I will glorify him; I will fill him with length of days, and I will show him my salvation." Furthermore, we must observe that human knowledge often fails, especially in contingent singulars, such as are human acts. For this reason human glory is frequently deceptive. But since God cannot be deceived, His glory is always true; hence it is written (2 Corinthians 10:18): "He . . . is approved . . . whom God commendeth."

Reply to Objection 1. The Apostle speaks, then, not of the glory which is with men, but of the glory which is from God, with His Angels. Hence it is written (Mark 8:38): "The Son of Man shall confess him in the glory of His Father, before His angels" [St. Thomas joins Mark 8:38 with Luke 12:8 owing to a possible variant in his text, or to the fact that he was quoting from memory].

Reply to Objection 2. A man's good which, through fame or glory, is in the knowledge of many, if this knowledge be true, must needs be derived from good existing in the man himself: and hence it presupposes perfect or inchoate happiness. But if the knowledge be false, it does not harmonize with the thing: and thus good does not exist in him who is looked upon as famous. Hence it follows that fame can nowise make man happy.

Reply to Objection 3. Fame has no stability; in fact, it is easily ruined by false report. And if sometimes it endures, this is by accident. But happiness endures of itself, and for ever.

Article 4. Whether man's happiness consists in power?

Objection 1. It would seem that happiness consists in power. For all things desire to become like to God, as to their last end and first beginning. But men who are in power, seem, on account of the similarity of power, to be most like to God: hence also in Scripture they are called "gods" (Exodus 22:28), "Thou shalt not speak ill of the gods." Therefore happiness consists in power.

Objection 2. Further, happiness is the perfect good. But the highest perfection for man is to be able to rule others; which belongs to those who are in power. Therefore happiness consists in power.

Objection 3. Further, since happiness is supremely desirable, it is contrary to that which is before all to be shunned. But, more than aught else, men shun servitude, which is contrary to power. Therefore happiness consists in power.

On the contrary, Happiness is the perfect good. But power is most imperfect. For as Boethius says (De Consol. iii), "the power of man cannot relieve the gnawings of care, nor can it avoid the thorny path of anxiety": and further on: "Think you a man is powerful who is surrounded by attendants, whom he inspires with fear indeed, but whom he fears still more?"

I answer that, It is impossible for happiness to consist in power; and this for two reasons. First because power has the nature of principle, as is stated in Metaph. v, 12, whereas happiness has the nature of last end. Secondly, because power has relation to good and evil: whereas happiness is man's proper and perfect good. Wherefore some happiness might consist in the good use of power, which is by virtue, rather than in power itself.

Now four general reasons may be given to prove that happiness consists in none of the foregoing external goods. First, because, since happiness is man's supreme good, it is incompatible with any evil. Now all the foregoing can be found both in good and in evil men. Secondly, because, since it is the nature of happiness to "satisfy of itself," as stated in Ethic. i, 7, having gained happiness, man cannot lack any needful good. But after acquiring any one of the foregoing, man may still lack many goods that are necessary to him; for instance, wisdom, bodily health, and such like. Thirdly, because, since happiness is the perfect good, no evil can accrue to anyone therefrom. This cannot be said of the foregoing: for it is written (Ecclesiastes 5:12) that "riches" are sometimes "kept to the hurt of the owner"; and the same may be said of the other three. Fourthly, because man is ordained to happiness through principles that are in him; since he is ordained thereto naturally. Now the four goods mentioned above are due rather to external causes, and in most cases to fortune; for which reason they are called goods of fortune. Therefore it is evident that happiness nowise consists in the foregoing.

Reply to Objection 1. God's power is His goodness: hence He cannot use His power otherwise than well. But it is not so with men. Consequently it is not enough for man's happiness, that he become like God in power, unless he become like Him in goodness also.

Reply to Objection 2. Just as it is a very good thing for a man to make good use of power in ruling many, so is it a very bad thing if he makes a bad use of it. And so it is that power is towards good and evil.

Reply to Objection 3. Servitude is a hindrance to the good use of power: therefore is it that men naturally shun it; not because man's supreme good consists in power.

Article 5. Whether man's happiness consists in any bodily good?

Objection 1. It would seem that man's happiness consists in bodily goods. For it is written (Sirach 30:16): "There is no riches above the riches of the health of the body." But happiness consists in that which is best. Therefore it consists in the health of the body.

Objection 2. Further, Dionysius says (Div. Nom. v), that "to be" is better than "to live," and "to live" is better than all that follows. But for man's being and living, the health of the body is necessary. Since, therefore, happiness is man's supreme good, it seems that health of the body belongs more than anything else to happiness.

Objection 3. Further, the more universal a thing is, the higher the principle from which it depends; because the higher a cause is, the greater the scope of its power. Now just as the causality of the efficient cause consists in its flowing into something, so the causality of the end consists in its drawing the appetite. Therefore, just as the First Cause is that which flows into all things, so the last end is that which attracts the desire of all. But being itself is that which is most desired by all. Therefore man's happiness consists most of all in things pertaining to his being, such as the health of the body.

On the contrary, Man surpasses all other animals in regard to happiness. But in bodily goods he is surpassed by many animals; for instance, by the elephant in longevity, by the lion in strength, by the stag in fleetness. Therefore man's happiness does not consist in goods of the body.

I answer that, It is impossible for man's happiness to consist in the goods of the body; and this for two reasons. First, because, if a thing be ordained to another as to its end, its last end cannot consist in the preservation of its being. Hence a captain does not intend as a last end, the preservation of the ship entrusted to him, since a ship is ordained to something else as its end, viz. to navigation. Now just as the ship is entrusted to the captain that he may steer its course, so man is given over to his will and reason; according to Sirach 15:14: "God made man from the beginning and left him in the hand of his own counsel." Now it is evident that man is ordained to something as his end: since man is not the supreme good. Therefore the last end of man's reason and will cannot be the preservation of man's being. Secondly, because, granted that the end of man's will and reason be the preservation of man's being, it could not be said that the end of man is some good of the body. For man's being consists in soul and body; and though the being of the body depends on the soul, yet the being of the human soul depends not on the body, as shown above (I, 75, 2); and the very body is for the soul, as matter for its form, and the instruments for the man that puts them into motion, that by their means he may do his work. Wherefore all goods of the body are ordained to the goods of the soul, as to their end. Consequently happiness, which is man's last end, cannot consist in goods of the body.

Reply to Objection 1. Just as the body is ordained to the soul, as its end, so are external goods ordained to the body itself. And therefore it is with reason that the good of the body is preferred to external goods, which are signified by "riches," just as the good of the soul is preferred to all bodily goods.

Reply to Objection 2. Being taken simply, as including all perfection of being, surpasses life and all that follows it; for thus being itself includes all these. And in this sense Dionysius speaks. But if we consider being itself as participated in this or that thing, which does not possess the whole perfection of being, but has imperfect being, such as the being of any creature; then it is evident that being itself together with an additional perfection is more excellent. Hence in the same passage Dionysius says that things that live are better than things that exist, and intelligent better than living things.

Reply to Objection 3. Since the end corresponds to the beginning; this argument proves that the last end is the first beginning of being, in Whom every perfection of being is: Whose likeness, according to their proportion, some desire as to being only, some as to living being, some as to being which is living, intelligent and happy. And this belongs to few.

Article 6. Whether man's happiness consists in pleasure?

Objection 1. It would seem that man's happiness consists in pleasure. For since happiness is the last end, it is not desired for something else, but other things for it. But this answers to pleasure more than to anything else: "for it is absurd to ask anyone what is his motive in wishing to be pleased" (Ethic. x, 2). Therefore happiness consists principally in pleasure and delight.

Objection 2. Further, "the first cause goes more deeply into the effect than the second cause" (De Causis i). Now the causality of the end consists in its attracting the appetite. Therefore, seemingly that which moves most the appetite, answers to the notion of the last end. Now this is pleasure: and a sign of this is that delight so far absorbs man's will and reason, that it causes him to despise other goods. Therefore it seems that man's last end, which is happiness, consists principally in pleasure.

Objection 3. Further, since desire is for good, it seems that what all desire is best. But all desire delight; both wise and foolish, and even irrational creatures. Therefore delight is the best of all. Therefore happiness, which is the supreme good, consists in pleasure.

On the contrary, Boethius says (De Consol. iii): "Any one that chooses to look back on his past excesses, will perceive that pleasures had a sad ending: and if they can render a man happy, there is no reason why we should not say that the very beasts are happy too."

I answer that, Because bodily delights are more generally known, "the name of pleasure has been appropriated to them" (Ethic. vii, 13), although other delights excel them: and yet happiness does not consist in them. Because in every thing, that which pertains to its essence is distinct from its proper accident: thus in man it is one thing that he is a mortal rational animal, and another that he is a risible animal. We must therefore consider that every delight is a proper accident resulting from happiness, or from some part of happiness; since the reason that a man is delighted is that he has some fitting good, either in reality, or in hope, or at least in memory. Now a fitting good, if indeed it be the perfect good, is precisely man's happiness: and if it is imperfect, it is a share of happiness, either proximate, or remote, or at least apparent. Therefore it is evident that neither is delight, which results from the perfect good, the very essence of happiness, but something resulting therefrom as its proper accident.

But bodily pleasure cannot result from the perfect good even in that way. For it results from a good apprehended by sense, which is a power of the soul, which power makes use of the body. Now good pertaining to the body, and apprehended by sense, cannot be man's perfect good. For since the rational soul excels the capacity of corporeal matter, that part of the soul which is independent of a corporeal organ, has a certain infinity in regard to the body and those parts of the soul which are tied down to the body: just as immaterial things are in a way infinite as compared to material things, since a form is, after a fashion, contracted and bounded by matter, so that a form which is independent of matter is, in a way, infinite. Therefore sense, which is a power of the body, knows the singular, which is determinate through matter: whereas the intellect, which is a power independent of matter, knows the universal, which is abstracted from matter, and contains an infinite number of singulars. Consequently it is evident that good which is fitting to the body, and which causes bodily delight through being apprehended by sense, is not man's perfect good, but is quite a trifle as compared with the good of the soul. Hence it is written (Wisdom 7:9) that "all gold in comparison of her, is as a little sand." And therefore bodily pleasure is neither happiness itself, nor a proper accident of happiness.

Reply to Objection 1. It comes to the same whether we desire good, or desire delight, which is nothing else than the appetite's rest in good: thus it is owing to the same natural force that a weighty body is borne downwards and that it rests there. Consequently just as good is desired for itself, so delight is desired for itself and not for anything else, if the preposition "for" denote the final cause. But if it denote the formal or rather the motive cause, thus delight is desirable for something else, i.e. for the good, which is the object of that delight, and consequently is its principle, and gives it its form: for the reason that delight is desired is that it is rest in the thing desired.

Reply to Objection 2. The vehemence of desire for sensible delight arises from the fact that operations of the senses, through being the principles of our knowledge, are more perceptible. And so it is that sensible pleasures are desired by the majority.

Reply to Objection 3. All desire delight in the same way as they desire good: and yet they desire delight by reason of the good and not conversely, as stated above (ad 1). Consequently it does not follow that delight is the supreme and essential good, but that every delight results from some good, and that some delight results from that which is the essential and supreme good.

Article 7. Whether some good of the soul constitutes man's happiness?

Objection 1. It would seem that some good of the soul constitutes man's happiness.

For happiness is man's good. Now this is threefold: external goods, goods of the body, and goods of the soul. But happiness does not consist in external goods, nor in goods of the body, as shown above (4,5). Therefore it consists in goods of the soul.

Objection 2. Further, we love that for which we desire good, more than the good that we desire for it: thus we love a friend for whom we desire money, more than we love money. But whatever good a man desires, he desires it for himself. Therefore he loves himself more than all other goods. Now happiness is what is loved above all: which is evident from the fact that for its sake all else is loved and desired. Therefore happiness consists in some good of man himself: not, however, in goods of the body; therefore, in goods of the soul.

Objection 3. Further, perfection is something belonging to that which is perfected. But happiness is a perfection of man. Therefore happiness is something belonging to man. But it is not something belonging to the body, as shown above (Article 5). Therefore it is something belonging to the soul; and thus it consists in goods of the soul.

On the contrary, As Augustine says (De Doctr. Christ. i, 22), "that which constitutes the life of happiness is to be loved for its own sake." But man is not to be loved for his own sake, but whatever is in man is to be loved for God's sake. Therefore happiness consists in no good of the soul.

I answer that, As stated above (Question 1, Article 8), the end is twofold: namely, the thing itself, which we desire to attain, and the use, namely, the attainment or possession of that thing. If, then, we speak of man's last end, it is impossible for man's last end to be the soul itself or something belonging to it. Because the soul, considered in itself, is as something existing in potentiality: for it becomes knowing actually, from being potentially knowing; and actually virtuous, from being potentially virtuous. Now since potentiality is for the sake of act as for its fulfilment, that which in itself is in potentiality cannot be the last end. Therefore the soul itself cannot be its own last end. In like manner neither can anything belonging to it, whether power, habit, or act. For that good which is the last end, is the perfect good fulfilling the desire. Now man's appetite, otherwise the will, is for the universal good. And any good inherent to the soul is a participated good, and consequently a portioned good. Therefore none of them can be man's last end. But if we speak of man's last end, as to the attainment or possession thereof, or as to any use whatever of the thing itself desired as an end, thus does something of man, in respect of his soul, belong to his last end: since man attains happiness through his soul. Therefore the thing itself which is desired as end, is that which constitutes happiness, and makes man happy; but the attainment of this thing is called happiness. Consequently we must say that happiness is something belonging to the soul; but that which constitutes happiness is something outside the soul.

Reply to Objection 1. Inasmuch as this division includes all goods that man can desire, thus the good of the soul is not only power, habit, or act, but also the object of these, which is something outside. And in this way nothing hinders us from saying that what constitutes happiness is a good of the soul.

Reply to Objection 2. As far as the proposed objection is concerned, happiness is loved above all, as the good desired; whereas a friend is loved as that for which good is desired; and thus, too, man loves himself. Consequently it is not the same kind of love in both cases. As to whether man loves anything more than himself with the love of friendship there will be occasion to inquire when we treat of Charity.

Reply to Objection 3. Happiness, itself, since it is a perfection of the soul, is an inherent good of the soul; but that which constitutes happiness, viz. which makes man happy, is something outside his soul, as stated above.

Article 8. Whether any created good constitutes man's happiness?

Objection 1. It would seem that some created good constitutes man's happiness. For Dionysius says (Div. Nom. vii) that Divine wisdom "unites the ends of first things to the beginnings of second things," from which we may gather that the summit of a lower nature touches the base of the higher nature. But man's highest good is happiness. Since then the angel is above man in the order of nature, as stated in I, 111, 1, it seems that man's happiness consists in man somehow reaching the angel.

Objection 2. Further, the last end of each thing is that which, in relation to it, is perfect: hence the part is for the whole, as for its end. But the universe of creatures which is called the macrocosm, is compared to man who is called the microcosm (Phys. viii, 2), as perfect to imperfect. Therefore man's happiness consists in the whole universe of creatures.

Objection 3. Further, man is made happy by that which lulls his natural desire. But man's natural desire does not reach out to a good surpassing his capacity. Since then man's capacity does not include that good which surpasses the limits of all creation, it seems that man can be made happy by some created good. Consequently some created good constitutes man's happiness.

On the contrary, Augustine says (De Civ. Dei xix, 26): "As the soul is the life of the body, so God is man's life of happiness: of Whom it is written: 'Happy is that people whose God is the Lord' (Psalm 143:15)."

I answer that, It is impossible for any created good to constitute man's happiness. For happiness is the perfect good, which lulls the appetite altogether; else it would not be the last end, if something yet remained to be desired. Now the object of the will, i.e. of man's appetite, is the universal good; just as the object of the intellect is the universal true. Hence it is evident that naught can lull man's will, save the universal good. This is to be found, not in any creature, but in God alone; because every creature has goodness by participation. Wherefore God alone can satisfy the will of man, according to the words of Psalm 102:5: "Who satisfieth thy desire with good things." Therefore God alone constitutes man's happiness.

Reply to Objection 1. The summit of man does indeed touch the base of the angelic nature, by a kind of likeness; but man does not rest there as in his last end, but reaches out to the universal fount itself of good, which is the common object of happiness of all the blessed, as being the infinite and perfect good.

Reply to Objection 2. If a whole be not the last end, but ordained to a further end, then the last end of a part thereof is not the whole itself, but something else. Now the universe of creatures, to which man is compared as part to whole, is not the last end, but is ordained to God, as to its last end. Therefore the last end of man is not the good of the universe, but God himself.

Reply to Objection 3. Created good is not less than that good of which man is capable, as of something intrinsic and inherent to him: but it is less than the good of which he is capable, as of an object, and which is infinite. And the participated good which is in an angel, and in the whole universe, is a finite and restricted good.

The Summa Theologica of St. Thomas Aquinas

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Nihil Obstat. F. Innocentius Apap, O.P., S.T.M., Censor. Theol.

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APPROBATIO ORDINIS

Nihil Obstat. F. Raphael Moss, O.P., S.T.L. and F. Leo Moore, O.P., S.T.L.

Imprimatur. F. Beda Jarrett, O.P., S.T.L., A.M., Prior Provincialis Angliæ

MARIÆ IMMACULATÆ - SEDI SAPIENTIÆ

Question 3. What is happiness

1. Is happiness something uncreated?
2. If it be something created, is it an operation?
3. Is it an operation of the sensitive, or only of the intellectual part?
4. If it be an operation of the intellectual part, is it an operation of the intellect, or of the will?
5. If it be an operation of the intellect, is it an operation of the speculative or of the practical intellect?
6. If it be an operation of the speculative intellect, does it consist in the consideration of speculative sciences?
7. Does it consist in the consideration of separate substances viz. angels?
8. Does it consist in the sole contemplation of God seen in His Essence?

Article 1. Whether happiness is something uncreated?

Objection 1. It would seem that happiness is something uncreated. For Boethius says (De Consol. iii): "We must needs confess that God is happiness itself."

Objection 2. Further, happiness is the supreme good. But it belongs to God to be the supreme good. Since, then, there are not several supreme goods, it seems that happiness is the same as God.

Objection 3. Further, happiness is the last end, to which man's will tends naturally. But man's will should tend to nothing else as an end, but to God, Who alone is to be enjoyed, as Augustine says (De Doctr. Christ. i, 5,22). Therefore happiness is the same as God.

On the contrary, Nothing made is uncreated. But man's happiness is something made; because according to Augustine (De Doctr. Christ. i, 3): "Those things are to be enjoyed which make us happy." Therefore happiness is not something uncreated.

I answer that, As stated above (1, 8; 2, 7), our end is twofold. First, there is the thing itself which we desire to attain: thus for the miser, the end is money. Secondly there is the attainment or possession, the use or enjoyment of the thing desired; thus we may say that the end of the miser is the possession of money; and the end of the intemperate man is to enjoy something pleasurable. In the first sense, then, man's last end is the uncreated good, namely, God, Who alone by His infinite goodness can perfectly satisfy man's will. But in the second way, man's last end is something created, existing in him, and this is nothing else than the attainment or enjoyment of the last end. Now the last end is called happiness. If, therefore, we consider man's happiness in its cause or object, then it is something uncreated; but if we consider it as to the very essence of happiness, then it is something created.

Reply to Objection 1. God is happiness by His Essence: for He is happy not by acquisition or participation of something else, but by His Essence. On the other hand, men are happy, as Boethius says (De Consol. iii), by participation; just as they are called "gods," by participation. And this participation of happiness, in respect of which man is said to be happy, is something created.

Reply to Objection 2. Happiness is called man's supreme good, because it is the attainment or enjoyment of the supreme good.

Reply to Objection 3. Happiness is said to be the last end, in the same way as the attainment of the end is called the end.

Article 2. Whether happiness is an operation?

Objection 1. It would seem that happiness is not an operation. For the Apostle says (Romans 6:22): "You have your fruit unto sanctification, and the end, life everlasting." But life is not an operation, but the very being of living things. Therefore the last end, which is happiness, is not an operation.

Objection 2. Further, Boethius says (De Consol. iii) that happiness is "a state made perfect by the aggregate of all good things." But state does not indicate operation. Therefore happiness is not an operation.

Objection 3. Further, happiness signifies something existing in the happy one: since it is man's final perfection. But the meaning of operation does not imply anything existing in the operator, but rather something proceeding therefrom. Therefore happiness is not an operation.

Objection 4. Further, happiness remains in the happy one. Now operation does not remain, but passes. Therefore happiness is not an operation.

Objection 5. Further, to one man there is one happiness. But operations are many. Therefore happiness is not an operation.

Objection 6. Further, happiness is in the happy one uninterruptedly. But human operation is often interrupted; for instance, by sleep, or some other occupation, or by cessation. Therefore happiness is not an operation.

On the contrary, The Philosopher says (Ethic. i, 13) that "happiness is an operation according to perfect virtue."

I answer that, In so far as man's happiness is something created, existing in him, we must needs say that it is an operation. For happiness is man's supreme perfection. Now each thing is perfect in so far as it is actual; since potentiality without act is imperfect. Consequently happiness must consist in man's last act. But it is evident that operation is the last act of the operator, wherefore the Philosopher calls it "second act" (De Anima ii, 1): because that which has a form can be potentially operating, just as he who knows is potentially considering. And hence it is that in other things, too, each one is said to be "for its operation" (De Coel ii, 3). Therefore man's happiness must of necessity consist in an operation.

Reply to Objection 1. Life is taken in two senses. First for the very being of the living. And thus happiness is not life: since it has been shown (2, 05) that the being of a man, no matter in what it may consist, is not that man's happiness; for of God alone is it true that His Being is His Happiness. Secondly, life means the operation of the living, by which operation the principle of life is made actual: thus we speak of active and contemplative life, or of a life of pleasure. And in this sense eternal life is said to be the last end, as is clear from John 17:3: "This is eternal life, that they may know Thee, the only true God."

Reply to Objection 2. Boethius, in defining happiness, considered happiness in general: for considered thus it is the perfect common good; and he signified this by saying that happiness is "a state made perfect by the aggregate of all good things," thus implying that the state of a happy man consists in possessing the perfect good. But Aristotle expressed the very essence of happiness, showing by what man is established in this state, and that it is by some kind of operation. And so it is that he proves happiness to be "the perfect good" (Ethic. i, 7).

Reply to Objection 3. As stated in Metaph. ix, 7 action is twofold. One proceeds from the agent into outward matter, such as "to burn" and "to cut." And such an operation cannot be happiness: for such an operation is an action and a perfection, not of the agent, but rather of the patient, as is stated in the same passage. The other is an action that remains in the agent, such as to feel, to understand, and to will: and such an action is a perfection and an act of the agent. And such an operation can be happiness.

Reply to Objection 4. Since happiness signifies some final perfection; according as various things capable of happiness can attain to various degrees of perfection, so must there be various meanings applied to happiness. For in God there is happiness essentially; since His very Being is His operation, whereby He enjoys no other than Himself. In the happy angels, the final perfection is in respect of some

operation, by which they are united to the Uncreated Good: and this operation of theirs is one only and everlasting. But in men, according to their present state of life, the final perfection is in respect of an operation whereby man is united to God: but this operation neither can be continual, nor, consequently, is it one only, because operation is multiplied by being discontinued. And for this reason in the present state of life, perfect happiness cannot be attained by man. Wherefore the Philosopher, in placing man's happiness in this life (*Ethic. i, 10*), says that it is imperfect, and after a long discussion, concludes: "We call men happy, but only as men." But God has promised us perfect happiness, when we shall be "as the angels . . . in heaven" (*Matthew 22:30*).

Consequently in regard to this perfect happiness, the objection fails: because in that state of happiness, man's mind will be united to God by one, continual, everlasting operation. But in the present life, in as far as we fall short of the unity and continuity of that operation so do we fall short of perfect happiness. Nevertheless it is a participation of happiness: and so much the greater, as the operation can be more continuous and more one. Consequently the active life, which is busy with many things, has less of happiness than the contemplative life, which is busied with one thing, i.e. the contemplation of truth. And if at any time man is not actually engaged in this operation, yet since he can always easily turn to it, and since he ordains the very cessation, by sleeping or occupying himself otherwise, to the aforesaid occupation, the latter seems, as it were, continuous. From these remarks the replies to Objections 5 and 6 are evident.

Article 3. Whether happiness is an operation of the sensitive part, or of the intellective part only?

Objection 1. It would seem that happiness consists in an operation of the senses also. For there is no more excellent operation in man than that of the senses, except the intellective operation. But in us the intellective operation depends on the sensitive: since "we cannot understand without a phantasm" (De Anima iii, 7). Therefore happiness consists in an operation of the senses also.

Objection 2. Further, Boethius says (De Consol. iii) that happiness is "a state made perfect by the aggregate of all good things." But some goods are sensible, which we attain by the operation of the senses. Therefore it seems that the operation of the senses is needed for happiness.

Objection 3. Further, happiness is the perfect good, as we find proved in Ethic. i, 7: which would not be true, were not man perfected thereby in all his parts. But some parts of the soul are perfected by sensitive operations. Therefore sensitive operation is required for happiness.

On the contrary, Irrational animals have the sensitive operation in common with us: but they have not happiness in common with us. Therefore happiness does not consist in a sensitive operation.

I answer that, A thing may belong to happiness in three ways: (1) essentially, (2) antecedently, (3) consequently. Now the operation of sense cannot belong to happiness essentially.

For man's happiness consists essentially in his being united to the Uncreated Good, Which is his last end, as shown above (Article 1): to Which man cannot be united by an operation of his senses. Again, in like manner, because, as shown above (Question 2, Article 5), man's happiness does not consist in goods of the body, which goods alone, however, we attain through the operation of the senses.

Nevertheless the operations of the senses can belong to happiness, both antecedently and consequently: antecedently, in respect of imperfect happiness, such as can be had in this life, since the operation of the intellect demands a previous operation of the sense; consequently, in that perfect happiness which we await in heaven; because at the resurrection, "from the very happiness of the soul," as Augustine says (Ep. ad Dioscor.) "the body and the bodily senses will receive a certain overflow, so as to be perfected in their operations"; a point which will be explained further on when we treat of the resurrection (II-II, 82 -85). But then the operation whereby man's mind is united to God will not depend on the senses.

Reply to Objection 1. This objection proves that the operation of the senses is required antecedently for imperfect happiness, such as can be had in this life.

Reply to Objection 2. Perfect happiness, such as the angels have, includes the aggregate of all good things, by being united to the universal source of all good; not that it requires each individual good. But in this imperfect happiness, we need the aggregate of those goods that suffice for the most perfect operation of this life.

Reply to Objection 3. In perfect happiness the entire man is perfected, in the lower part of his nature, by an overflow from the higher. But in the imperfect happiness of this life, it is otherwise; we advance from the perfection of the lower part to the perfection of the higher part.

Article 4. Whether, if happiness is in the intellective part, it is an operation of the intellect or of the will?

Objection 1. It would seem that happiness consists in an act of the will. For Augustine says (De Civ. Dei xix, 10,11), that man's happiness consists in peace; wherefore it is written (Psalm 147:3): "Who hath placed peace in thy end [Douay: 'borders']". But peace pertains to the will. Therefore man's happiness is in the will.

Objection 2. Further, happiness is the supreme good. But good is the object of the will. Therefore happiness consists in an operation of the will.

Objection 3. Further, the last end corresponds to the first mover: thus the last end of the whole army is victory, which is the end of the general, who moves all the men. But the first mover in regard to operations is the will: because it moves the other powers, as we shall state further on (9, 1,3). Therefore happiness regards the will.

Objection 4. Further, if happiness be an operation, it must needs be man's most excellent operation. But the love of God, which is an act of the will, is a more excellent operation than knowledge, which is an operation of the intellect, as the Apostle declares (1 Corinthians 13). Therefore it seems that happiness consists in an act of the will.

Objection 5. Further, Augustine says (De Trin. xiii, 5) that "happy is he who has whatever he desires, and desires nothing amiss." And a little further on (6) he adds: "He is most happy who desires well, whatever he desires: for good things make a man happy, and such a man already possesses some good-- i.e. a good will." Therefore happiness consists in an act of the will.

On the contrary, Our Lord said (John 17:3): "This is eternal life: that they may know Thee, the only true God." Now eternal life is the last end, as stated above (02, ad 1). Therefore man's happiness consists in the knowledge of God, which is an act of the intellect.

I answer that, As stated above (Question 2, Article 6) two things are needed for happiness: one, which is the essence of happiness: the other, that is, as it were, its proper accident, i.e. the delight connected with it. I say, then, that as to the very essence of happiness, it is impossible for it to consist in an act of the will. For it is evident from what has been said (1,2; 2, 7) that happiness is the attainment of the last end. But the attainment of the end does not consist in the very act of the will. For the will is directed to the end, both absent, when it desires it; and present, when it is delighted by resting therein. Now it is evident that the desire itself of the end is not the attainment of the end, but is a movement towards the end: while delight comes to the will from the end being present; and not conversely, is a thing made present, by the fact that the will delights in it. Therefore, that the end be present to him who desires it, must be due to something else than an act of the will.

This is evidently the case in regard to sensible ends. For if the acquisition of money were through an act of the will, the covetous man would have it from the very moment that he wished for it. But at the moment it is far from him; and he attains it, by grasping it in his hand, or in some like manner; and then he delights in the money got. And so it is with an intelligible end. For at first we desire to attain an intelligible end; we attain it, through its being made present to us by an act of the intellect; and then the delighted will rests in the end when attained.

So, therefore, the essence of happiness consists in an act of the intellect: but the delight that results from happiness pertains to the will. In this sense Augustine says (Confess. x, 23) that happiness is "joy in truth," because, to wit, joy itself is the consummation of happiness.

Reply to Objection 1. Peace pertains to man's last end, not as though it were the very essence of happiness; but because it is antecedent and consequent thereto: antecedent, in so far as all those things are removed which disturb and hinder man in attaining the last end: consequent inasmuch as when man has attained his last end, he remains at peace, his desire being at rest.

Reply to Objection 2. The will's first object is not its act: just as neither is the first object of the sight, vision, but a visible thing. Wherefore, from the very fact that happiness belongs to the will, as the will's first object, it follows that it does not belong to it as its act.

Reply to Objection 3. The intellect apprehends the end before the will does: yet motion towards the end begins in the will. And therefore to the will belongs that which last of all follows the attainment of the end, viz. delight or enjoyment.

Reply to Objection 4. Love ranks above knowledge in moving, but knowledge precedes love in attaining: for "naught is loved save what is known," as Augustine says (De Trin. x, 1). Consequently we first attain an intelligible end by an act of the intellect; just as we first attain a sensible end by an act of sense.

Reply to Objection 5. He who has whatever he desires, is happy, because he has what he desires: and this indeed is by something other than the act of his will. But to desire nothing amiss is needed for happiness, as a necessary disposition thereto. And a good will is reckoned among the good things which make a man happy, forasmuch as it is an inclination of the will: just as a movement is reduced to the genus of its terminus, for instance, "alteration" to the genus "quality."

Article 5. Whether happiness is an operation of the speculative, or of the practical intellect?

Objection 1. It would seem that happiness is an operation of the practical intellect. For the end of every creature consists in becoming like God. But man is like God, by his practical intellect, which is the cause of things understood, rather than by his speculative intellect, which derives its knowledge from things. Therefore man's happiness consists in an operation of the practical intellect rather than of the speculative.

Objection 2. Further, happiness is man's perfect good. But the practical intellect is ordained to the good rather than the speculative intellect, which is ordained to the true. Hence we are said to be good, in reference to the perfection of the practical intellect, but not in reference to the perfection of the speculative intellect, according to which we are said to be knowing or understanding. Therefore man's happiness consists in an act of the practical intellect rather than of the speculative.

Objection 3. Further, happiness is a good of man himself. But the speculative intellect is more concerned with things outside man; whereas the practical intellect is concerned with things belonging to man himself, viz. his operations and passions. Therefore man's happiness consists in an operation of the practical intellect rather than of the speculative.

On the contrary, Augustine says (De Trin. i, 8) that "contemplation is promised us, as being the goal of all our actions, and the everlasting perfection of our joys."

I answer that, Happiness consists in an operation of the speculative rather than of the practical intellect. This is evident for three reasons. First because if man's happiness is an operation, it must needs be man's highest operation. Now man's highest operation is that of his highest power in respect of its highest object: and his highest power is the intellect, whose highest object is the Divine Good, which is the object, not of the practical but of the speculative intellect. Consequently happiness consists principally in such an operation, viz. in the contemplation of Divine things. And since that "seems to be each man's self, which is best in him," according to Ethic. ix, 8, and x, 7, therefore such an operation is most proper to man and most delightful to him. Secondly, it is evident from the fact that contemplation is sought principally for its own sake. But the act of the practical intellect is not sought for its own sake but for the sake of action: and these very actions are ordained to some end. Consequently it is evident that the last end cannot consist in the active life, which pertains to the practical intellect. Thirdly, it is again evident, from the fact that in the contemplative life man has something in common with things above him, viz. with God and the angels, to whom he is made like by happiness. But in things pertaining to the active life, other animals also have something in common with man, although imperfectly. Therefore the last and perfect happiness, which we await in the life to come, consists entirely in contemplation. But imperfect happiness, such as can be had here, consists first and principally in contemplation, but secondarily, in an operation of the practical intellect directing human actions and passions, as stated in Ethic. x, 7,8.

Reply to Objection 1. The asserted likeness of the practical intellect to God is one of proportion; that is to say, by reason of its standing in relation to what it knows, as God does to what He knows. But the likeness of the speculative intellect to God is one of union and "information"; which is a much greater likeness. And yet it may be answered that, in regard to the principal thing known, which is His Essence, God has not practical but merely speculative knowledge.

Reply to Objection 2. The practical intellect is ordained to good which is outside of it: but the speculative intellect has good within it, viz. the contemplation of truth. And if this good be perfect, the whole man is perfected and made good thereby: such a good the practical intellect has not; but it directs man thereto.

Reply to Objection 3. This argument would hold, if man himself were his own last end; for then the consideration and direction of his actions and passions would be his happiness. But since man's last end

is something outside of him, to wit, God, to Whom we reach out by an operation of the speculative intellect; therefore, man's happiness consists in an operation of the speculative intellect rather than of the practical intellect.

Article 6. Whether happiness consists in the consideration of speculative sciences?

Objection 1. It would seem that man's happiness consists in the consideration of speculative sciences. For the Philosopher says (Ethic. i, 13) that "happiness is an operation according to perfect virtue." And in distinguishing the virtues, he gives no more than three speculative virtues-- "knowledge," "wisdom" and "understanding," which all belong to the consideration of speculative sciences. Therefore man's final happiness consists in the consideration of speculative sciences.

Objection 2. Further, that which all desire for its own sake, seems to be man's final happiness. Now such is the consideration of speculative sciences; because, as stated in Metaph. i, 1, "all men naturally desire to know"; and, a little farther on (2), it is stated that speculative sciences are sought for their own sakes. Therefore happiness consists in the consideration of speculative sciences.

Objection 3. Further, happiness is man's final perfection. Now everything is perfected, according as it is reduced from potentiality to act. But the human intellect is reduced to act by the consideration of speculative sciences. Therefore it seems that in the consideration of these sciences, man's final happiness consists.

On the contrary, It is written (Jeremiah 9:23): "Let not the wise man glory in his wisdom": and this is said in reference to speculative sciences. Therefore man's final happiness does not consist in the consideration of these.

I answer that, As stated above (02, ad 4), man's happiness is twofold, one perfect, the other imperfect. And by perfect happiness we are to understand that which attains to the true notion of happiness; and by imperfect happiness that which does not attain thereto, but partakes of some particular likeness of happiness. Thus perfect prudence is in man, with whom is the idea of things to be done; while imperfect prudence is in certain irrational animals, who are possessed of certain particular instincts in respect of works similar to works of prudence. Accordingly perfect happiness cannot consist essentially in the consideration of speculative sciences. To prove this, we must observe that the consideration of a speculative science does not extend beyond the scope of the principles of that science: since the entire science is virtually contained in its principles. Now the first principles of speculative sciences are received through the senses, as the Philosopher clearly states at the beginning of the Metaphysics (i, 1), and at the end of the Posterior Analytics (ii, 15). Wherefore the entire consideration of speculative sciences cannot extend farther than knowledge of sensibles can lead. Now man's final happiness, which is his final perfection cannot consist in the knowledge of sensibles. For a thing is not perfected by something lower, except in so far as the lower partakes of something higher. Now it is evident that the form of a stone or of any sensible, is lower than man. Consequently the intellect is not perfected by the form of a stone, as such, but inasmuch as it partakes of a certain likeness to that which is above the human intellect, viz. the intelligible light, or something of the kind. Now whatever is by something else is reduced to that which is of itself. Therefore man's final perfection must needs be through knowledge of something above the human intellect. But it has been shown (I, 88, 2), that man cannot acquire through sensibles, the knowledge of separate substances, which are above the human intellect. Consequently it follows that man's happiness cannot consist in the consideration of speculative sciences. However, just as in sensible forms there is a participation of the higher substances, so the consideration of speculative sciences is a certain participation of true and perfect happiness.

Reply to Objection 1. In his book on Ethics the Philosopher treats of imperfect happiness, such as can be had in this life, as stated above (02, ad 4).

Reply to Objection 2. Not only is perfect happiness naturally desired, but also any likeness or participation thereof.

Reply to Objection 3. Our intellect is reduced to act, in a fashion, by the consideration of speculative sciences, but not to its final and perfect act.

Article 7. Whether happiness consists in the knowledge of separate substances, namely, angels?

Objection 1. It would seem that man's happiness consists in the knowledge of separate substances, namely, angels. For Gregory says in a homily (xxvi in Evang.): "It avails nothing to take part in the feasts of men, if we fail to take part in the feasts of angels"; by which he means final happiness. But we can take part in the feasts of the angels by contemplating them. Therefore it seems that man's final happiness consists in contemplating the angels.

Objection 2. Further, the final perfection of each thing is for it to be united to its principle: wherefore a circle is said to be a perfect figure, because its beginning and end coincide. But the beginning of human knowledge is from the angels, by whom men are enlightened, as Dionysius says (Coel. Hier. iv). Therefore the perfection of the human intellect consists in contemplating the angels.

Objection 3. Further, each nature is perfect, when united to a higher nature; just as the final perfection of a body is to be united to the spiritual nature. But above the human intellect, in the natural order, are the angels. Therefore the final perfection of the human intellect is to be united to the angels by contemplation.

On the contrary, It is written (Jeremiah 9:24): "Let him that glorieth, glory in this, that he understandeth and knoweth Me." Therefore man's final glory or happiness consists only in the knowledge of God.

I answer that, As stated above (Article 6), man's perfect happiness consists not in that which perfects the intellect by some participation, but in that which is so by its essence. Now it is evident that whatever is the perfection of a power is so in so far as the proper formal object of that power belongs to it. Now the proper object of the intellect is the true. Therefore the contemplation of whatever has participated truth, does not perfect the intellect with its final perfection. Since, therefore, the order of things is the same in being and in truth (Metaph ii, 1); whatever are beings by participation, are true by participation. Now angels have being by participation: because in God alone is His Being His Essence, as shown in the I, 44, 1. It follows that contemplation of Him makes man perfectly happy. However, there is no reason why we should not admit a certain imperfect happiness in the contemplation of the angels; and higher indeed than in the consideration of speculative science.

Reply to Objection 1. We shall take part in the feasts of the angels, by contemplating not only the angels, but, together with them, also God Himself.

Reply to Objection 2. According to those that hold human souls to be created by the angels, it seems fitting enough, that man's happiness should consist in the contemplation of the angels, in the union, as it were, of man with his beginning. But this is erroneous, as stated in I, 90, 3. Wherefore the final perfection of the human intellect is by union with God, Who is the first principle both of the creation of the soul and of its enlightenment. Whereas the angel enlightens as a minister, as stated in the I, 111, 2, ad 2. Consequently, by his ministration he helps man to attain to happiness; but he is not the object of man's happiness.

Reply to Objection 3. The lower nature may reach the higher in two ways. First, according to a degree of the participating power: and thus man's final perfection will consist in his attaining to a contemplation such as that of the angels. Secondly, as the object is attained by the power: and thus the final perfection of each power is to attain that in which is found the fulness of its formal object.

Article 8. Whether man's happiness consists in the vision of the divine essence?

Objection 1. It would seem that man's happiness does not consist in the vision of the Divine Essence. For Dionysius says (Myst. Theol. i) that by that which is highest in his intellect, man is united to God as to something altogether unknown. But that which is seen in its essence is not altogether unknown. Therefore the final perfection of the intellect, namely, happiness, does not consist in God being seen in His Essence.

Objection 2. Further, the higher the perfection belongs to the higher nature. But to see His own Essence is the perfection proper to the Divine intellect. Therefore the final perfection of the human intellect does not reach to this, but consists in something less.

On the contrary, It is written (1 John 3:2): "When He shall appear, we shall be like to Him; and [Vulgate: 'because'] we shall see Him as He is."

I answer that, Final and perfect happiness can consist in nothing else than the vision of the Divine Essence. To make this clear, two points must be observed. First, that man is not perfectly happy, so long as something remains for him to desire and seek: secondly, that the perfection of any power is determined by the nature of its object. Now the object of the intellect is "what a thing is," i.e. the essence of a thing, according to De Anima iii, 6. Wherefore the intellect attains perfection, in so far as it knows the essence of a thing. If therefore an intellect knows the essence of some effect, whereby it is not possible to know the essence of the cause, i.e. to know of the cause "what it is"; that intellect cannot be said to reach that cause simply, although it may be able to gather from the effect the knowledge of that the cause is. Consequently, when man knows an effect, and knows that it has a cause, there naturally remains in the man the desire to know about the cause, "what it is." And this desire is one of wonder, and causes inquiry, as is stated in the beginning of the Metaphysics (i, 2). For instance, if a man, knowing the eclipse of the sun, consider that it must be due to some cause, and know not what that cause is, he wonders about it, and from wondering proceeds to inquire. Nor does this inquiry cease until he arrive at a knowledge of the essence of the cause. If therefore the human intellect, knowing the essence of some created effect, knows no more of God than "that He is"; the perfection of that intellect does not yet reach simply the First Cause, but there remains in it the natural desire to seek the cause. Wherefore it is not yet perfectly happy. Consequently, for perfect happiness the intellect needs to reach the very Essence of the First Cause. And thus it will have its perfection through union with God as with that object, in which alone man's happiness consists, as stated above (1,7; 2, 8).

Reply to Objection 1. Dionysius speaks of the knowledge of wayfarers journeying towards happiness.

Reply to Objection 2. As stated above (Question 1, Article 8), the end has a twofold acceptance. First, as to the thing itself which is desired: and in this way, the same thing is the end of the higher and of the lower nature, and indeed of all things, as stated above (Question 1, Article 8). Secondly, as to the attainment of this thing; and thus the end of the higher nature is different from that of the lower, according to their respective habitudes to that thing. So then in the happiness of God, Who, in understanding his Essence, comprehends It, is higher than that of a man or angel who sees It indeed, but comprehends It not.

The Summa Theologica of St. Thomas Aquinas

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Nihil Obstat. F. Innocentius Apap, O.P., S.T.M., Censor. Theol.

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APPROBATIO ORDINIS

Nihil Obstat. F. Raphael Moss, O.P., S.T.L. and F. Leo Moore, O.P., S.T.L.

Imprimatur. F. Beda Jarrett, O.P., S.T.L., A.M., Prior Provincialis Angliæ

MARIÆ IMMACULATÆ - SEDI SAPIENTIÆ

Question 4. Things that are required for happiness

1. Is pleasure required for happiness?
2. Which is of greater account in happiness, pleasure or vision?
3. Is comprehension required?
4. Is rectitude of the will required?
5. Is the body necessary for man's happiness?
6. Is any perfection of the body necessary?
7. Are any external goods necessary?
8. Is the fellowship of friends necessary?

Article 1. Whether delight is required for happiness?

Objection 1. It would seem that delight is not required for happiness. For Augustine says (De Trin. i, 8) that "vision is the entire reward of faith." But the prize or reward of virtue is happiness, as the Philosopher clearly states (Ethic. i, 9). Therefore nothing besides vision is required for happiness.

Objection 2. Further, happiness is "the most self-sufficient of all goods," as the Philosopher declares (Ethic. i, 7). But that which needs something else is not self-sufficient. Since then the essence of happiness consists in seeing God, as stated above (Question 3, Article 8); it seems that delight is not necessary for happiness.

Objection 3. Further, the "operation of bliss or happiness should be unhindered" (Ethic. vii, 13). But delight hinders the operation of the intellect: since it destroys the estimate of prudence (Ethic. vi, 5). Therefore delight is not necessary for happiness.

On the contrary, Augustine says (Confess. x, 23) that happiness is "joy in truth."

I answer that, One thing may be necessary for another in four ways. First, as a preamble and preparation to it: thus instruction is necessary for science. Secondly, as perfecting it: thus the soul is necessary for the life of the body. Thirdly, as helping it from without: thus friends are necessary for some undertaking. Fourthly, as something attendant on it: thus we might say that heat is necessary for fire. And in this way delight is necessary for happiness. For it is caused by the appetite being at rest in the good attained. Wherefore, since happiness is nothing else but the attainment of the Sovereign Good, it cannot be without concomitant delight.

Reply to Objection 1. From the very fact that a reward is given to anyone, the will of him who deserves it is at rest, and in this consists delight. Consequently, delight is included in the very notion of reward.

Reply to Objection 2. The very sight of God causes delight. Consequently, he who sees God cannot need delight.

Reply to Objection 3. Delight that is attendant upon the operation of the intellect does not hinder it, rather does it perfect it, as stated in Ethic. x, 4: since what we do with delight, we do with greater care and perseverance. On the other hand, delight which is extraneous to the operation is a hindrance thereto: sometimes by distracting the attention because, as already observed, we are more attentive to those things that delight us; and when we are very attentive to one thing, we must needs be less attentive to another: sometimes on account of opposition; thus a sensual delight that is contrary to reason, hinders the estimate of prudence more than it hinders the estimate of the speculative intellect.

Article 2. Whether in happiness vision ranks before delight?

Objection 1. It would seem that in happiness, delight ranks before vision. For "delight is the perfection of operation" (Ethic. x, 4). But perfection ranks before the thing perfected. Therefore delight ranks before the operation of the intellect, i.e. vision.

Objection 2. Further, that by reason of which a thing is desirable, is yet more desirable. But operations are desired on account of the delight they afford: hence, too, nature has adjusted delight to those operations which are necessary for the preservation of the individual and of the species, lest animals should disregard such operations. Therefore, in happiness, delight ranks before the operation of the intellect, which is vision.

Objection 3. Further, vision corresponds to faith; while delight or enjoyment corresponds to charity. But charity ranks before faith, as the Apostle says (1 Corinthians 13:13). Therefore delight or enjoyment ranks before vision.

On the contrary, The cause is greater than its effect. But vision is the cause of delight. Therefore vision ranks before delight.

I answer that, The Philosopher discusses this question (Ethic. x, 4), and leaves it unsolved. But if one consider the matter carefully, the operation of the intellect which is vision, must needs rank before delight. For delight consists in a certain repose of the will. Now that the will finds rest in anything, can only be on account of the goodness of that thing in which it reposes. If therefore the will reposes in an operation, the will's repose is caused by the goodness of the operation. Nor does the will seek good for the sake of repose; for thus the very act of the will would be the end, which has been disproved above (1, 1, ad 2; 3, 4): but it seeks to be at rest in the operation, because that operation is its good. Consequently it is evident that the operation in which the will reposes ranks before the resting of the will therein.

Reply to Objection 1. As the Philosopher says (Ethic. x, 4) "delight perfects operation as vigor perfects youth," because it is a result of youth. Consequently delight is a perfection attendant upon vision; but not a perfection whereby vision is made perfect in its own species.

Reply to Objection 2. The apprehension of the senses does not attain to the universal good, but to some particular good which is delightful. And consequently, according to the sensitive appetite which is in animals, operations are sought for the sake of delight. But the intellect apprehends the universal good, the attainment of which results in delight: wherefore its purpose is directed to good rather than to delight. Hence it is that the Divine intellect, which is the Author of nature, adjusted delights to operations on account of the operations. And we should form our estimate of things not simply according to the order of the sensitive appetite, but rather according to the order of the intellectual appetite.

Reply to Objection 3. Charity does not seem the beloved good for the sake of delight: it is for charity a consequence that it delights in the good gained which it loves. Thus delight does not answer to charity as its end, but vision does, whereby the end is first made present to charity.

Article 3. Whether comprehension is necessary for happiness?

Objection 1. It would seem that comprehension is not necessary for happiness. For Augustine says (Ad Paulinam de Videndo Deum; [Cf. Sermon xxxciii De Verb. Dom.]): "To reach God with the mind is happiness, to comprehend Him is impossible." Therefore happiness is without comprehension.

Objection 2. Further, happiness is the perfection of man as to his intellective part, wherein there are no other powers than the intellect and will, as stated in the I, 79 and following. But the intellect is sufficiently perfected by seeing God, and the will by enjoying Him. Therefore there is no need for comprehension as a third.

Objection 3. Further, happiness consists in an operation. But operations are determined by their objects: and there are two universal objects, the true and the good: of which the true corresponds to vision, and good to delight. Therefore there is no need for comprehension as a third.

On the contrary, The Apostle says (1 Corinthians 9:24): "So run that you may comprehend [Douay: 'obtain']." But happiness is the goal of the spiritual race: hence he says (2 Timothy 4:7-8): "I have fought a good fight, I have finished my course, I have kept the faith; as to the rest there is laid up for me a crown of justice." Therefore comprehension is necessary for Happiness.

I answer that, Since Happiness consists in gaining the last end, those things that are required for Happiness must be gathered from the way in which man is ordered to an end. Now man is ordered to an intelligible end partly through his intellect, and partly through his will: through his intellect, in so far as a certain imperfect knowledge of the end pre-exists in the intellect: through the will, first by love which is the will's first movement towards anything; secondly, by a real relation of the lover to the thing beloved, which relation may be threefold. For sometimes the thing beloved is present to the lover: and then it is no longer sought for. Sometimes it is not present, and it is impossible to attain it: and then, too, it is not sought for. But sometimes it is possible to attain it, yet it is raised above the capability of the attainer, so that he cannot have it forthwith; and this is the relation of one that hopes, to that which he hopes for, and this relation alone causes a search for the end. To these three, there are a corresponding three in Happiness itself. For perfect knowledge of the end corresponds to imperfect knowledge; presence of the end corresponds to the relation of hope; but delight in the end now present results from love, as already stated (Q2, ad 3). And therefore these three must concur with Happiness; to wit, vision, which is perfect knowledge of the intelligible end; comprehension, which implies presence of the end; and delight or enjoyment, which implies repose of the lover in the object beloved.

Reply to Objection 1. Comprehension is twofold. First, inclusion of the comprehended in the comprehensor; and thus whatever is comprehended by the finite, is itself finite. Wherefore God cannot be thus comprehended by a created intellect. Secondly, comprehension means nothing but the holding of something already present and possessed: thus one who runs after another is said to comprehend [In English we should say 'catch.'] him when he lays hold on him. And in this sense comprehension is necessary for Happiness.

Reply to Objection 2. Just as hope and love pertain to the will, because it is the same one that loves a thing, and that tends towards it while not possessed, so, too, comprehension and delight belong to the will, since it is the same that possesses a thing and reposes therein.

Reply to Objection 3. Comprehension is not a distinct operation from vision; but a certain relation to the end already gained. Wherefore even vision itself, or the thing seen, inasmuch as it is present, is the object of comprehension.

Article 4. Whether rectitude of the will is necessary for happiness?

Objection 1. It would seem that rectitude of the will is not necessary for Happiness. For Happiness consists essentially in an operation of the intellect, as stated above (Question 3, Article 4). But rectitude of the will, by reason of which men are said to be clean of heart, is not necessary for the perfect operation of the intellect: for Augustine says (Retract. i, 4) "I do not approve of what I said in a prayer: O God, Who didst will none but the clean of heart to know the truth. For it can be answered that many who are not clean of heart, know many truths." Therefore rectitude of the will is not necessary for Happiness.

Objection 2. Further, what precedes does not depend on what follows. But the operation of the intellect precedes the operation of the will. Therefore Happiness, which is the perfect operation of the intellect, does not depend on rectitude of the will.

Objection 3. Further, that which is ordained to another as its end, is not necessary, when the end is already gained; as a ship, for instance, after arrival in port. But rectitude of will, which is by reason of virtue, is ordained to Happiness as to its end. Therefore, Happiness once obtained, rectitude of the will is no longer necessary.

On the contrary, It is written (Matthew 5:8): "Blessed are the clean of heart; for they shall see God": and (Hebrews 12:14): "Follow peace with all men, and holiness; without which no man shall see God."

I answer that, Rectitude of will is necessary for Happiness both antecedently and concomitantly. Antecedently, because rectitude of the will consists in being duly ordered to the last end. Now the end in comparison to what is ordained to the end is as form compared to matter. Wherefore, just as matter cannot receive a form, unless it be duly disposed thereto, so nothing gains an end, except it be duly ordained thereto. And therefore none can obtain Happiness, without rectitude of the will. Concomitantly, because as stated above (Question 3, Article 8), final Happiness consists in the vision of the Divine Essence, Which is the very essence of goodness. So that the will of him who sees the Essence of God, of necessity, loves, whatever he loves, in subordination to God; just as the will of him who sees not God's Essence, of necessity, loves whatever he loves, under the common notion of good which he knows. And this is precisely what makes the will right. Wherefore it is evident that Happiness cannot be without a right will.

Reply to Objection 2. Every act of the will is preceded by an act of the intellect: but a certain act of the will precedes a certain act of the intellect. For the will tends to the final act of the intellect which is happiness. And consequently right inclination of the will is required antecedently for happiness, just as the arrow must take a right course in order to strike the target.

Reply to Objection 3. Not everything that is ordained to the end, ceases with the getting of the end: but only that which involves imperfection, such as movement. Hence the instruments of movement are no longer necessary when the end has been gained: but the due order to the end is necessary.

Article 5. Whether the body is necessary for man's happiness?

Objection 1. It would seem that the body is necessary for Happiness. For the perfection of virtue and grace presupposes the perfection of nature. But Happiness is the perfection of virtue and grace. Now the soul, without the body, has not the perfection of nature; since it is naturally a part of human nature, and every part is imperfect while separated from its whole. Therefore the soul cannot be happy without the body.

Objection 2. Further, Happiness is a perfect operation, as stated above (3, 2,5). But perfect operation follows perfect being: since nothing operates except in so far as it is an actual being. Since, therefore, the soul has not perfect being, while it is separated from the body, just as neither has a part, while separate from its whole; it seems that the soul cannot be happy without the body.

Objection 3. Further, Happiness is the perfection of man. But the soul, without the body, is not man. Therefore Happiness cannot be in the soul separated from the body.

Objection 4. Further, according to the Philosopher (Ethic. vii, 13) "the operation of bliss," in which operation happiness consists, is "not hindered." But the operation of the separate soul is hindered; because, as Augustine says (Gen. ad lit. xii, 35), the soul "has a natural desire to rule the body, the result of which is that it is held back, so to speak, from tending with all its might to the heavenward journey," i.e. to the vision of the Divine Essence. Therefore the soul cannot be happy without the body.

Objection 5. Further, Happiness is the sufficient good and lulls desire. But this cannot be said of the separated soul; for it yet desires to be united to the body, as Augustine says (Gen. ad lit. xii, 35). Therefore the soul is not happy while separated from the body.

Objection 6. Further, in Happiness man is equal to the angels. But the soul without the body is not equal to the angels, as Augustine says (Gen. ad lit. xii, 35). Therefore it is not happy.

On the contrary, It is written (Apocalypse 14:13): "Happy [Douay: 'blessed'] are the dead who die in the Lord."

I answer that, Happiness is twofold; the one is imperfect and is had in this life; the other is perfect, consisting in the vision of God. Now it is evident that the body is necessary for the happiness of this life. For the happiness of this life consists in an operation of the intellect, either speculative or practical. And the operation of the intellect in this life cannot be without a phantasm, which is only in a bodily organ, as was shown in the I, 84, 6,7. Consequently that happiness which can be had in this life, depends, in a way, on the body. But as to perfect Happiness, which consists in the vision of God, some have maintained that it is not possible to the soul separated from the body; and have said that the souls of saints, when separated from their bodies, do not attain to that Happiness until the Day of Judgment, when they will receive their bodies back again. And this is shown to be false, both by authority and by reason. By authority, since the Apostle says (2 Corinthians 5:6): "While we are in the body, we are absent from the Lord"; and he points out the reason of this absence, saying: "For we walk by faith and not by sight." Now from this it is clear that so long as we walk by faith and not by sight, bereft of the vision of the Divine Essence, we are not present to the Lord. But the souls of the saints, separated from their bodies, are in God's presence; wherefore the text continues: "But we are confident and have a good will to be absent . . . from the body, and to be present with the Lord." Whence it is evident that the souls of the saints, separated from their bodies, "walk by sight," seeing the Essence of God, wherein is true Happiness.

Again this is made clear by reason. For the intellect needs not the body, for its operation, save on account of the phantasms, wherein it looks on the intelligible truth, as stated in the I, 84, 7. Now it is evident that the Divine Essence cannot be seen by means of phantasms, as stated in the I, 12, 3. Wherefore, since man's perfect Happiness consists in the vision of the Divine Essence, it does not depend on the body. Consequently, without the body the soul can be happy. We must, however, notice that something may belong to a thing's perfection in two ways. First, as constituting the essence thereof; thus the soul is necessary for man's perfection. Secondly,

as necessary for its well-being: thus, beauty of body and keenness of perfection belong to man's perfection. Wherefore though the body does not belong in the first way to the perfection of human Happiness, yet it does in the second way. For since operation depends on a thing's nature, the more perfect is the soul in its nature, the more perfectly it has its proper operation, wherein its happiness consists. Hence, Augustine, after inquiring (Gen. ad lit. xii, 35) "whether that perfect Happiness can be ascribed to the souls of the dead separated from their bodies," answers "that they cannot see the Unchangeable Substance, as the blessed angels see It; either for some other more hidden reason, or because they have a natural desire to rule the body."

Reply to Objection 1. Happiness is the perfection of the soul on the part of the intellect, in respect of which the soul transcends the organs of the body; but not according as the soul is the natural form of the body. Wherefore the soul retains that natural perfection in respect of which happiness is due to it, though it does not retain that natural perfection in respect of which it is the form of the body.

Reply to Objection 2. The relation of the soul to being is not the same as that of other parts: for the being of the whole is not that of any individual part: wherefore, either the part ceases altogether to be, when the whole is destroyed, just as the parts of an animal, when the animal is destroyed; or, if they remain, they have another actual being, just as a part of a line has another being from that of the whole line. But the human soul retains the being of the composite after the destruction of the body: and this because the being of the form is the same as that of its matter, and this is the being of the composite. Now the soul subsists in its own being, as stated in the I, 75, 2. It follows, therefore, that after being separated from the body it has perfect being and that consequently it can have a perfect operation; although it has not the perfect specific nature.

Reply to Objection 3. Happiness belongs to man in respect of his intellect: and, therefore, since the intellect remains, it can have Happiness. Thus the teeth of an Ethiopian, in respect of which he is said to be white, can retain their whiteness, even after extraction.

Reply to Objection 4. One thing is hindered by another in two ways. First, by way of opposition; thus cold hinders the action of heat: and such a hindrance to operation is repugnant to Happiness. Secondly, by way of some kind of defect, because, to wit, that which is hindered has not all that is necessary to make it perfect in every way: and such a hindrance to operation is not incompatible with Happiness, but prevents it from being perfect in every way. And thus it is that separation from the body is said to hold the soul back from tending with all its might to the vision of the Divine Essence. For the soul desires to enjoy God in such a way that the enjoyment also may overflow into the body, as far as possible. And therefore, as long as it enjoys God, without the fellowship of the body, its appetite is at rest in that which it has, in such a way, that it would still wish the body to attain to its share.

Reply to Objection 5. The desire of the separated soul is entirely at rest, as regards the thing desired; since, to wit, it has that which suffices its appetite. But it is not wholly at rest, as regards the desirer, since it does not possess that good in every way that it would wish to possess it. Consequently, after the body has been resumed, Happiness increases not in intensity, but in extent.

Reply to Objection 6. The statement made (Gen. ad lit. xii, 35) to the effect that "the souls of the departed see not God as the angels do," is not to be understood as referring to inequality of quantity; because even now some souls of the Blessed are raised to the higher orders of the angels, thus seeing God more clearly than the lower angels. But it refers to inequality of proportion: because the angels, even the lowest, have every perfection of Happiness that they ever will have, whereas the separated souls of the saints have not.

Article 6. Whether perfection of the body is necessary for happiness?

Objection 1. It would seem that perfection of the body is not necessary for man's perfect Happiness. For perfection of the body is a bodily good. But it has been shown above (Article 2) that Happiness does not consist in bodily goods. Therefore no perfect disposition of the body is necessary for man's Happiness.

Objection 2. Further, man's Happiness consists in the vision of the Divine Essence, as shown above (Question 3, Article 8). But the body has not part in this operation, as shown above (Article 5). Therefore no disposition of the body is necessary for Happiness.

Objection 3. Further, the more the intellect is abstracted from the body, the more perfectly it understands. But Happiness consists in the most perfect operation of the intellect. Therefore the soul should be abstracted from the body in every way. Therefore, in no way is a disposition of the body necessary for Happiness.

On the contrary, Happiness is the reward of virtue; wherefore it is written (John 13:17): "You shall be blessed, if you do them." But the reward promised to the saints is not only that they shall see and enjoy God, but also that their bodies shall be well-disposed; for it is written (Isaiah 66:14): "You shall see and your heart shall rejoice, and your bones shall flourish like a herb." Therefore good disposition of the body is necessary for Happiness.

I answer that, If we speak of that happiness which man can acquire in this life, it is evident that a well-disposed body is of necessity required for it. For this happiness consists, according to the Philosopher (Ethic. i, 13) in "an operation according to perfect virtue"; and it is clear that man can be hindered, by indisposition of the body, from every operation of virtue.

But speaking of perfect Happiness, some have maintained that no disposition of body is necessary for Happiness; indeed, that it is necessary for the soul to be entirely separated from the body.

Hence Augustine (De Civ. Dei xxii, 26) quotes the words of Porphyry who said that "for the soul to be happy, it must be severed from everything corporeal." But this is unreasonable. For since it is natural to the soul to be united to the body; it is not possible for the perfection of the soul to exclude its natural perfection.

Consequently, we must say that perfect disposition of the body is necessary, both antecedently and consequently, for that Happiness which is in all ways perfect. Antecedently, because, as Augustine says (Gen. ad lit. xii, 35), "if body be such, that the governance thereof is difficult and burdensome, like unto flesh which is corruptible and weighs upon the soul, the mind is turned away from that vision of the highest heaven." Whence he concludes that, "when this body will no longer be 'natural,' but 'spiritual,' then will it be equalled to the angels, and that will be its glory, which erstwhile was its burden." Consequently, because from the Happiness of the soul there will be an overflow on to the body, so that this too will obtain its perfection. Hence Augustine says (Ep. ad Dioscor.) that "God gave the soul such a powerful nature that from its exceeding fulness of happiness the vigor of incorruption overflows into the lower nature."

Reply to Objection 1. Happiness does not consist in bodily good as its object: but bodily good can add a certain charm and perfection to Happiness.

Reply to Objection 2. Although the body has not part in that operation of the intellect whereby the Essence of God is seen, yet it might prove a hindrance thereto. Consequently, perfection of the body is necessary, lest it hinder the mind from being lifted up.

Reply to Objection 3. The perfect operation of the intellect requires indeed that the intellect be abstracted from this corruptible body which weighs upon the soul; but not from the spiritual body, which will be wholly subject to the spirit. On this point we shall treat in the Third Part of this work (II-II, 82, seq.).

Article 7. Whether any external goods are necessary for happiness?

Objection 1. It would seem that external goods also are necessary for Happiness. For that which is promised the saints for reward, belongs to Happiness. But external goods are promised the saints; for instance, food and drink, wealth and a kingdom: for it is said (Luke 22:30): "That you may eat and drink at My table in My kingdom": and (Matthew 6:20): "Lay up to yourselves treasures in heaven": and (Matthew 25:34): "Come, ye blessed of My Father, possess you the kingdom." Therefore external goods are necessary for Happiness.

Objection 2. Further, according to Boethius (De Consol. iii): happiness is "a state made perfect by the aggregate of all good things." But some of man's goods are external, although they be of least account, as Augustine says (De Lib. Arb. ii, 19). Therefore they too are necessary for Happiness.

Objection 3. Further, Our Lord said (Matthew 5:12): "Your reward is very great in heaven." But to be in heaven implies being in a place. Therefore at least external place is necessary for Happiness.

On the contrary, It is written (Psalm 72:25): "For what have I in heaven? and besides Thee what do I desire upon earth?" As though to say: "I desire nothing but this,"--"It is good for me to adhere to my God." Therefore nothing further external is necessary for Happiness.

I answer that, For imperfect happiness, such as can be had in this life, external goods are necessary, not as belonging to the essence of happiness, but by serving as instruments to happiness, which consists in an operation of virtue, as stated in Ethic. i, 13. For man needs in this life, the necessaries of the body, both for the operation of contemplative virtue, and for the operation of active virtue, for which latter he needs also many other things by means of which to perform its operations.

On the other hand, such goods as these are nowise necessary for perfect Happiness, which consists in seeing God. The reason of this is that all suchlike external goods are requisite either for the support of the animal body; or for certain operations which belong to human life, which we perform by means of the animal body: whereas that perfect Happiness which consists in seeing God, will be either in the soul separated from the body, or in the soul united to the body then no longer animal but spiritual. Consequently these external goods are nowise necessary for that Happiness, since they are ordained to the animal life. And since, in this life, the felicity of contemplation, as being more Godlike, approaches nearer than that of action to the likeness of that perfect Happiness, therefore it stands in less need of these goods of the body as stated in Ethic. x, 8.

Reply to Objection 1. All those material promises contained in Holy Scripture, are to be understood metaphorically, inasmuch as Scripture is wont to express spiritual things under the form of things corporeal, in order "that from things we know, we may rise to the desire of things unknown," as Gregory says (Hom. xi in Evang.). Thus food and drink signify the delight of Happiness; wealth, the sufficiency of God for man; the kingdom, the lifting up of man to union of God.

Reply to Objection 2. These goods that serve for the animal life, are incompatible with that spiritual life wherein perfect Happiness consists. Nevertheless in that Happiness there will be the aggregate of all good things, because whatever good there be in these things, we shall possess it all in the Supreme Fount of goodness.

Reply to Objection 3. According to Augustine (De Serm. Dom. in Monte i, 5), it is not material heaven that is described as the reward of the saints, but a heaven raised on the height of spiritual goods. Nevertheless a bodily place, viz. the empyrean heaven, will be appointed to the Blessed, not as a need of Happiness, but by reason of a certain fitness and adornment.

Article 8. Whether the fellowship of friend is necessary for happiness?

Objection 1. It would seem that friends are necessary for Happiness. For future Happiness is frequently designated by Scripture under the name of "glory." But glory consists in man's good being brought to the notice of many. Therefore the fellowship of friends is necessary for Happiness.

Objection 2. Further, Boethius [Seneca, Ep. 6 says that "there is no delight in possessing any good whatever, without someone to share it with us." But delight is necessary for Happiness. Therefore fellowship of friends is also necessary.

Objection 3. Further, charity is perfected in Happiness. But charity includes the love of God and of our neighbor. Therefore it seems that fellowship of friends is necessary for Happiness.

On the contrary, It is written (Wisdom 7:11): "All good things came to me together with her," i.e. with divine wisdom, which consists in contemplating God. Consequently nothing else is necessary for Happiness.

I answer that, If we speak of the happiness of this life, the happy man needs friends, as the Philosopher says (Ethic. ix, 9), not, indeed, to make use of them, since he suffices himself; nor to delight in them, since he possesses perfect delight in the operation of virtue; but for the purpose of a good operation, viz. that he may do good to them; that he may delight in seeing them do good; and again that he may be helped by them in his good work. For in order that man may do well, whether in the works of the active life, or in those of the contemplative life, he needs the fellowship of friends. But if we speak of perfect Happiness which will be in our heavenly Fatherland, the fellowship of friends is not essential to Happiness; since man has the entire fulness of his perfection in God. But the fellowship of friends conduces to the well-being of Happiness. Hence Augustine says (Gen. ad lit. viii, 25) that "the spiritual creatures receive no other interior aid to happiness than the eternity, truth, and charity of the Creator. But if they can be said to be helped from without, perhaps it is only by this that they see one another and rejoice in God, at their fellowship."

Reply to Objection 1. That glory which is essential to Happiness, is that which man has, not with man but with God.

Reply to Objection 2. This saying is to be understood of the possession of good that does not fully satisfy. This does not apply to the question under consideration; because man possesses in God a sufficiency of every good.

Reply to Objection 3. Perfection of charity is essential to Happiness, as to the love of God, but not as to the love of our neighbor. Wherefore if there were but one soul enjoying God, it would be happy, though having no neighbor to love. But supposing one neighbor to be there, love of him results from perfect love of God. Consequently, friendship is, as it were, concomitant with perfect Happiness.

The Summa Theologica of St. Thomas Aquinas

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Nihil Obstat. F. Innocentius Apap, O.P., S.T.M., Censor. Theol.

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APPROBATIO ORDINIS

Nihil Obstat. F. Raphael Moss, O.P., S.T.L. and F. Leo Moore, O.P., S.T.L.

Imprimatur. F. Beda Jarrett, O.P., S.T.L., A.M., Prior Provincialis Angliæ

MARIÆ IMMACULATÆ - SEDI SAPIENTIÆ

Question 5. The attainment of happiness

1. Can man attain happiness?
2. Can one man be happier than another?
3. Can any man be happy in this life?
4. Once had, can happiness be lost?
5. Can man attain happiness by means of his natural powers?
6. Does man attain happiness through the action of some higher creature?
7. Are any actions of man necessary in order that man may obtain happiness of God?
8. Does every man desire happiness?

Article 1. Whether man can attain happiness?

Objection 1. It would seem that man cannot attain happiness. For just as the rational is above the sensible nature, so the intellectual is above the rational, as Dionysius declares (Div. Nom. iv, vi, vii) in several passages. But irrational animals that have the sensitive nature only, cannot attain the end of the rational nature. Therefore neither can man, who is of rational nature, attain the end of the intellectual nature, which is Happiness.

Objection 2. Further, True Happiness consists in seeing God, Who is pure Truth. But from his very nature, man considers truth in material things: wherefore "he understands the intelligible species in the phantasm" (De Anima iii, 7). Therefore he cannot attain Happiness.

Objection 3. Further, Happiness consists in attaining the Sovereign Good. But we cannot arrive at the top without surmounting the middle. Since, therefore, the angelic nature through which man cannot mount is midway between God and human nature; it seems that he cannot attain Happiness.

On the contrary, It is written (Psalm 93:12): "Blessed is the man whom Thou shalt instruct, O Lord."

I answer that, Happiness is the attainment of the Perfect Good. Whoever, therefore, is capable of the Perfect Good can attain Happiness. Now, that man is capable of the Perfect Good, is proved both because his intellect can apprehend the universal and perfect good, and because his will can desire it. And therefore man can attain Happiness. This can be proved again from the fact that man is capable of seeing God, as stated in I, 12, 1: in which vision, as we stated above (Question 3, Article 8) man's perfect Happiness consists.

Reply to Objection 1. The rational exceeds the sensitive nature, otherwise than the intellectual surpasses the rational. For the rational exceeds the sensitive nature in respect of the object of its knowledge: since the senses have no knowledge whatever of the universal, whereas the reason has knowledge thereof. But the intellectual surpasses the rational nature, as to the mode of knowing the same intelligible truth: for the intellectual nature grasps forthwith the truth which the rational nature reaches by the inquiry of reason, as was made clear in the I, 58, 3; I, 79, 8. Therefore reason arrives by a kind of movement at that which the intellect grasps. Consequently the rational nature can attain Happiness, which is the perfection of the intellectual nature: but otherwise than the angels. Because the angels attained it forthwith after the beginning of their creation: whereas man attains it after a time. But the sensitive nature can nowise attain this end.

Reply to Objection 2. To man in the present state of life the natural way of knowing intelligible truth is by means of phantasms. But after this state of life, he has another natural way, as was stated in the I, 84, 7; I, 89, 1.

Reply to Objection 3. Man cannot surmount the angels in the degree of nature so as to be above them naturally. But he can surmount them by an operation of the intellect, by understanding that there is above the angels something that makes men happy; and when he has attained it, he will be perfectly happy.

Article 2. Whether one man can be happier than another?

Objection 1. It would seem that one man cannot be happier than another. For Happiness is "the reward of virtue," as the Philosopher says (Ethic. i, 9). But equal reward is given for all the works of virtue; because it is written (Matthew 20:10) that all who labor in the vineyard "received every man a penny"; for, as Gregory says (Hom. xix in Evang.), "each was equally rewarded with eternal life." Therefore one man cannot be happier than another.

Objection 2. Further, Happiness is the supreme good. But nothing can surpass the supreme. Therefore one man's Happiness cannot be surpassed by another's.

Objection 3. Further, since Happiness is "the perfect and sufficient good" (Ethic. i, 7) it brings rest to man's desire. But his desire is not at rest, if he yet lacks some good that can be got. And if he lack nothing that he can get, there can be no still greater good. Therefore either man is not happy; or, if he be happy, no other Happiness can be greater.

On the contrary, It is written (John 14:2): "In My Father's house there are many mansions"; which, according to Augustine (Tract. lxxvii in Joan.) signify "the diverse dignities of merits in the one eternal life." But the dignity of eternal life which is given according to merit, is Happiness itself. Therefore there are diverse degrees of Happiness, and Happiness is not equally in all.

I answer that, As stated above (1, 8; 2, 7), Happiness implies two things, to wit, the last end itself, i.e. the Sovereign Good; and the attainment or enjoyment of that same Good. As to that Good itself, Which is the object and cause of Happiness, one Happiness cannot be greater than another, since there is but one Sovereign Good, namely, God, by enjoying Whom, men are made happy. But as to the attainment or enjoyment of this Good, one man can be happier than another; because the more a man enjoys this Good the happier he is. Now, that one man enjoys God more than another, happens through his being better disposed or ordered to the enjoyment of Him. And in this sense one man can be happier than another.

Reply to Objection 1. The one penny signifies that Happiness is one in its object. But the many mansions signify the manifold Happiness in the divers degrees of enjoyment.

Reply to Objection 2. Happiness is said to be the supreme good, inasmuch as it is the perfect possession or enjoyment of the Supreme Good.

Reply to Objection 3. None of the Blessed lacks any desirable good; since they have the Infinite Good Itself, Which is "the good of all good," as Augustine says (Enarr. in Ps. 134). But one is said to be happier than another, by reason of diverse participation of the same good. And the addition of other goods does not increase Happiness, since Augustine says (Confess. v, 4): "He who knows Thee, and others besides, is not the happier for knowing them, but is happy for knowing Thee alone."

Article 3. Whether one can be happy in this life?

Objection 1. It would seem that Happiness can be had in this life. For it is written (Psalm 118:1): "Blessed are the undefiled in the way, who walk in the law of the Lord." But this happens in this life. Therefore one can be happy in this life.

Objection 2. Further, imperfect participation in the Sovereign Good does not destroy the nature of Happiness, otherwise one would not be happier than another. But men can participate in the Sovereign Good in this life, by knowing and loving God, albeit imperfectly. Therefore man can be happy in this life.

Objection 3. Further, what is said by many cannot be altogether false: since what is in many, comes, apparently, from nature; and nature does not fail altogether. Now many say that Happiness can be had in this life, as appears from Psalm 143:15: "They have called the people happy that hath these things," to wit, the good things in this life. Therefore one can be happy in this life.

On the contrary, It is written (Job 14:1): "Man born of a woman, living for a short time, is filled with many miseries." But Happiness excludes misery. Therefore man cannot be happy in this life.

I answer that, A certain participation of Happiness can be had in this life: but perfect and true Happiness cannot be had in this life. This may be seen from a twofold consideration. First, from the general notion of happiness. For since happiness is a "perfect and sufficient good," it excludes every evil, and fulfils every desire. But in this life every evil cannot be excluded. For this present life is subject to many unavoidable evils; to ignorance on the part of the intellect; to inordinate affection on the part of the appetite, and to many penalties on the part of the body; as Augustine sets forth in *De Civ. Dei* xix, 4. Likewise neither can the desire for good be satiated in this life. For man naturally desires the good, which he has, to be abiding. Now the goods of the present life pass away; since life itself passes away, which we naturally desire to have, and would wish to hold abidingly, for man naturally shrinks from death. Wherefore it is impossible to have true Happiness in this life. Secondly, from a consideration of the specific nature of Happiness, viz. the vision of the Divine Essence, which man cannot obtain in this life, as was shown in the I, 12, 11. Hence it is evident that none can attain true and perfect Happiness in this life.

Reply to Objection 1. Some are said to be happy in this life, either on account of the hope of obtaining Happiness in the life to come, according to Romans 8:24: "We are saved by hope"; or on account of a certain participation of Happiness, by reason of a kind of enjoyment of the Sovereign Good.

Reply to Objection 2. The imperfection of participated Happiness is due to one of two causes. First, on the part of the object of Happiness, which is not seen in Its Essence: and this imperfection destroys the nature of true Happiness. Secondly, the imperfection may be on the part of the participator, who indeed attains the object of Happiness, in itself, namely, God: imperfectly, however, in comparison with the way in which God enjoys Himself. This imperfection does not destroy the true nature of Happiness; because, since Happiness is an operation, as stated above (Question 3, Article 2), the true nature of Happiness is taken from the object, which specifies the act, and not from the subject.

Reply to Objection 3. Men esteem that there is some kind of happiness to be had in this life, on account of a certain likeness to true Happiness. And thus they do not fail altogether in their estimate.

Article 4. Whether happiness once had can be lost?

Objection 1. It would seem that Happiness can be lost. For Happiness is a perfection. But every perfection is in the thing perfected according to the mode of the latter. Since then man is, by his nature, changeable, it seems that Happiness is participated by man in a changeable manner. And consequently it seems that man can lose Happiness.

Objection 2. Further, Happiness consists in an act of the intellect; and the intellect is subject to the will. But the will can be directed to opposites. Therefore it seems that it can desist from the operation whereby man is made happy: and thus man will cease to be happy.

Objection 3. Further, the end corresponds to the beginning. But man's Happiness has a beginning, since man was not always happy. Therefore it seems that it has an end.

On the contrary, It is written (Matthew 25:46) of the righteous that "they shall go . . . into life everlasting," which, as above stated (2), is the Happiness of the saints. Now what is eternal ceases not. Therefore Happiness cannot be lost.

I answer that, If we speak of imperfect happiness, such as can be had in this life, in this sense it can be lost. This is clear of contemplative happiness, which is lost either by forgetfulness, for instance, when knowledge is lost through sickness; or again by certain occupations, whereby a man is altogether withdrawn from contemplation.

This is also clear of active happiness: since man's will can be changed so as to fall to vice from the virtue, in whose act that happiness principally consists. If, however, the virtue remain unimpaired, outward changes can indeed disturb such like happiness, in so far as they hinder many acts of virtue; but they cannot take it away altogether because there still remains an act of virtue, whereby man bears these trials in a praiseworthy manner. And since the happiness of this life can be lost, a circumstance that appears to be contrary to the nature of happiness, therefore did the Philosopher state (Ethic. i, 10) that some are happy in this life, not simply, but "as men," whose nature is subject to change. But if we speak of that perfect Happiness which we await after this life, it must be observed that Origen (Peri Archon. ii, 3), following the error of certain Platonists, held that man can become unhappy after the final Happiness.

This, however, is evidently false, for two reasons. First, from the general notion of happiness. For since happiness is the "perfect and sufficient good," it must needs set man's desire at rest and exclude every evil. Now man naturally desires to hold to the good that he has, and to have the surety of his holding: else he must of necessity be troubled with the fear of losing it, or with the sorrow of knowing that he will lose it. Therefore it is necessary for true Happiness that man have the assured opinion of never losing the good that he possesses. If this opinion be true, it follows that he never will lose happiness: but if it be false, it is in itself an evil that he should have a false opinion: because the false is the evil of the intellect, just as the true is its good, as stated in Ethic. vi, 2. Consequently he will no longer be truly happy, if evil be in him.

Secondly, it is again evident if we consider the specific nature of Happiness. For it has been shown above (Question 3, Article 8) that man's perfect Happiness consists in the vision of the Divine Essence. Now it is impossible for anyone seeing the Divine Essence, to wish not to see It. Because every good that one possesses and yet wishes to be without, is either insufficient, something more sufficing being desired in its stead; or else has some inconvenience attached to it, by reason of which it becomes wearisome. But the vision of the Divine Essence fills the soul with all good things, since it unites it to the source of all goodness; hence it is written (Psalm 16:15): "I shall be satisfied when Thy glory shall appear"; and (Wisdom 7:11): "All good things came to me together with her," i.e. with the contemplation of wisdom. In like manner neither has it any inconvenience attached to it; because it is written of the contemplation of wisdom (Wisdom 8:16): "Her conversation hath no bitterness, nor her company any tediousness." It is thus evident that the happy man cannot forsake Happiness of his own accord. Moreover, neither can he lose Happiness, through God taking it away from him. Because, since

the withdrawal of Happiness is a punishment, it cannot be enforced by God, the just Judge, except for some fault; and he that sees God cannot fall into a fault, since rectitude of the will, of necessity, results from that vision as was shown above (Question 4, Article 4). Nor again can it be withdrawn by any other agent. Because the mind that is united to God is raised above all other things: and consequently no other agent can sever the mind from that union. Therefore it seems unreasonable that as time goes on, man should pass from happiness to misery, and vice versa; because such like vicissitudes of time can only be for such things as are subject to time and movement.

Reply to Objection 1. Happiness is consummate perfection, which excludes every defect from the happy. And therefore whoever has happiness has it altogether unchangeably: this is done by the Divine power, which raises man to the participation of eternity which transcends all change.

Reply to Objection 2. The will can be directed to opposites, in things which are ordained to the end; but it is ordained, of natural necessity, to the last end. This is evident from the fact that man is unable not to wish to be happy.

Reply to Objection 3. Happiness has a beginning owing to the condition of the participator: but it has no end by reason of the condition of the good, the participation of which makes man happy. Hence the beginning of happiness is from one cause, its endlessness is from another.

Article 5. Whether man can attain happiness by his natural powers?

Objection 1. It would seem that man can attain Happiness by his natural powers. For nature does not fail in necessary things. But nothing is so necessary to man as that by which he attains the last end. Therefore this is not lacking to human nature. Therefore man can attain Happiness by his natural powers.

Objection 2. Further, since man is more noble than irrational creatures, it seems that he must be better equipped than they. But irrational creatures can attain their end by their natural powers. Much more therefore can man attain Happiness by his natural powers.

Objection 3. Further, Happiness is a "perfect operation," according to the Philosopher (Ethic. vii, 13). Now the beginning of a thing belongs to the same principle as the perfecting thereof. Since, therefore, the imperfect operation, which is as the beginning in human operations, is subject to man's natural power, whereby he is master of his own actions; it seems that he can attain to perfect operation, i.e. Happiness, by his natural powers.

On the contrary, Man is naturally the principle of his action, by his intellect and will. But final Happiness prepared for the saints, surpasses the intellect and will of man; for the Apostle says (1 Corinthians 2:9) "Eye hath not seen, nor ear heard, neither hath it entered into the heart of man, what things God hath prepared for them that love Him." Therefore man cannot attain Happiness by his natural powers.

I answer that, Imperfect happiness that can be had in this life, can be acquired by man by his natural powers, in the same way as virtue, in whose operation it consists: on this point we shall speak further on (63). But man's perfect Happiness, as stated above (Question 3, Article 8), consists in the vision of the Divine Essence. Now the vision of God's Essence surpasses the nature not only of man, but also of every creature, as was shown in the I, 12, 4. For the natural knowledge of every creature is in keeping with the mode of his substance: thus it is said of the intelligence (De Causis; Prop. viii) that "it knows things that are above it, and things that are below it, according to the mode of its substance." But every knowledge that is according to the mode of created substance, falls short of the vision of the Divine Essence, which infinitely surpasses all created substance. Consequently neither man, nor any creature, can attain final Happiness by his natural powers.

Reply to Objection 1. Just as nature does not fail man in necessities, although it has not provided him with weapons and clothing, as it provided other animals, because it gave him reason and hands, with which he is able to get these things for himself; so neither did it fail man in things necessary, although it gave him not the wherewithal to attain Happiness: since this it could not do. But it did give him free-will, with which he can turn to God, that He may make him happy. "For what we do by means of our friends, is done, in a sense, by ourselves" (Ethic. iii, 3).

Reply to Objection 2. The nature that can attain perfect good, although it needs help from without in order to attain it, is of more noble condition than a nature which cannot attain perfect good, but attains some imperfect good, although it need no help from without in order to attain it, as the Philosopher says (De Coel. ii, 12). Thus he is better disposed to health who can attain perfect health, albeit by means of medicine, than he who can attain but imperfect health, without the help of medicine. And therefore the rational creature, which can attain the perfect good of happiness, but needs the Divine assistance for the purpose, is more perfect than the irrational creature, which is not capable of attaining this good, but attains some imperfect good by its natural powers.

Reply to Objection 3. When imperfect and perfect are of the same species, they can be caused by the same power. But this does not follow of necessity, if they be of different species: for not everything, that can cause the disposition of matter, can produce the final perfection. Now the imperfect operation, which is subject to man's natural power, is not of the same species as that perfect operation which is man's happiness: since operation takes its species from its object. Consequently the argument does not prove.

Article 6. Whether man attains happiness through the action of some higher creature?

Objection 1. It would seem that man can be made happy through the action of some higher creature, viz. an angel. For since we observe a twofold order in things--one, of the parts of the universe to one another, the other, of the whole universe to a good which is outside the universe; the former order is ordained to the second as to its end (Metaph. xii, 10). Thus the mutual order of the parts of an army is dependent on the order of the parts of an army is dependent on the order of the whole army to the general. But the mutual order of the parts of the universe consists in the higher creatures acting on the lower, as stated in the I, 109, 02: while happiness consists in the order of man to a good which is outside the universe, i.e. God. Therefore man is made happy, through a higher creature, viz. an angel, acting on him.

Objection 2. Further, that which is such in potentiality, can be reduced to act, by that which is such actually: thus what is potentially hot, is made actually hot, by something that is actually hot. But man is potentially happy. Therefore he can be made actually happy by an angel who is actually happy.

Objection 3. Further, Happiness consists in an operation of the intellect as stated above (Question 3, Article 4). But an angel can enlighten man's intellect as shown in the I, 111, 1. Therefore an angel can make a man happy.

On the contrary, It is written (Psalm 83:12): "The Lord will give grace and glory."

I answer that, Since every creature is subject to the laws of nature, from the very fact that its power and action are limited: that which surpasses created nature, cannot be done by the power of any creature. Consequently if anything need to be done that is above nature, it is done by God immediately; such as raising the dead to life, restoring sight to the blind, and such like. Now it has been shown above (Article 5) that Happiness is a good surpassing created nature. Therefore it is impossible that it be bestowed through the action of any creature: but by God alone is man made happy, if we speak of perfect Happiness. If, however, we speak of imperfect happiness, the same is to be said of it as of the virtue, in whose act it consists.

Reply to Objection 1. It often happens in the case of active powers ordained to one another, that it belongs to the highest power to reach the last end, while the lower powers contribute to the attainment of that last end, by causing a disposition thereto: thus to the art of sailing, which commands the art of shipbuilding, it belongs to use a ship for the end for which it was made. Thus, too, in the order of the universe, man is indeed helped by the angels in the attainment of his last end, in respect of certain preliminary dispositions thereto: whereas he attains the last end itself through the First Agent, which is God.

Reply to Objection 2. When a form exists perfectly and naturally in something, it can be the principle of action on something else: for instance a hot thing heats through heat. But if a form exist in something imperfectly, and not naturally, it cannot be the principle whereby it is communicated to something else: thus the "intention" of color which is in the pupil, cannot make a thing white; nor indeed can everything enlightened or heated give heat or light to something else; for if they could, enlightening and heating would go on to infinity. But the light of glory, whereby God is seen, is in God perfectly and naturally; whereas in any creature, it is imperfectly and by likeness or participation. Consequently no creature can communicate its Happiness to another.

Reply to Objection 3. A happy angel enlightens the intellect of a man or of a lower angel, as to certain notions of the Divine works: but not as to the vision of the Divine Essence, as was stated in the I, 106, 1: since in order to see this, all are immediately enlightened by God.

Article 7. Whether any good works are necessary that man may receive happiness from God?

Objection 1. It would seem that no works of man are necessary that he may obtain Happiness from God. For since God is an agent of infinite power, He requires before acting, neither matter, nor disposition of matter, but can forthwith produce the whole effect. But man's works, since they are not required for Happiness, as the efficient cause thereof, as stated above (Article 6), can be required only as dispositions thereto. Therefore God who does not require dispositions before acting, bestows Happiness without any previous works.

Objection 2. Further, just as God is the immediate cause of Happiness, so is He the immediate cause of nature. But when God first established nature, He produced creatures without any previous disposition or action on the part of the creature, but made each one perfect forthwith in its species. Therefore it seems that He bestows Happiness on man without any previous works.

Objection 3. Further, the Apostle says (Romans 4:6) that Happiness is of the man "to whom God reputeth justice without works." Therefore no works of man are necessary for attaining Happiness.

On the contrary, It is written (John 13:17): "If you know these things, you shall be blessed if you do them." Therefore Happiness is obtained through works.

I answer that, Rectitude of the will, as stated above (Question 4, Article 4), is necessary for Happiness; since it is nothing else than the right order of the will to the last end; and it is therefore necessary for obtaining the end, just as the right disposition of matter, in order to receive the form. But this does not prove that any work of man need precede his Happiness: for God could make a will having a right tendency to the end, and at the same time attaining the end; just as sometimes He disposes matter and at the same time introduces the form. But the order of Divine wisdom demands that it should not be thus; for as is stated in De Coel. ii, 12, "of those things that have a natural capacity for the perfect good, one has it without movement, some by one movement, some by several." Now to possess the perfect good without movement, belongs to that which has it naturally: and to have Happiness naturally belongs to God alone. Therefore it belongs to God alone not to be moved towards Happiness by any previous operation. Now since Happiness surpasses every created nature, no pure creature can becomingly gain Happiness, without the movement of operation, whereby it tends thereto. But the angel, who is above man in the natural order, obtained it, according to the order of Divine wisdom, by one movement of a meritorious work, as was explained in the I, 62, 5; whereas man obtains it by many movements of works which are called merits. Wherefore also according to the Philosopher (Ethic. i, 9), happiness is the reward of works of virtue.

Reply to Objection 1. Works are necessary to man in order to gain Happiness; not on account of the insufficiency of the Divine power which bestows Happiness, but that the order in things be observed.

Reply to Objection 2. God produced the first creatures so that they are perfect forthwith, without any previous disposition or operation of the creature; because He instituted the first individuals of the various species, that through them nature might be propagated to their progeny. In like manner, because Happiness was to be bestowed on others through Christ, who is God and Man, "Who," according to Hebrews 2:10, "had brought many children into glory"; therefore, from the very beginning of His conception, His soul was happy, without any previous meritorious operation. But this is peculiar to Him: for Christ's merit avails baptized children for the gaining of Happiness, though they have no merits of their own; because by Baptism they are made members of Christ.

Reply to Objection 3. The Apostle is speaking of the Happiness of Hope, which is bestowed on us by sanctifying grace, which is not given on account of previous works. For grace is not a term of movement, as Happiness is; rather is it the principle of the movement that tends towards Happiness.

Article 8. Whether every man desires happiness?

Objection 1. It would seem that not all desire Happiness. For no man can desire what he knows not; since the apprehended good is the object of the appetite (De Anima iii, 10). But many know not what Happiness is. This is evident from the fact that, as Augustine says (De Trin. xiii, 4), "some thought that Happiness consists in pleasures of the body; some, in a virtue of the soul; some in other things." Therefore not all desire Happiness.

Objection 2. Further, the essence of Happiness is the vision of the Divine Essence, as stated above (Question 3, Article 8). But some consider it impossible for man to see the Divine Essence; wherefore they desire it not. Therefore all men do not desire Happiness.

Objection 3. Further, Augustine says (De Trin. xiii, 5) that "happy is he who has all he desires, and desires nothing amiss." But all do not desire this; for some desire certain things amiss, and yet they wish to desire such things. Therefore all do not desire Happiness.

On the contrary, Augustine says (De Trin. xiii, 3): "If that actor had said: 'You all wish to be happy; you do not wish to be unhappy,' he would have said that which none would have failed to acknowledge in his will." Therefore everyone desires to be happy.

I answer that, Happiness can be considered in two ways. First according to the general notion of happiness: and thus, of necessity, every man desires happiness. For the general notion of happiness consists in the perfect good, as stated above (3,4). But since good is the object of the will, the perfect good of a man is that which entirely satisfies his will. Consequently to desire happiness is nothing else than to desire that one's will be satisfied. And this everyone desires. Secondly we may speak of Happiness according to its specific notion, as to that in which it consists. And thus all do not know Happiness; because they know not in what thing the general notion of happiness is found. And consequently, in this respect, not all desire it. Wherefore the reply to the first Objection is clear.

Reply to Objection 2. Since the will follows the apprehension of the intellect or reason; just as it happens that where there is no real distinction, there may be a distinction according to the consideration of reason; so does it happen that one and the same thing is desired in one way, and not desired in another. So that happiness may be considered as the final and perfect good, which is the general notion of happiness: and thus the will naturally and of necessity tends thereto, as stated above. Again it can be considered under other special aspects, either on the part of the operation itself, or on the part of the operating power, or on the part of the object; and thus the will does not tend thereto of necessity.

Reply to Objection 3. This definition of Happiness given by some--"Happy is the man that has all he desires," or, "whose every wish is fulfilled" is a good and adequate definition; but an inadequate definition if understood in another. For if we understand it simply of all that man desires by his natural appetite, thus it is true that he who has all that he desires, is happy: since nothing satisfies man's natural desire, except the perfect good which is Happiness. But if we understand it of those things that man desires according to the apprehension of the reason, thus it does not belong to Happiness, to have certain things that man desires; rather does it belong to unhappiness, in so far as the possession of such things hinders man from having all that he desires naturally; thus it is that reason sometimes accepts as true things that are a hindrance to the knowledge of truth. And it was through taking this into consideration that Augustine added so as to include perfect Happiness--that he "desires nothing amiss": although the first part suffices if rightly understood, to wit, that "happy is he who has all he desires."

The Summa Theologica of St. Thomas Aquinas

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Nihil Obstat. F. Innocentius Apap, O.P., S.T.M., Censor. Theol.

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APPROBATIO ORDINIS

Nihil Obstat. F. Raphael Moss, O.P., S.T.L. and F. Leo Moore, O.P., S.T.L.

Imprimatur. F. Beda Jarrett, O.P., S.T.L., A.M., Prior Provincialis Angliæ

MARIÆ IMMACULATÆ - SEDI SAPIENTIÆ

Study Guide to Saint Thomas Aquinas ***Treatise on Happiness***

from Summa Theologiae I-II, qq. 1-5
translated by John A. Oesterle

Instructor: Dr. Garrett

Last revised date: August 22, 2005

A [separate Study Guide](#) (in two parts) is provided for the second Treatise in the textbook, the Treatise on Human Acts.

I have provided a [Glossary](#) for many of the key terms that Thomas Aquinas uses in these two treatises.

Notation

q. = Question (in Thomas' sense)	R = response
a. = Article	r. = reply (to objections)
o. = objection	p. = page in the Notre Dame Press edition

1. What two treatises does this translation actually cover? What are the topics of the four parts of the second treatise? (pp. xiv-xv)
2. How are the Questions in these treatises divided? (Note that "question" here tends to mean topic.) In each article, where do the "objections," "response," "on the contrary" (sed contra), and "replies" occur? In which parts of an article is Thomas presenting his own view? How are objections and replies related to one another? (p. xv)

Normally "according to Thomas Aquinas" is implied in these study questions. My purpose is to help you understand the thinker's position and how it coheres, not to make Thomists out of you. (We can, of course, occasionally discuss whether Thomas' views are plausible, all things considered.)

Examples and Analogies

Thomas frequently (perhaps not often enough!) gives examples or uses analogies to explain his position. Understanding them may be key to understanding his point. Look for them.

Treatise on Happiness

Question I

3. What are Thomas' answers to the questions in the first eight articles? (Usually, they can be expressed in one sentence that rewords the question associated with the article.)

Article 1

4. What is the difference between man and irrational creatures? Thanks to what faculties is this possible? How does Thomas distinguish between human acts and acts of man? (R, p. 4) How does that help him defend his position in a. 1?

5. What is the gist of the third objection in q. 1, a. 1? (p. 3) How does Thomas reply to that objection? (p. 4)

6. In what two ways are actions voluntary? (r. 2, p. 4)

Note: the will is a complex human faculty discussed in detail in the Treatise on Human Acts (See especially qq. 9-10, 12-13). It is the first principle of human action and internal to a rational agent. See [glossary](#).

Article 2

7. How does the second objection support a Yes answer to the question of the article?

8. How does matter attain form? (How does the potency/act distinction relate to matter and informed matter?) Think of a sculptor shaping clay. Relate agency, motion, intention, and end. (a.2, R)

9. What determines the agent to an end in rational beings? What does this in irrational creatures? In what two ways do things tend to an end (by motion or action)? (a.2, R) Illustrate using archer and arrow, or pot-maker and clay being shaped.

10. How does Thomas distinguish the behavior of irrational animals toward an end from the conduct of rational animals toward an end, when he looks at this issue theologically? (p. 6)

Note: A rational agent can "order something to an end," i.e., create or perform something for the sake of some end. A nonrational thing, on the other hand, can be "ordered to" an end, i.e., be designed or structured so as to serve, or act for the sake of, an end.

Article 3

11. Thomas claims that human acts receive their species (roughly: proper description) from the end. How do you think this works in the case of killing, mentioned by Thomas on p. 8?

12. What is the difference between proximate end and remote end? See Thomas' discussion of killing, upholding justice, and satisfying anger on p. 8)

13. Does an act's natural end determine its moral end, according to Thomas? (p.8) Do you think Thomas holds that all killing is wrong?

Article 4

14. How does T support his main position in this article? (a. 4, R, pp. 8-9)

15. Distinguish the "order of intention" from "order of execution." What is the principle with respect to intention? with respect to execution? (p. 9) What does "principle" seem to mean here?

16. What is claimed in o. 1? How does Thomas reply to o. 1? (r. 1, p. 9)

Article 5

17. Paraphrase at least one of the arguments Thomas gives in a.5, R in support of his position on whether a man can have several ultimate ends. (Put the conclusion at the bottom and list the premises and intermediate steps above it.)

Article 6

18. What two arguments does Thomas provide in a. 6, R for his position on the matter of this article?

19. What is the second objection and how does Thomas respond to it (r. 2)? Note: "speculative science" is contemplative knowing, desirable for its own sake. Aquinas thinks that this is the sort of knowledge we hope to have of God. (One can also have speculative knowledge of nature, e.g., of the movements of heavenly bodies.)

Article 7

20. What is the gist of o.2 in Article 7? (Of the three objections this one is probably the most powerful for moderns.)

21. How does Thomas defend his position in this article (a. 7, R)?

22. Given that men do differ about the kind of thing in which the ultimate good is found, how does Thomas describe "the most complete good absolutely"? (a. 7, R)

Article 8

23. In what sense do all creatures share the same ultimate end? What is unique about human beings' relation to this end (as distinct from nonhuman beings' relation to it) ?

Question II

Article 1

24. State the case for the proposition that human happiness consists in wealth, showing that you understand o.1-o.3.

25. Explain the difference between natural and artificial wealth. Why cannot natural wealth be man's ultimate end? Why cannot artificial wealth?

26. How does Thomas reply to o.1 and o.2? (See also question 34 below.)

27. What sort of desire for wealth is finite? What sort infinite? Is there an infinite desire for the ultimate good in Thomas' view? How does that differ from the infinite desire for a certain kind of wealth?

Article 2

28. State the case for the proposition that man's happiness consists in honors. (o. 1-o.3)

29. How does Thomas try to refute this view? (See also question 34 below.)

Article 3

30. State the case for the proposition that man's happiness consists in fame or glory.
31. How does Thomas try to refute this view? (See also question 34 below.)

Article 4

32. State the case for the proposition that man's happiness consists in political or physical power.
33. State Thomas' argument against this proposition. [Note that in the first argument "principle" means efficient cause, as a potter is the efficient cause of the pot's coming to be.]
34. What four general reasons does Aquinas give against the view that happiness consists in wealth, honor, fame or glory, or power? (pp. 19-20)

Article 5

35. State the case that man's happiness consists in some good of the body.
36. How does Aquinas argue that human happiness does not consist in preservation of the body?
37. Even if it is granted that the end of man's reason is the preservation of the human being, why does it not follow that happiness consists in goods of the body?

Article 6

38. State the case that man's happiness consists in pleasure.
39. What is the difference between the essence of a thing and its proper accident, according to Aquinas? (Here he closely follows Aristotle.) What is "delight"? What is its relationship to happiness? How does bodily pleasure differ from delight?
40. Why is a good suitable to the body that causes bodily delight (pleasure) not the complete good?

Article 7

41. State the case that man's happiness consists in some good of the soul. (This view, which is roughly that of Aristotle, is challenged by Thomas.)
42. How does Aquinas, following Augustine, argue against this view?

Although he seems to be arguing against an Aristotelian position, he uses Aristotelian concepts—potency, first act, and second act. The soul by itself is the first act of an organized body. But first act is characterized by a degree of potency or incompleteness, as a good habit not in use at the moment falls short of the perfection of the good habit in use. See [glossary](#) for more on potency, first act, and second act.

His argument seems to require separating the highest object of human desire (i.e., the ultimate good, God, whom we desire to know) from the soul that is happy when it knows Him. Aquinas admits that "happiness consists in something belonging to the soul" (i.e., its activity when it contemplates God) but insists that "the object of happiness is . . . outside the soul."

Article 8

43. On what basis does Aquinas deny that human happiness consists in any created good?

Question III

Article 1

44. In what sense is happiness created? In what sense is it not created? (a. 1, R)

Article 2

45. Is happiness an activity, according to Thomas? Distinguish first act from second act, using the analogy related to knowledge. Is happiness first or second act? (a. 2, R)

46. What two kinds of action does T distinguish in a. 2, r. 3? To which does happiness as activity correspond?

47. How does T describe God's happiness? (r. 4) How does T describe man's ultimate perfection in this life? What conclusions does he draw from this? (r. 4)

Article 3

48. Does T think happiness essentially involves the senses? Does it involve the senses "antecedently" or "consequently"? (Of course, to answer this one must understand antecedent/ essential/ consequent distinction.) (a. 3, R)

Article 4

49. How might one argue that happiness is an act of the will? (o. 1-o. 5) See also a. 5, o. 1-3.

Aquinas understands the intellect (roughly, the rational part of the soul in Plato) as consisting of a speculative part, that can know truth valuable for its own sake, and a practical part. The will is associated with the practical part.

50. How does Aquinas argue that in its essence (or "very being") happiness cannot consist in an act of the will? (a. 4, R)

51. How does his discussion of delight enable him to partly accommodate the view he is criticizing? (a. 4, R)

Article 5

52. What is man's highest activity? What does this imply for the issue addressed in a. 5? How does contemplation differ from the act of practical intellect? What does this imply for the issue addressed in a. 5?

53. Distinguish ultimate and complete happiness from imperfect happiness. Distinguish primary (principal) and secondary forms of imperfect happiness. (a. 5, R)

54. If we were to set aside theological premises or assumptions, what would remain of Thomas'

argument here?

Article 6

55. Summarize the case for happiness' consisting in scientific knowledge (of physical nature). Thomas' reply to o. 1 is meaningful within Thomas' framework, not Aristotle's. (Aristotle does not think we can know invisible divine beings-although we can reason analogically or with degree of probability about them.)

56. How does Aquinas use notions of a natural or metaphysical hierarchy to refute the proposition that happiness consists in scientific knowledge (of physical nature)? (a. 6, R)

Article 7

57. What is Thomas' main point in this article?

Article 8

58. What two points does Thomas make at the start of a. 8, R? (p. 39) Under what condition is the (speculative) intellect perfected? If the intellect knows some object and knows that it has a cause, what does it desire to know next? What does Thomas' conclude about what perfect happiness requires? How does he get to this conclusion?

Question IV

Article 1

59. Does Thomas think delight is required for happiness? Why?

Article 2

60. Why does Thomas think that (intellectual) vision is primary and delight secondary in happiness?

Note: "charity" means properly directed love in o. 3 and r. 3.

Article 4

61. Why might one think that one can be happy without rectitude of the will? (o. 1-o.3)

62. How does Thomas defend his rejection of that position? (a. 4, R)

Article 6

63. State the case for a yes answer to the question of this article. (a. 6, R) How does Thomas' distinction between the spiritual and the corruptible body help to align his position with traditional Christian doctrine? (r. 3)

Article 7

64. Why are external goods required for the imperfect happiness that can be had in "this life"? (a.7, R) Why are they not required for the perfect happiness of which Thomas speaks? (a.7, R)

Article 8

65. Explain Thomas' nuanced (two-part) answer to this question?

Question V

Article 1

66. How does the intellectual nature surpass rational nature?* (a. 1, R) How does the hypothetical objector use this distinction to argue that humans cannot attain happiness? (a. 1, o. 1) Aristotle says that humans grasp universals in phantasms (i.e., with the help of images). How does this support the argument that humans cannot attain happiness?

*This distinction is not original with Aquinas; it goes back at least to Boethius' *On the Consolation of Philosophy*, where it seems to be inspired by Plato's discussion of mental activities corresponding to two highest sections of the "Divided Line" (*Republic vi*).

67. How does Thomas reply to these objections while arguing that humans can attain happiness? (R and r.1-r.3)

Article 2

68. The objector seems to argue that everyone who is happy is equally happy. On what basis? (o.2-o.3)

69. On what basis does Thomas affirm degrees of happiness? (a. 2, R)

Article 3

70. Why does Thomas give a No answer to this question? (a. 3, R) Note that in r. 3 Thomas modifies the sharpness of his negative answer. (See also the reference to "imperfect happiness" in the fourth article.)

Article 4

71. State the case for a Yes answer to the question and Thomas' case for a No answer, focusing on Thomas' argument from the common notion of happiness (the argument that does not seem to require any theological premises).

What is the difference between the common notion of happiness and the particular notion? (a.4 R) This distinction will be important in Article 8.

Article 5

72. State the case for a Yes answer to the question. (a. 5, oo. 1-3) If imperfect happiness is understood, would Thomas disagree with this Yes? (a. 5, R)

73. Why does he give a No answer if perfect happiness is understood? (a. 5, R)

Article 6

74. Why does Thomas deny that angels ("higher creatures") can make humans happy? (This article might be used for a case study of Thomas' understanding of the metaphysical hierarchy of beings.)

Article 7

75. Why does Thomas argue that humans have to do good deeds in order to receive happiness from God? (a. 7, R) Is this requirement a limitation on the power of God? (r.1)

Article 8

76. If happiness is understood in terms of the common notion, how does Thomas argue that everyone desires it? Does everyone desire happiness when it is understood in terms of the particular notion? Why or why not? (a. 8, R)

Thomas Aquinas Glossary to Accompany *Treatise on Happiness* and *Treatise on Human Acts*

included in *Treatise on Happiness*
translated by John A. Oesterle
(University of Notre Dame Press, 1983)

Instructor: [Dr. Jan Garrett](#)

Last revised date: October 11, 2005

Go to [A](#) [D](#) [G](#) [I](#) [M](#) [R](#) [V](#)

This is a somewhat rough guide to the vocabulary of Thomas Aquinas in his *Treatises on Happiness and Human Acts*. It is meant as an aid to students struggling with the texts for the first or second time. Scholars should of course confirm or correct such definitions against the words of Thomas' texts themselves. If anyone familiar with the relevant texts discovers errors, please point them out to me.-Jan Garrett

accident - in logic, a predicate that is attributed to a subject in fact but not by necessity. "Accident" in this sense should not be confused with a [per se](#) or *proper* accident.

act -- see [first act](#), [second act](#), potency; action, two types of

action - (1) one type involves external object (e.g., opening an envelope); (2) the other is complete in itself (e.g., thinking a mathematical truth). In sense (2), action corresponds to activity.

activity (operatio) - another name for [2nd act](#), especially when it concerns human faculties. Performing a virtuous activity (use of practical intellect) and contemplating known truths (use of speculative intellect) are examples of activity. See [potency](#).

antecedent involvement - if X could not come into existence without Y existing beforehand, then X antecedently involves Y. Thus, since general knowledge is requires prior sense-experience, knowledge antecedently involves the senses; see [essential involvement](#) and [consequent involvement](#)

appetite - an inclination or bent to a good, used 1. of any potency with respect to its act; 2. of any being [with respect] to its fulfilment though not mediated by knowledge (natural appetite); 3. of conscious desire [[sense appetite](#)]; 4. of rational appetite or [will](#). (This definition is based on *Summa Theologiae* [Blackfriars, 1969], vol. 16, p. 156.)

choice - an act of the will in relation to the means (q. 13); compared with intention, which is properly related to the end, choice is of the means (to an intended end). Choice is a result of [deliberation](#).

composition - synthesis, the combining of simpler things to produce something more complex; actions aimed at producing a complex result proceed by composition, but what had to be done was figured out by [deliberation](#), using [resolution](#) (analysis).

concupiscence - actualized appetite for what is physically pleasant

concupiscible power - one of two major types of [sense appetite](#). The other is [irascible power](#).

consequent involvement - if Y reliably results from X but is distinguishable from it, then X consequently involves Y

contingent truth - a proposition that happens to be true but is not a [necessary truth](#)

created being - a being that exists as the result of another being; aka contingent being

deliberation - inquiry that proceeds from a conception of a desirable end to the choice of act that will lead to that end; is not used when strict science or art dictates what should be done but only where there is some indeterminacy; proceeds by resolution rather than composition. See [inquiry](#), [resolution](#).

delight - pleasure or a specific kind of pleasure; see [happiness](#)

demerit - that which is rendered in accordance with justice or recompense as a result of evil acts (q.21, a. 3); see [merit](#), [recompense](#).

demonstration - roughly, valid deductive reasoning from true primary premises; the premises of demonstration are themselves [necessary truths](#) and "better known" than the conclusion (knowledge of which depends on them).

Demonstration, essential to science, is contrasted with deliberation and with dialectical arguments whose premises are either not known to be true or are not known to be necessarily true.

See [necessary truth](#); [science](#); [deliberation](#).

divine essence - the essential nature of God, the intellectual vision of which, according to Thomas, constitutes perfect happiness. It is one thing to know *that* God exists (e.g., as creator of the material world), another to understand by intellectual vision *what* He is.

end - that to which a thing is ordered by the will of a rational being; a real or apparent good. See [means](#), [order \(verb\)](#); proximate and remote; irrational creature; happiness

enjoyment - the delight one experiences in acquiring the ultimate end

essence (aka "very being") of a thing; relate to and contrast with [per se accident](#). The essence of a thing is stated in its (real) definition, which explains the per se accidents of a thing. For instance, the essence of a lunar eclipse is the earth's blocking the light of the Sun; if the only thing that could cause a circular shadow to fall on the moon were the earth's blocking the light of the Sun, then this event (circular shadow falling on the moon) would be a per se accident of the lunar eclipse.

essential involvement = if X essentially involves Y, then the definition of X includes Y

eternal law - God's mind insofar as it may be considered the supreme rule that governs human actions. See also [reason](#).

existence per se - related to and contrasted with existence by reason of (or because of) something else. Per se beings exist because of their nature - God alone is a per se being. Beings

that exist by reason of other things are caused to exist by other things. In Thomas' view, all created beings exist by reason of other things.

exterior principle - an external cause

first act; see [potency](#) and second act, to which it is related and with which it is contrasted.

form - always explicitly or implicitly related to and contrasted with matter. Matter tends to correlate with potency and form with first act. (See those terms as well.)

good - see [end](#).

goods - (1) external, e.g., wealth, favorable reputation; (2) of the body, e.g., health, physical beauty; (3) of the soul, e.g., moral and intellectual virtues, activities expressing such virtues

habit - a quality by which a being or a power is well or badly disposed. There are habits of the body, e.g., strength and weakness, and habits of the soul. Grace is a habit in the soul as a whole; the intellectual, moral, and theological virtues are habits in the parts of the soul.

happiness - the ultimate end for rational beings, including humans; requires possession of the virtues. See [end](#), [virtue](#).

happiness, common notion of -- happiness understood as a perfect or complete good

happiness, particular notion of - happiness understood as the vision of the divine being aka the supreme good (God is the particular object of happiness, according to Thomas)

human virtues - virtues that can be produced in us by teaching or habituation; they include the intellectual virtues and the moral virtues. Human virtues are distinguished from [theological virtues](#).

inquiry - a mental process in which one seeks an answer to a question whose answer is not yet known (by the questioner).

intellect; see [speculative](#) and [practical](#). "Intellect" sometimes means just speculative intellect, the power of understanding what something is and knowing truth (q. 9, a. 1). The intellect also has an important moral function; it has an apprehension or perception of particular goods that it presents to the will; this is the way the intellect "moves" the will. Since this perception is not necessarily correct, the will may pursue particular goods that it ought not pursue. Another function in the intellect in relation to action is [deliberation](#).

intellectual virtue - excellence of the intellect or rational part of the soul; intellectual virtues include [science](#), art, and [prudence](#)

intellectual vision - the intellectual activity by which the soul of the good person, in the afterlife, knows the divine essence; this "vision" is beatific, that is, it constitutes perfect happiness in the soul

intention - a tending to some end; properly an act of the will; the object of an intention is the end. (q.12, a. 1, R)

involvement = see essential, antecedent, and consequent

irascible power- the power or faculty of the soul with which we get angry (roughly equivalent

to what Plato calls the "spirited part" of the soul). The irascible and concupiscible powers make up [sense appetite](#). In the good person, the irascible and [concupiscible powers](#) are well disciplined and under the control of reason.

irrational creature, ends of - such creatures are ordered to their ends by the Creator. In Aquinas' view, such creatures are not ordered to happiness.

matter - always explicitly or implicitly related to and contrasted with [form](#). Matter tends to correlate with [potency](#) and form with first act. (See those terms as well.) Aristotelians introduce the concepts of matter with simple examples (e.g., bronze names the matter of a bronze sphere and sphere names the form), but they can also use these concepts to explicate more abstract distinctions, e.g., in a living being, the body (considered in abstraction from life) is matter, and soul (as a principle of life) is form.

means - that which is chosen because it is thought to contribute to the production of an end (a real or apparent good); probably called a means or middle because it seems to stand between the wish for the end (which, through deliberation, leads to the choice of means) and the production of the end. See [order \(verb\)](#).

merit - that which is attributed to a person in accordance with justice or recompense in response to good acts (q. 21, a. 3); see [demerit](#), [recompense](#)

moral virtue - a habit or trained disposition, shaping the way one feels in various situations and the way one deliberates and chooses. A virtuous person feels and chooses in ways that agree with (right) reason, the right reason of the prudent person; see [prudence](#). The morally virtuous person has appropriate ends and is able to deliberate well. Moral virtues include justice, courage, temperance, generosity, and the like. The opposite of moral virtue is moral vice. Besides moral virtues, Thomas thinks there are theological virtues (faith, hope, and charity).

nature - a term with many meanings: (1) the intrinsic principle of things that move; (2) the [matter](#) of a material thing; (3) the [form](#) of a material thing; (4) the substance or [essence](#) (aka being) of a thing. (q. 10, a. 1, R)

necessary truth - proposition or statement that cannot be false; contrasted with contingent truths (propositions that happen to be true but might have been false) and self-contradictory statements (propositions that are necessarily false).

object (of will, vision, etc.) - the "target" of a mental act. For instance, the object of will is the end aimed at, the object of vision is a visible external thing

order (verb) - for a rational agent to order Y to X is for that agent to regard Y as a [means](#) toward X.

participate (verb): usually followed by "in" (occasionally "of"). One thing participates in another when the former expresses the characteristic quality of the latter, but less completely or intensely. The term is usually used when the writer sees the two beings as on lower and higher metaphysical levels, respectively. They share a common quality but are not necessarily members of the same community, social group, or social activity. See "participation."

participation - relationship between something at a lower metaphysical level and a similar thing at a higher metaphysical level. The phrase is Platonic: Platonists say, for instance, that a beautiful person participates in the ideal Form of Beauty. Thomas says in q. 3 a. 2 that in the present life "there is a participation in [perfect] happiness," by which he means that in the

imperfect happiness available in the present life, there is a "shadow" of the perfect happiness a person may have (later) in the presence of God.

passions - feelings based on the [sense appetite](#), i.e., on the [irascible](#) or [concupiscible](#) powers of the soul. They include, for instance, fear, anger, desire for money, and sexual desire, not as capacities or powers but as actual instances of the similarly named capacities.

per se accident; also called [proper accident](#)

per se existence; see [existence per se](#)

potency. This concept must be understood in relation to [first act](#) and [second act](#).

Aristotle (from whom Aquinas gets it) introduces it by means of examples. The ability to learn (say, one's multiplication tables) illustrates potency; knowledge (of such tables) illustrates first act; actually thinking the mathematical truths involved illustrate second act. The eye as a physical organ illustrates potency; the capacity for vision of a healthy eye illustrates first act; actually seeing something with a healthy eye illustrates second act. The ability to become honest (shared by most young persons) illustrates potency; being honest (having developed the virtue of honesty) illustrates first act; voluntarily doing the honest thing from honesty illustrates second act.

practical intellect - the rational faculty that governs desire; roughly the will, rational desire (or rational appetite)

principle - first thing, starting point, cause, premise. Ends are principles or causes in that we begin our deliberation about action from some notion of an end. In a geometrical proof, the postulates and definitions that supply starting points are considered principles.

proper accident - Aristotle and Aquinas distinguish the proper accident of a thing from the [essence](#) of that thing. The proper accident of something accompanies it but does not explain it, but the essence of thing may explain or help to explain the presence of the proper accident. Only the definition of the essence explains it. According to Thomas, [delight](#) is the proper accident of happiness but not its essence. See also [accident](#).

prudence - the primary intellectual virtue related to moral and political conduct; it enables the person who has it to deliberate and choose well. It cannot be present unless the person has the moral virtues too. Aquinas' notion of prudence is a version of Aristotle's notion of *phronesis* (often translated practical wisdom).

reason - the rational faculty, usually contrasted with the passions, or with the sensible and irascible appetites; sometimes equated with intellect, sometimes not; when contrasted with intellect, reason has to do with reasoning, as in [inquiry](#) or [deliberation](#) or proof while intellect relates to the direct mental grasp of basic truths.

(Right) reason may be considered a standard or a rule of human action; it is (q. 21, a. 1) the proximate rule, the rule closest at hand, in contrast to the supreme rule, the [eternal law](#) in the mind of God. Right ordering of action to an end is determined by a rule. (ibid.)

recompense - a sort of "payback," rendered to someone accordance with justice for his benefit or injury to another (q. 21, a. 3)

resolution - analysis, the breaking up of a complex whole into parts; the opposite of [composition](#) or synthesis. Resolution is part of the process of deliberation.

right (moral right) - the quality of human acts that tend to the end according to the order of reason and the eternal law; Thomas adds that an act is right by reason of being good. (q. 21, a. 1) See [reason](#) as a rule.

(to be) said in two [three, many] ways - has two [three, many] distinct meanings. This phrase is used when discussing meanings of key words like "nature."

science - an [intellectual virtue](#) that enables its possessor to [demonstrate](#) (deduce) truths based on apprehension of basic truths. The propositions known by science are arranged in a deductive system, in which general primary premises known by intellect lead necessarily to general conclusions. *Scientia* is a translation of Aristotle's *episteme*. (Euclidean geometry is the model for science.)

second act; see [potency](#)

sense appetite - a general name for the [irascible](#) and [concupiscible](#) powers of the soul, the powers on which the passions are based. Sense appetite is contrasted with rational appetite or [will](#). Sense appetite is said to be passive with respect to the will, an active power.

sin (=moral wrong) - the quality of human acts when they deviate from what makes a voluntary act right (see [right](#)); Thomas says that a human act is sinful by reason of being evil. (q. 21, a. 1)

speculative intellect - the faculty of knowing for the sake of knowing

speculative science - sometimes just called "science"; the type of knowing characteristic of the speculative intellect; see speculative intellect and science

subject - as in the phrase "in a subject." Things that are present "in a subject" could not exist apart from a subject, but they are related to it without necessity. Baldness is in Socrates as in a subject (Socrates might not be bald); courage is in a human being's irascible appetite as in a subject (the person might not be courageous, or, more accurately, courage might be absent from her irascible appetite).

theological virtues - virtues in the powers of the human soul that cannot be produced in us without divine grace; they include faith (located in the intellect); hope (located in the will); and charity (located in the will). Contrast with the [human virtues](#).

virtue - a habit or perfection of the soul; see [intellectual virtue](#), [moral virtue](#), [prudence](#)

will - the first principle of action; internal to a rational agent; closely associated with [intention](#), [deliberation](#), and [choice](#); called "rational desire" (q. 1., a. 2, R), "rational appetite" (q. 6, a. 3, r. 1), it is not necessarily correct. The "proper object" of will is the end, but one can will (aim at or choose) a means with reference to an end. The will is active in relation to [sense appetite](#). It is perfected by the moral virtue of justice (q. 59 a. 4; q. 61 a. 2) Will is discussed at length in the Treatise on Human Acts. See also intention, deliberation, choice, practical intellect.

The Buddha Meets St. Thomas Aquinas:
An Imaginary Dialogue
By Fr. Bernhard Blankenhorn, OP
July 2007

Introduction

Many Westerners are interested in Buddhism today. Numerous “seekers” are drawn to its venerable ancient tradition as a potential path towards personal fulfillment. Even many practicing Christians are attracted by its methods of meditation and promise of greater personal wholeness. The considerable size of the Asian Religions section at many bookstores confirms that Buddhism is in a sense “in.”

The attraction of Buddhism in the West raises some important questions. To what extent are the teachings and practices of Buddhism compatible with Christianity? Are persons drawn to elements of Buddhism that they could actually also find in Christianity, though they do not realize it? How do popular conceptions about Buddhism compare to the authentic common teaching of that great Asian religion?

I would like to tackle these questions by constructing an imaginary dialogue between the Buddha and St. Thomas Aquinas. I am going to focus on the ancient Buddhist teachings attributed to the Buddha. I will ignore doctrinal differences among the various Buddhist schools and instead focus on the teachings that they commonly accept as truly coming from the Buddha. I’ve chosen Thomas as a dialogue partner because he’s both one of the two or three greatest Christian theologians of all time, and because he is a true spiritual master. Thomas was also a master at engaging non-Christian thinkers. He often appropriated elements of their philosophies that he found to be compatible with the Christian faith. Aristotle and Plato influenced him, not to mention medieval Islamic and Jewish philosophers. I also know more about him than about any other theologian.

The lives of the Buddha and Thomas are in some ways strikingly similar. According to the ancient biography, the Buddha was a prince in India whose father wanted to ensure that he was immersed in a life of delight and pleasure, far removed from all suffering. But one day the Buddha renounced all wealth and privilege to become a

poor wandering contemplative and preacher. Thomas was raised in the lower nobility in 13th century central Italy. His parents had him kidnapped to prevent his becoming a full-fledged Dominican friar, in other words, a poor wandering contemplative preacher.

Thomas prevailed and spent much of his life praying, studying and teaching about God, the world and salvation. He and the Buddha were so convinced that they had found the ideal life and the best path to spiritual liberation, so they left everything else behind.

The encounter I am going to construct will in some ways be very strange. The Buddha lived centuries before Christ, and seems to have been fully unaware of Judaism. Apparently, the Buddha was not exposed to Western monotheism. Thomas and the medieval West seem to have known nothing of Buddhism.

My sources consist of an anthology of the Buddha's discourses as well as numerous books by Buddhists and Buddhist scholars who are at least strongly sympathetic to that great Asian religion. My aim has been to learn Buddhism from within, from its practitioners and promoters. I am hardly a Buddhist scholar, but I'm convinced that one can only learn a religion from within, and not by reading its external critics who do not breathe its air nor have truly immersed themselves in a religion's inner logic. This is important. For example, many people today gain a superficial knowledge of Christianity by reading mostly its outside critics. Their understanding of Christianity becomes a caricature. My knowledge of Thomas comes from years of daily immersion in the primary text.

In the following discourse, I will refer to St. Thomas Aquinas as simply Thomas and to the Buddha by his family name Gautama. Every assertion that I put in their mouths is founded on their teachings.¹

The first session's topics will include the following: the nature of truth, faith and dogma, the nature of the universe and the human being. In the second part, we will deal with notions of "fallenness," ethics, the goal of life, contemplation and meditation.

¹ Most of the statements that I will put into the mouth of Aquinas come from memory. Others will also be my understanding of his way of thinking that he manifests throughout his writings. For introductions to Aquinas the theologian, especially as a spiritual master, see Matthew Levering & Michael Dauphinais, *Knowing the Love of Christ: An Introduction to the Theology of St. Thomas Aquinas* (University of Notre Dame Press, 2002); Jean-Pierre Torrell, OP, *Saint Thomas Aquinas: Spiritual Master* (Washington, D.C.: Catholic University of America Press, 2003).

The Dialogue

One day St. Thomas Aquinas traveled to India. There in a beautiful park, he found Gautama Buddha sitting under a tree. Thomas warmly greeted Gautama, and the Buddha in turn welcomed the tall, big-boned Dominican. A group of Gautama's monks was sitting nearby, while two Dominican secretaries accompanied Thomas to take down a transcript and prepare it for publication. Someone explained to Gautama that despite his physical size, Thomas ate fairly little and has led an ascetical life. Gautama was grateful for this information, but said that he already knew this.

Thomas sat down across from the Buddha and said: "Gautama, I have eagerly looked forward to this meeting. I have heard great things about you and am eager to hear from you. I have read some of your discourses, and am very curious about many things that you say."

The Buddha answered: "O Thomas, I have seen all of your past lives. I admire the balanced detachment from sense pleasure and wealth that you practiced in your last life. I must hear what kind of teaching led you to do this. I have read some of your works, but Thomas, you write too much. I must ask you to summarize your *Summa of theology*."

The Objectivity of Truth

Thomas: "Gautama, I think we must begin with the following question: what is truth? For if we cannot come to some agreement on the nature of truth, then any subsequent discourse will be superfluous. If there is no truth, then all human knowledge falls apart. And if there is no knowledge, than all human language is just useless chatter."

Gautama: "I am amazed that you have encountered an idea that there is no truth. I hold that a disciple of mine has the right view when he has arrived at the true teaching or *Dharma*.² The Dharma is my body of teaching. When I left my family, wife and son behind, I went on a long search for truth. When I attained liberation or nirvana, I stopped

² Bhikkhu Bodhi (ed.), *In the Buddha's Words: An Anthology of Discourses from the Pali Canon*, 324.

searching for the truth because I had found it.³ This teaching is true because it reflects reality as it is. Truth is most certainly objective.”⁴

Thomas: “Gautama, you sound so adamant.”

Gautama: “I am, because this is absolutely central to my teaching. I have found the truth, I have discovered reality. Others have bits and pieces of the truth, but all other philosophies and religions fall short in some way.”⁵

Thomas: “I am very pleased to hear this. While I disagree that you have found the truth, our dialogue can be most fruitful because we both are convinced that there is objective truth. Tell me, Gautama, does truth only pertain to the nature of liberation?”

Gautama: “Certainly not! Truth pertains to all of life. Truth does not simply concern the goal of life, but the entire path to the goal. All of life needs to become a path to our goal of liberation. Thus, a true view of ethics or moral behavior in everyday life is essential for liberation. False ethical views are most dangerous.”⁶

Thomas: “I delight in your discourse, Gautama. Indeed, all of life needs to be ordered to our ultimate purpose, which I call the final cause. We disagree on what that purpose is, but we agree that the whole person must be directed to that ultimate purpose, whatever it may be. Tell me, Gautama, how does one come to recognize the truth?”

Gautama: “First, one accepts the testimony of the wise. Then later on, one can come to experience this truth personally by advancing in right action and meditation.”⁷

Thomas: “So it is crucial to immerse oneself into a wisdom tradition in order to attain truth?”

Gautama: “Indeed, this is absolutely necessary. I am the only exception in recent millennia. I alone learned the ultimate truths by experience.”

³ Sangharakshita, *A Survey of Buddhism: Its Doctrines and Methods Through the Ages* (London: Tharpa Publications, 1987), 78.

⁴ Paul Williams, *Buddhist Thought* (New York: Routledge, 2000), 7-8, 18.

⁵ This aspect of the Buddha’s teaching (and the teaching of his disciples) comes as a surprise to many. See Edward Conze, *Buddhist Wisdom: The Diamond Sutra and the Heart Sutra* (Vintage, 2001), 24-5, 53, 109; Williams, *Buddhist Thought*, 7-8; Traleg Kyabgon, *The Essence of Buddhism: An Introduction to its Philosophy and Practice* (Boston: Shambhala, 2001), 71. The Buddhist monk and scholar Sangharakshita notes: “The Dharma is not a way among ways, but The Way ... Outside the Dharma it is impossible to go, for it presents in their most universal, and hence in their most individual aspects, those Teachings which in other religions are more often found in fragmentary and distorted forms” (*A Survey of Buddhism*, 69).

⁶ Bodhi, 189, 213-4, 324.

⁷ Sangharakshita, 79

Thomas: “I would agree that a connection with a wisdom tradition is essential to grasp supernatural truths. Examples of supernatural truths are the reason why we suffer, the nature of the afterlife and the path to liberation. But I hold that there are also natural truths that are accessible to all, though extremely difficult to learn without a wise teacher. Examples of such natural truths are that all being is good and beautiful, that the good must be done and evil avoided, that one should not kill the innocent or steal another’s property.

Gautama: “I do not grasp these categories of supernatural and natural truths. But I see why Christianity and Buddhism are missionary religions. We both have a message of objective truth to present.⁸ Otherwise, why bother preaching? If we had not found the truth, we would be like wanderers knocking on the doors of houses for no reason whatsoever. Rather, one must know the truth to engage in right action, and only then can one attain liberation. This is why I preached for over 40 years.”

Thomas: “Indeed, the preaching of the truth is at the heart of our endeavors, an act of great compassion for our fellow human beings.”

Faith & Dogma

Gautama: “Thomas, I am pleased that you also recognize the need for wise teachers. Tell me, what is the relationship in Christianity between following a teacher and insight through experience?”

Thomas: “First, we follow the most wise teachers, such as Jesus, the apostles and prophets by accepting their doctrines with absolute trust. This trust can only be attained by a gift received from God. This trust is called supernatural faith. We adhere to the teachings of the divinely inspired wisdom figures with absolute certitude. Over time, we gain partial confirmation of their teaching through experience. Study reveals the inner harmony of the wisdom teachers’ sayings. Study shows that their teachings do not contradict a true philosophical view of the world.”

⁸ Paul Williams, “Aquinas Meets the Buddhists: Prolegomenon to an Authentically Thomas-ist Basis for Dialogue,” in *Aquinas in Dialogue*, ed. Jim Fodor; Frederick Christian Bauerschmidt (Blackwell, 2004), 87

Gautama: “This idea of absolute trust is interesting to me. I did not dwell on the precise nature of trust in my teaching, nor do I hold it to be a gift. I simply insist that one must trust me and my wise disciples to begin the path to liberation.”⁹

Thomas: “So faith in your teachings is a necessary starting point.”

Gautama: “Certainly, it is. But eventually, experience confirms everything that a disciple accepted by faith.”

Thomas: “Here, I can only agree with you in part. Indeed, study can show that revealed truths are internally consistent and consistent with the world. A truly moral life brings about greater happiness, which partially confirms that the moral standards one follows are true. The persons who live chastity actually finds over time that they are happier than when they followed their lust. This experience manifests that chastity is in keeping with the order of the world. I call this con-natural knowledge. It is a common sense knowledge gained through the practice of virtue. Finally, the experience of God in contemplation manifests his presence. The fervent disciple will eventually taste the sweetness of God in this life, giving some confirmation that this discipleship is the right path. But the teachings accepted with faith will never be fully known by experience in this life.”

Gautama: “Thomas, for both of us, faith is the essential starting-point. But you think that it remains essential. Here we differ. However, I also hold that true experience is in harmony with my teachings and those of my wise disciples. No true experience of reality contradicts my teaching. Those who think that experience can contradict my teaching suffer from illusion.”¹⁰

Thomas: “We disagree on who has the true teaching, on whom to trust, and on the content of true experience. But we agree that the teaching of the wise, whoever they are, never contradicts true experience. Thus, faith and experience are essentially in harmony.

⁹ Bodhi, 85-7.

¹⁰ Sangharakshita notes this common experience and teaching found in the Buddha and others who discover the true path for themselves (ibid., 74). This also explains why, from the Buddhist perspective, non-Buddhist contemplatives or mystics who claim to have found a path to liberation that involves a permanent self or a permanent God have not discovered a true, alternative way, but rather are definitely “in ignorance” (Kyagbon, 71). Thus, holy beings or Bodhisattvas who are one step away from total liberation (or nirvana) are precisely those who “have cut off all false notions with regard to persons and dharmas” (Conze, 24). Therefore, two or more contradictory experiences cannot be accepted true, since the Buddha is not said to have gained one good view of reality, but rather has discovered reality itself. See Conze, 53, 109; Williams, *Buddhist Thought*, 18.

Authentic experience of reality will never overturn faith. We both hold this principle, and that is crucial.”

Gautama: “Indeed, on this, we agree. But I must add that the teachings accepted on faith can only be truly understood by putting them into practice.”

Thomas: “This is perfectly sensible. The same applies for Christianity. I want to come back to something you just said. You claimed that your teaching cannot be overturned. Does this mean that your teaching is the only path to liberation?”

Gautama: “Yes, absolutely. I alone am the supreme teacher. I alone am the perfectly enlightened One. My path is the path. There is no other way.”¹¹

Thomas: “On the contrary, Jesus Christ is the way, the truth and the life (John 14:6). But some are on the path of Christ without realizing it, by implicit faith. I hold that non-Christians can be saved.¹² But you seem to say that one must die a Buddhist to be liberated?”

Gautama: “Yes, this is necessary. Knowing my teachings and putting them into practice is the only way to liberation.¹³ I do not have a teaching about implicit faith. All Christians will be re-born after death.”

Thomas: “Interestingly, the status that you claim for your teaching is what I call dogma. Dogma is the claim of possessing certain knowledge whose veracity cannot be verified from philosophical knowledge alone. Dogmas are teachings which are irreversible. We Christians also have dogmas, but they are very different from your dogmas.”

Gautama: “Indeed, my teachings are unchanging infallible and irreversible.”¹⁴

Thomas: “It seems then that we both maintain that there is only one path to liberation. Both of us propose dogmas about liberation, and neither of us thinks that these dogmas can be overturned or proven false. Perhaps we can now proceed to the contents of some of these dogmas, beginning with the nature of the universe.

¹¹ Bodhi, 73, 364; Sangharakshita, 69, 100. This follows directly from the point made above about the Buddha having found the truth. See footnote 5.

¹² *Summa Theologiae* II-II, q. 1, aa. 6-7.

¹³ Bodhi, 435, note 13.

¹⁴ Bodhi, 359.

Cosmology & the Self

Gautama: “You have understood me well, Thomas. I will try to summarize for you my teaching about the nature of the universe. My summary will be shorter than your 2500-page Summa.”

Thomas: “Thank you, Gautama, you are very kind. My Summa is rather thorough.”

Gautama: “The world has always been. It has no beginning. The world was not made or created by any divine being. It is simply there. There is no need to posit a Creator, since everything is brought about by an endless series of causes. The universe functions because of impersonal laws of causality. When A happens, then B occurs as well. These causes function automatically, in a completely regular way. But all causes are temporary. No cause is permanent, for no being is permanent. There is no eternal being, just an endless series of temporary causes.¹⁵

Thomas: “You are saying that the universe is utterly unstable.”

Gautama: “The causes that make up the universe are unstable, but the pattern which they form is quite stable. However, the only thing that is truly stable is nirvana, the state of liberation, which is the goal of all beings.”

Thomas: “I would agree that the universe has a very regular pattern of causal behavior. In fact, this philosophical insight is the foundation of sciences such as physics and biology. The study of the nature of material beings like plants and animals would be pointless if there were not a regular pattern of causality. However, I would add that causal laws are not followed in every instance. God is the author of these laws of causality, so he can also go beyond them. God can work miracles.”

Gautama: “Since I do not believe in a god, I would explain what you call miracles as that part of the laws of causality which many do not fully grasp. I myself have worked miracles. I grasp the laws of causality completely, for I have reached full understanding of the universe.”

Thomas: “I certainly do not understand all of the universe. I cannot even explain the whole nature of a fly. The universe is mostly a mystery to me. Only God fully understands the universe. The world and the marvelous order of causes are a wondrous

¹⁵ Bodhi, 145; Williams, *Buddhist Thought*, 62-67, 77-78.

manifestation of the goodness and beauty of God. The world exists in order to manifest God. Thus, the study of the world should lead to wonder and praise.”¹⁶

Gautama: “Indeed, the world is beautiful, but it is also the problem. The world consists of a series of causal events which lead to suffering. Various causes have produced the illusion of the existence of eternal beings like gods or souls. By overcoming these causal events, we overcome suffering.”¹⁷

Thomas: “I presume that by denying the existence of eternal beings, you exclude the existence of immortal beings as well.”

Gautama: “Indeed, no beings, not even those re-born as human beings or as so-called gods such as the Hindus worship are permanent. I hold that all beings exist through re-birth. Every being is the product of an endless chain of rebirths. This teaching is subtle. I do not say that the same being has been re-born again and again. There was no ‘you’ before your last life, no Thomas that was incarnated then as a dog, later as a cat, finally as a human being. Rather, the being I address as Thomas is causally linked to that cat and that dog in the past.”¹⁸

Thomas: “So in your view, the person is only a temporary being.”

Gautama: “I go further than that. That which you call the person is not even a temporary being. Persons are not real beings. There is no you, there is no self. Rather, there is a bundle of causes which we call ‘Thomas’ or ‘a person’ or ‘the self.’”¹⁹

Thomas: “This is a radical teaching, and it will cause us to disagree on almost everything else. I hold with the Greek and Roman philosophers, with the Old and New Testament and with the Islamic religion and all Christian theologians that there is a self. Along with all Jewish and Islamic thinkers, I hold that the self is a stable immortal being created by God. Many of the Western pagan philosophers would agree with the notion of

¹⁶ Thomas Aquinas, *Disputed Questions on Truth*, q. 4, a. 1; Josef Pieper, *The Silence of St. Thomas* (South Bend, Indiana: St. Augustine’s Press, 1999), 45-67.

¹⁷ Bodhi, 47; Williams, *Buddhist Thought*, 67.

¹⁸ Williams, *Buddhist Thought*, 69.

¹⁹ This teaching is crucial for all Buddhist traditions. See Steven Collins, *Selfless Persons: Imagery and thought in Theravada Buddhism* (Cambridge University Press, 1982). Cf. Bodhi, 339-340; Conze, 61-2; Peter Harvey, *An Introduction to Buddhism* (Cambridge University Press, 1990), 50-4; Sangharakshita, 120-6; Williams, *Buddhist Thought*, 70.

personal immortality. I think that some Hindu teachers also propose this teaching. The self is a permanent reality, and for Christians a reflection of the divine being.²⁰

Gautama: “I suspect that these teachings of yours about the permanent self and the existence of God are intertwined. Indeed, my teaching of the non-self is absolutely crucial. It impacts all of my other doctrines. I hold this to be so important that anyone who truly thinks that there is a self cannot yet escape the round of rebirths. This is why no one who dies believing that the self will live forever can attain liberation. They must be re-born until they accept my teaching and put it into practice. This is why Christians, and all who die believing in an afterlife for the self cannot attain liberation. They must first be re-born and become my disciples. But they may not be re-born as human beings. Perhaps they will pass through hundreds or thousands of lives as other kinds of beings before being reborn as human beings.”²¹

Thomas: “I would like to take a step back and consider some arguments you have for the non-existence of the self. I suspect that this is more than just a personal intuition.”

Gautama: “Ultimately, this non-existence of the self is experienced in deep meditation. But I did use arguments for this teaching in some of my discourses that go beyond a simple appeal to personal experience. Almost all of humanity is in ignorance about the self. First, some take the human body as identical with the self. But if this were so, then it would not lead to suffering. Rather, we could determine our body at will and say: ‘let my body be like this, or like that.’ But we cannot accomplish this. Therefore, the materialistic view that the human body is the self is erroneous. Second, some identify a subject of consciousness with the self. But if this were so, then consciousness would not lead to suffering. Rather, it would be possible to determine our consciousness, to decide its content. If the subject of consciousness were the self, then the content of consciousness would be stable and unchanging. Consciousness would be permanent and a constant source of peace and joy. Clearly, this does not describe human consciousness. Therefore, the notion of self is an illusion, a false view of things.”²²

Thomas: “I detect some basic criteria that you are using to determine what an acceptable self would be like. First, you insist that a true self must be immune to

²⁰ *Summa Theologiae* I, q. 93.

²¹ Collins, 4-5, 74; Bodhi 374-6, 380.

²² Bodhi 34, 341-2; Collins 104.

suffering. Second, you hold that a true self must be able to determine itself completely, to shape itself at will.”

Gautama: “Indeed, I use these criteria. The Hindu teachers in the Brahmanistic school that I encountered in my last lifetime (5th or 6th century B.C.) maintained that the true self is identical with the divine self, the Self with a capital S. That is, these ancient Hindus taught that individual beings or selves do not exist, but rather, all human beings are manifestations of the single Self that is Brahman or God. This God was identified as beyond suffering, and as the autonomous inner controller in you and me.²³ By proving that absolute control of self is impossible, I disproved the self. By showing that no one who clings to self has ever overcome suffering, I also disproved the self.”

Thomas: “You are correct in disproving such an inner controller. No one can ever determine himself or herself at will. All of us are limited by our nature and the world around us. But why do you insist that a true self must be beyond suffering?”

Gautama: “First, the Hindu teachers of my time insisted on it. But is it not obvious that a true self would be incapable of suffering? The Hindu teachers showed that attaining the true self is liberation. But surely, any wise human being would identify liberation as the state of non-suffering, as did the Hindu teachers. Suffering is obviously an evil. Thus, if the attainment of true self were to take us beyond all suffering, we would find liberation therein, permanent happiness, and the self would be real. But since no one in the history of the world has ever gone beyond all suffering while clinging to the self, it must be that the self does not exist.”

Thomas: “I am perplexed. Gautama, you identify liberation with the state of non-suffering. I agree with you that ultimate liberation is a state beyond all suffering. I call that state heaven. Do you maintain then that you did not suffer in your last lifetime, after you had attained what you call liberation?”

Gautama: “I perceived suffering in my body throughout the last 45 years of my last lifetime, after I had attained nirvana. But my liberation meant that I now recognized that it was not *I* who suffered. I had come to realize that what many perceive to be the subject of consciousness is nothing but a stream of mental phenomena. I came to see with a firm conviction that this suffering is just phenomena, but it is not my phenomena.

²³ Harvey, 51; Williams, *Buddhist Thought*, 10.

Once I had overcome the delusion of the *I*, no subject of suffering remained. I could endure all perceptions of suffering, because I had come to deep peace and joy. I was utterly detached from all suffering, since it was no longer *my* suffering.”²⁴

Thomas: “Now I am beginning to see the logic of your thinking. You do not deny the reality of suffering. Rather, you identify the self with the perfect self. The self must be utterly happy in order to be real. Your criteria for the true self are what I believe to be the experience of the saints in heaven. They are in an absolutely stable state, beyond suffering. However, unlike the Hindu divine self, they cannot determine themselves at will.

Indeed, I hold that at the beginning of the human race, our first parents, Adam and Eve were created in a state of happiness and peace. They did not endure pain or fear, but rather enjoyed tranquility, internal peace, perfect mutual harmony, and harmony with all of creation.²⁵ The true self that you describe in many ways sounds like Adam and Eve in paradise. The true self that you describe sounds even more like the saints in heaven. Somehow, perhaps even by a prophetic vision coming from God, you gained insight into what the human self was meant to be and is destined to be. I hold that prophetic or supernatural visions are not restricted to Jews or Christians.²⁶ But you mistakenly looked for this self here and now. You took the self of the saints and of Adam and made it the only possible true self. You are missing the doctrine of the fall and original sin. This is why you cannot see that the self is real, but still far from perfection. I do not reject your whole teaching of the self as worthless. At its core is a profound and true insight, but you misapplied this insight in your analysis of the present life.”

Gautama: “Your idea of a fallen self on the way to perfection perplexes me. No one in human history has ever attained perfect peace within a lifetime by clinging to the idea of self. This is why belief in the existence of the self is the deepest illusion. It can only lead to suffering.”

Thomas: “You demand too much spiritual progress in this lifetime. You expect a peace and harmony that can no longer be reached before death. You see the experience of liberation in this lifetime and liberation in the next life in a single continuum. You

²⁴ Harvey, 65.

²⁵ *Summa Theologiae* I, q. 95, a. 2; q. 97, a. 2.

²⁶ *Summa Theologiae* II-II, q. 174, a. 2.

want heaven on earth. You do not see that the reality of original sin prevents us from getting that before death. It is logical that you demand such a continuum, since you see liberation as mostly a matter of human progress and effort.²⁷ But I see it as the work of divine grace with which we cooperate. Once you have a doctrine of a saving God who lifts us up by grace, you no longer need to make liberation depend mostly on human effort. Once liberation is recognized as the fruit of an unmerited divine gift which God can give us despite our imperfect spiritual progress, you can live with imperfection in this life. The imperfect self becomes acceptable, because God will heal what we cannot heal.”

Gautama: “The language of divine gift presumes a personal God, something which is senseless to me. Indeed, liberation depends very much on our effort.”²⁸

Thomas: “It does amaze me that we disagree profoundly on original sin, grace and the cause of suffering. And yet, we both see that this world and our human condition are in a radically disordered state. We can both say: ‘You’re not o.k., I’m not o.k., and that’s not o.k.’ But the analysis of the problem that we both recognize is so different, and our solutions contradict.”

Introduction to the Second Part

Part two of this dialogue will largely be the same in its approach to Buddhism. However, I will integrate some teachings which not all Buddhist traditions would attribute to the Buddha, but which are quite popular, such as the Mahayana teaching on holy beings or Bodhisattvas as well as the teaching of merit and practice of devotion that accompany it. To signal such references to Buddhist traditions that may or may not go back to the Buddha, I will use phrases such as “some of my disciples say.”

This dialogue remains an exposition of certain points of contact between one Christian theological tradition and Buddhism, including both comparisons and contrasts. It is in no way a comprehensive introduction to Buddhism. Such points of contact should

²⁷ Here we abstract from the real diversity within Buddhism concerning the degree to which individual beings advance due to their own spiritual efforts. The Mahayana tradition opens a door to considerably less self-reliance than other traditions. However, compared to a Christian notion of grace, where instant conversion and purification is possible (e.g. baptism), all Buddhist traditions place far more emphasis on the need for individual effort to attain spiritual progress than Christianity.

²⁸ Williams, *Buddhist Thought*, 73; Bodhi, 66.

be especially striking considering that each tradition developed in complete independence of each other. Certain amazing commonalities can also be useful tools for evangelization, showing that certain beliefs or practices that may be easily dismissed by some as “outdated Christianity” instead may reflect a rather universal understanding of the human condition. Nor should Christians be afraid to make such appeals, fearing that they will be dismissed as the result of a common “archetype” hiding behind the different religions. Virtually all scholarly historians would dismiss such a theory of an archetype as lacking a historical foundation. The archetype theory is also radically disrespectful of virtually every major religion, since it fails to take their major truth claims seriously.

Fallenness

Thomas: “Last time, we ended on the common point that there is something radically wrong with the world and our human condition. Perhaps we can refer to this problematic situation as fallenness. Before we discuss our respective solutions, perhaps we can dwell a little more on the root of fallenness.”

Gautama: “The origin of suffering is what I call craving or thirst. Here, I do not refer to just any desire. For example, after attaining nirvana, I desired to preach out of loving compassion towards others. This wholesome desire is distinct from craving. Craving is not the same as wanting. Rather, craving refers to a demanding desire or drive that is always looking for gratification. We crave various things: sensual pleasure, existence or non-existence. This drive cannot be satisfied, and thus leads to frustration. Craving causes us to act against the nature of things, which in turn leads to a bad rebirth. Craving also leads to strife and conflict.”²⁹

Thomas: “I think that this category of craving may function in your system somewhat like original sin does in my Christian theology. They are parallel not only in that they are the respective roots of suffering and fallenness. They are also somewhat similar in content. At its core, original sin consists of the sin of pride, the sin of choosing oneself over God. You might say that it proceeds from an excessive clinging to oneself, the desire to gratify one’s own will instead of uniting it to God’s will. Yet original sin and craving also seem to be different, because the state of original blessing in the Garden

²⁹ Harvey, 53.

of Eden consisted of a complete clinging to God, which included the drive for ever-greater union with him. Tell me, Gautama, is craving acquired in a lifetime, or are we born with it?”

Gautama: “We are born with ignorance and craving, the fruits of our past lives.”

Thomas: “This is very interesting, because I hold that we are born with original sin, a tendency to rebel against God, a disorder in the will. I also hold that original sin darkens the intellect, hindering its perfect vision of the world as it is. And I maintain that original sin introduced disharmony between our sensual desires on the one hand, and the intellect and will on the other. This is why our emotions and bodily drives often do not follow the way of reason and love.”

Gautama: “Your teaching would seem to account in part for craving. Indeed, craving and ignorance are the root of the problem, the root of suffering, the cause of rebirth. The solution is moral discipline and wisdom.”³⁰

Ethics

Thomas: “I am glad that you said this. The mistake that Socrates made was to identify ethical reform with right knowledge. However, wisdom is not enough. Moral discipline is crucial to reorder the will, emotions and bodily drives toward the objective good. Such discipline enables the mind to see the truth more clearly, and to live according to the truth.”

Gautama: “The recognition of moral truth and its application are essential. To act ethically is to act according to the nature of things. An objectively moral life leads to happiness here and in the next life, while an objectively immoral life leads to suffering, here and in the next life.”³¹

Thomas: “Gautama, you sound like a promoter of virtue ethics. This is the message that I’ve been trying to teach some of my Franciscan contemporaries. Some of the sons of St. Francis think that the moral life consists of blind obedience, and that acting ethically may or may not make you happy. I’m delighted to hear that you, Gautama, have not fallen into their error.”

³⁰ Harvey, 59.

³¹ Harvey, 196.

Gautama: “Thomas, I’m never in error.”³²

Thomas: Please forgive me if I sound offensive. You know that we disagree on a few things. I, on the other hand, have been in error, at least once in a blue moon. I was wrong to deny the Immaculate Conception because of some defects in my biology, to name one mistake.

Gautama: “What kind of conception?”

Thomas: “Never mind. I’m still in a kind of ecstasy over your affirmation that ethical behavior means acting in accordance with the nature of things.”

Gautama: “This point is quite significant. I do not teach moral commandments, because I refuse to posit a divine lawgiver. Nor do I speak of sin, which would seem to presume an offense against a personal god. Rather, I have come to see through experience that certain actions naturally lead to happiness, and other actions naturally lead to suffering. Furthermore, one cannot hope to attain nirvana and make substantial progress on the way to liberation without first living according to some basic moral principles.”

Thomas: “Gautama, I would like to invite you to speak to our Dominican novices. Some of them want to become mystics overnight. Perhaps you could teach them that advancing toward spiritual perfection is a long hard road that begins with moral discipline.”

Gautama: “Indeed, moral discipline is crucial, for one must *act* in accordance with the nature of things so as to advance on the path to perfection. Simply wanting to act well or intending to be good is not enough.”³³

Thomas: “Your discourse is music to my ears. I recently had a nightmare, perhaps even a prophetic vision. I saw certain theologians centuries in the future appropriating my moral theology and gravely distorting it. They concluded that as long as the will seeks the good, then what appear to be a morally disordered act become good acts. They even said that this conclusion was in keeping with my thought. Perhaps they should read your discourses.”

Gautama: “Beware of thinkers who depart from the wisdom of their teachers.”

³² Sangarakshita, 78; Bodhi, 359; Williams, *Buddhist Thought*, 18.

³³ Bodhi, 162-6; Harvey, 39.

Thomas: “Indeed, although I do not take myself to be so wise as to demand agreement in all things from my disciples. We Christians are called to agree with certain wisdom figures, most of all, Jesus. For us, some wisdom figures are imperfect guides. For example, some of my Franciscan colleagues followed St. Augustine too closely.”

Gautama: “One should not follow a teacher blindly. In fact, I did not even demand blind obedience of my disciples, for I was confident that they would eventually discover by experience the truth of my core teachings.”

Thomas: “Indeed, Christian faith and love are not blind obedience either. I became more convinced of this insight as I developed a theology of love around this saying of Jesus: ‘I no longer call you servants, for the servant does not know what his master is doing; but I have called you friends, for all that I have heard from my Father I have made known to you’ (John 15:15). Love is not blind trust but involves a gradual revelation of the beloved through study, prayer, the delight that comes in living with virtue, and the goodness of healthy human friendship. Thus, daily experience begins to manifest the correctness of moral principles.”

Gautama: “Knowledge is certainly crucial for the moral life. Blindly following one’s own will or that of another is very dangerous. The key is seeing things as they are and acting accordingly, not simply doing what seems good to me.”

Thomas: “Gautama, I would like to proceed to the contents of some of your moral teachings. Could you give another summary that is shorter than my Summa?”

Gautama: “I teach that there are five precepts or virtues. First, one should not harm living beings. Second, one should not take what is not given. Third, one should avoid misconduct concerning sense pleasures. Fourth, one should not engage in false speech. Fifth, the disordered state of mind produced by alcohol or drugs is to be avoided.”

Thomas: “I am tempted to call these the five commandments, but it sounds as though such a term might not be accurate.”

Gautama: “That term would be misleading. But they are not five suggestions either, since not following them leads to bad rebirth, and that is not just my opinion. The first precept is the resolution not to kill or injure any human, animal, bird, fish or insect. One may accidentally step on an insect many times, but one should not do so

deliberately. These are the higher life forms in the physical world that must be respected. However, many of my lay followers have seen an exception to this precept in the case of self-defense.”³⁴

Thomas: “So you oppose the killing of any human being, except perhaps in self-defense?”

Gautama: “Indeed, whether after conception or just before natural death, one is not to kill a human being. Abortion leads to a bad rebirth, as does suicide.³⁵ However, not every act of killing bears the same consequence. Killing a more developed form of life like an adult human is worse than killing a child, yet both are to be avoided.”

Thomas: “Your criteria in this first precept seem to focus on the simple presence of life. I see the connection between this teaching and that of rebirth. The Christian view is somewhat different. We prohibit the killing of human life because of the innate dignity of the person. But I am deeply impressed by your respect of human life. In my study of the ancient Western world before Christ and the Christianization of the Roman Empire, I do not think that there was a culture that followed such a high standard, except for the ancient Jews. I do not fully agree with your teaching, but I am amazed that you advanced so far without the Gospel.”

Gautama: “I exhorted my disciples to avoid all such harm by appealing to the inter-connectedness of life, which is, as you implied, connected to my teaching concerning rebirth. I also made known the consequences of this evil deed, which is greater suffering in this life and in the next. However, my teaching is not just about avoidance. In addition to refraining from killing, the virtuous disciple must practice loving kindness.”

Thomas: “Well said, Gautama. A moral life that focuses on the avoidance of prohibited actions is hardly praiseworthy. Moral progress is attained above all by the pro-active pursuit of virtue. In addition to avoiding hate and harm, one must practice love and justice toward all of one’s neighbors.”

Gautama: “So tell me, Thomas, how do you justify the Inquisition?”

³⁴ Harvey, 202.

³⁵ Harvey, 202-3.

Thomas: “I wrote very little about the Inquisition. It simply was not a question in my lifetime, so I barely dealt with it. The Inquisition had a minimal impact on daily life in the 13th century. It is true that some of my brother Dominicans were recruited by the Pope to find Cathar heretics. The Cathars utterly denigrated bodily reality by denying the goodness of material creation. This heresy was utterly destructive of all moral life and social order, so I do not consider its unrepentant promoters innocent. If the death penalty is a fitting punishment for one who destroys bodily life, how much more for one who destroys the soul of another despite repeated warnings.³⁶ For us medievals, the religious and social fabrics were completely intertwined. The complete rejection of Christian morals meant the rejection of state and society. Justice itself required the protection of the social and moral order. As for the death sentence, it was extremely rare. I never once witnessed the burning of a heretic.”³⁷

Gautama: “My question did not offend, did it?”

Thomas: “Not at all. My moral vision is not infallible, since my writings are not inspired the way that Scripture is inspired. However, I am also confident that I have found the truth, yet a truth that I can always come to know more deeply. That is where you can help me. I look for truth wherever it can be found. My friend Bonaventure indirectly accused me of using too much philosophy and reversing one of Jesus’ miracles, diluting the wine of theology with the water of philosophy. I responded that, on the contrary, I take the water of philosophy and transform it into the wine of theology.”

Gautama: “My teaching is certainly not like a water bubble.³⁸ But I think you intended that as a compliment.”

Thomas: “Indeed, yet I am still not certain to what extent your true insights are philosophical and thus a reflection of your natural wisdom and to what extent you may be the beneficiary of infused or prophetic knowledge. Gautama, tell me about your second moral precept.”

³⁶ *Summa Theologiae*, II-II, q. 11, a. 3.

³⁷ A word search of the Index Thomisticus at www.corpusthomicum.org reveals that Thomas never addressed the issue of the Inquisition in his writings except in occasional article about heresy. The Inquisition was founded in 1231, when Thomas was a little boy, and active throughout his lifetime. In his writings, Thomas consistently uses the word *inquisitio* to refer to the inner activity of the mind, which could be translated as “pondering” or “investigating.” Overall, he simply seems to follow Augustine in his occasional treatments of heresy.

³⁸ Bodhi, 206.

Gautama: “The second precept concerns theft, as well as cheating, the borrowing of money without the intention to pay it back, or other forms of taking another’s property without their consent. This precept is an important obstacle to greed. It helps to avoid clinging to wealth.”³⁹

Thomas: “Indeed, it is quite difficult for the wealthy to attain salvation. This is not because worldly goods are bad in themselves, but because a great supply of such goods easily distracts people from their true purpose in life, the love of God. This was one reason that I left my family to become a Dominican. I have great hope for the salvation of my family, yet their path to God is more dangerous than mine.”

Gautama: “Wealth is dangerous, yet also a blessing. One should enjoy it without clinging to it. Here, generosity is essential, especially towards monks. Almsgiving brings merit, leading to a better rebirth. But miserliness leads to drunkenness, womanizing, gambling and evil friendships.”⁴⁰

Thomas: “Indeed, wealth can easily lead to a life where one is utterly immersed in worldly pleasures.”

Gautama: “It seems that we both recognize that objectively moral behavior and progress in detachment are utterly intertwined. Following moral precepts leads to detachment, and detachment is crucial to attain liberation. Good intentions are not enough. Rather, actions done with right knowledge and right intention lead to blessings and merit.”⁴¹

Thomas: “I would describe it this way. For an action to be morally upright and thus potentially meritorious (though merit presumes the gift of God’s grace), one must have a good immediate and long-term intention, the right context or circumstances and engage in an act that is not intrinsically evil or immoral. If anyone of these is evil, the whole act is immoral. Good intentions are just the beginning.”

Gautama: “If ignorance of a moral precept is present, then a good intention is irrelevant. Knowledge of the true ethical path and its implementation are absolutely crucial. Ethical practices lead to happiness, including happiness here and now.”⁴²

³⁹ Harvey, 205.

⁴⁰ Bodhi, 125-7.

⁴¹ Bodhi, 162-6.

⁴² Bodhi, 19, 45.

Thomas: “Tell me, Gautama, what is your third precept?”

Gautama: “The third precept concerns sexual misconduct. One should not engage in sexual intercourse with the spouse of another, nor with a person who is engaged to another, nor with a youth under the care of a mother and father. Such actions proceed from clinging to sense pleasure and inhibit spiritual progress.”⁴³

Thomas: “Do you discourage all pre-marital sex?”

Gautama: “My teachings on this point were not absolute, and have been interpreted differently by my followers. Often, the behavior expected with regards to pre-marital sex has been influenced by the cultures in which my followers live. But I am not indifferent to this matter. If pursued often or for its own sake, such sexual behavior would suggest great attachment to sense pleasure, which has serious consequences.”⁴⁴

Thomas: “I accept the prohibition of sexual intercourse outside of marriage as both a law of nature and a divinely revealed law. This is because sexual intercourse leads to the generation of human beings. But the proper context to raise and educate a child is within a stable relationship between man and woman. Such a relationship is precisely found within marriage, not outside of it.”

Gautama: “My primary concern is the quenching of desire. As for the place to raise children, I essentially accepted the household codes of my era. It was not a topic that demanded much attention. My concern was to emphasize that sexual activity can become an immense obstacle to liberation. A foolish monk once came to saying that celibacy was not important for a monk’s path to enlightenment. I was amazed that someone could be so stupid.”⁴⁵

Thomas: “Indeed, for those who make public vows of religious life, celibacy is indispensable. It becomes a powerful aid in directly ordering the heart to God. Instead of primarily loving God through one’s neighbor, such as one’s spouse, the vowed religious, whether a monk, friar or nun, loves God directly with their whole being, body and soul. In the end, celibacy is not so much giving up the good of sexual enjoyment, but a path that opens the heart to love God more easily and freely. Detachment from bodily pleasure is for attachment to God.”

⁴³ Harvey, 205-6.

⁴⁴ Harvey, 206.

⁴⁵ Bodhi, 110; Williams, *Buddhist Thought*, 38.

Gautama: “It is interesting how the God question even leads to significantly different views of the purpose of sexuality and celibacy. At times, our practices seem so close, yet the underlying purpose remains so radically different. You spoke of the ordering of the heart. It reminds me of my teaching that even lustful thoughts are to be avoided and suppressed. For these proceed from and foster craving. Such thoughts dull the clear vision of the mind.”⁴⁶

Thomas: “I am rather awestruck that a non-Christian would recognize the need to interiorize the moral precepts. This was Jesus’ great accomplishment in the Sermon on the Mount, to take the commandments of the law and perfect them by manifesting the proper reordering of the soul’s thoughts and desires. And yet this profound insight of yours seems so consistent with your view of liberation that is centered on the reform of the mind, without excluding the body and the whole of the human being. The inner logic of your system is admirable.”

Gautama: “But I want to be clear that I’m not dismissing sexual intercourse as inherently unethical, though such desires can easily foster craving.”

Thomas: “The balance that you call for is crucial. I inherited an excessively pessimistic doctrine of sexuality from St. Augustine. But I’ll tell you a secret. At times, I turned Augustine on his head. I cited him but subtly argued against him. I spoke of marriage as a great benefit in moderating excessive sexual desire, which Augustine called concupiscence. But I refused to follow him in despairing that no act of sexual intercourse could be free of sinful desire. This is why I described the properly motivated marital act as honorable, meritorious and holy. This is because the marital embrace is a symbol of Christ’s union with the Church. There are few images of this divine-human friendship on earth as powerful as marital love.⁴⁷ I probably shocked some of my contemporaries with such language. But sometimes, one has to break with a particular tradition when the great Tradition has room for change.”

Gautama: “But we agree that celibacy is the better way?”

Thomas: “It most certainly is. Jesus’ example leaves no doubt in my mind. The

⁴⁶ Bodhi, 270-3; H. Saddhatissa, *Buddhist Ethics: Essence of Buddhism* (New York: George Braziller, 1970), 103-5.

⁴⁷ Thomas Aquinas, *Commentary on Peter Lombard’s Sentences* IV, d. 31, q. 2, a. 1; d. 26, q. 2, a. 1.

celibate monk or nun is not automatically holier than the married layperson, but he or she is in a state of life that is more conducive to union with God, the goal of life.”

Gautama: “Let me proceed to the fourth precept. It concerns right speech. One should not lie or be deceptive, neither for one’s own sake, nor for another’s. It violates the basic need to seek the truth, the way things really are. Lying leads to delusion and ignorance, an immense hindrance to progress. Right speech also involves avoiding angry words or idle chatter. Rather, one should delight in speaking of other’s good points.”⁴⁸

Thomas: “Such truth-telling is crucial for growth in humility, an important virtue in Christian spirituality. Humility is gained precisely by praising the goodness of others instead of one’s own strengths. Humility is gained by refusing to focus on others’ faults. In a way, learning to see ourselves as we truly are is the key to humility. Without this virtue, there can be little progress in the spiritual life. The greatest vice is pride, which leads to boasting and arrogance.”

Gautama: “Arrogance leads to great disharmony. There is also a kind of fifth precept, which concerns the avoidance of intoxication. I do not say that these five precepts cover my whole ethical teaching, but rather an important part thereof. I do not counsel the complete avoidance of alcohol. However, drunkenness or a mind altered by other substances leads to much craving, and is thus unacceptable. One should not make a living selling alcohol, yet to use a little is fine.”⁴⁹

Thomas: “I’m Italian. I love wine, but only drank a little each day. Drunkenness is a favorite metaphor I use for union with God, especially in the Eucharist. That is a foretaste of heaven!”

Gautama: “I certainly would not use drunkenness as a metaphor for heaven, and I suspect that you and I mean something very different by the word ‘heaven.’ One must not go to excess in the consumption of alcohol, or food for that matter. However, there is a virtue where the mean is not sought, but rather a kind of excess. I am speaking of the virtue of giving or generosity. I emphasized this greatly for my lay followers. Offering

⁴⁸ Harvey, 206.

⁴⁹ Harvey, 207.

alms to monks and nuns leads to happiness in this life and a better rebirth as well.⁵⁰
Giving for the poor, especially the sick and orphans, is also praiseworthy.”⁵¹

Thomas: “One can never have too much charity. I call selfless love charity, that which is for the good of the other, and not oneself.”

Gautama: “One should be generous both out of compassion and to gain merit for greater happiness. So generosity is not purely selfless. There is another kind of love that is mostly selfless, somewhat like the charity you describe. We can return to that later.”⁵²

The Goal

Thomas: “Charity is the most essential element to attain a blessed afterlife. Tell me, how do you understand the goal of life?”

Gautama: “The goal of life is nirvana. This is a profound doctrine, beyond the sphere of reasoning. So do not try to comprehend it with human logic. It is hard to understand, impossible without some advancement in meditation. It is like a great ocean. One is not reborn there, yet neither is a being extinguished.⁵³ Nirvana is stable, peaceful, deathless, amazing, without passion. It is purity and freedom. It is non-attachment, the island, the refuge. It is a state of complete rest, without change, without becoming.”⁵⁴

Thomas: “You use primarily negative terms to describe nirvana. I use the term negative not to refer to something bad or undesirable, but rather to a type of description that negates events or attributes. Nirvana is a state without change, without death, without attachment, and so on. Do you have positive attributes for nirvana?”

Gautama: “Nirvana is a domain or realm, but I withhold other positive names. Do not think that I speak of an absolute reality, another version of the Hindu God Brahman. Nirvana is an occurrence or an event. But it has no cognitive content, so there is really nothing for the mind to grasp. It is best to speak of it as a state of the absence of this or that.”⁵⁵

⁵⁰ Bodhi, 126-7, 171-2.

⁵¹ Harvey, 210-1.

⁵² Kyabong, 37. In Mahayana Buddhism, the holy beings or Bodhisattvas, who are beings on the way to Buddhahood, hold back from entering final nirvana in order to help all living beings attain it as well, a highly selfless form of compassion, yet one where they still help themselves as well.

⁵³ Sangharakshita, 96.

⁵⁴ Bodhi, 365.

⁵⁵ Williams, *Buddhist Thought*, 48-50.

Thomas: “This fascinates me, because I insist that the highest divine name is the one with the least determinate content: ‘I am who am,’ the words that God uttered to Moses at the burning bush in Exodus. The most we can say about God in positive terms is that he is unlimited existence itself. Yet we do not really have an adequate concept of existence, not even limited, created existence. Furthermore, we must negate all finitude when speaking of God. So, we say God is good, but he is not good in the limited way that any creature is good. Thus, we say that God is not good. The trouble is that everything which the mind grasps is finite, so we have no concept that applies perfectly to God. I say that the highest knowledge of God that we can attain in this life is knowing that we do not understand him, that he is beyond our understanding. This primacy of negation that you posit for nirvana strikes me as an odd parallel to the primacy of negation in discourse about God.”

Gautama: “This is rather fitting, since I do not posit a God or anything beyond nirvana.”

Thomas: “I am also struck by the fact that many of your descriptions of nirvana I would apply to God: immutable, stable, without death, a great ocean. And yet, I hold these to be attributes of a personal reality, of a Triune God.”

Gautama: “Not only is nirvana impersonal, but persons are not found there. This would revive the false notion of an abiding self. The key to nirvana is the realization of the not-self.”

Thomas: “So there is no one in nirvana?”

Gautama: “A certain monk named Vaccagotta asked me a similar question in my final lifetime: is one reborn into nirvana or not? I refused to answer his question. It is a waste of time. When a fire is extinguished, where does it go? It goes nowhere, it simply goes out. But I am not a nihilist. I do not say that nirvana is the annihilation or destruction of beings or persons, because there is no stable being that is a self. Since no stable being existed before, no being is extinguished. The monk’s question is based on a bad premise. He had not yet overcome the illusion of the self.”⁵⁶

Thomas: “Nirvana is certainly no equivalent of Christian heaven. I say that the goal of life is life with God. The goal of life is not just permanent existence, but

⁵⁶ Bodhi, 319-320; 367-9.

permanent happiness. Such happiness can only be found in God. The heart and mind have a limitless openness to being, truth and goodness. Only infinite being and goodness can satisfy the soul's potential and longing. Grace awakens this longing, and manifests it as the desire for an abiding friendship with a personal God. Heaven is the place of perfect friendship. There one finds the perfect union of hearts, the mind bathing in infinite light, and eventually the delight of the resurrected body.”

Gautama: “You insist that the self is real and should strive to abide in happiness.”

Thomas: “Absolutely, for the self is not an illusion, but rather created in the image of God. We were made for personal immortality, which we attain by a gratuitous gift of grace. Immortality is all about communion and union with God. Full union with God is attained in heaven.”

Gautama: “I see the goal of communion with a personal God as part of the problem. This presumes that the self is real and that there is a great big Self with a capital S. Since I hold that neither is real, the longing for this communion is futile and the goal unattainable. Furthermore, your aim of life fosters clinging to one's existence and the existence of God. But that's precisely the problem.⁵⁷ Surely, this means that our respective teachings about the aim of life demand very different teachings about the path to liberation. Our goals are in some ways radically different, so it only makes sense that our paths to the goal will be radically different as well.”

Thomas: “Certainly, since the means must be proportionate to the end. It is crucial to begin with metaphysics, such as the nature of God or the human being, before arriving at a teaching on how to attain salvation or liberation. The question ‘how do we get there?’ presumes an answer to the question ‘where are we going?’”

Gautama: “And yet I do detect differences in our methodology, in the way in which we connect the path and the goal. I began with the practice of various forms of life and forms of meditation. Through experience, I attained insight into the nature of nirvana. I did not begin with a theory of nirvana. But having attained it by experience, I

⁵⁷ Bodhi, 190. In the words of the Buddhist monk W. Rahula: “Buddhism stands unique in the history of human thought in denying the existence of such a [permanent] Soul, Self, or *Atman*. According to the teaching of the Buddha, the idea of self is an imaginary, false belief which has no corresponding reality ... It is the source of all the troubles in the world from personal conflicts to wars between nations. In short, to this false view can be traced all the evil in the world” (*What the Buddha Taught*, Bedford, 1967, 51). Cf. Steven Collins, *Selfless Persons*.

now see the proper path to liberation. Having recognized the goal, I gained confirmation that certain spiritual paths which I followed earlier in life under the guidance of other teachers were inadequate to attain true liberation. Later, I recognized which way of life and which way of meditation is effective in attaining nirvana, and which is not. So I did not customize certain ways of meditation to fit the path of nirvana. Rather, I discovered a successful way of acting and meditating that led to liberation. I could then look back and say: ‘indeed, this is the way.’”

Thomas: “Our ways of recognizing the true path and the goal are distinct. We agree that the path and the goal are intertwined. Certain paths cannot be effective because they do not foster the proper dispositions to attain a certain kind of afterlife, and the teaching on the nature of the afterlife determines which dispositions are desirable and which are not.”

Gautama: “My path prepares for nirvana, not Christian heaven. Your path prepares for Christian heaven, not nirvana. The paths are not interchangeable.”⁵⁸

Thomas: “I think that this point will become especially clear as we explore our teachings on meditation and contemplation.”

Contemplation / Meditation⁵⁹

Gautama: “Let me be clear. Any progress attained through meditation presumes a certain foundation. It presumes the following of a moral code and faith in my teachings.⁶⁰ Assuming that these are present, one can look forward to making spiritual progress.”

⁵⁸ The interconnection of the path to liberation and the nature of liberation has been insightfully demonstrated by J. A. DiNoia, *The Diversity of Religions: A Christian Perspective* (Washington, D.C.: Catholic University of America Press, 1992), chapter 2.

⁵⁹ For an introduction to Aquinas’ mystical theology, see Bernard McGinn, *The Harvest of Mysticism in Medieval Germany* (New York: Crossroad, 2005), 27-38; Jean-Pierre Torrell, OP, “St. Thomas Aquinas: Theologian and Mystic,” *Nova et Vetera* 4 (Winter, 2006), 1-16. There was an extensive body of literature developing a Thomistic mystical theology in the first half of the 20th century, exemplified by Reginald Garrigou-Lagrange, OP, *Christian Perfection and Contemplation* (St. Louis: Herder, 1937). This school tended to synthesize the mystical doctrines of the Thomistic school with those of other schools and Christian spiritualities, at times overlooking a real historical diversity in their teachings.

⁶⁰ Williams, *Buddhist Thought*, 82; Bodhi, 257.

Thomas: “No skill or passion for flights of the soul to the heavens can replace faith and living according to basic moral principles.”⁶¹

Gautama: “My disciples have developed a rich diversity of meditative methods throughout history. I can only offer a couple of examples while ignoring a rich storehouse of wisdom. Most meditations involve a particular body posture. The legs are crossed in the full or half-lotus position. The back is straight but not stiff, and the hands are in the lap. This position encourages calmness of mind. Patience, energy and clarity grow. We become more aware of our surroundings. Such a posture is an initial step, but only the beginning.”⁶²

Thomas: “Such a posture could be useful for a Christian, especially for the highest contemplative act. Yet bodily motion and gestures can also excite devotion. When our spirit is dull or lazy, when the love of God is lukewarm, prostrations and gestures of adoration before God can move and excite the soul. On the other hand, during times of prayer, the soul’s love for God may grow so intense that it spills over onto the body, so that one spontaneously expresses praise and adoration through bows, prostrations and genuflections. These express our vehement affection for God.”⁶³

Gautama: “Some of my disciples integrate such bodily motion in their prayers to me, but that is different from meditation. Such practices would seem to counter a path towards calm if they are used for meditation.”⁶⁴

Thomas: “Indeed, sometimes the immediate goal of contemplation is not so much a calm soul ready to hear the still voice of God, though that also has its place. Rather, I see contemplation as a movement towards a glimpse of the Triune God. I do not so much seek a state of mind as a personal encounter. By definition, contemplation is the ascent of the soul to God.”⁶⁵

Gautama: “The goal affects the path taken.”

⁶¹ The *Summa Theologiae* is structured according to the pattern of all things proceeding from the One (God and creation in part 1) and all things returning to God through moral virtue, prayer and contemplation (part 2) made possible by the grace of Christ given in his sacraments (part 3). The treatise on contemplation follows a treatment of all seven virtues in the *Summa* (both in part 2).

⁶² Harvey, 245.

⁶³ *Summa Theologiae* II-II, q. 83, a. 12.

⁶⁴ Harvey, 172-3.

⁶⁵ *Summa Theologiae*, II-II, q. 83, a. 1, ad 2; a. 17; q. 180, aa. 1, 4.

Thomas: “Gautama, what happens in addition to this calming body posture that you mentioned?”

Gautama: “I will mention three types of meditation. One is to still the mind by focusing on a single object, such as a blue disk. This method is especially helpful for those dominated by hatred. Those dominated by greed might concentrate on a skeleton. Thirdly, one could become mindful of breathing, breathing long breaths in and out.”⁶⁶

Thomas: “I am not familiar with the last method that you mention. But the first two sound familiar. I often meditate by concentrating on the crucifix. I use it to recall Christ’s passion and death. I let go of all other thoughts. I come into an empty chapel, often at night. I block out thoughts from the day, the academic disputations, the philosophical ideas I learned, the off-key singing of the brethren. I do my best to focus my entire mind and heart on Jesus in that particular moment of history.”

Gautama: “You mean you think of an historical event?”

Thomas: “That’s right.”

Gautama: “This can be an obstacle. For meditation, it is better to focus on the physical object to become aware of the non-being of things and to clear the mind.”

Thomas: “I think that meditation should be filled with thoughts, especially thoughts of God, or perhaps a particular attribute of his, like mercy. Thus we wait for the person of Christ to speak to us in silence, and we respond with silent or perhaps vocal groans of longing. Eventually, a new gift of grace enters and carries the soul towards God. Clearing the mind is just a means to an end to focus the activity of the intellect and the heart on one reality.”

Gautama: Your contemplation is object-centered and object-driven, mine is not. Many of my disciples seek enlightenment by quieting the mind and moving beyond all thought.

Thomas: In a sense, Christian meditation never moves beyond all cognition, although one certainly has to be willing to let go of particular concepts in moments of meditation. The encounter with God in the depth of the soul still involves cognitive activity, but here, the mind is acted upon more than acting. Instead of us thinking, God infuses the soul with light. The divine persons themselves touch the soul. They already

⁶⁶ Williams, *Buddhist Thought*, 82-4.

dwell within, but at times, they begin to manifest their presence, so that we can taste their goodness. The one meditating reacts not by focusing on this or that thought but with other awareness of the presence of God. He does not see God directly, for the beatific vision in this life is not possible unless one is raptured out of the body, like St. Paul dwelling in the third heaven.⁶⁷

Gautama: “But one does not move beyond all thought?”

Thomas: “Not at all. Some of my contemporaries sought such a contemplative path, where love goes beyond knowledge and attains union with God. But I think that they contradict Scripture, because Jesus told us that eternal life is to know God, and contemplation is a foretaste of eternal life. Love surpassing all knowledge makes no sense to me, although it makes sense to the Franciscans. You cannot love what you do not know. So in some way, cognition is never left behind, though the highest cognition is passive, the pure receptivity of divine light. This is also why contemplation should never involve a blank state of mind.”⁶⁸

Gautama: “Eventually, human thinking must be left behind. One even comes to surpass the subject/object distinction.”⁶⁹

Thomas: The subject-object distinction cannot and should not be surpassed. We will always be different from God, despite the fact that he divinizes us by grace, makes us like himself in the depth of our being. No, the subject-object distinction is essential to my whole metaphysics and logic, not to mention the thinking of every Christian thinker I have ever encountered, to each logical system that I know. Nobody in the West questioned this, for it is essential. Perhaps some of the Pre-Socratics did deny the

⁶⁷ See Thomas’ quasi-mystical description of the mission of the Holy Spirit into the believer’s soul in *Summa Theologiae* I, q. 43, a. 4. On St. Paul’s rapture, see *Summa Theologiae*, II-II, q. 175, a. 3.

⁶⁸ Along with his teacher St. Albert the Great, Thomas Aquinas reacted to a popular 12th and 13th century interpretation of the writings of the 5th century Syrian monk and mystical theologian Dionysius the Areopagita (thought to be a direct disciple of St. Paul mentioned in the Bible, which gave him immense doctrinal authority in the Middle Ages). The Victorine school of mystical theology in the 12th century interpreted Dionysius’ description of the soul’s ultimate union with God in this life “above the mind” as referring to a union of love that surpasses all knowledge and in a sense produces its own knowledge. 13th century figures such as Thomas Gallus and Franciscan theologians like St. Bonaventure picked up on this theme. See Paul Rorem, *Pseudo-Dionysius: A Commentary on Texts and an Introduction to Their Influence* (Oxford University Press, 1993), 216-224. In their respective commentaries on the works of Dionysius, Albert and Thomas consistently interpret the phrase “union above mind” as a union above the mind’s *natural* capacities, so that the ultimate union with God involves graced or supernatural knowledge. One finds a similar refusal to give the will and love a greater priority than the mind and knowledge at the height of mystical union in the works of Meister Eckhart.

⁶⁹ Harvey, 257, 272.

subject-object distinction, since some of them had a vision of being as utterly fluid. This is why the nature of contemplation is utterly shaped by metaphysics. Without some kind of subject-object distinction, God would be all and we would be nothing, or nothing permanent would be. The former is pantheism, the latter seems close to your teaching.”

Gautama: “Nirvana is, but we cannot grasp how or what it is. I am not a nihilist.”

Thomas: “Tell me more about this path towards enlightenment.”

Gautama: “With the techniques I mentioned (like breathing), a mental image emerges, like a circle or something else. One notices certain reactions that must be overcome: the desire for something else, aversion to the present task of meditation or laziness. One notices worry or anxiety, and finally fear of commitment. These obstacles are gradually overcome as we recognize these responses and emotions as negative. We come to see the true nature of things as impermanent and respond accordingly.”

Thomas: “I would translate the first part of your statement into the ancient precept: know thyself. Contemplation leads to self-knowledge, leading to self-reform.”

Gautama: “Having overcome these obstacles, a higher level of concentration becomes possible. One passes through various stages, until one attains a level of extreme one-pointedness or concentration. Here, there is great peace and stillness. This stage can be the immediate prelude to enlightenment.⁷⁰

Thomas: Stillness of mind is necessary for the highest contemplative act, the simple gaze upon truth itself. The process of thinking or internal discourse stops. The difference is that for the Christian, this gaze by the still mind directs itself to a personal truth. The mind is lifted up to God by grace, rather than lifting itself up. Following the ancient monk Dionysius the Areopagite, I call this contemplative act the circular motion of the soul. It is “circular” because it is utterly uniform, utterly focused on God.⁷¹

Gautama: “I am glad that you see an important place for stillness of mind. I still think that you are far too attached to the value of cognition. Let me emphasize that the goal of various ways of meditation that I teach or that my disciples teach is to overcome craving. We learn to detach from everything, including ourselves. We come to recognize the instability of everything except nirvana. We recognize our thoughts,

⁷⁰ Harvey 251-2, referring to the Southern Tradition.

⁷¹ *Summa Theologiae*, II-II, q. 180, a. 6.

images and everything we cling to as temporary. Consciousness is recognized as a stream of phenomena. By coming to see the true nature of things, we begin to let go of them. We detach from everything, eventually even from our own existence and heavenly existence, that is, existence in the realm of the gods, who are of course all temporary. Detachment is the fruit of contemplation.”

Thomas: “Contemplation should foster detachment, a greater willingness to let go of the enjoyment of earthly things so as to seek God directly with the heart. But contemplation ultimately leads to great attachment, to God, to heaven, to friendship with others, to our own fulfillment.”

Gautama: “I should also mention another way of meditation that some of my disciples have emphasized. Having reached a state of calm, one meditates on the suffering of living beings, perhaps by focusing on a suffering animal or person. One then reflects that all of one’s mothers have been suffering beings. Such reflection leads to a desire to lead all beings away from suffering. A deep, loving compassion emerges. Some of my disciples see this path leading to Buddhahood, to rebirth in a higher state where one can aid many living beings, a state before nirvana. These disciples even delay their entry into nirvana in order to help others. They become a source of merit for those who honor and pray to them.”⁷²

Thomas: “This is not unlike the fruit of meditation on the Cross. It leads to deep compassion for all who suffer and a longing to help them. By meditating on the love of Christ for all sinners on the Cross, the contemplative comes to love those same sinners and develops a passion to help them onto the right path.”

Gautama: “This image of the crucifix seems to keep emerging as an unusual point of contact between us.”

Thomas: “Not only that, but this notion of becoming an aid for others and a source of merit is quite curious. We hold that prayer to the saints, those who dwell in heaven, is a way of sharing in their holiness.”

Gautama: “In fact, many of my disciples pray to so-called ‘holy beings’ in order to gain their assistance. These disciples appeal to an oral tradition containing teachings of mine not written in the early Scriptures. In this nuanced teaching, there are so-called

⁷² Harvey, 245-6.

'holy beings' who no longer suffer. They have stopped clinging to self and are a great source of blessing for those who honor them. Out of compassion, they have withheld entry into nirvana. But these holy beings are also temporary."⁷³

Thomas: "This brings you to the brink of something like grace, though it is strange to have a non-theistic doctrine of grace, since you refuse to posit the existence of any stable, permanent being. But would you distinguish such prayer from meditation?"

Gautama: "Prayers to holy beings are part of devotional acts. These are directed towards images and may involve bowing and chanting. Meditation is done with greater calm."

Thomas: "My categories are somewhat more fluid. Since I define contemplation as the ascent of the soul to God, it can happen in many different ways, whether by liturgical prayer, by personal prayers uttered to God with bodily motions or by concentrating on something as the body remains fairly still. One often prepares for contemplation by studying a sacred text, especially the Bible. One slowly and repeatedly reads a biblical passage, reflect on its meaning, and eventually is moved to speak and listen to God in an intense way. Yet any form of studying God should become a type of contemplation, should lead the soul not just to think about God but to seek him with the whole mind."⁷⁴

Gautama: "You seem to care little for initial steps that lead to calm and concentration."

Thomas: "Hardly anyone in my era was concerned to elaborate such steps. We trusted in God's grace to provide a proper concentration. Besides, our monastic environments encouraged calm. We lived in silent places whose architecture spoke of God and the things of heaven. A little prayer at the beginning of a Scripture meditation or a time for sacred study could also suffice. For us, calmness of mind is ultimately the fruit of divine grace. It is also a means to an end. Sometimes, grace drives us not so much to calm but to utter excitement for the truth and love of God."

Gautama: "Perhaps this is why you cannot accept the notion of meditation surpassing all thinking."

⁷³ Harvey, 122-4.

⁷⁴ *Summa Theologiae*, II-II, q. 83, a. 12; q. 180, a. 3.

Thomas: “In fact, I see cognition as part of a very high act of contemplation. True human understanding is a reflection of the Logos, the eternal Word. I propose three essential types of contemplative acts. The first is when the soul proceeds from a created good (like the beauty of a field) to ponder the goodness of the divine cause (divine beauty). This path is also open to those who are not in grace, such as a pagan philosopher. Second, by grace, one enjoys divine illuminations. One ponders a theological theme or biblical text and receives the Holy Spirit’s guidance in the very process of thinking. But the highest path is one I already mentioned in part. By grace, the soul turns inward, away from all sense input and the world. One moves towards God with the whole of one’s being. This is the circular or uniform motion of the soul, just pondering the Triune God.⁷⁵

Gautama: “I like this third act, but God is in the way.”

Thomas: “God is the whole reason for it! Here, as one is rapt in utter attention in the presence of the invisible God, we can taste him most intensely. We drink of his sweetness, we become drunk with love and delight in his light.⁷⁶ Here the Holy Spirit touches the soul, acts upon it, leaving a trace of himself. Here we gain an intuitive knowledge of God, like the knowledge that spouses have of each other. It goes beyond conceptual knowledge, but is knowledge nevertheless. This is the height of wisdom available in this life.”⁷⁷

Gautama: “Wisdom is the goal. But many of your descriptions of this contemplative summit are too passionate for me. They seem to be the opposite of calm.”

Thomas: “The highest contemplative act brings the deepest peace possible, yet it can also be the most passionate delight, surpassing all carnal delights. This is what worldly beings do not understand.”⁷⁸

Gautama: “The delights of the spirit are great indeed. Part of your description of this infused wisdom sounds somewhat like a kind of trance that one may pass through in the advanced stages of meditation. I call them *janas*. They demand much previous progress. There, the mind is blissfully transformed as it concentrates on a single object.

⁷⁵ *Summa Theologiae*, II-II, q. 180, aa. 6, 8.

⁷⁶ *Summa Theologiae*, III, q. 79, a. 1, ad 2; a. 8.

⁷⁷ *Summa Theologiae*, II-II, q. 45, aa. 2, 5.

⁷⁸ *Summa Theologiae*, II-II, q. 82, a. 4; q. 180, aa. 1 & 7.

It becomes insensitive to sense stimuli. One enters the world of pure form, that of the gods. Afterward, the mind is left with utter calm, without the desire to think.”⁷⁹

Thomas: “The infusion of wisdom I described above usually takes place with perfect awareness of the sense world. Many devout Christians probably receive this gift of intuitive knowledge of God and a taste of his sweetness without even realizing it. Contemplation that moves beyond sense awareness would be an extraordinary phenomenon for us. I experienced this at times towards the end of life while celebrating Mass. I would go into a kind of trance and be left with just the awareness of God. But whenever this occurred, my brothers would tug at my chasuble with great force to snatch me out of that state after just a few seconds. They did not want the Neapolitans in the congregation to think that a miracle was happening. The brothers feared that some in attendance would start screaming and go crazy. So they made me continue with the Mass. There’s no force on earth like a Neapolitan Church lady.”

Gautama: “You attained this state while clinging to your own immortality and the existence of God?”

Thomas: “Yes, of course.”

Gautama: “You could probably enter the realm of the gods or pure forms with such practices, but they will not get you to nirvana.”

Thomas: “I do not want nirvana, I want life with God in heaven.”

Gautama: “I want nirvana, not Christian heaven.”

Thomas: “But I do wonder if we might not be getting postcards from the same sender. The difference is that your postcards are blank.”

Gautama: “There is no sender, but your metaphor does raise the issue. We can both refer to contemplative experiences of another world. Why are the experiences so different?”

Thomas: “In the Christian tradition, we always interpret mystical experience through our Scriptures and Tradition, through our doctrines. Our core teachings are not shaped by private experiences. Certainly, mystical experience can be quite real and divinely inspired. But it always needs interpretation. It sounds to me as if you and some of your followers have attained some kind of mystical experience. The question is: how

⁷⁹ Harvey, 249-251.

do you interpret it? There is no pure contemplative experience that is understood without interpretation. It seems to me that your followers interpret their experience through your teaching, or perhaps also through the teaching of other wisdom figures. This is how I can explain radically different mystical experiences in different religious traditions without dismissing non-Christian mystics that I disagree with as fake. They are not necessarily fake mystics.”⁸⁰

Gautama: “It is true that some of my insights are impossible to translate into words. My Hindu teachers also had unusual spiritual experiences. They attained a certain advancement in knowledge, but still with a mixture of error. I would say that their craving for existence and the existence of the god Brahman blurred the vision of their mind. Experience must be interpreted, and this can only be done through right practice.”

Thomas: “You favor right practice, I favor right doctrine. It would seem to me that right practice also presumes right doctrine. We seem to agree that experience of any spiritual realm is hard to interpret.”

Gautama: “Thomas, do you think that a good disciple of mine would make a good Christian?”

Thomas: “There is no simple answer. You cultivate many forms of behavior that are close to virtues, but often for the wrong reason. You promote forms of meditation that could be preludes to an encounter with God. You foster compassion for others, which sounds somewhat like charity, but you do not foster love for God, and that is very problematic. Tell me, Gautama, would a Christian saint make a good Buddhist.”

Gautama: “A Christian saint may attain a better rebirth, perhaps in the realm of the gods. But he cannot reach nirvana. He has many virtues that I praise, but because he clings to himself and god, I cannot say that he would make a good disciple of mine.”⁸¹

Thomas: “I have no need to posit rebirth. For those who do not die with perfect charity for God and neighbor, their faith and imperfect love lead them to purgatory, where God and our prayers bring them to utter wholeness. I would much rather go to purgatory than be reborn.”

⁸⁰ *Summa Theologiae*, II-II, q. 180. a. 5;

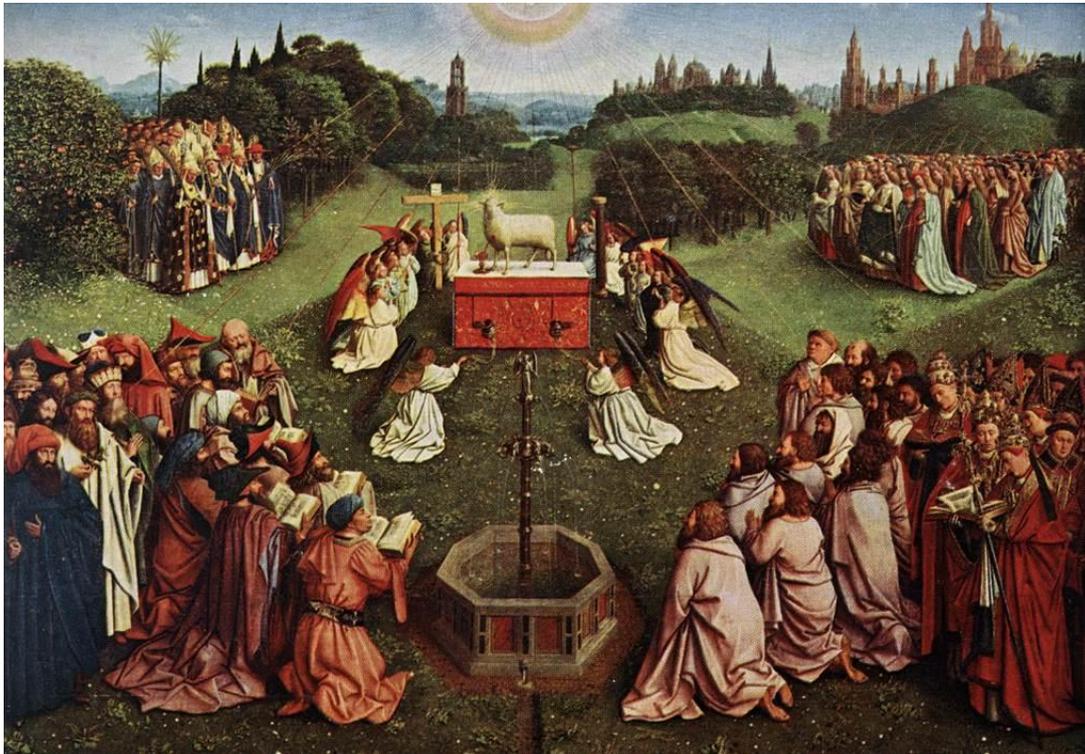
⁸¹ Bodhi, 150, 190; Harvey, 35; see Edward Conze, “Buddhist Saviors,” in *The Savior God*, ed. by S. G. F. Brandon (Manchester: Manchester University Press, 1962), 82.

Gautama: “Thomas, I thank you for this delightful encounter. I have been pleased with much of what you said. May your meditation bring you closer to the truth.”

Thomas: “I have learned much from you Gautama. I will pray for your soul.”

(c) Bernhard Blankenhorn, 2007

CENTRAL PROVINCE

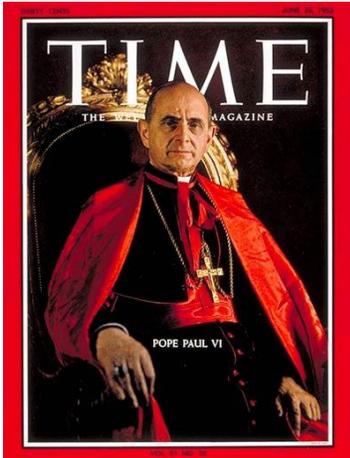


CANDIDACY II

UNIT 8: LITURGY

“ALL ON EARTH FALL IN WORSHIP BEFORE YOU; THEY SING OF YOU, SING YOUR NAME.” (Psalm 66: 4)

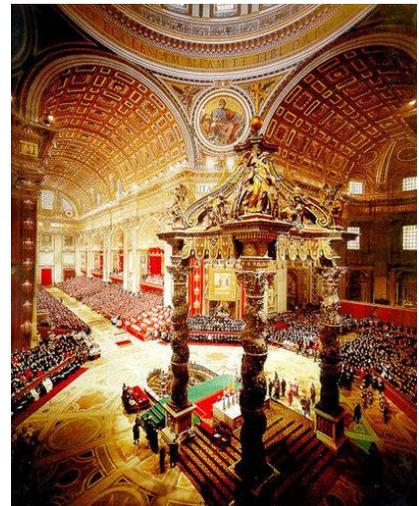
This unit is concerned with *Liturgy*, specifically, *Sacrosanctum Concilium*, *The Constitution on the Sacred Liturgy*. This was promulgated by Pope Paul VI on



Dec. 4, 1963 by a vote of 2147 to 4. Please read and discuss this document over a three month period. Your understanding and love of Liturgy will deepen and be enriched. *Constitutions* concern the Universal Church. Vatican II issued only four Constitutions; with this we will have studied all four. When many think of Vatican II, they often are concerned only with liturgical changes, although they, invariably, have not read *Sacrosanctum Concilium* with its rich development of the theology of liturgy. In order to alleviate this problem we, as Dominicans, must become knowledgeable regarding Liturgy.

The **aims** of the Council in producing SC were fourfold:

“This sacred Council has several aims in view: **[1]** it desires to impart an ever increasing vigor to the Christian life of the faithful; **[2]** to adapt more suitably to the needs of our own times those institutions which are subject to change; **[3]** to foster whatever can promote union among all who believe in Christ; **[4]** to strengthen whatever can help to call the whole of mankind into the household of the Church. The Council therefore sees particularly cogent reasons for undertaking the reform and promotion of the liturgy.” (SC, #1)



WHAT IS LITURGY?

There are short and long and detailed definitions of *Liturgy*. Here is a short definition from *Dictionary of the Liturgy* (1989):

“Liturgy: The public worship carried out by the People of God, the Mystical Body of Christ, the Church.” (p. 349)

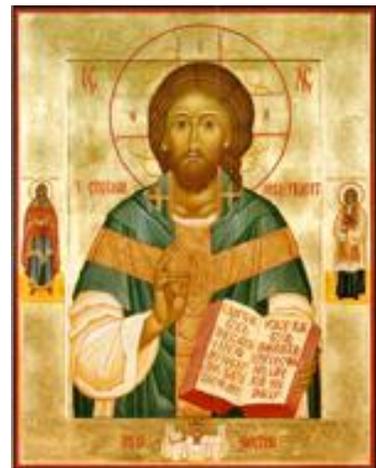
A second one, a classic definition, is from the ground-breaking *Mediator Dei*, (*Encyclical On the Sacred Liturgy*), promulgated by Pope Pius XII on Nov. 20, 1947:

“The sacred liturgy is, consequently, the public worship which our Redeemer as Head of the Church renders to the Father, as well as the worship which the community of the faithful renders to its Founder, and through Him to the heavenly Father. It is, in short, the worship rendered by the Mystical Body of Christ in the entirety of its Head and members.” (20)



A third from Vatican II offers a more descriptive and practical definition:

“Rightly, then, the liturgy is considered as an exercise of the priestly office of Jesus Christ. In the liturgy the sanctification of man is signified by signs perceptible to the senses, and is effected in a way which corresponds with each of these signs; in the liturgy the whole public worship is performed by the Mystical Body of Jesus Christ, that is, by the Head and His members.” (SC, #7)



Lastly, here is a further descriptive definition from the *Catechism of the Catholic Church*:

“The liturgy is also a participation in Christ's own prayer addressed to the Father in the Holy Spirit. In the liturgy, all Christian prayer finds its source and goal. Through the liturgy the inner man is rooted and grounded in ‘the great love with which [the Father] loved us’ in his beloved Son. It is the same ‘marvelous work of God’ that is lived and internalized by all prayer, ‘at all times in the Spirit.’” (# 1073)

BEGINNINGS

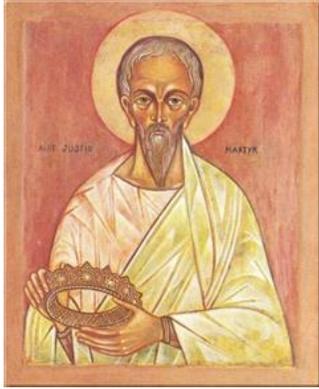
Liturgy is composed primarily, in the narrow sense, of the Eucharist, mentioned separately because of its importance and centrality, the Sacraments and the Liturgy of the Hours.

“The word ‘liturgy’ is etymologically derived from the Greek words *laos* (people [also lay/laity]) and *ergon* (work). Thus the immediate meaning of the compound word *leitourgia* is public works or state projects...The Septuagint employs the word *leitourgia* as many as 170 times to designate the levitic cult...[It also refers to] Christ’s sacrificial or priestly offering whereby he became the *leitourgos* of the sanctuary (Heb. 8: 22), the spiritual sacrifice of Christians (Rom. 15: 16), and the cultic celebration of the Christians who ‘made liturgy to the Lord’ at Antioch (Act. 13: 2).” (*Handbook for Liturgical Studies, 1. A Definition of Liturgy*, by Anscar J. Chupungco OSB, p. 3.)



A very early account of the Eucharist comes from the apologist, St. Justin, martyred in Rome in 165 CE:

“And on the day called Sunday, all who live in cities or in the country gather together to one place, and the memoirs of the apostles or the

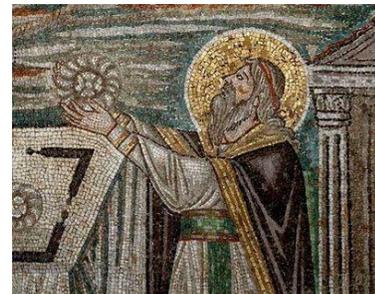


writings of the prophets are read, as long as time permits; then, when the reader has ceased, the president verbally instructs, and exhorts to the imitation of these good things. Then we all rise together and pray, and, as we before said, when our prayer is ended, bread and wine and water are brought, and the president in like The Bread of Life - the people

assent, saying Amen; and there is a distribution to each, and a participation of that over which thanks have been given, and to those who are absent a portion is sent by the deacons.” (*First Apology*, 67)

The Scripture Source Book for Catholics (2007), p.221, provides much Scripture background on the Sacraments and many other aspects of Scripture. It is an excellent choice for catechesis. Here are their references for **Eucharist**:

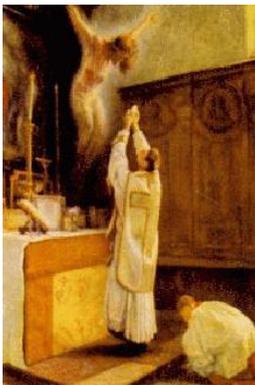
- Roots in Jewish Passover – *Exodus 12: 1-28*
- Melchizedek’s offering – *Genesis 14: 18*
- The priesthood of David – *Psalms 110*
- The priesthood of Jesus – *Hebrews 8-10*
- Multiplication of loaves – *John 6: 1-15*
- The Bread of Life – *John 6: 25-71*
- The Last Supper – *Matthew 26:26-28; Mark 14: 22-25; Luke 22: 7-20*
- The Emmaus event – *Luke 24: 13-53*
- Apostolic Church – *Acts 2: 42-47, 20: 7*
- The meaning and effect of the Eucharist – *1 Corinthians 10: 16-17*



LITURGICAL FAMILIES AND RITES IN THE WEST

At one time there were many varieties of rites, sometimes called 'liturgies', in the West, just as there are still a number of rites in the East. Most of these rites have disappeared in the West.

"The liturgies that were formed in the West are the Roman, the Ambrosian, the Hispanic, the Gallican, and the Celtic. Of these liturgies, the only ones that have survived until our times are the Roman and the Ambrosian. [The Hispanic or Mozarabic is still celebrated in a few places in the Toledo, Spain diocese.) The Roman is celebrated in all of the West and in Africa, Latin America, and the Far East; the Ambrosian is limited to the Archdiocese of Milan." (HLS, 2. *Liturgical Families in the West* by Gabriel Ramis, p. 25)



The **Dominican Rite** is available to those wishing to celebrate it after sufficient training and study.

Information about it is available on the blog site of the Province of St. Joseph (from which the following is taken):

"The ancient Dominican liturgy, largely unchanged since 1256, beautifully expresses the distinctive charism of the primitive Dominican Order...It was

Blessed Humbert of Romans, the fifth master of the Order, who gave the Dominican Rite its final form... By command of the General Chapter of Paris in 1256, an exemplar of Humbert's revision of the Dominican liturgy (containing fourteen liturgical books, including a missal, breviary, antiphonal, and gradual) was kept in Paris, and every province of the Order was obliged to send money to procure copies of them.

"For most of its existence, the Dominican Order has had its own proper liturgy, its own chant tradition, and its own liturgical calendar. This liturgy was not developed for the sake of being exceptional or exclusive, but rather to express the spirit and respond to the needs of

an Order of Preachers. At its core, it represents a rather ancient branch of the Roman Rite. In other important respects, however, it captures and expresses the spirit of the early generations of the Order.” Watch on YouTube: <http://tinyurl.com/3vont7w>

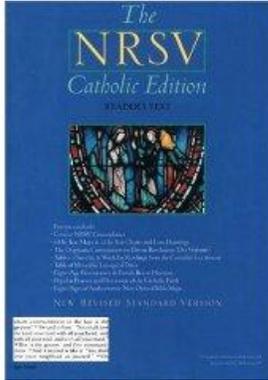
ECUMENISM and PRAYER SERVICES



In a discussion of Liturgy, mention should be made on the topic of *Ecumenism*, since a breath of fresh and welcome air was ushered in by Vatican II in our relationship with our separated brethren, both in Christianity and outside it. We do emphasize that this fresh air does not dilute our beliefs in opening new lanes of dialogue (note aims 3 and 4 of this Constitution on p. 1). The above picture was taken at Assisi where Pope John Paul II gathered for a prayer service with Christians and Non-Christians:

“In 1986, at Assisi, during the *World Day of Prayer for Peace*, Christians of the various Churches and Ecclesial Communities prayed with one voice to the Lord of history for peace in the world. That same day, in a different but parallel way, Jews and representatives of non-Christian religions also prayed for peace in a harmonious expression of feelings which struck a resonant chord deep in the human spirit.” (*Ut Unum Sint, That They May Be One*, encyclical promulgated by Pope John Paul II, May 25, 1995, #76)

Ecumenism is concerned with Christian communities, Catholic, Protestant and Orthodox. We are not yet at the point where we participate in full Eucharistic Communion at an Ecumenical worship of the Eucharist. But we can cooperate in settings with prayers and Bible selections we have in common,



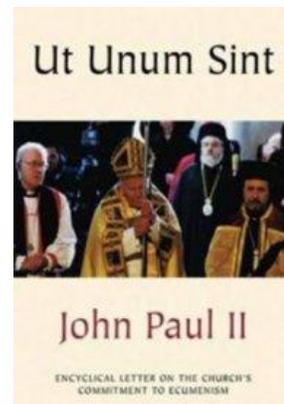
hymns, translations of the Bible (e.g. *New Revised Standard Version*). The Catholic Lectionary has influenced a number of Protestant churches. At many places of worship we all gather together for services for Prayers for Peace, Unity, Thanksgiving, etc. We are even closer with our Orthodox brethren in cooperation.

“It can be said that nowhere is the ecumenical aspect of the liturgy so evident today as in the chief

expression of liturgical worship, the Eucharistic prayer.” [This is because the Eucharistic prayers are based on the earliest models and now widely acceptable.] (*HLC, 6, Liturgy and Ecumenism*, by Basil Studer OSB)

As the Sacraments are part of the Liturgy the following might come as a surprise to some:

” In this context, it is a source of joy to note that Catholic ministers are able, in certain particular cases, to administer the Sacraments of the Eucharist, Penance and Anointing of the Sick to Christians who are not in full communion with the Catholic Church but who greatly desire to receive these sacraments, freely request them and manifest the faith which the Catholic Church professes with regard to these sacraments. Conversely, in specific cases and in particular circumstances, Catholics too can request these same sacraments from ministers of Churches in which these sacraments are valid. The conditions for such reciprocal reception have been laid down in



specific norms; for the sake of furthering ecumenism these norms must be respected.” (*UUS*, #46)

“It remains true that all who have been justified by faith in baptism are incorporated into Christ; they therefore have a right to be called Christians, and with good reason are accepted as brothers by the children of the Catholic Church.” (*Unitatis Redintegratio, Decree on Ecumenism, Nov. 21, 1964*)

Not only do we reach out to our sister Christians but also to Non-Christian religions, Hinduism, Buddhism, Islam and Judaism. *Nostra Aetate, (Declaration on the Relation of the Church to Non-Christian Religions, Vatican II, Oct. 28, 1965)* states:



“The Catholic Church rejects nothing of what is true and holy in these religions. She has a high regard for the manner of life and conduct, the precepts and doctrines which, although differing in many ways from her own teaching, nevertheless often reflect a ray of that truth which enlightens all men.” (#1)

The Ecumenical Movement, of Protestant origin, begun in the 19th century, gathered steam early in the 20th century and has been joined by the Catholic Church in the 1950’s, especially after Vatican II. We, as Dominicans, must do our part and join this movement. “The Sacred Council exhorts, therefore, all the Catholic faithful to recognize the signs of the times and to take an active and intelligent part in the work of ecumenism. (*UR*, #4)... The concern for restoring unity involves the whole Church, faithful and clergy alike.” (*UR*, #5) Our language and attitude must be proper and respectful. Completely avoid name-calling which closes dialogue (witness cable TV).

“[We should make] 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.” (UR, #4)

DIRECTION OF LITURGY

We learned from *Lumen Gentium* that the Bishops are the shepherds in that they are teachers of doctrine, ministers of sacred worship and holders of office in government.” (#20) How does this work? Who governs Liturgy? The Church answers are contained in the *Code of Canon Law*:

Can. 838 §1. The direction of the sacred liturgy depends solely on the authority of the Church which resides in the Apostolic See and, according to the norm of law, the diocesan bishop.

§2. It is for the Apostolic See to order the sacred liturgy of the universal Church, publish liturgical books and review their translations in vernacular languages, and exercise vigilance that liturgical regulations are observed faithfully everywhere.

§3. It pertains to the conferences of bishops to prepare and publish, after the prior review of the Holy See, translations of liturgical books in vernacular languages, adapted appropriately within the limits defined in the liturgical books themselves.

§4. Within the limits of his competence, it pertains to the diocesan bishop in the Church entrusted to him to issue liturgical norms which bind everyone.



SPIRITUAL BUT NOT RELIGIOUS?

The above sentiments are becoming more and more popular in society today. We do not judge the individual who espouses this because it just might be where they are with the grace they have been given. Of course, there is nothing

wrong, only good, with being spiritual. However, this position is not our position as Dominicans. We have learned from *Lumen Gentium* that we are the 'People of God' not the 'Person of God'. We are the Body of Christ, the Mystical Body, the Branches. The Jewish people epitomized this as they travelled, settled and worshipped together. "You will be my people and I will be you God." (Lev. 26: 12). They rejoiced and suffered together, and always have.

The root of *religion* is *religare* (Latin): to bind together. There is strength, encouragement and perseverance in numbers. Moses was told at Mount Sinai: "It is the passover sacrifice for the Lord. (Ex. 12: 27) You shall be to me a kingdom of priests, a holy nation. (19: 6)...Go to the people and have



them sanctify themselves. (:10)." As we know the Jewish people were *religious* in worshipping together in the Temple and Synagogues. Jesus and the Apostles, being good Jews, did the same. "Do this in memory of me." (Luke 22: 19) After running away the Disciples came together and found strength and received the Holy Spirit. The early Christians came together at great peril to worship in the Catacombs.

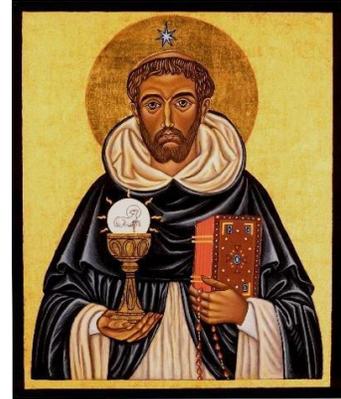
So for us, it is not a question of '*either/or*' but '*both/and*'. The better answer is to be both spiritual and religious. The Liturgy is the best means to achieve this. We, as members of the Kingdom join together on earth, as we will be together in the heavenly Kingdom:

"In the earthly liturgy we take part in a foretaste of the heavenly liturgy which is celebrated in the Holy City of Jerusalem toward which we journey as pilgrims where Christ is sitting at the right hand of God, Minister of the holies and of the true tabernacle."

(*Sacrosanctum Concilium*, #7)

LITURGY AND THE ORDER OF PREACHERS

Dominicans are known as 'Preachers' but they are devoted to Liturgy. St. Dominic, in addition to saying Mass, often attended another Mass. At his canonization process, Brother Stephen of Spain stated: "When he was celebrating Mass, particularly during the words of the Canon, he used to weep and show all the signs of a most intensely fervent love." (*Early Dominicans*, p. 80) During the process, Brother Ventura added: "He was constant in his attendance at the Divine Office." (p. 67) The Liturgies of Eucharist and Office – two of our most important means of sanctification as Dominicans, two encounters with Christ. *Sacrosanctum Concilium* drives us to reflect on and live Liturgy. The love for Liturgy must combine mind and heart:



"Every liturgical celebration, because it is an action of Christ the Priest and his Body, which is the Church, is a sacred action surpassing all others. (#7)

"The liturgy is the summit toward which the activity of the Church is directed; it is also the fount from which all her power flows. (10)

"[The divine office] is the very prayer which Christ himself together with his Body addresses to the Father." (84)



A prayerful reading, study and discussion of *Sacrosanctum Concilium* will hopefully deepen our love for Liturgy, especially, the Eucharist and the Liturgy of the Hours. Perhaps we will not be moved to tears as St. Dominic but. At least, to love and union with Christ. Sometimes when we do something every day, it becomes humdrum and matter-of-fact. So when we begin, let us pause, recollect ourselves and say a little prayer to the Holy Spirit. We are not only united with Dominicans the world over but we are praying with our friend, Jesus, to our Father with the guidance of the Holy Spirit. It is *heavenly*.

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QUESTIONS



LAY DOMINICAN RULE

We have promised to live by our Rule according to the spirit and charism of St. Dominic as members of the Order of Preachers. With Rule 10 we seek to draw our strength from the Liturgy:

- b. daily participation, as much as possible, in the celebration of the liturgy and the Eucharistic sacrifice
- c. frequent celebration of the Sacrament of Reconciliation
- d. celebration of the Liturgy of the Hours, in union with the entire Dominican family

SUGGESTED QUESTIONS:

1. What are the four aims of the Council?
2. What is Liturgy?
3. What are some forms of Liturgy?
4. In what ways is Christ present in the Sacrifice of the Mass?
5. In the restoration of sacred liturgy what aim is above all?
6. How important is Eucharist in my spiritual life?
7. How could I deepen its effect?
8. How has Vatican II increased the use of Scripture in the Eucharist?
9. How has Vatican II changed Baptism and Penance for the better?
10. What are the “Last Rites” now known as and when can we receive it?
11. With whom do we pray the Liturgy of the Hours?
12. It is the voice of whom?



Sacrosanctum Concilium is on the internet: <http://tinyurl.com/428hfvX>



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CONSTITUTION
ON THE SACRED LITURGY
SACROSANCTUM CONCILIUM
SOLEMNLY PROMULGATED BY
HIS HOLINESS
POPE PAUL VI
ON DECEMBER 4, 1963

INTRODUCTION

1. This sacred Council has several aims in view: it desires to impart an ever increasing vigor to the Christian life of the faithful; to adapt more suitably to the needs of our own times those institutions which are subject to change; to foster whatever can promote union among all who believe in Christ; to strengthen whatever can help to call the whole of mankind into the household of the Church. The Council therefore sees particularly cogent reasons for undertaking the reform and promotion of the liturgy.

2. For the liturgy, "through which the work of our redemption is accomplished," [1] most of all in the divine sacrifice of the Eucharist, is the outstanding means whereby the faithful may express in their lives, and manifest to others, the mystery of Christ and the real nature of the true Church. It is of the essence of the Church that she be both human and divine, visible and yet invisibly equipped, eager to act and yet intent on contemplation, present in this world and yet not at home in it; and she is all these things in such wise that in her the human is directed and subordinated to the divine, the visible likewise to the invisible, action to contemplation, and this present world to that city yet to come, which we seek [2]. While the liturgy daily builds up those who are within into a holy temple of the Lord, into a dwelling place for God in the Spirit [3], to the mature measure of the fullness of Christ [4], at the same time it marvelously strengthens their power to preach Christ, and thus shows forth the Church to those who are outside as a sign lifted up among the nations [5] under which the scattered children of God may be gathered together [6], until there is one sheepfold and one shepherd [7].

3. Wherefore the sacred Council judges that the following principles concerning the promotion and reform of the liturgy should be called to mind, and that practical norms should be established.

Among these principles and norms there are some which can and should be applied both to the Roman rite and also to all the other rites. The practical norms which follow, however, should be taken as applying only to the Roman rite, except for those which, in the very nature of things, affect other rites as well.

4. Lastly, in faithful obedience to tradition, the sacred Council declares that holy Mother Church holds all lawfully acknowledged rites to be of equal right and dignity; that she wishes to preserve them in the future and to foster them in every way. The Council also desires that, where necessary, the rites be revised carefully in the light of sound tradition, and that they be given new vigor to meet the circumstances and needs of modern times.

CHAPTER I

GENERAL PRINCIPLES FOR THE RESTORATION AND PROMOTION OF THE SACRED LITURGY

1. The Nature of the Sacred Liturgy and Its Importance in the Church's Life

5. God who "wills that all men be saved and come to the knowledge of the truth" (1 Tim. 2:4), "who in many and various ways spoke in times past to the fathers by the prophets" (Heb. 1:1), when the fullness of time had come sent His Son, the Word made flesh, anointed by the Holy Spirit, to preach the the gospel to the poor, to heal the contrite of heart [8], to be a "bodily and spiritual medicine" [9], the Mediator between God and man [10]. For His humanity, united with the person of the Word, was the instrument of our salvation. Therefore in Christ "the perfect achievement of our reconciliation came forth, and the fullness of divine worship was given to us" [11].

The wonderful works of God among the people of the Old Testament were but a prelude to the work of Christ the Lord in redeeming mankind and giving perfect glory to God. He achieved His task principally by the paschal mystery of His blessed passion, resurrection from the dead, and the glorious ascension, whereby "dying, he destroyed our death and, rising, he restored our life" [12]. For it was from the side of Christ as He slept the sleep of death upon the cross that there came forth "the wondrous sacrament of the whole Church" [13].

6. Just as Christ was sent by the Father, so also He sent the apostles, filled with the Holy Spirit. This He did that, by preaching the gospel to every creature [14], they might proclaim that the Son of God, by His death and resurrection, had freed us from the power of Satan [15] and from death, and brought us into the kingdom of His Father. His purpose also was that they might accomplish the work of salvation which they had proclaimed, by means of sacrifice and sacraments, around which the entire liturgical life revolves. Thus by baptism men are plunged into the paschal mystery of Christ: they die with Him, are buried with Him, and rise with Him [16]; they receive the spirit of adoption as sons "in which we cry: Abba, Father" (Rom. 8 :15), and thus become true adorers whom the Father seeks [17]. In like manner, as often as they eat the supper of the Lord they proclaim the death of the Lord until He comes [18]. For that reason, on the very day of Pentecost, when the Church appeared before the world, "those who received the word" of Peter "were baptized." And "they continued steadfastly in the teaching of the apostles and in the communion of the breaking of bread and in prayers . . . praising God and being in favor with all the people" (Acts 2:41-47). From that time onwards the Church has never failed to come together to celebrate the paschal mystery: reading those things "which were in all the scriptures concerning him" (Luke 24:27), celebrating the eucharist in which "the victory and triumph of his death are again made present" [19], and at the same time giving thanks "to God for his unspeakable gift" (2 Cor. 9:15) in Christ Jesus, "in praise of his glory" (Eph. 1:12), through the power of the Holy Spirit.

7. To accomplish so great a work, Christ is always present in His Church, especially in her liturgical celebrations. He is present in the sacrifice of the Mass, not only in the person of His minister, "the same now offering, through the ministry of priests, who formerly offered himself on the cross" [20], but especially under the Eucharistic species. By His power He is present in the sacraments, so that when a man baptizes it is really Christ Himself who baptizes [21]. He is present in His word, since it is He Himself who speaks when the holy scriptures are read in the Church. He is present, lastly, when the Church prays and sings, for He promised: "Where two or three are gathered together in my name, there am I in the midst of them" (Matt. 18:20) .

Christ indeed always associates the Church with Himself in this great work wherein God is perfectly glorified and men are sanctified. The Church is His beloved Bride who calls to her Lord, and through Him offers worship to the Eternal Father.

Rightly, then, the liturgy is considered as an exercise of the priestly office of Jesus Christ. In the liturgy the sanctification of the man is signified by signs perceptible to the senses, and is effected in a way which corresponds with each of these signs; in the liturgy the whole public worship is performed by the Mystical Body of Jesus Christ, that is, by the Head and His members.

From this it follows that every liturgical celebration, because it is an action of Christ the priest and of His Body which is the Church, is a sacred action surpassing all others; no other action of the Church can equal its efficacy by the same title and to the same degree.

8. In the earthly liturgy we take part in a foretaste of that heavenly liturgy which is celebrated in the holy city of Jerusalem toward which we journey as pilgrims, where Christ is sitting at the right hand of God, a minister of the holies and of the true tabernacle [22]; we sing a hymn to the Lord's glory with all the warriors of the heavenly army; venerating the memory of the saints, we hope for some part and fellowship with them; we eagerly await the Saviour, Our Lord Jesus Christ, until He, our life, shall appear and we too will appear with Him in glory [23].

9. The sacred liturgy does not exhaust the entire activity of the Church. Before men can come to the liturgy they must be called to faith and to conversion: "How then are they to call upon him in whom they have not yet believed? But how are they to believe him whom they have not heard? And how are they to hear if no one preaches? And how are men to preach unless they be sent?" (Rom. 10:14-15).

Therefore the Church announces the good tidings of salvation to those who do not believe, so that all men may know the true God and Jesus Christ whom He has sent, and may be converted from their ways, doing penance [24]. To believers also the Church must ever preach faith and penance, she must prepare them for the sacraments, teach them to observe all that Christ has commanded [25], and invite them to all the works of charity, piety, and the apostolate. For all these works make it clear that Christ's faithful, though not of this world, are to be the light of the world and to glorify the Father before men.

10. Nevertheless the liturgy is the summit toward which the activity of the Church is directed; at the same time it is the font from which all her power flows. For the aim and object of apostolic works is that all who are made sons of God by faith and baptism should come together to praise God in the midst of His Church, to take part in the sacrifice, and to eat the Lord's supper.

The liturgy in its turn moves the faithful, filled with "the paschal sacraments," to be "one in holiness" [26]; it prays that "they may hold fast in their lives to what they have grasped by their faith" [27]; the renewal in the Eucharist of the covenant between the Lord and man draws the faithful into the compelling love of Christ and sets them on fire. From the liturgy, therefore, and especially from the Eucharist, as from a font, grace is poured forth upon us; and the sanctification of men in Christ and the glorification of God, to which all other activities of the Church are directed as toward their end, is achieved in the most efficacious possible way.

11. But in order that the liturgy may be able to produce its full effects, it is necessary that the faithful come to it with proper dispositions, that their minds should be attuned to their voices, and that they should cooperate with divine grace lest they receive it in vain [28]. Pastors of souls must therefore realize that, when the liturgy is celebrated, something more is required than the mere observation of the laws governing valid and licit celebration; it is their duty also to ensure that the faithful take part fully aware of what they are doing, actively engaged in the rite, and enriched by its effects.

12. The spiritual life, however, is not limited solely to participation in the liturgy. The Christian is indeed called to pray with his brethren, but he must also enter into his chamber to pray to the Father, in secret [29]; yet more, according to the teaching of the Apostle, he should pray without ceasing [30]. We learn from the same Apostle that we must always bear about in our body the dying of Jesus, so that the life also of Jesus may be made manifest in our bodily frame [31]. This is why we ask the Lord in the sacrifice of the Mass that, "receiving the offering of the spiritual victim," he may fashion us for himself "as an eternal gift" [32].

13. Popular devotions of the Christian people are to be highly commended, provided they accord with the laws and norms of the Church, above all when they are ordered by the Apostolic See.

Devotions proper to individual Churches also have a special dignity if they are undertaken by mandate of the bishops according to customs or books lawfully approved.

But these devotions should be so drawn up that they harmonize with the liturgical seasons, accord with the sacred liturgy, are in some fashion derived from it, and lead the people to it, since, in fact, the liturgy by its very nature far surpasses any of them.

II. The Promotion of Liturgical Instruction and Active Participation

14. Mother Church earnestly desires that all the faithful should be led to that fully conscious, and active participation in liturgical celebrations which is demanded by the very nature of the liturgy. Such participation by the Christian people as "a chosen race, a royal priesthood, a holy nation, a redeemed people (1 Pet. 2:9; cf. 2:4-5), is their right and duty by reason of their baptism.

In the restoration and promotion of the sacred liturgy, this full and active participation by all the people is the aim to be considered before all else; for it is the primary and indispensable source from which the faithful are to derive the true Christian spirit; and therefore pastors of souls must zealously strive to achieve it, by means of the necessary instruction, in all their pastoral work.

Yet it would be futile to entertain any hopes of realizing this unless the pastors themselves, in the first place, become thoroughly imbued with the spirit and power of the liturgy, and undertake to give instruction about it. A prime need, therefore, is that attention be directed, first of all, to the liturgical instruction of the clergy. Wherefore the sacred Council has decided to enact as follows:

15. Professors who are appointed to teach liturgy in seminaries, religious houses of study, and theological faculties must be properly trained for their work in institutes which specialize in this subject.

16. The study of sacred liturgy is to be ranked among the compulsory and major courses in seminaries and religious houses of studies; in theological faculties it is to rank among the principal courses. It is to be taught under its theological, historical, spiritual, pastoral, and juridical aspects. Moreover, other professors, while striving to expound the mystery of Christ and the history of salvation from the angle proper to each of their own subjects, must nevertheless do so in a way which will clearly bring out the connection between their subjects and the liturgy, as also the unity which underlies all priestly training. This consideration is especially important for professors of dogmatic, spiritual, and pastoral theology and for those of holy scripture.

17. In seminaries and houses of religious, clerics shall be given a liturgical formation in their spiritual life. For this they will need proper direction, so that they may be able to understand the sacred rites and take part in them wholeheartedly; and they will also need personally to celebrate the sacred mysteries, as well as popular devotions which are imbued with the spirit of the liturgy. In addition they must learn how to observe the liturgical laws, so that life in seminaries and houses of religious may be thoroughly influenced by the spirit of the liturgy.

18. Priests, both secular and religious, who are already working in the Lord's vineyard are to be helped by every suitable means to understand ever more fully what it is that they are doing when they perform sacred rites; they are to be aided to live the liturgical life and to share it with the faithful entrusted to their care.

19. With zeal and patience, pastors of souls must promote the liturgical instruction of the faithful, and also their active participation in the liturgy both internally and externally, taking into account their age and condition, their way of life, and standard of religious culture. By so doing, pastors will be fulfilling one of the chief duties of a faithful dispenser of the mysteries of God; and in this matter they must lead their flock not only in word but also by example.

20. Transmissions of the sacred rites by radio and television shall be done with discretion and dignity, under the leadership and direction of a suitable person appointed for this office by the bishops. This is especially important when the service to be broadcast is the Mass.

III. The Reform of the Sacred Liturgy

21. In order that the Christian people may more certainly derive an abundance of graces from the sacred liturgy, holy Mother Church desires to undertake with great care a general restoration of the liturgy itself. For the liturgy is made up of immutable elements divinely instituted, and of elements subject to change. These not only may but ought to be changed with the passage of time if they have suffered from the intrusion of anything out of harmony with the inner nature of the liturgy or have become unsuited to it.

In this restoration, both texts and rites should be drawn up so that they express more clearly the holy things which they signify; the Christian people, so far as possible, should be enabled to understand them with ease and to take part in them fully, actively, and as befits a community.

Wherefore the sacred Council establishes the following general norms:

A) General norms

22. 1. Regulation of the sacred liturgy depends solely on the authority of the Church, that is, on the Apostolic See and, as laws may determine, on the bishop.

2. In virtue of power conceded by the law, the regulation of the liturgy within certain defined limits belongs also to various kinds of competent territorial bodies of bishops legitimately established.

3. Therefore no other person, even if he be a priest, may add, remove, or change anything in the liturgy on his own authority.

23. That sound tradition may be retained, and yet the way remain open to legitimate progress careful investigation is always to be made into each part of the liturgy which is to be revised. This investigation should be theological, historical, and pastoral. Also the general laws governing the structure and meaning of the liturgy must be studied in conjunction with the experience derived from recent liturgical reforms and from the indulgences conceded to various places. Finally, there must be no innovations unless the good of the Church genuinely and certainly requires them; and care must be taken that any new forms adopted should in some way grow organically from forms already existing.

As far as possible, notable differences between the rites used in adjacent regions must be carefully avoided.

24. Sacred scripture is of the greatest importance in the celebration of the liturgy. For it is from scripture that lessons are read and explained in the homily, and psalms are sung; the prayers, collects, and liturgical songs are scriptural in their inspiration and their force, and it is from the scriptures that actions and signs derive their meaning. Thus to achieve the restoration, progress, and adaptation of the sacred liturgy, it is essential to promote that warm and living love for scripture to which the venerable tradition of both eastern and western rites gives testimony.

25. The liturgical books are to be revised as soon as possible; experts are to be employed on the task, and bishops are to be consulted, from various parts of the world.

B) Norms drawn from the hierarchic and communal nature of the Liturgy

26. Liturgical services are not private functions, but are celebrations of the Church, which is the "sacrament of unity," namely, the holy people united and ordered under their bishops [33]

Therefore liturgical services pertain to the whole body of the Church; they manifest it and have effects upon it; but they concern the individual members of the Church in different ways, according to their differing rank, office, and actual participation.

27. It is to be stressed that whenever rites, according to their specific nature, make provision for communal celebration involving the presence and active participation of the faithful, this way of celebrating them is to be preferred, so far as possible, to a celebration that is individual and quasi-private.

This applies with especial force to the celebration of Mass and the administration of the sacraments, even though every Mass has of itself a public and social nature.

28. In liturgical celebrations each person, minister or layman, who has an office to perform, should do all of, but only, those parts which pertain to his office by the nature of the rite and the principles of liturgy.

29. Servers, lectors commentators, and members of the choir also exercise a genuine liturgical function. They ought, therefore, to discharge their office with the sincere piety and decorum demanded by so exalted a ministry and rightly expected of them by God's people.

Consequently they must all be deeply imbued with the spirit of the liturgy, each in his own measure, and they must be trained to perform their functions in a correct and orderly manner.

30. To promote active participation, the people should be encouraged to take part by means of acclamations, responses, psalmody, antiphons, and songs, as well as by actions, gestures, and bodily attitudes. And at the proper times all should observe a reverent silence.

31. The revision of the liturgical books must carefully attend to the provision of rubrics also for the people's parts.

32. The liturgy makes distinctions between persons according to their liturgical function and sacred Orders, and there are liturgical laws providing for due honors to be given to civil authorities. Apart from these instances, no special honors are to be paid in the liturgy to any private persons or classes of persons, whether in the ceremonies or by external display.

C) Norms based upon the didactic and pastoral nature of the Liturgy

33. Although the sacred liturgy is above all things the worship of the divine Majesty, it likewise contains much instruction for the faithful [34]. For in the liturgy God speaks to His people and Christ is still proclaiming His gospel. And the people reply to God both by song and prayer.

Moreover, the prayers addressed to God by the priest who presides over the assembly in the person of Christ are said in the name of the entire holy people and of all present. And the visible signs used by the liturgy to signify invisible divine things have been chosen by Christ or the Church. Thus not only when things are read "which were written for our instruction" (Rom. 15:4), but also when the Church prays or sings or acts, the faith of those taking part is nourished and their minds are raised to God, so that they may offer Him their rational service and more abundantly receive His grace.

Wherefore, in the revision of the liturgy, the following general norms should be observed:

34. The rites should be distinguished by a noble simplicity; they should be short, clear, and unencumbered by useless repetitions; they should be within the people's powers of comprehension, and normally should not require much explanation.

35. That the intimate connection between words and rites may be apparent in the liturgy:

1) In sacred celebrations there is to be more reading from holy scripture, and it is to be more varied and suitable.

2) Because the sermon is part of the liturgical service, the best place for it is to be indicated even in the rubrics, as far as the nature of the rite will allow; the ministry of preaching is to be fulfilled with exactitude and fidelity. The sermon, moreover, should draw its content mainly from scriptural and liturgical sources, and its character should be that of a proclamation of God's wonderful works in the history of salvation, the mystery of Christ, ever made present and active within us, especially in the celebration of the liturgy.

3) Instruction which is more explicitly liturgical should also be given in a variety of ways; if necessary, short directives to be spoken by the priest or proper minister should be provided within the rites themselves. But they should occur only at the more suitable moments, and be in prescribed or similar words.

4) Bible services should be encouraged, especially on the vigils of the more solemn feasts, on some weekdays in Advent and Lent, and on Sundays and feast days. They are particularly to be commended in places where no priest is available; when this is so, a deacon or some other person authorized by the bishop should preside over the celebration.

36. 1. Particular law remaining in force, the use of the Latin language is to be preserved in the Latin rites.

2. But since the use of the mother tongue, whether in the Mass, the administration of the sacraments, or other parts of the liturgy, frequently may be of great advantage to the people, the limits of its employment may be extended. This will apply in the first place to the readings and directives, and to some of the prayers and chants, according to the regulations on this matter to be laid down separately in subsequent chapters.

3. These norms being observed, it is for the competent territorial ecclesiastical authority mentioned in Art. 22, 2, to decide whether, and to what extent, the vernacular language is to be used; their decrees are to be approved, that is, confirmed, by the Apostolic See. And, whenever it seems to be called for, this authority is to consult with bishops of neighboring regions which have the same language.

4. Translations from the Latin text into the mother tongue intended for use in the liturgy must be approved by the competent territorial ecclesiastical authority mentioned above.

D) Norms for adapting the Liturgy to the culture and traditions of peoples

37. Even in the liturgy, the Church has no wish to impose a rigid uniformity in matters which do not implicate the faith or the good of the whole community; rather does she respect and foster the genius and talents of the various races and peoples. Anything in these peoples' way of life which is not indissolubly bound up with superstition and error she studies with sympathy and, if possible, preserves intact. Sometimes in fact she admits such things into the liturgy itself, so long as they harmonize with its true and authentic spirit.

38. Provisions shall also be made, when revising the liturgical books, for legitimate variations and adaptations to different groups, regions, and peoples, especially in mission lands, provided that the substantial unity of the Roman rite is preserved; and this should be borne in mind when drawing up the rites and devising rubrics.

39. Within the limits set by the typical editions of the liturgical books, it shall be for the competent territorial ecclesiastical authority mentioned in Art. 22, 2, to specify adaptations, especially in the case of the administration of the sacraments, the sacramentals, processions, liturgical language, sacred music, and the arts, but according to the fundamental norms laid down in this Constitution.

40. In some places and circumstances, however, an even more radical adaptation of the liturgy is needed, and this entails greater difficulties. Wherefore:

1) The competent territorial ecclesiastical authority mentioned in Art. 22, 2, must, in this matter, carefully and prudently consider which elements from the traditions and culture of individual peoples might appropriately be admitted into divine worship. Adaptations which are judged to be useful or necessary should then be submitted to the Apostolic See, by whose consent they may be introduced.

2) To ensure that adaptations may be made with all the circumspection which they demand, the Apostolic See will grant power to this same territorial ecclesiastical authority to permit and to direct, as the case requires, the necessary preliminary experiments over a determined period of time among certain groups suited for the purpose.

3) Because liturgical laws often involve special difficulties with respect to adaptation, particularly in mission lands, men who are experts in these matters must be employed to formulate them.

E) Promotion of Liturgical Life in Diocese and Parish

41. The bishop is to be considered as the high priest of his flock, from whom the life in Christ of his faithful is in some way derived and dependent.

Therefore all should hold in great esteem the liturgical life of the diocese centered around the bishop, especially in his cathedral church; they must be convinced that the pre-eminent manifestation of the Church consists in the full active participation of all God's holy people in these liturgical celebrations, especially in the same eucharist, in a single prayer, at one altar, at which there presides the bishop surrounded by his college of priests and by his ministers [35].

42. But because it is impossible for the bishop always and everywhere to preside over the whole flock in his Church, he cannot do other than establish lesser groupings of the faithful. Among these the parishes, set up locally under a pastor who takes the place of the bishop, are the most important: for in some manner they represent the visible Church constituted throughout the world.

And therefore the liturgical life of the parish and its relationship to the bishop must be fostered theoretically and practically among the faithful and clergy; efforts also must be made to encourage a sense of community within the parish, above all in the common celebration of the Sunday Mass.

F) The Promotion of Pastoral-Liturgical Action

43. Zeal for the promotion and restoration of the liturgy is rightly held to be a sign of the providential dispositions of God in our time, as a movement of the Holy Spirit in His Church. It is today a distinguishing mark of the Church's life, indeed of the whole tenor of contemporary religious thought and action.

So that this pastoral-liturgical action may become even more vigorous in the Church, the sacred Council decrees:

44. It is desirable that the competent territorial ecclesiastical authority mentioned in Art. 22, 2, set up a liturgical commission, to be assisted by experts in liturgical science, sacred music, art and pastoral practice. So far as possible the commission should be aided by some kind of Institute for Pastoral Liturgy, consisting of persons who are eminent in these matters, and including laymen as circumstances suggest. Under the direction of the above-mentioned territorial ecclesiastical authority the commission is to regulate pastoral-liturgical action throughout the territory, and to promote studies and necessary experiments whenever there is question of adaptations to be proposed to the Apostolic See.

45. For the same reason every diocese is to have a commission on the sacred liturgy under the direction of the bishop, for promoting the liturgical apostolate.

Sometimes it may be expedient that several dioceses should form between them one single commission which will be able to promote the liturgy by common consultation.

46. Besides the commission on the sacred liturgy, every diocese, as far as possible, should have commissions for sacred music and sacred art.

These three commissions must work in closest collaboration; indeed it will often be best to fuse the three of them into one single commission.

CHAPTER II

THE MOST SACRED MYSTERY OF THE EUCHARIST

47. At the Last Supper, on the night when He was betrayed, our Saviour instituted the eucharistic sacrifice of His Body and Blood. He did this in order to perpetuate the sacrifice of the Cross throughout the centuries until He should come again, and so to entrust to His beloved spouse, the Church, a memorial of His death and resurrection: a sacrament of love, a sign of unity, a bond of charity [36], a paschal banquet in which Christ is eaten, the mind is filled with grace, and a pledge of future glory is given to us [37].

48. The Church, therefore, earnestly desires that Christ's faithful, when present at this mystery of faith, should not be there as strangers or silent spectators; on the contrary, through a good understanding of the rites and prayers they should take part in the sacred action conscious of what they are doing, with devotion and full collaboration. They should be instructed by God's word and be nourished at the table of the Lord's body; they should give thanks to God; by offering the Immaculate Victim, not only through the hands of the priest, but also with him, they should learn also to offer themselves; through Christ the Mediator [38], they should be drawn day by day into ever more perfect union with God and with each other, so that finally God may be all in all.

49. For this reason the sacred Council, having in mind those Masses which are celebrated with the assistance of the faithful, especially on Sundays and feasts of obligation, has made the following decrees in order that the sacrifice of the Mass, even in the ritual forms of its celebration, may become pastorally efficacious to the fullest degree.

50. The rite of the Mass is to be revised in such a way that the intrinsic nature and purpose of its several parts, as also the connection between them, may be more clearly manifested, and that devout and active participation by the faithful may be more easily achieved.

For this purpose the rites are to be simplified, due care being taken to preserve their substance; elements which, with the passage of time, came to be duplicated, or were added with but little advantage, are now to be discarded; other elements which have suffered injury through accidents of history are now to be restored to the vigor which they had in the days of the holy Fathers, as may seem useful or necessary.

51. The treasures of the bible are to be opened up more lavishly, so that richer fare may be provided for the faithful at the table of God's word. In this way a more representative portion of the holy scriptures will be read to the people in the course of a prescribed number of years.

52. By means of the homily the mysteries of the faith and the guiding principles of the Christian life are expounded from the sacred text, during the course of the liturgical year; the homily, therefore, is to be highly esteemed as part of the liturgy itself; in fact, at those Masses which are celebrated with the assistance of the people on Sundays and feasts of obligation, it should not be omitted except for a serious reason.

53. Especially on Sundays and feasts of obligation there is to be restored, after the Gospel and the homily, "the common prayer" or "the prayer of the faithful." By this prayer, in which the people are to take part, intercession will be made for holy Church, for the civil authorities, for those oppressed by various needs, for all mankind, and for the salvation of the entire world [39].

54. In Masses which are celebrated with the people, a suitable place may be allotted to their mother tongue. This is to apply in the first place to the readings and "the common prayer," but also, as local conditions may warrant, to those parts which pertain to the people, according to the norm laid down in Art. 36 of this Constitution.

Nevertheless steps should be taken so that the faithful may also be able to say or to sing together in Latin those parts of the Ordinary of the Mass which pertain to them.

And wherever a more extended use of the mother tongue within the Mass appears desirable, the regulation laid down in Art. 40 of this Constitution is to be observed.

55. That more perfect form of participation in the Mass whereby the faithful, after the priest's communion, receive the Lord's body from the same sacrifice, is strongly commended.

The dogmatic principles which were laid down by the Council of Trent remaining intact [40], communion under both kinds may be granted when the bishops think fit, not only to clerics and religious, but also to the laity, in cases to be determined by the Apostolic See, as, for instance, to the newly ordained in the Mass of their sacred ordination, to the newly professed in the Mass of their religious profession, and to the newly baptized in the Mass which follows their baptism.

56. The two parts which, in a certain sense, go to make up the Mass, namely, the liturgy of the word and the eucharistic liturgy, are so closely connected with each other that they form but one single act of worship. Accordingly this sacred Synod strongly urges pastors of souls that, when instructing the faithful, they insistently teach them to take their part in the entire Mass, especially on Sundays and feasts of obligation.

57. 1. Concelebration, whereby the unity of the priesthood is appropriately manifested, has remained in use to this day in the Church both in the east and in the west. For this reason it has seemed good to the Council to extend permission for concelebration to the following cases:

1.
 - a) on the Thursday of the Lord's Supper, not only at the Mass of the Chrism, but also at the evening Mass.
 - b) at Masses during councils, bishops' conferences, and synods;
 - c) at the Mass for the blessing of an abbot.

2. Also, with permission of the ordinary, to whom it belongs to decide whether concelebration is opportune:

- a) at conventual Mass, and at the principle Mass in churches when the needs of the faithful do not require that all priests available should celebrate individually;
- b) at Masses celebrated at any kind of priests' meetings, whether the priests be secular clergy or religious.

2.

1. The regulation, however, of the discipline of con-celebration in the diocese pertains to the bishop.

2. Nevertheless, each priest shall always retain his right to celebrate Mass individually, though not at the same time in the same church as a concelebrated Mass, nor on Thursday of the Lord's Supper.

58. A new rite for concelebration is to be drawn up and inserted into the Pontifical and into the Roman Missal.

CHAPTER III

THE OTHER SACRAMENTS AND THE SACRAMENTALS

59. The purpose of the sacraments is to sanctify men, to build up the body of Christ, and, finally, to give worship to God; because they are signs they also instruct. They not only presuppose faith, but by words and objects they also nourish, strengthen, and express it; that is why they are called "sacraments of faith." They do indeed impart grace, but, in addition, the very act of celebrating them most effectively disposes the faithful to receive this grace in a fruitful manner, to worship God duly, and to practice charity.

It is therefore of the highest importance that the faithful should easily understand the sacramental signs, and should frequent with great eagerness those sacraments which were instituted to nourish the Christian life.

60. Holy Mother Church has, moreover, instituted sacramentals. These are sacred signs which bear a resemblance to the sacraments: they signify effects, particularly of a spiritual kind, which are obtained through the Church's intercession. By them men are disposed to receive the chief effect of the sacraments, and various occasions in life are rendered holy.

61. Thus, for well-disposed members of the faithful, the liturgy of the sacraments and sacramentals sanctifies almost every event in their lives; they are given access to the stream of divine grace which flows from the paschal mystery of the passion, death, the resurrection of Christ, the font from which all sacraments and sacramentals draw their power. There is hardly any proper use of material things which cannot thus be directed toward the sanctification of men and the praise of God.

62. With the passage of time, however, there have crept into the rites of the sacraments and sacramentals certain features which have rendered their nature and purpose far from clear to the people of today; hence some changes have become necessary to adapt them to the needs of our own times. For this reason the sacred Council decrees as follows concerning their revision.

63. Because of the use of the mother tongue in the administration of the sacraments and sacramentals can often be of considerable help to the people, this use is to be extended according to the following norms:

a) The vernacular language may be used in administering the sacraments and sacramentals, according to the norm of Art. 36.

b) In harmony with the new edition of the Roman Ritual, particular rituals shall be prepared without delay by the competent territorial ecclesiastical authority mentioned in Art. 22, 2, of this Constitution. These rituals, which are to be adapted, also as regards the language employed, to the needs of the different regions, are to be reviewed by the Apostolic See and then introduced into the regions for which they have been prepared. But in drawing up these rituals or particular collections of rites, the instructions prefixed to the individual rites the Roman Ritual, whether they be pastoral and rubrical or whether they have special social import, shall not be omitted.

64. The catechumenate for adults, comprising several distinct steps, is to be restored and to be taken into use at the discretion of the local ordinary. By this, means the time of the catechumenate, which is intended as a period of suitable instruction, may be sanctified by sacred rites to be celebrated at successive intervals of time.

65. In mission lands it is found that some of the peoples already make use of initiation rites. Elements from these, when capable of being adapted to Christian ritual, may be admitted along with those already found in Christian tradition, according to the norm laid down in Art. 37-40, of this Constitution.

66. Both the rites for the baptism of adults are to be revised: not only the simpler rite, but also the more solemn one, which must take into account the restored catechumenate. A special Mass "for the conferring of baptism" is to be inserted into the Roman Missal.

67. The rite for the baptism of infants is to be revised, and it should be adapted to the circumstance that those to be baptized are, in fact, infants. The roles of parents and godparents, and also their duties, should be brought out more clearly in the rite itself.

68. The baptismal rite should contain variants, to be used at the discretion of the local ordinary, for occasions when a very large number are to be baptized together. Moreover, a shorter rite is to be drawn up, especially for mission lands, to be used by catechists, but also by the faithful in general when there is danger of death, and neither priest nor deacon is available.

69. In place of the rite called the "Order of supplying what was omitted in the baptism of an infant," a new rite is to be drawn up. This should manifest more fittingly and clearly that the infant, baptized by the short rite, has already been received into the Church.

And a new rite is to be drawn up for converts who have already been validly baptized; it should indicate that they are now admitted to communion with the Church.

70. Except during Eastertide, baptismal water may be blessed within the rite of baptism itself by an approved shorter formula.

71. The rite of confirmation is to be revised and the intimate connection which this sacrament has with the whole of Christian initiation is to be more clearly set forth; for this reason it is fitting for candidates to renew their baptismal promises just before they are confirmed.

Confirmation may be given within the Mass when convenient; when it is given outside the Mass, the rite that is used should be introduced by a formula to be drawn up for this purpose.

72. The rite and formulas for the sacrament of penance are to be revised so that they more clearly express both the nature and effect of the sacrament.

73. "Extreme unction," which may also and more fittingly be called "anointing of the sick," is not a sacrament for those only who are at the point of death. Hence, as soon as any one of the faithful begins to be in danger of death from sickness or old age, the fitting time for him to receive this sacrament has certainly already arrived.

74. In addition to the separate rites for anointing of the sick and for viaticum, a continuous rite shall be prepared according to which the sick man is anointed after he has made his confession and before he receives viaticum.

75. The number of the anointings is to be adapted to the occasion, and the prayers which belong to the rite of anointing are to be revised so as to correspond with the varying conditions of the sick who receive the sacrament.

76. Both the ceremonies and texts of the ordination rites are to be revised. The address given by the bishop at the beginning of each ordination or consecration may be in the mother tongue.

When a bishop is consecrated, the laying of hands may be done by all the bishops present.

77. The marriage rite now found in the Roman Ritual is to be revised and enriched in such a way that the grace of the sacrament is more clearly signified and the duties of the spouses are taught.

"If any regions are wont to use other praiseworthy customs and ceremonies when celebrating the sacrament of matrimony, the sacred Synod earnestly desires that these by all means be retained" [\[41\]](#).

Moreover the competent territorial ecclesiastical authority mentioned in Art. 22, 52, of this Constitution is free to draw up its own rite suited to the usages of place and people, according to the provision of Art. 63. But the rite must always conform to the law that the priest assisting at the marriage must ask for and obtain the consent of the contracting parties.

78. Matrimony is normally to be celebrated within the Mass, after the reading of the gospel and the homily, and before "the prayer of the faithful." The prayer for the bride, duly amended to remind both spouses of their equal obligation to remain faithful to each other, may be said in the mother tongue.

But if the sacrament of matrimony is celebrated apart from Mass, the epistle and gospel from the nuptial Mass are to be read at the beginning of the rite, and the blessing should always be given to the spouses.

79. The sacramentals are to undergo a revision which takes into account the primary principle of enabling the faithful to participate intelligently, actively, and easily; the circumstances of our own days must also be considered. When rituals are revised, as laid down in Art. 63, new sacramentals may also be added as the need for these becomes apparent.

Reserved blessings shall be very few; reservations shall be in favor of bishops or ordinaries.

Let provision be made that some sacramentals, at least in special circumstances and at the discretion of the ordinary, may be administered by qualified lay persons.

80. The rite for the consecration of virgins at present found in the Roman Pontifical is to be revised.

Moreover, a rite of religious profession and renewal of vows shall be drawn up in order to achieve greater unity, sobriety, and dignity. Apart from exceptions in particular law, this rite should be adopted by those who make their profession or renewal of vows within the Mass.

Religious profession should preferably be made within the Mass.

81. The rite for the burial of the dead should express more clearly the paschal character of Christian death, and should correspond more closely to the circumstances and traditions found in various regions. This holds good also for the liturgical color to be used.

82. The rite for the burial of infants is to be revised, and a special Mass for the occasion should be provided.

CHAPTER IV

THE DIVINE OFFICE

83. Christ Jesus, high priest of the new and eternal covenant, taking human nature, introduced into this earthly exile that hymn which is sung throughout all ages in the halls of heaven. He joins the entire community of mankind to Himself, associating it with His own singing of this canticle of divine praise.

For he continues His priestly work through the agency of His Church, which is ceaselessly engaged in praising the Lord and interceding for the salvation of the whole world. She does this, not only by celebrating the eucharist, but also in other ways, especially by praying the divine office.

84. By tradition going back to early Christian times, the divine office is devised so that the whole course of the day and night is made holy by the praises of God. Therefore, when this wonderful song of praise is rightly performed by priests and others who are deputed for this purpose by the Church's ordinance, or by the faithful praying together with the priest in the approved form, then it is truly the voice of the bride addressed to her bridegroom; It is the very prayer which Christ Himself, together with His body, addresses to the Father.

85. Hence all who render this service are not only fulfilling a duty of the Church, but also are sharing in the greatest honor of Christ's spouse, for by offering these praises to God they are standing before God's throne in the name of the Church their Mother.

86. Priests who are engaged in the sacred pastoral ministry will offer the praises of the hours with greater fervor the more vividly they realize that they must heed St. Paul's exhortation: "Pray without ceasing" (1 Thess. 5:11). For the work in which they labor will effect nothing and bring forth no fruit except by the power of the Lord who said: "Without me you can do nothing" (John 15: 5). That is why the apostles, instituting deacons, said: "We will devote ourselves to prayer and to the ministry of the word" (Acts 6:4).

81. In order that the divine office may be better and more perfectly prayed in existing circumstances, whether by priests or by other members of the Church, the sacred Council, carrying further the restoration already so happily begun by the Apostolic See, has seen fit to decree as follows concerning the office of the Roman rite.

88. Because the purpose of the office is to sanctify the day, the traditional sequence of the hours is to be restored so that once again they may be genuinely related to the time of the day when they are prayed, as far

as this may be possible. Moreover, it will be necessary to take into account the modern conditions in which daily life has to be lived, especially by those who are called to labor in apostolic works.

89. Therefore, when the office is revised, these norms are to be observed:

a) By the venerable tradition of the universal Church, Lauds as morning prayer and Vespers as evening prayer are the two hinges on which the daily office turns; hence they are to be considered as the chief hours and are to be celebrated as such.

b) Compline is to be drawn up so that it will be a suitable prayer for the end of the day.

c) The hour known as Matins, although it should retain the character of nocturnal praise when celebrated in choir, shall be adapted so that it may be recited at any hour of the day; it shall be made up of fewer psalms and longer readings.

d) The hour of Prime is to be suppressed.

e) In choir the hours of Terce, Sext, and None are to be observed. But outside choir it will be lawful to select any one of these three, according to the respective time of the day.

90. The divine office, because it is the public prayer of the Church, is a source of piety, and nourishment for personal prayer. And therefore priests and all others who take part in the divine office are earnestly exhorted in the Lord to attune their minds to their voices when praying it. The better to achieve this, let them take steps to improve their understanding of the liturgy and of the bible, especially of the psalms.

In revising the Roman office, its ancient and venerable treasures are to be so adapted that all those to whom they are handed on may more extensively and easily draw profit from them.

91. So that it may really be possible in practice to observe the course of the hours proposed in Art. 89, the psalms are no longer to be distributed throughout one week, but through some longer period of time.

The work of revising the psalter, already happily begun, is to be finished as soon as possible, and is to take into account the style of Christian Latin, the liturgical use of psalms, also when sung, and the entire tradition of the Latin Church.

92. As regards the readings, the following shall be observed: a) Readings from sacred scripture shall be arranged so that the riches of God's word may be easily accessible in more abundant measure.

b) Readings excerpted from the works of the fathers, doctors, and ecclesiastical writers shall be better selected.

c) The accounts of martyrdom or the lives of the saints are to accord with the facts of history.

93. To whatever extent may seem desirable, the hymns are to be restored to their original form, and whatever smacks of mythology or ill accords with Christian piety is to be removed or changed. Also, as occasion may arise, let other selections from the treasury of hymns be incorporated.

94. That the day may be truly sanctified, and that the hours themselves may be recited with spiritual advantage, it is best that each of them be prayed at a time which most closely corresponds with its true canonical time.

95. Communities obliged to choral office are bound to celebrate the office in choir every day in addition to the conventual Mass. In particular:

a) Orders of canons, of monks and of nuns, and of other regulars bound by law or constitutions to choral office must celebrate the entire office.

b) Cathedral or collegiate chapters are bound to recite those parts of the office imposed on them by general or particular law.

c) All members of the above communities who are in major orders or who are solemnly professed, except for lay brothers, are bound to recite individually those canonical hours which they do not pray in choir.

96. Clerics not bound to office in choir, if they are in major orders, are bound to pray the entire office every day, either in common or individually, as laid down in Art. 89.

97. Appropriate instances are to be defined by the rubrics in which a liturgical service may be substituted for the divine office.

In particular cases, and for a just reason, ordinaries can dispense their subjects wholly or in part from the obligation of reciting the divine office, or may commute the obligation.

98. Members of any institute dedicated to acquiring perfection who, according to their constitutions, are to recite any parts of the divine office are thereby performing the public prayer of the Church.

They too perform the public prayer of the Church who, in virtue of their constitutions, recite any short office, provided this is drawn up after the pattern of the divine office and is duly approved.

99. Since the divine office is the voice of the Church, that is of the whole mystical body publicly praising God, those clerics who are not obliged to office in choir, especially priests who live together or who assemble for any purpose, are urged to pray at least some part of the divine office in common.

All who pray the divine office, whether in choir or in common, should fulfill the task entrusted to them as perfectly as possible: this refers not only to the internal devotion of their minds but also to their external manner of celebration.

It is, moreover, fitting that the office, both in choir and in common, be sung when possible.

100. Pastors of souls should see to it that the chief hours, especially Vespers, are celebrated in common in church on Sundays and the more solemn feasts. And the laity, too, are encouraged to recite the divine office, either with the priests, or among themselves, or even individually.

101. 1. In accordance with the centuries-old tradition of the Latin rite, the Latin language is to be retained by clerics in the divine office. But in individual cases the ordinary has the power of granting the use of a vernacular translation to those clerics for whom the use of Latin constitutes a grave obstacle to their praying the office properly. The vernacular version, however, must be one that is drawn up according to the provision of Art. 36.

2. The competent superior has the power to grant the use of the vernacular in the celebration of the divine office, even in choir, to nuns and to members of institutes dedicated to acquiring perfection, both men who are not clerics and women. The version, however, must be one that is approved.

3. Any cleric bound to the divine office fulfills his obligation if he prays the office in the vernacular together with a group of the faithful or with those mentioned in 52 above provided that the text of the translation is approved.

CHAPTER V

THE LITURGICAL YEAR

102. Holy Mother Church is conscious that she must celebrate the saving work of her divine Spouse by devoutly recalling it on certain days throughout the course of the year. Every week, on the day which she has

called the Lord's day, she keeps the memory of the Lord's resurrection, which she also celebrates once in the year, together with His blessed passion, in the most solemn festival of Easter.

Within the cycle of a year, moreover, she unfolds the whole mystery of Christ, from the incarnation and birth until the ascension, the day of Pentecost, and the expectation of blessed hope and of the coming of the Lord.

Recalling thus the mysteries of redemption, the Church opens to the faithful the riches of her Lord's powers and merits, so that these are in some way made present for all time, and the faithful are enabled to lay hold upon them and become filled with saving grace.

103. In celebrating this annual cycle of Christ's mysteries, holy Church honors with especial love the Blessed Mary, Mother of God, who is joined by an inseparable bond to the saving work of her Son. In her the Church holds up and admires the most excellent fruit of the redemption, and joyfully contemplates, as in a faultless image, that which she herself desires and hopes wholly to be.

104. The Church has also included in the annual cycle days devoted to the memory of the martyrs and the other saints. Raised up to perfection by the manifold grace of God, and already in possession of eternal salvation, they sing God's perfect praise in heaven and offer prayers for us. By celebrating the passage of these saints from earth to heaven the Church proclaims the paschal mystery achieved in the saints who have suffered and been glorified with Christ; she proposes them to the faithful as examples drawing all to the Father through Christ, and through their merits she pleads for God's favors.

105. Finally, in the various seasons of the year and according to her traditional discipline, the Church completes the formation of the faithful by means of pious practices for soul and body, by instruction, prayer, and works of penance and of mercy.

Accordingly the sacred Council has seen fit to decree as follows.

106. By a tradition handed down from the apostles which took its origin from the very day of Christ's resurrection, the Church celebrates the paschal mystery every eighth day; with good reason this, then, bears the name of the Lord's day or Sunday. For on this day Christ's faithful are bound to come together into one place so that; by hearing the word of God and taking part in the eucharist, they may call to mind the passion, the resurrection and the glorification of the Lord Jesus, and may thank God who "has begotten them again, through the resurrection of Jesus Christ from the dead, unto a living hope" (1 Pet. 1:3). Hence the Lord's day is the original feast day, and it should be proposed to the piety of the faithful and taught to them so that it may become in fact a day of joy and of freedom from work. Other celebrations, unless they be truly of greatest importance, shall not have precedence over the Sunday which is the foundation and kernel of the whole liturgical year.

107. The liturgical year is to be revised so that the traditional customs and discipline of the sacred seasons shall be preserved or restored to suit the conditions of modern times; their specific character is to be retained, so that they duly nourish the piety of the faithful who celebrate the mysteries of Christian redemption, and above all the paschal mystery. If certain adaptations are considered necessary on account of local conditions, they are to be made in accordance with the provisions of Art. 39 and 40.

108. The minds of the faithful must be directed primarily toward the feasts of the Lord whereby the mysteries of salvation are celebrated in the course of the year. Therefore, the proper of the time shall be given the preference which is its due over the feasts of the saints, so that the entire cycle of the mysteries of salvation may be suitably recalled.

109. The season of Lent has a twofold character: primarily by recalling or preparing for baptism and by penance, it disposes the faithful, who more diligently hear the word of God and devote themselves to prayer, to celebrate the paschal mystery. This twofold character is to be brought into greater prominence both in the liturgy and by liturgical catechesis. Hence:

a) More use is to be made of the baptismal features proper to the Lenten liturgy; some of them, which used to flourish in bygone days, are to be restored as may seem good.

b) The same is to apply to the penitential elements. As regards instruction it is important to impress on the minds of the faithful not only a social consequences of sin but also that essence of the virtue of penance which leads to the detestation of sin as an offence against God; the role of the Church in penitential practices is not to be passed over, and the people must be exhorted to pray for sinners.

110. During Lent penance should not be only internal and individual, but also external and social. The practice of penance should be fostered in ways that are possible in our own times and in different regions, and according to the circumstances of the faithful; it should be encouraged by the authorities mentioned in Art. 22.

Nevertheless, let the paschal fast be kept sacred. Let it be celebrated everywhere on Good Friday and, where possible, prolonged throughout Holy Saturday, so that the joys of the Sunday of the resurrection may be attained with uplifted and clear mind.

111. The saints have been traditionally honored in the Church and their authentic relics and images held in veneration. For the feasts of the saints proclaim the wonderful works of Christ in His servants, and display to the faithful fitting examples for their imitation.

Lest the feasts of the saints should take precedence over the feasts which commemorate the very mysteries of salvation, many of them should be left to be celebrated by a particular Church or nation or family of religious; only those should be extended to the universal Church which commemorate saints who are truly of universal importance.

CHAPTER

VI SACRED MUSIC

112. The musical tradition of the universal Church is a treasure of inestimable value, greater even than that of any other art. The main reason for this pre-eminence is that, as sacred song united to the words, it forms a necessary or integral part of the solemn liturgy.

Holy Scripture, indeed, has bestowed praise upon sacred song [[42](#)], and the same may be said of the fathers of the Church and of the Roman pontiffs who in recent times, led by St. Pius X, have explained more precisely the ministerial function supplied by sacred music in the service of the Lord.

Therefore sacred music is to be considered the more holy in proportion as it is more closely connected with the liturgical action, whether it adds delight to prayer, fosters unity of minds, or confers greater solemnity upon the sacred rites. But the Church approves of all forms of true art having the needed qualities, and admits them into divine worship.

Accordingly, the sacred Council, keeping to the norms and precepts of ecclesiastical tradition and discipline, and having regard to the purpose of sacred music, which is the glory of God and the sanctification of the faithful, decrees as follows.

113. Liturgical worship is given a more noble form when the divine offices are celebrated solemnly in song, with the assistance of sacred ministers and the active participation of the people.

As regards the language to be used, the provisions of Art. 36 are to be observed; for the Mass, Art. 54; for the sacraments, Art. 63; for the divine office. Art. 101.

114. The treasure of sacred music is to be preserved and fostered with great care. Choirs must be diligently promoted, especially in cathedral churches; but bishops and other pastors of souls must be at pains to ensure

that, whenever the sacred action is to be celebrated with song, the whole body of the faithful may be able to contribute that active participation which is rightly theirs, as laid down in Art. 28 and 30.

115. Great importance is to be attached to the teaching and practice of music in seminaries, in the novitiates and houses of study of religious of both sexes, and also in other Catholic institutions and schools. To impart this instruction, teachers are to be carefully trained and put in charge of the teaching of sacred music.

It is desirable also to found higher institutes of sacred music whenever this can be done.

Composers and singers, especially boys, must also be given a genuine liturgical training.

116. The Church acknowledges Gregorian chant as specially suited to the Roman liturgy: therefore, other things being equal, it should be given pride of place in liturgical services.

But other kinds of sacred music, especially polyphony, are by no means excluded from liturgical celebrations, so long as they accord with the spirit of the liturgical action, as laid down in Art. 30.

117. The typical edition of the books of Gregorian chant is to be completed; and a more critical edition is to be prepared of those books already published since the restoration by St. Pius X.

It is desirable also that an edition be prepared containing simpler melodies, for use in small churches.

118. Religious singing by the people is to be intelligently fostered so that in devotions and sacred exercises, as also during liturgical services, the voices of the faithful may ring out according to the norms and requirements of the rubrics.

119. In certain parts of the world, especially mission lands, there are peoples who have their own musical traditions, and these play a great part in their religious and social life. For this reason due importance is to be attached to their music, and a suitable place is to be given to it, not only in forming their attitude toward religion, but also in adapting worship to their native genius, as indicated in Art. 39 and 40.

Therefore, when missionaries are being given training in music, every effort should be made to see that they become competent in promoting the traditional music of these peoples, both in schools and in sacred services, as far as may be practicable.

120. In the Latin Church the pipe organ is to be held in high esteem, for it is the traditional musical instrument which adds a wonderful splendor to the Church's ceremonies and powerfully lifts up man's mind to God and to higher things.

But other instruments also may be admitted for use in divine worship, with the knowledge and consent of the competent territorial authority, as laid down in Art. 22, 52, 37, and 40. This may be done, however, only on condition that the instruments are suitable, or can be made suitable, for sacred use, accord with the dignity of the temple, and truly contribute to the edification of the faithful.

121. Composers, filled with the Christian spirit, should feel that their vocation is to cultivate sacred music and increase its store of treasures.

Let them produce compositions which have the qualities proper to genuine sacred music, not confining themselves to works which can be sung only by large choirs, but providing also for the needs of small choirs and for the active participation of the entire assembly of the faithful.

The texts intended to be sung must always be in conformity with Catholic doctrine; indeed they should be drawn chiefly from holy scripture and from liturgical sources.

CHAPTER VII

SACRED ART AND SACRED FURNISHINGS

122. Very rightly the fine arts are considered to rank among the noblest activities of man's genius, and this applies especially to religious art and to its highest achievement, which is sacred art. These arts, by their very nature, are oriented toward the infinite beauty of God which they attempt in some way to portray by the work of human hands; they achieve their purpose of redounding to God's praise and glory in proportion as they are directed the more exclusively to the single aim of turning men's minds devoutly toward God.

Holy Mother Church has therefore always been the friend of the fine arts and has ever sought their noble help, with the special aim that all things set apart for use in divine worship should be truly worthy, becoming, and beautiful, signs and symbols of the supernatural world, and for this purpose she has trained artists. In fact, the Church has, with good reason, always reserved to herself the right to pass judgment upon the arts, deciding which of the works of artists are in accordance with faith, piety, and cherished traditional laws, and thereby fitted for sacred use.

The Church has been particularly careful to see that sacred furnishings should worthily and beautifully serve the dignity of worship, and has admitted changes in materials, style, or ornamentation prompted by the progress of the technical arts with the passage of time.

Wherefore it has pleased the Fathers to issue the following decrees on these matters.

123. The Church has not adopted any particular style of art as her very own; she has admitted styles from every period according to the natural talents and circumstances of peoples, and the needs of the various rites. Thus, in the course of the centuries, she has brought into being a treasury of art which must be very carefully preserved. The art of our own days, coming from every race and region, shall also be given free scope in the Church, provided that it adorns the sacred buildings and holy rites with due reverence and honor; thereby it is enabled to contribute its own voice to that wonderful chorus of praise in honor of the Catholic faith sung by great men in times gone by.

124. Ordinaries, by the encouragement and favor they show to art which is truly sacred, should strive after noble beauty rather than mere sumptuous display. This principle is to apply also in the matter of sacred vestments and ornaments.

Let bishops carefully remove from the house of God and from other sacred places those works of artists which are repugnant to faith, morals, and Christian piety, and which offend true religious sense either by depraved forms or by lack of artistic worth, mediocrity and pretense.

And when churches are to be built, let great care be taken that they be suitable for the celebration of liturgical services and for the active participation of the faithful.

125. The practice of placing sacred images in churches so that they may be venerated by the faithful is to be maintained. Nevertheless their number should be moderate and their relative positions should reflect right order. For otherwise they may create confusion among the Christian people and foster devotion of doubtful orthodoxy.

126. When passing judgment on works of art, local ordinaries shall give a hearing to the diocesan commission on sacred art and, if needed, also to others who are especially expert, and to the commissions referred to in Art. 44, 45, and 46.

Ordinaries must be very careful to see that sacred furnishings and works of value are not disposed of or dispersed; for they are the ornaments of the house of God.

127. Bishops should have a special concern for artists, so as to imbue them with the spirit of sacred art and of the sacred liturgy. This they may do in person or through suitable priests who are gifted with a knowledge and love of art.

It is also desirable that schools or academies of sacred art should be founded in those parts of the world where they would be useful, so that artists may be trained.

All artists who, prompted by their talents, desire to serve God's glory in holy Church, should ever bear in mind that they are engaged in a kind of sacred imitation of God the Creator, and are concerned with works destined to be used in Catholic worship, to edify the faithful, and to foster their piety and their religious formation.

128. Along with the revision of the liturgical books, as laid down in Art. 25, there is to be an early revision of the canons and ecclesiastical statutes which govern the provision of material things involved in sacred worship. These laws refer especially to the worthy and well planned construction of sacred buildings, the shape and construction of altars, the nobility, placing, and safety of the eucharistic tabernacle, the dignity and suitability of the baptistery, the proper ordering of sacred images, embellishments, and vestments. Laws which seem less suited to the reformed liturgy are to be brought into harmony with it, or else abolished; and any which are helpful are to be retained if already in use, or introduced where they are lacking.

According to the norm of Art. 22 of this Constitution, the territorial bodies of bishops are empowered to adapt such things to the needs and customs of their different regions; this applies especially to the materials and form of sacred furnishings and vestments.

129. During their philosophical and theological studies, clerics are to be taught about the history and development of sacred art, and about the sound principles governing the production of its works. In consequence they will be able to appreciate and preserve the Church's venerable monuments, and be in a position to aid, by good advice, artists who are engaged in producing works of art.

130. It is fitting that the use of pontificals be reserved to those ecclesiastical persons who have episcopal rank or some particular jurisdiction.

APPENDIX

A DECLARATION OF THE SECOND ECUMENICAL COUNCIL OF THE VATICAN ON REVISION OF THE CALENDAR

The Second Ecumenical Sacred Council of the Vatican, recognizing the importance of the wishes expressed by many concerning the assignment of the feast of Easter to a fixed Sunday and concerning an unchanging calendar, having carefully considered the effects which could result from the introduction of a new calendar, declares as follows:

1. The Sacred Council would not object if the feast of Easter were assigned to a particular Sunday of the Gregorian Calendar, provided that those whom it may concern, especially the brethren who are not in communion with the Apostolic See, give their assent.
2. The sacred Council likewise declares that it does not oppose efforts designed to introduce a perpetual calendar into civil society.

But among the various systems which are being suggested to stabilize a perpetual calendar and to introduce it into civil life, the Church has no objection only in the case of those systems which retain and safeguard a seven-day week with Sunday, without the introduction of any days outside the week, so that the succession of weeks may be left intact, unless there is question of the most serious reasons. Concerning these the Apostolic See shall judge.

NOTES

[1] Secret of the ninth Sunday after Pentecost.

- [2] Cf. *Heb.* 13:14.
- [3] Cf. *Eph.* 2:21-22.
- [4] Cf. *Eph.* 4:13.
- [5] Cf. *Is.* 11:12.
- [6] Cf. *John* 11:52.
- [7] Cf. *John* 10:16.
- [8] Cf. *Is.* 61:1; *Luke* 4:18.
- [9] St. Ignatius of Antioch, *To the Ephesians*, 7, 2.
- [10] Cf. 1 *Tim.* 2:5.
- [11] *Sacramentarium Veronese* (ed. Mohlberg), n. 1265; cf. also n. 1241, 1248.
- [12] Easter Preface of the Roman Missal.
- [13] Prayer before the second lesson for Holy Saturday, as it was in the Roman Missal before the restoration of Holy Week.
- [14] Cf. *Mark* 16:15.
- [15] Cf. *Acts* 26:18.
- [16] Cf. *Rom.* 6:4; *Eph.* 2:6; *Col.* 3:1; 2 *Tim.* 2:11.
- [17] Cf. *John* 4:23.
- [18] Cf. 1 *Cor.* 11:26.
- [19] Council of Trent, Session XIII, *Decree on the Holy Eucharist*, c.5.
- [20] Council of Trent, Session XXII, *Doctrine on the Holy Sacrifice of the Mass*, c. 2.
- [21] Cf. St. Augustine, *Tractatus in Ioannem*, VI, n. 7.
- [22] Cf. *Apoc.* 21:2; *Col.* 3:1; *Heb.* 8:2.
- [23] Cf. *Phil.* 3:20; *Col.* 3:4.
- [24] Cf. *John* 17:3; *Luke* 24:27; *Acts* 2:38.
- [25] Cf. *Matt.* 28:20.
- [26] Postcommunion for both Masses of Easter Sunday.
- [27] Collect of the Mass for Tuesday of Easter Week.
- [28] Cf. 2 *Cor.* 6:1.
- [29] Cf. *Matt.* 6:6.

[30] Cf. 1 *Thess.* 5:17.

[31] Cf. 2 *Cor.* 4:10-11.

[32] Secret for Monday of Pentecost Week.

[33] St. Cyprian, *On the Unity of the Catholic Church*, 7; cf. *Letter 66*, n. 8, 3.

[34] Cf. Council of Trent, Session XXII, *Doctrine on the Holy Sacrifice of the Mass*, c. 8.

[35] Cf. St. Ignatius of Antioch, *To the Smyrnians*, 8; *To the Magnesians*, 7; *To the Philadelphians*, 4.

[36] Cf. St. Augustine, *Tractatus in Ioannem*, VI, n. 13.

[37] Roman Breviary, feast of Corpus Christi, Second Vespers, antiphon to the Magnificat.

[38] Cf. St. Cyril of Alexandria, *Commentary on the Gospel of John*, book XI, chap. XI-XII: Migne, *Patrologia Graeca*, 74, 557-564.

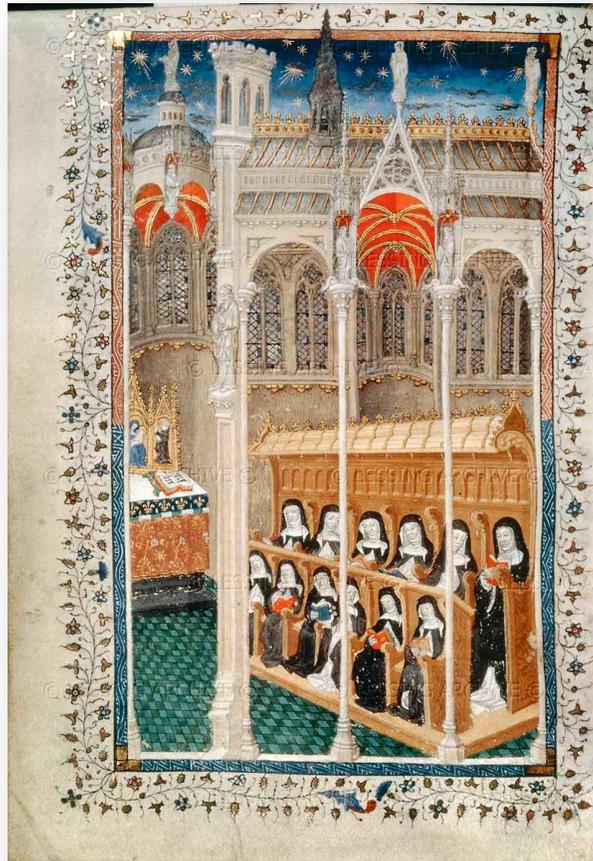
[39] Cf. 1 *Tim.* 2:1-2.

[40] Session XXI, July 16, 1562. *Doctrine on Communion under Both Species*, chap. 1-3: *Conclium Tridentinum. Diariorum, Actorum, Epistolarum, Tractatum nova collectio* ed. Soc. Goerresiana, tome VIII (Freiburg in Br., 1919), 698-699.

[41] Council of Trent, Session XXIV, November 11, 1563, *On Reform*, chap. I. Cf. Roman Ritual, title VIII, chap. II, n. 6.

[42] Cf. *Eph.* 5:19; *Col.* 3:16.

CENTRAL PROVINCE



CANDIDACY II

UNIT 9:

LITURGY OF THE HOURS

“AT DUSK, DAWN, AND NOON I WILL GRIEVE AND COMPLAIN, AND MY PRAYER WILL BE HEARD.”

(PSALM 55: 18)

We have just finished a study of *Sacrosanctum Concilium* on the Liturgy. You might ask why are we now studying the *Liturgy of the Hours*, since it is part of the Liturgy? The reason is that the *Liturgy of the Hours* is, after the Eucharist, a most important part of a Dominican’s spiritual life; in fact, the only liturgical act which we are able to perform ordinarily. We are joined to the Universal Church, especially, to all Dominicans, and to Christ Himself in praying this Office. This opportunity is available to all, ordained and lay. For these reasons it warrants its own study, and for us a period of three months. Hopefully, after this study, we will seriously consider taking on the joyous duty of saying the entire Office when we commit in a few months to our lifetime commitment to the Dominican Order.

On their blog the Dominican Sisters of St. Cecelia, Nashville, TN., wrote the following:

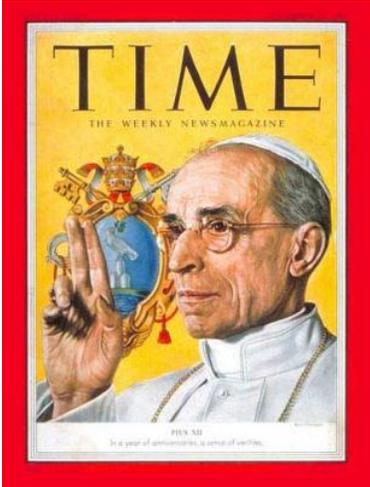
“The Divine Office is not itself a sacrament, but as the official daily prayer of the Church, it extends the prayer of the Mass throughout the day. Also known as the Liturgy of the Hours, the Divine Office it is a ‘sacrifice of praise’ in hymns, psalms, and canticles which sanctifies the hours of the day.”



By saying the Office we can have a *Eucharistic* day. We are able to lift our minds and hearts to God during our day by praying the *Hours* throughout the day. The inspiration behind the words makes all the difference in the world:

“To this lofty dignity of the Church's prayer, there should correspond earnest devotion in our souls. For when in prayer the voice repeats those hymns written under the inspiration of the Holy Ghost and

extols God's infinite perfections, it is necessary that the interior sentiment of our souls should accompany the voice so as to make those sentiments our own in which we are elevated to heaven, adoring and giving due praise and thanks to the Blessed Trinity; 'so



let us chant in choir that mind and voice may accord together.' It is not merely a question of recitation or of singing which, however perfect according to norms of music and the sacred rites, only reaches the ear, but it is especially a question of the ascent of the mind and heart to God so that, united with Christ, we may completely dedicate ourselves and all our actions to Him." (*Mediator Dei*, #145, an encyclical by Pope Pius XII, Nov. 20, 1947)

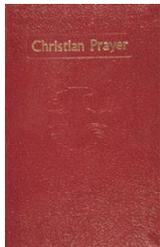
The difficult thing is to keep this recollection going from day to day. As the Jewish People found in their history (read the Jewish Scriptures), it is so easy for us to backslide, to lose a habit, to omit the Divine Office. We can overcome this difficulty of inconstancy by prayerfully understanding the graces available through this praying with the Church and Christ. Secondly, we can simply begin to pray the Office daily for thirty days and establish thereby the habit of saying it. We will then not say "if" but "when" will I read my Office.



"Inconstant souls who are one day recollected and the following day given to outward things, thus losing great graces, do not arrive at the goal. They never seem to grasp the meaning of the Psalmist: 'Taste and see how sweet is the Lord' (Ps. 33). This is the recollection which our Lord speaks of when He says: "We ought always to pray and not to faint" (Luke 18: 1)." (*The Priesthood and Perfection*, ch. 9, *Interior Life of the Priest*, by Reginald Garrigou-Lagrange OP)

DOCUMENTS FOR STUDY

There are many documents written through the centuries on The Liturgy of the Hours. We will look at two of them, readily available to the student. Internet references will be given at the end of the unit. They are *Laudis Canticum* and the



General Instruction of the Liturgy of the Hours. Both of these are available in *The Liturgy of the Hours*, vol. I of IV, Catholic Book Publishing Co. The latter is available in *Christian Prayer*, Catholic Book Publishing Co., abridged.



LAUDIS CANTICUM

Laudis Canticum, The Divine Office, an Apostolic Constitution (written to the entire Church), promulgated the revised book of the Liturgy of the Hours, by Pope Paul VI on Nov. 1, 1970.

“Apostolic Constitution of Pope Paul VI by which the Divine Office, revised according to the decree of the Second Vatican Council, is officially promulgated. This document gives a historical synthesis of the Divine Office from early Christian times, recalls the norms set down by the Second Vatican Council, and then declares that the new Liturgy of the Hours (Liturgia Horarum) is the only officially approved form of the Divine Office, confirmed by the Holy See for the universal Church in the Latin Rite (November 1, 1970).” (*Modern Catholic Dictionary*, John A. Hardon SJ)



This document is well-worth reading both because it gives the background on liturgical renewal of the Liturgy of the Hours and the development and meaning of Christian prayer.

“The hymn of praise that is sung through all the ages in the heavenly places and was brought by the High Priest, Christ Jesus, into this land



of exile has been continued by the Church with constant fidelity over many centuries, in a rich variety of forms.

“The Office has been drawn up and arranged in such a way that not only clergy but also religious and indeed laity

may participate in it, since it is the prayer of the whole people of God.” (LC)

GENERAL INSTRUCTION OF THE LITURGY OF THE HOURS

Our objective in this unit is to deepen both our understanding and our appreciation of the centrality of the Liturgy of the Hours in the life of a Dominican. The *GILH*, prayerfully studied, will cover the topic as the prayer of Christ, the prayer of the Church and the prayer which will sanctify our day.

“Christ taught us: ‘You must pray at all times and not lose heart’ (Lk 18: 1). The Church has been faithful in obeying this instruction; it never ceases to offer prayer and makes this exhortation its own: ‘Through him (Jesus) let us offer to God an unceasing sacrifice of praise’ (Heb 15: 15). The Church fulfills this precept not only by celebrating the eucharist but in other ways also, especially through the liturgy of the hours. By ancient Christian tradition what distinguishes the liturgy of the hours from other liturgical services is that it consecrates to God the whole cycle of the day and the night. (#10)

“The Church's voice is not just its own; it is also Christ's voice, since its prayers are offered in Christ's name, that is, ‘through our Lord Jesus Christ,’ and so the Church continues to offer the prayer and

petition that Christ poured out in the days of his earthly life and that have therefore a unique effectiveness.” (#17)

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PSALMS



The 150 Psalms are sacred hymns read chanted or sung during liturgical functions, e.g. the Eucharist, the Liturgy of the Hours and the Sacraments. *Psalmody* is the art of chanting Psalms during worship. This is the practice in monasteries and convents around the world. In certain Orders you cannot become a Priest unless you can sing on key. Chanting the Divine Office was done by St. Dominic when he was a Canon regular in Bishop Diego's church.





“One of the greatest means of union with God for the religious soul is the psalmody, which in religious orders is the daily accompaniment of the Mass. The Mass is the great prayer of Christ; it will continue until the end of the world, as long as He does not cease to offer Himself by the ministry of His priests; as long as from His sacerdotal and Eucharistic heart there rises always the theandric act of love and oblation, which has infinite value as adoration, reparation, petition, and thanksgiving. The psalmody of the Divine Office is the great prayer of the Church, the spouse of Christ; a day and night prayer, which ought never to cease on the surface of the earth, as the Mass does not.” (*The Three Ages of the Interior Life*, ch. 34 *Liturgical Prayer*, by Reginald Garrigou- Lagrange)

JESUS AND THE PSALMS

The Psalms had been written, memorized and sung by the Jewish people over the centuries. They applied them to their life situations and in the temple they accompanied them with music and often danced to them (Liturgical Dance). Jesus, “this marvelous singer of the Psalms” in the words of St. Augustine, prayed them often.

“When Jesus approached the temple at the age of twelve...he would have sung the Songs of Ascents (Psalms 120-134). And each year at Passover, he would have joined in the Great Hallel (Psalm 136)...At the Last Supper...Jesus said, ‘Even my...Friend..who ate of my bread, has lifted the heel against me’ (Psalm 41: 9)...After supper, the gospels say that Jesus and his companions sang a hymn; this was most likely the Egyptian Hallel (Psalms 113-118)...When leaving the upper room, Jesus and his disciples were probably singing psalms...and in the



agony of dying, Jesus turns to the psalms again: ‘My God, my God, why have you forsaken me?’ (Psalm 22)..Jesus’ final words from the cross, again came from a psalm (31: 5): ‘Father, into your hands I commend my spirit.’” (*The Scripture Source Book for Catholics*, p. 249)

THE EARLY CHURCH AND PRAYER

The use of the Psalms was a direct carry-over from their Jewish roots in the early Church. They also, it is recorded, met to pray at certain times of the day. Around the year 112 Pliny the Younger wrote of this to the Emperor Trajan:

“...they met on a stated day before it was light, and addressed a form of prayer to Christ, as to a divinity, binding themselves by a solemn oath, not for the purposes of any wicked design, but never to commit any fraud, theft, or adultery, never to falsify their word, nor deny a trust when they should be called upon to deliver it up; after which it was their custom to separate, and then reassemble, to eat in common a harmless meal.”

And from Clement of Alexandria [+215]:



“In Book 7 of his *Stromata*, a work on worship and prayer, Clement of Alexandria mentions for the first time the third, sixth, and ninth daily hours, together with the morning Office.” (*Handbook for Liturgical Studies*, vol. 5, *Liturgical Time and Space*, p. 13)

And, lastly from the Rule of St. Benedict [+ 547]:

“Each of the day hours begins with the verse, *God, come to my assistance; Lord, make haste to help me* (Ps. 69[70]: 2), followed by ‘Glory be to the Father’ and the appropriate hymn (ch. 18)...We believe that the divine presence is everywhere and *that in every place the eyes of the Lord are watching the good and the wicked* (Prov. 15: 3). But beyond the least doubt we should believe this to be especially true when we celebrate the divine office.” (ch. 19)



DOMINICANS AND THE LITURGY OF THE OFFICE

As we have studied, the Dominicans, beginning with our Founder, have been devoted to the Liturgy of the Hours:

“Love for the liturgy is a precious heritage Dominicans owe to their Founder. He himself was completely committed to the liturgy -- a commitment we find expressed in his life, in the Constitutions, and in the way he taught his children. By profession he was a canon regular. He was a priest whose chief duty was to carry out the sacred liturgy in the cathedral of Osma. His life centered around the Divine Office, for he was obliged as a duty of his state to participate daily in chanting the canonical hours. His spirituality, therefore, was basically



a priestly spirituality. Dominic's love for the liturgy included not only the Mass but the Divine Office. He taught the early friars to chant the canonical hours at the prescribed time, if possible, even when they were en route.” (*Dominican Spirituality: Principles and Practice*, ch. V, *Dominican Life is Liturgical*, by William A. Hinnebusch OP)

The book, *Early Dominicans*, mentions in the canonization process of St. Dominic his devotion to the Office:

“He was constant in his attendance at the Divine Office, and used to spend the night in prayer, weeping a lot.” (Br. Ventura, p. 67)

“He followed the Order's observance fully in choir.” (Br. Amizo, p. 71)

“During the celebration of Mass and during the psalmody, tears used to flow in great abundance from his eyes.” (Br. Buonviso, p. 72)

“At Matins he would go round both sides of choir, urging and encouraging the brethren to sing loudly and with devotion.” (Br. Stephen, p. 80)



“When he spent the night in church, he was always there with the rest to celebrate Matins.” (Br. Paul p. 83)

The *Primitive Constitutions* gave instructions on the proper manner of celebrating the Office:

“Matins and Mass and all the canonical hours should be attended by our brethren together...All the hours are to be said in church briefly and succinctly lest the brethren lose devotion and their study be in any way impeded.” (Part I, III)

As is obvious, the devotion of the early Dominicans has been a holy example to be followed by us today. Sometimes we use the truth that our Rule does not bind by sin as an escape-hatch to neglect the daily recitation of the Office. But should we not be bound by love and Dominican devotion to remain faithful to the daily recitation as asked by our Rule? This is our higher calling. Dominican spirituality can never be divorced from the Office, especially for *Finally Professed Lay Dominicans*.



“PRAY WITHOUT CEASING.” (1 Thes. 5: 17)

Pope Paul VI, in *Laudis Canticum*, echoed the sentiments of St. Paul when he introduced the revised Office:

“We have, therefore, every confidence that an appreciation of the prayer "without ceasing" that our Lord Jesus Christ commanded will take on new life. The book for the liturgy of the hours, distributed as it is according to seasons, continually strengthens and supports that prayer.” (# 8)

So, too, the *GILH*:

“In the liturgy of the hours the Church exercises the priestly office of its Head and offers to God ‘without ceasing’ a sacrifice of praise, that is, a tribute of lips acknowledging his name. This prayer is ‘the voice of a bride addressing her bridegroom; it is the very prayer that

Adoremus, Society for the Renewal of the Sacred Liturgy
[Laudis Canticum](#), Apostolic Constitution promulgating the revised book of the Liturgy of the Hours, Pope Paul VI, November 1, 1970 | [Decree promulgating the revised Liturgy of the Hours](#), The Sacred Congregation for Divine Worship Decree, April 11, 1971, Arthur Cardinal Tabera, Prefect, A. Bugnini, Secretary | [General Instruction of the Liturgy of the Hours](#), Congregation for Divine Worship, February 2, 1971

Laudis Canticum

Apostolic Constitution promulgating the revised book of the Liturgy of the Hours

Pope Paul VI

November 1, 1970

The hymn of praise that is sung through all the ages in the heavenly places and was brought by the High Priest, Christ Jesus, into this land of exile has been continued by the Church with constant fidelity over many centuries, in a rich variety of forms.

The liturgy of the hours gradually developed into the prayer of the local Church, a prayer offered at regular intervals and in appointed places under the presidency of a priest. It was seen as a kind of necessary complement by which the fullness of divine worship contained in the eucharistic sacrifice would overflow to reach all the hours of daily life.

The book of the divine office, gradually enlarged by many additions in the course of time, became a suitable instrument for the sacred service for which it was designed. Since over the generations a good many changes were introduced in the form of celebration, including the practice of individual recitation, it is not strange that the breviary, as it was sometimes called, underwent many transformations, sometimes affecting the principles of its arrangement.

The Council of Trent, unable, because of shortness of time, to complete the reform of the breviary, left this matter to the Apostolic See. The Roman Breviary, promulgated in 1568 by our predecessor St. Pius V, achieved above all what was so urgently needed, the introduction of uniformity in the canonical prayer of the Latin Church, after this uniformity had lapsed.

In subsequent centuries many revisions were made by Sixtus V, Clement VIII, Urban VIII, Clement XI, and other popes.

In 1911 St. Pius X promulgated a new breviary, prepared at his command. The ancient custom was restored of reciting the 150 psalms each week and the arrangement of the Psalter was entirely revised to remove all repetitions and to harmonize the weekday Psalter and the cycle of biblical readings with the offices of saints. In addition, the office of Sunday was raised in rank and dignity to take general precedence over feasts of saints.

The whole work of liturgical revision was undertaken again by Pius XII. For both private and public recitation of the office he permitted the use of the new translation of the Psalter prepared by the Pontifical Biblical Institute and in 1947 established a special commission with the responsibility of studying the question of the breviary. In 1955 all the bishops throughout the world were questioned about this matter. The fruits of this labor and concern were first seen in the decree on the simplification of the rubrics, published 23 March 1955, and in the regulations for the breviary issued by John XXIII in the *Codex rubricarum* of 1960.

Though only a part of the liturgical reform came under his seal, Pope John XXIII was aware that the fundamental principles on which the liturgy rests required further study. He entrusted this task to the Second Vatican Ecumenical Council, which in the meantime he had convoked. The result was that the Council treated the liturgy as a whole, and the hours in particular, with such thoroughness and skill, such spirituality and power, that there is scarcely a parallel to the Council's work in the entire history of the Church.

While Vatican Council II was still in session, it was our concern that after the promulgation of the Constitution on the Liturgy, its decrees should be put immediately into effect. For this purpose we

established a special commission within the Consilium for the Implementation of the Constitution on the Liturgy. With the help of scholars and specialists in the liturgical, theological, spiritual, and pastoral disciplines, the Consilium worked with the greatest zeal and diligence over a period of seven years to produce the new book for the liturgy of the hours.

The principles underlying it, its whole arrangement, as well as its individual parts were approved by the Consilium and also by the 1967 Synod of Bishops, after consultation with the bishops of the whole Church and a very large number of pastors, religious, and laity.

It will be helpful here, then, to set out in detail the underlying principles and the structure of the liturgy of the hours.

1. As required by the Constitution *Sacrosanctum Concilium*, account was taken of the circumstances in which priests engaged in apostolic works find themselves today.

The Office has been drawn up and arranged in such a way that not only clergy but also religious and indeed laity may participate in it, since it is the prayer of the whole people of God. People of different callings and circumstances, with their individual needs, were kept in mind and a variety of ways of celebrating the office has been provided, by means of which the prayer can be adapted to suit the way of life and vocation of different groups dedicated to the Liturgy of the Hours.

2. Since the Liturgy of the Hours is the means of sanctifying the day, the order of this prayer was revised so that in the circumstances of contemporary life the canonical hours could be more easily related to the chronological hours of the day.

For this reason the Hour of Prime was abolished; Lauds as morning prayer and Vespers as evening prayer, as hinges of the entire Daily Office, were assigned the most important role and now have the character of true morning and evening prayer; the Office of Readings retains its character as a nocturnal Office for those who celebrate it during the night, but it is suitable for any hour of the day; the Prayer during the day is so arranged that those who choose only one of the Hours for midmorning, midday, and mid-afternoon may say the one most suitable to the actual time of day, without omitting any part of the four-week Psalter.

3. To ensure that in celebrating the Office mind and voice may be more easily in harmony and that the Liturgy of the Hours may become in reality "a source of devotion and nourishment for personal prayer,"[1] in the new book, the amount of obligatory daily prayer has been considerably reduced, but variety in the texts has been notably increased and many aids to meditation on the Psalms provided, for example, titles for the Psalms, antiphons, Psalm-prayers, and optional periods of silence.

4. In accordance with the ruling by the Council,[2] the weekly cycle of the Psalter has been replaced by an arrangement of the Psalms over a period of four weeks, in the new version prepared by the Commission for the Neo-Vulgate edition of the Bible, which we ourselves established. In this new arrangement of the Psalms a few of the Psalms and verses that are somewhat harsh in tone have been omitted, especially because of the difficulties anticipated from their use in vernacular celebration. In addition, new Canticles from the Old Testament have been added to Lauds [morning prayer] in order to increase its spiritual richness and Canticles from the New Testament now enhance the beauty of Vespers [evening prayer].

5. In the new cycle of readings from Holy Scripture there is a more ample selection from the treasury of God's word, so planned as to harmonize with the cycle of readings at Mass. The passages provide in general a certain unity of theme and have been chosen to present, in the course of the year, the principal stages in the history of salvation.

6. In accordance with the norms laid down by the Council, the daily reading the works of the Fathers and of ecclesiastical writers has been revised in such a way that the best of the writings of Christian authors, especially of the Fathers, is included. Besides this, an optional Lectionary will be prepared with a fuller selection from the spiritual riches of these writers, as a source of even more abundant benefits.

7. Anything that is not in harmony with historical truth has been removed from the text of the Liturgy of the Hours. On this score, the readings, especially biographies of the saints, have been revised in such a way that, first and foremost, the spiritual portrait of the saints and their significance for the life of the Church emerge and are placed in their true context.

8. Intercessions (*preces*) have been added to Lauds to express the consecration of the day and to offer prayer for the day's work about to begin. There is also a short act of supplication at Vespers, drawn up in the form of general intercessions. The Lord's Prayer has been restored to its position at the end of these prayers. Since the Lord's Prayer is also said at Mass, this change represents a return in our time to early Christian usage, namely, of saying this prayer three times in the day.

Now that the prayer of Holy Church has been reformed and entirely revised in keeping with its very ancient tradition and in the light of the needs of our day, it is to be hoped above all that the Liturgy of the Hours may pervade and penetrate the whole of Christian prayer, giving it life, direction, and expression and effectively nourishing the spiritual life of the people of God.

We have, therefore, every confidence that an appreciation of the prayer "without ceasing"[3] that our Lord Jesus Christ commanded will take on new life. The book for the Liturgy of the Hours, distributed as it is according to seasons, continually strengthens and supports that prayer. The very celebration of the Liturgy of the Hours, especially when a community is gathered for this purpose, expresses the genuine nature of the praying Church, and stands as a wonderful sign of that Church.

Christian prayer above all is the prayer of the entire community of mankind, which Christ joins to himself.[4] Each individual has his part in this prayer, which is common to the one Body as it offers prayers that give expression to the voice of Christ's beloved Bride, to the hopes and desires of the whole Christian people, to supplications and petitions for the necessities common to all mankind.

This prayer takes its unity from the heart of Christ Himself, for our Redeemer desired "that the life He had entered upon in His mortal body with supplications and with His sacrifice should continue without interruption through the ages in His Mystical Body, which is the Church." [5] Because of this, the prayer of the Church is at the same time "the very prayer that Christ Himself, together with His Body, addresses to the Father." [6] As we celebrate the Office, therefore, we must recognize our own voices echoing in Christ, and His voice echoing in us.[7]

To manifest this quality of our prayer more clearly, "the warm and living love for Holy Scripture"[8] that permeates the Liturgy of the Hours must come to life in all of us, so that Scripture may indeed become the chief source of all Christian prayer. In particular, the praying of the Psalms, which continually ponders and proclaims the action of God in the history of salvation, must be grasped with new warmth by the people of God. This will be achieved more readily if a deeper understanding of the Psalms, in the meaning in which they are used in the liturgy, is more diligently promoted among the clergy and communicated to all the faithful by means of appropriate catechesis. The wider range of Scripture readings provided not only in the Mass but also in the new Liturgy of the Hours will bring about a continuous meditation on the history of salvation and its continuation in the life of men..

The life of Christ in His Mystical Body also perfects and elevates the personal life of each member of the faithful. Therefore there can be no opposition between the prayer of the Church and the personal prayer of the individual; rather the relationship between them must be strengthened and enlarged by the Divine Office. Mental prayer should draw unfailing nourishment from readings, Psalms, and the other parts of the Liturgy of the Hours; and if the method and form of the celebration is chosen which most helps the persons taking part, one's personal, living prayer must of necessity be helped. If the prayer of the Divine Office becomes genuine personal prayer, the relation between the liturgy and the whole Christian life also becomes clearer. The whole life of the faithful, hour by hour during day and night, is a kind of *leitourgia* or public service, in which the faithful give themselves over to the ministry of love toward God and neighbor, identifying themselves with the action of Christ, who by His life and self-offering sanctified the life of all mankind. The Liturgy of the Hours clearly expresses and effectively

strengthens this sublime truth, embodied in the Christian life. For this reason the Liturgy of the Hours is recommended to all the faithful, including those who are not bound by law to their recitation.

Those who have received from the Church the mandate to celebrate the Liturgy of the Hours are to complete its entire course faithfully each day, respecting as far as possible the actual time of day; giving pride of place to Lauds and Vespers. Those who are in Holy Orders and are marked in a special way with the sign of Christ the Priest, as well as those consecrated in a particular way to the service of God and of the Church by the vows of religious profession, should be moved to recite the Office not only in obedience to law, but should also feel themselves drawn to them because of the intrinsic excellence of the Hours and their pastoral and ascetical value. It is extremely desirable that the public prayer of the Church be offered by all from hearts renewed, in acknowledgment of the inherent need within the whole Body of the Church: as the image of its Head, the Church must be described as the praying Church.

May the praise of God re-echo in the Church of our day with greater grandeur and beauty by means of the new book for the Liturgy of the hours, which now by Apostolic authority we sanction, approve, and promulgate. May it join the praise sung by saints and angels in the courts of heaven. May the days of our earthly exile be filled more and more with that praise which throughout the ages is given "to the One who sits upon the throne and to the Lamb." [9]

We hereby decree that this new book for the Liturgy of the Hours may be put into use as soon as it is published. Meanwhile, the conferences of bishops are to see to the preparation of editions of this liturgical work in the vernacular and, after approval, that is, confirmation, of these editions by the Apostolic See, are to fix the date when the vernacular editions may or must be used, either in whole or in part. Beginning on the effective date for use of these versions in vernacular celebrations, only the revised form of the Liturgy of the Hours is to be followed, even by those who continue to use Latin. For those however who, because of advanced age or for special reasons, experience serious difficulties in observing this new Order, it is lawful to continue to use the former Roman Breviary, in whole or in part, with the consent of their Ordinary, but only when reciting the Office alone.

We wish that these decrees and prescriptions be firm and effective now and in the future, notwithstanding, as necessary, any Apostolic Constitutions or Decree issued by Our predecessors, and other prescriptions, even those deserving explicit mention and amendment, which would derogate from this.

Given at Saint Peter's, Rome, on the Solemnity of All Saints, 1 November, in the year 1970, the eighth year of our pontificate.

Paul VI, Pope

Notes

1. [Sacrosanctum Concilium](#) art. 90.
2. SC art. 91.
3. See Lk 18:1 and 21:36; 1 Thes 5:17; Eph 6:18.
4. See SC art. 83.
5. Pius XII, Encycl. [Mediator Dei](#), Nov. 1947, no. 2: AAS 39(1947) 522.
6. SC art. 84.
7. See Augustine, *Enarrat. in Ps. 85*, 1: CCL 39, 1176.
8. SC art. 24.
9. Rv 5:13.

Decree promulgating the revised Liturgy of the Hours

THE SACRED CONGREGATION FOR DIVINE WORSHIP DECREE

Prot n 1000/71

In the Liturgy of the Hours, which the Church from very early times has been accustomed to recite during the course of the day, she fulfils the command of the Lord to pray without ceasing, and while giving praise to God the Father, at the same time she intercedes for the salvation of the world.

The Second Council of the Vatican, valuing highly this long-standing custom of the Church and wishing to renew it, took care to have this form of prayer revised so that it could more fittingly be used by the clergy and by other members of the Church in the circumstances of modern life (cf Constitution on the Sacred Liturgy, n 84).

This work has now been completed and has been approved by Pope Paul VI in the Apostolic Constitution *Laudis Cantium*[The Canticle of Praise], signed on 1 November 1970. This Sacred Congregation for Divine Worship now publishes this book in the Latin language containing the Liturgy of the Hours as it should be celebrated according to the Roman Rite, and declares this to be the typical edition of the work.

Anything to the contrary notwithstanding.

Given at the office of the Sacred Congregation for Divine Worship: Easter Sunday, 11 April 1971.

Arthur Cardinal Tabera, Prefect

A. Bugnini, Secretary

[General Instruction of the Liturgy of the Hours, Congregation for Divine Worship](#) – February 2, 1971, On EWTN site.

General Instruction of the Liturgy of the Hours

GENERAL INSTRUCTION OF THE LITURGY OF THE HOURS

CHAPTER 1

THE IMPORTANCE OF THE LITURGY OF THE HOURS OR THE DIVINE OFFICE IN THE LIFE OF THE CHURCH

1. Public and common prayer by the people of God is rightly considered to be among the primary duties of the Church. From the very beginning those who were baptized “devoted themselves to the teaching of the apostles and to the community, to the breaking of the bread and to the prayers” (Acts 2:42). The Acts of the Apostles give frequent testimony to the fact that the Christian community prayed with one accord.

The witness of the early Church teaches us that individual Christians devoted themselves to prayer at fixed times. Then, in different places, the custom soon grew of assigning special times to common prayer, for example, the last hour of the day, when evening draws on and the lamp is lighted, or the first hour, when night draws to a close with the rising of the daystar.

In the course of time other hours came to be sanctified by common prayer. These were seen by the Fathers as foreshadowed in the Acts of the Apostles. There we read of the disciples gathered together at the third hour. The prince of the Apostles “went up on the housetop to pray, about the sixth hour” (10:9); “Peter and John were going up to the temple at the hour of prayer, the ninth hour” (3:1); “about midnight Paul and Silas were praying and singing hymns to God” (16:25).

2. This kind of common prayer gradually took shape in the form of an ordered round of Hours. This Liturgy of the Hours or Divine Office, enriched by readings, is principally a prayer of praise and petition. In fact, it is the prayer of the Church with Christ and to Christ.

I. THE PRAYER OF CHRIST

Christ the Intercessor with the Father

3. When he came to give men and women a share in God’s life, the Word proceeding from the Father as the splendor of his glory, “Christ Jesus, the high priest of the new and eternal Covenant, took our human nature and introduced into the world of our exile that hymn of praise which is sung in the heavenly places throughout all ages.” From then on the praise of God wells up from the heart of Christ in human words of adoration, propitiation and intercession, presented to the Father by the head of the new humanity, the mediator between God and mankind, in the name of all and for the good of all.

4. In his goodness the Son of God, who is one with his Father (see John 10:30), and who said on entering the world: “Here I am! I come, God, to do your will” (Hebrews 10:9; see John 6:38), has left us testimony to his own prayer. The gospels very frequently show us Christ at prayer: when his mission is revealed by the Father, before he calls the apostles, when he blesses God at the multiplication of the loaves, when he is transfigured on the mountain, when he heals the deaf mute, when he raises Lazarus, before he asks for Peter’s confession of faith, when he teaches the disciples how to pray, when the disciples return from their mission, when he blesses the little children, when he prays for Peter.

The work of each day was closely bound up with his prayer, indeed flowed out from it. He would retire into the desert or into the hills to pray, rising very early or spending the night as far as the fourth watch in prayer to God.

We are right in believing that he took part in public prayers, in the synagogues, which he entered on the Sabbath “as his custom was,” and in the temple, which he called a house of prayer, as well as in the

private prayers which devout Israelites would recite regularly every day. He used the traditional blessings of God at meals. This is expressly mentioned in connection with the multiplication of the loaves, the Last Supper, the meal at Emmaus; he also joined with the disciples in a hymn of praise.

To the very end of his life, as his Passion was approaching, at the Last Supper, in the agony in the garden, and on the cross, the divine teacher showed that prayer was the soul of his messianic ministry and paschal death. "In the days of his life on earth he offered up prayers and entreaties with loud cries and tears to the one who could deliver him out of death, and because of his reverent attitude his prayer was heard" (Hebrews 5:7). By a single offering on the altar of the cross, "he has made perfect for ever those who are being sanctified" (Hebrews 10:14). Raised from the dead, he is alive for ever and makes intercession for us.

II. THE PRAYER OF THE CHURCH

The Commandment to Pray

5. Jesus has commanded us to do as he did. On many occasions he said: "Pray," "ask," "seek," "in my name." He gave us a formula of prayer in what is known as the Lord's Prayer. He taught us that prayer is necessary, that it should be humble, vigilant, persevering, confident in the Father's goodness, single-minded and in conformity with God's nature.

The apostles have handed on to us, scattered throughout their letters, many prayers, especially of praise and thanksgiving. They warn us that we must be urgent and persevering in prayer offered to God in the Holy Spirit through Christ. They tell us of its sure power in sanctifying and speak of the prayer of praise, of thanksgiving, of petition and of intercession on behalf of all.

Christ's Prayer Continued by the Church

6. Since man depends wholly on God, he must recognize and express this sovereignty of the Creator, as the devout people of every age have done by means of prayer.

Prayer directed to God must be linked with Christ, the Lord of all, the one mediator through whom alone we have access to God. He unites to himself the whole community of mankind in such a way that there is an intimate bond between the prayer of Christ and the prayer of the whole human race. In Christ and in Christ alone the religious activity of mankind receives its redemptive value and attains its goal.

7. There is a special, and very close, bond between Christ and those whom he makes members of his body, the Church, through the sacrament of rebirth. Thus, from the head all the riches that belong to the Son flow throughout the whole body: the fellowship of the Spirit, the truth, the life and the sharing of his divine Son-ship, manifested in all his prayer when he dwelt among us.

The priesthood of Christ is also shared by the whole body of the Church, so that the baptized are consecrated as a spiritual temple and a holy priesthood through the rebirth of baptism and the anointing by the Holy Spirit, and become able to offer the worship of the New Covenant, a worship that derives, not from our own powers but from the merit and gift of Christ.

"God could give no greater gift to mankind than to give them as their head the Word through whom he created all things, and to unite them to him as his members, so that he might be Son of God and Son of man, one God with the Father, one man with men. So, when we speak to God in prayer we do not separate the Son from God, and when the body of the Son prays it does not separate its head from itself, but it is the one savior of his body, our Lord Jesus Christ, the Son of God, who himself prays for us, and prays in us, and is the object of our prayer. He prays for us as our priest, he prays in us as our head, he is the object of our prayer as our God. Let us then hear our voices in his voice, and his voice in ours."

The excellence of Christian prayer lies in this, that it shares in the very love of the only-begotten Son for the Father and in that prayer which the Son put into words in his earthly life and which still continues

unceasingly in the name of the whole human race and for its salvation, throughout the universal Church and in all its members.

The Action of the Holy Spirit

8. The unity of the Church at prayer is brought about by the Holy Spirit, who is the same in Christ, in the whole Church, and in every baptized person. It is this Spirit who “helps us in our weakness” and “intercedes for us with longings too deep for words” (Romans 8:26). As the Spirit of the Son, he gives us “the spirit of adopted sonship, by which we cry out: Abba, Father” (Romans 8:15; see Galatians 4:6; 1 Corinthians 12:3; Ephesians 5:18; Jude 20). There can be no Christian prayer without the action of the Holy Spirit who unites the whole Church and leads it through the Son to the Father.

Prayer as Community Prayer

9. It follows that the example and precept of our Lord and the apostles in regard to constant and persevering prayer are not to be seen as a purely legal regulation. They belong to the very essence of the Church itself. The Church is a community, and it must express its nature as a community in its prayer as well as in other ways. Hence, when the community of the faithful is first mentioned in the Acts of the Apostles, it is seen as a community gathered together at prayer “with the women and Mary, the Mother of Jesus, and his brothers” (Acts 1:14). “There was one heart and soul in the company of those who believed” (Acts 4:32). Their oneness in spirit was founded on the word of God, on the brotherly communion, on the prayer and on the Eucharist.

Though prayer in one’s room behind closed doors is always necessary and to be encouraged and is performed by the members of the Church through Christ in the Holy Spirit, yet there is a special excellence in the prayer of the community. Christ himself has said: “Where two or three are gathered together in my name, I am there in their midst” (Matthew 18:20).

III. THE LITURGY OF THE HOURS

The Consecration of Time

10. Christ has taught us the necessity of praying at all times without losing heart (Luke 18:1). The Church has been faithful in obeying this instruction; it never ceases to offer prayer, and makes this exhortation its own: “Through him (Jesus) let us offer to God an unceasing sacrifice of praise” (Hebrews 15:15). The Church satisfies this requirement not only by the celebration of the Eucharist but in other ways also, especially through the Liturgy of the Hours, which is distinguished from other liturgical actions by the fact that it consecrates to God the whole cycle of day and night, as it has done from early Christian times.

11. Since the purpose of the Liturgy of the Hours includes the sanctification of the day and of the whole range of human activity, its structure has been revised in such a way that, as far as possible, each Hour might be celebrated once more at the proper time and account taken of the circumstances of life today.

Hence, “in order that the day may be truly sanctified and the Hours themselves recited with spiritual profit, it is preferable that they should be recited at the hour nearest to the one indicated by each canonical Hour.”

The Liturgy of the Hours and the Eucharist

12. The Liturgy of the Hours extends to the different hours of the day the praise and thanksgiving, the commemoration of the mysteries of salvation, the petitions and the foretaste of heavenly glory, that are present in the Eucharistic mystery, “the center and apex of the whole life of the Christian community.”

The Liturgy of the Hours is an excellent preparation for the celebration of the Eucharist itself, for it inspires and deepens in a fitting way the dispositions necessary for the fruitful celebration of the Eucharist: faith, hope, love, devotion and the spirit of self-denial.

The Priesthood of Christ in the Liturgy of the Hours

13. In the Holy Spirit Christ carries out through the Church “the work of man’s redemption and God’s perfect glorification,” not only when the Eucharist is celebrated and the sacraments administered but also in other ways, and especially when the Liturgy of the Hours is celebrated. In it Christ himself is present, in the assembled community, in the proclamation of God’s word, “in the prayer and song of the Church.”

Man’s Sanctification

14. Man’s sanctification is accomplished, and worship offered to God, in the Liturgy of the Hours in an exchange or dialogue between God and man in which “God speaks to his people... and his people reply to him in song and prayer.”

Those taking part in the Liturgy of the Hours have access to holiness of the richest kind through the life-giving word of God, to which it gives such great importance. The readings are drawn from the Sacred Scripture, God’s words | the psalms are sung in his presence, and the intercessions, prayers and hymns are steeped in the inspired language of Scripture.

Hence, it is not only when those things are read “that are written for our instruction” (Romans 15:4), but also when the Church prays or sings, that faith is deepened for those who take part, and their minds are lifted up to God, so that they may offer him spiritual worship and receive grace from him in greater abundance.

Praising God with the Church in Heaven

15. In the Liturgy of the Hours the Church exercises the priestly office of its head and offers to God “unceasingly” a sacrifice of praise, that is, a tribute of lips acknowledging his name. This prayer is “the voice of the bride herself as she addresses the bridegroom; indeed, it is also the prayer of Christ and his body to the Father.” “All therefore who offer this prayer are fulfilling a duty of the Church, and also sharing in the highest honor given to Christ’s bride, because as they render praise to God they are standing before God’s throne in the name of Mother Church.”

16. When the Church offers praise to God in the Liturgy of the Hours it unites itself with that hymn of praise which is sung in the heavenly places through all ages; it also receives a foretaste of the song of praise in heaven, described by John in the Book of Revelation, the song that is sung without ceasing before the throne of God and of the Lamb. Our close union with the Church in heaven is given effective voice when “we rejoice together and celebrate the praise of God’s glory, when all who have been redeemed in the blood of Christ from every tribe and tongue and people and nation (see Revelation 5:9) and have been gathered into the one Church glorify the one and triune God in one canticle of praise.”

This liturgy of heaven was commonly foreseen by the prophets as a victory of day without night, of light without darkness: “The sun will no more be your light by day, and the brightness of the moon will not shine upon you, but the Lord will be your everlasting light” (Isaiah 60:19; see Revelation 21:23,25). “There will be a single day, known to the Lord, not day and night, and at evening there will be light” (Zechariah 14:7). Already “the end of the ages has come upon us” (see 1 Corinthians 10:11), and the renewal of the world has been irrevocably established and in a true sense is being anticipated in this world.” We are taught by faith that meaning of our temporal life also, so that we look forward with all creation to the revealing of God’s sons. In the Liturgy of the Hours we proclaim this faith, we express and nourish this hope, we share in some degree the joy of everlasting praise and of that day which knows no setting.

Petition and Intercession

17. Besides the praise of God, the Church in the Liturgy of the Hours expresses the prayers and desires of all the Christian faithful; indeed, it prays to Christ, and through him to the Father, for the salvation of the whole world. The voice of the Church is not just its own; it is also the voice of Christ, since its prayers are

offered in the name of Christ, that is, “through our Lord Jesus Christ,” and so the Church continues to offer the prayer and petition which Christ poured out in the days of his earthly life and which have therefore a unique effectiveness. The ecclesial community thus exercises a true maternal function in bringing souls to Christ, not only by charity, good example and works of penance but also by prayer.

This work of prayer belongs especially to all who have been called by a special mandate to carry out the Liturgy of the Hours: to bishops and priests as they pray in virtue of their office for their own people and for the whole people of God, to other sacred ministers and also to religious.

The Apex and Source of Pastoral Activity

18. Those then who take part in the Liturgy of the Hours bring growth to God’s people in a hidden but fruitful apostolate, for the work of the apostolate is directed to this end, “that all who are made sons of God through faith and baptism may come together in unity, praise God in the midst of the Church, share in the sacrifice and eat the supper of the Lord.”

Thus by their lives the faithful show forth and reveal to others “the mystery of Christ and the genuine nature of the true Church. Its characteristic is to be ... visible, yet endowed with invisible realities, fervent in action, yet devoted to contemplation, present in the world, yet a pilgrim and a stranger.”

In their turn the readings and prayers of the Liturgy of the Hours form a wellspring of the Christian life, which is nourished at the table of Sacred Scripture and the writings of the saints, and receives strength from the prayers. Only the Lord, without whom we can do nothing, can give, in response to our request, power and increase to what we do, so that we may be built up each day in the Spirit into the temple of God, to the full stature of Christ, and also receive greater strength to bring the good news of Christ to those outside.

Harmony of Mind and Voice

19. Mind and voice must be in harmony in a celebration that is worthy, attentive and devout if this prayer is to be made their own by those taking part in it, and be a source of devotion, a means of gaining God’s manifold grace, a deepening of personal prayer and an incentive to the work of the apostolate. All should be zealous in cooperating with God’s grace, so as not to receive it fruitlessly. They should seek Christ, penetrating ever more deeply into the mystery of Christ through prayer, and so offer praise and petition to God with the same mind and heart as the divine Redeemer when he prayed to God.

IV. THE PARTICIPANTS IN THE LITURGY OF THE HOURS

a) Celebration in Common

20. The Liturgy of the Hours, like other liturgical actions, is not something private but belongs to the whole body of the Church, which it manifests and influences. Its relation to the Church is most clearly seen when it is celebrated by a local Church in the presence of its bishop in the company of his priests and ministers, for in the local Church “the one, holy, catholic and apostolic Church of Christ is truly present and active.” Such a celebration is therefore most highly recommended. When the Liturgy of the Hours is celebrated, in the absence of the bishop, by the chapter of canons or other priests, it should always follow the proper times for the Hours, and as far as possible the people should take part. The same is to be said of collegiate chapters.

21. Where possible, the principal Hours should be celebrated communally in church by other groups of the faithful. The most important of these groups are the local parishes – the cells of the diocese – established under a pastor acting for the bishop. These “represent in some degree the visible Church established throughout the world.”

22. Hence, when the faithful are invited to the Liturgy of the Hours and come together in unity of heart and voice, they show forth the Church in its celebration of the mystery of Christ.

23. Those in holy orders or with a special canonical mission have the responsibility of initiating and directing the prayer of the community; “they must work hard to ensure that all entrusted to their care may be united in prayer.” They must therefore see to it that the faithful are invited – and prepared by suitable instruction – to celebrate the principal Hours in common, especially on Sundays and feast days. They should teach them how to make the celebration a sincere prayer; they should therefore give them suitable guidance in the Christian understanding of the psalms, so that they may be led by degrees to a greater appreciation and more frequent use of the prayer of the Church.

24. Communities of canons, monks, nuns and other religious which celebrate the Liturgy of the Hours by rule or according to their constitutions, whether in the common rite or in a particular rite, in whole or in part, represent in a special way the Church at prayer. They are a fuller sign of the Church as it continuously praises God with one voice, and they fulfill the duty of “working” above all by prayer, “to build up and increase the whole mystical Body of Christ, and for the good of the local Churches.” This is especially true of those who follow the contemplative life.

25. Sacred ministers, and all clerics (not otherwise bound to a common celebration) living in community or assembling together, should arrange to say at least some part of the Liturgy of the Hours in common, particularly Morning and Evening Prayer.

26. It is strongly recommended that religious of either sex, not bound to a common celebration, as well as members of any institute of perfection, should gather together, by themselves or with the faithful, to celebrate the Liturgy of the Hours or part of it.

27. Gatherings of the laity – for prayer, apostolic work or any other reason – are encouraged to fulfill the Church’s office by celebrating part of the Liturgy of the Hours. The laity must learn, especially in liturgical actions, how to adore God the Father in spirit and in truth, and be reminded that through public worship and prayer they are in touch with all mankind and can contribute in no small degree to the salvation of the whole world.

Finally, it is desirable that the family, the domestic sanctuary of the Church, should not only pray together to God but should also celebrate some parts of the Liturgy of the Hours as occasion offers, so as to enter more deeply into the life of the Church.

b) The Mandate of the Liturgy of the Hours

28. The Liturgy of the Hours is entrusted to sacred ministers in such a special way that even when the faithful are not present it should be recited by individuals with the adaptations necessary under these circumstances. The Church commissions them to celebrate the Liturgy of the Hours in order that, at least in their persons, the duty of the whole community may be carried out regularly and reliably, and the prayer of Christ continue unceasingly in the Church.

The bishop represents Christ in an eminent and visible way and is the high priest of his flock; the life in Christ of his faithful people may be said to derive from him and depend on him. He should then be the first of all the members of his Church in offering prayer. In the recitation of the Liturgy of the Hours his prayer is always in the name of the Church and on behalf of the Church entrusted to him.

Priests, united as they are with the bishop and the whole presbyterium, are themselves representative in a special way of Christ the priest, and so share the same responsibility of praying to God for the people entrusted to them, and indeed for the whole world.

All fulfill the ministry of the good Shepherd who prays for his sheep, that they may have life and so be brought into perfect unity. In the Liturgy of the Hours, which the Church sets before them, they are not

only to find a source of devotion and a strengthening of personal prayer but must also nourish and foster pastoral and missionary action by abundant contemplation, and so bring joy to the whole Church of God.

29. Hence, bishops and priests and other sacred ministers, who have received from the Church the mandate of celebrating the Liturgy of the Hours (see no. 17), should recite the full sequence of Hours each day, as far as possible at the appropriate times.

They should, first and foremost, attach due importance to those Hours that are, as it were, the hinge of the Liturgy of the Hours, that is, Morning and Evening Prayer, which should not be omitted except for a serious reason.

They should faithfully recite the Office of Readings, which is above all a liturgical celebration of the word of God. In this way they fulfill daily a duty that is particularly their own, that is, of receiving the word of God into their lives, so that they may become more perfect as disciples of the Lord and experience more deeply the unfathomable riches of Christ.

In order to sanctify the whole day more perfectly, they will have also at heart the recitation of the Daytime Hour and Night Prayer, to round off the whole "Work of God" and to commend themselves to God before retiring.

30. It is most fitting that permanent deacons should recite daily at least some part of the Liturgy of the Hours, to be determined by the conference of bishops.

31. (a) Cathedral and collegiate chapters should celebrate in choir those parts of the Liturgy of the Hours that are prescribed for them by common or particular law.

In private recitation individual members of these chapters should include those Hours that are recited in their chapter, besides the Hours prescribed for all sacred ministers.

(b) Religious communities, bound to the recitation of the Liturgy of the Hours, and their individual members, should celebrate the Hours in accordance with their own particular law, but observing the prescription of no. 29 in regard to those in holy Orders.

Communities bound to choir should celebrate the whole sequence of the Hours daily in choir; when absent from choir their members should recite the Hours in accordance with their own particular law, but observing always the prescriptions given in no. 29.

32. Other religious communities, and their individual members, are advised to celebrate some parts of the Liturgy of the Hours, in accordance with circumstances, for it is the prayer of the Church and makes the whole Church, scattered throughout the world, one in heart and soul. This exhortation applies also to lay people.

(c) The Structure of the Celebration

33. The Liturgy of the Hours, while it combines those elements that are found in other Christian celebrations, is arranged according to its own laws. It is so constructed that, after a hymn, there is always psalmody, then a long or a short reading of Sacred Scripture, and finally intercessions.

In a celebration in common or in individual recitation the essential structure of this liturgy remains the same, that is, it is a conversation between God and man. Celebration in common reveals more clearly the ecclesial nature of the Liturgy of the Hours; it makes for the active participation of all, each in his own role, by means of acclamations, dialogue, alternating psalmody and similar elements, and allows greater scope to variety of expression. Hence, whenever it is possible to have celebration in common, with the faithful present and actively sharing in it, this kind of celebration is to be preferred to one that is individual and as it were private. It is also preferable to sing the Office in choir and in community as opportunity offers, in accordance with the nature and function of its individual parts.

In this way the apostle's exhortation is obeyed: "Let the word of Christ dwell in you in all its richness, as you teach and advise each other in all wisdom by psalms, hymns and spiritual canticles, singing thankfully in your hearts to God" (Colossians 3:16; see Ephesians 5:19-20).

CHAPTER II

THE SANCTIFICATION OF THE DAY: THE DIFFERENT LITURGICAL HOURS

I. THE INTRODUCTION TO THE WHOLE OFFICE

34. The whole Office regularly begins with a invitatory. This consists in the verse *Lord, open my lips. And my mouth will proclaim your praise*, and psalm 95. This psalm invites the faithful each day to sing God's praise and to listen to his voice and draws them to hope for "the Lord's rest."

In place of psalm 95, psalm 100, psalm 67 or psalm 24 may be used.

It is preferable to recite the invitatory psalm responsorial (as indicated in the appropriate place), that is, the antiphon is recited at the beginning and the repeated, and repeated again after each strophe.

35. The invitatory is placed at the beginning of the whole sequence of the day's prayer, that is, it precedes either Morning Prayer or the Office of Readings, whichever of these liturgical actions begins the day. The psalm with its antiphon may, however, be omitted when it should precede Morning Prayer.

36. The variations of the antiphon at the invitatory, to suit the different liturgical days, are indicated in the appropriate place.

II. Morning and Evening Prayer

37. "In keeping with the ancient tradition of the universal Church, Morning and Evening Prayer form a double hinge of the daily Office and are therefore to be considered the principal Hours and celebrated as such."

38. Morning Prayer, as is clear from many of the elements that make it up, is intended and arranged for the sanctification of the morning. Saint Basil the Great gives an excellent description of its character in these words:

It is said in the morning in order that the first stirrings of our mind and will may be consecrated to God, and that we may take nothing in hand until we have been gladdened by the thought of God, as it is written: "I was mindful of God and was glad" (Psalm 77:4), or set our bodies to any task before we do what has been said: "I will pray to you, Lord, you will hear my voice in the morning; I will stand before you in the morning and gaze on you" (Psalm 5:4-5).

This Hour, celebrated as it is as the light of a new day is dawning, also recalls the resurrection of the Lord Jesus, the true light enlightening all mankind (see John 1:9) and "the Sun of justice" (Malachi 4:2), "rising

from on high" (Luke 1:78). Hence, we can well understand the advice of Saint Cyprian: "there should be prayer in the morning, so that the resurrection of the Lord may be celebrated by Morning Prayer."

39. When evening approaches and the day is already far spent, Evening Prayer is celebrated in order that "we may give thanks for what has been given us, or what we have done well, during the day." We also recall the redemption through the prayer which we send up "like incense in the Lord's sight," and in which "the raising up of our hands" becomes "an evening sacrifice." This "may be understood also in a deeper spiritual sense of that true evening sacrifice which, as is handed down to us, was offered in the evening by the Lord and Savior, at supper with the apostles, when he instituted the most holy mysteries of the Church, or of the evening sacrifice, that is, the sacrifice at the end of the ages, in which on the next day he was offered to the Father as he raised up his hands for the salvation of the whole world." Again, in order to fix our hope on the light that knows no setting, "we pray and make petition for the light to come down on us anew and ask Christ to give us the grace of eternal light." Finally, at this hour we join with the Churches of the East in calling up the "joy-giving light of holy glory, born of the immortal, heavenly Father, holy and blessed, Jesus Christ; now that we have come to the setting of the sun and seen the evening star, we sing in praise of the Father and the Son and the Holy Spirit as God..."

40. Morning and Evening Prayer are therefore to be reckoned as of the highest importance, as the prayer of the Christian community. Their public or communal celebration should be encouraged, especially in the case of those who live in community. Indeed, the recitation of these Hours should be recommended also to individual members of the faithful unable to take part in a celebration in common.

41. Morning and Evening Prayer begin with the introductory verse God, come to my assistance. Lord, make haste to help me. There follows the Glory to the Father, with As it was in the beginning and Alleluia (the Alleluia is omitted during Lent). This introduction is omitted at Morning Prayer when the Invitatory immediately precede it.

42. Immediately after, an appropriate hymn is sung. The purpose of the hymn is to provide a setting for the Hour or the feast, and, especially in celebrations with a congregation, to form a simple and pleasant introduction to prayer.

43. After the hymn there follows the psalmody, in accordance with the rules laid down in Nos. 121-125. The psalmody of Morning Prayer consists of one morning psalm, then a canticle from the Old Testament, and finally a second psalm of praise, following the tradition of the Church.

The psalmody of Evening Prayer consists of two psalms (or two parts of a longer psalm) suitable for the Hour and for celebration with the people, and a canticle from the letters of the apostles or from the Book of Revelation.

44. After the psalmody there is a reading, either a short reading or a longer one.

45. The short reading varies with the day, the season and the feast. It is to be read and received as a true proclamation of God's word, setting out some passage of Sacred Scripture in a striking way, or highlighting some shorter sentences that may receive less attention in the continuous cycle of Scripture readings.

The short readings are different for each day of the psalter cycle.

46. There is freedom to choose – especially in a celebration with the people – a longer Scripture reading, either from the Office of Readings or the Lectionary for Mass, particularly texts which for some reason have not been used. In addition, there is nothing to prevent the use from time to time of a more suitable reading, in accordance with the rules laid down in nos. 248-249 and 251.

47. In a celebration with the people a short homily may follow the reading to explain its meaning.

48. After the reading or homily a period of silence may be observed.

49. As a response to the word of God a responsorial chant or short responsorial is given; this may be omitted. Other chants with the same purpose and character may be substituted in its place, provided that these have been duly approved by the conference of bishops.

50. There follows the solemn recitation of the Gospel canticle with its antiphon, that is, the Canticle of Zechariah at Morning Prayer and the Canticle of Mary at Evening Prayer. These canticles, sanctioned by age-old popular usage in the Roman Church, are expressions of praise and thanksgiving for our redemption. The antiphon for each canticle is given to suit the day, the season or the feast.

51. After the canticle, there follow at Morning Prayer petitions for the consecration of the day and its work to God, and at Evening Prayer intercessions (see nos. 179-193).

52. After the petitions or intercessions the Lord's Prayer is said by all.

53. Immediately after the Lord's Prayer there follows the concluding prayer, which for weekdays in Ordinary Time is found in the Psalter, and for other days in the Proper.

54. Then, if a priest or deacon is presiding he dismisses the people with the greeting **The Lord be with you**, and the blessing as at Mass. He adds the invitation **Go in peace. Thanks be to God**. In the absence of a priest or deacon the celebration concludes with **May the Lord bless us**, etc.

III. THE OFFICE OF READINGS

55. The Office of Readings seeks to provide God's people, and in particular those consecrated to God in a special way, with an ampler selection of passages from Sacred Scripture for meditation, together with the finest extracts from spiritual writers. Though the cycle of scriptural readings at daily Mass is now richer, the treasures of revelation and tradition to be found in the Office of Readings will contribute greatly to the spiritual life. Bishops and priests in particular should seek out these riches, so that they may hand on to others the word of God they have themselves received and make their teaching "nourishment for God's people."

56. Prayer should accompany "the reading of Sacred Scripture so that there may be a conversation between God and man: 'we talk with God when we pray, we listen to him when we read God's words.'" For this reason the Office of Readings consists also of psalms, a hymn, prayer and other texts, giving it the character of true prayer.

57. The Constitution on the Sacred Liturgy directs that the Office of Readings, "though it should retain its character as a night office of praise when celebrated in choir, should be suitable for recitation at any hour of the day and consist of fewer psalms and longer readings."

58. Those obliged by their own particular law, and others laudably desiring to retain the character of this Office as a night office of praise, either by saying it at night or very early in the morning and before Morning Prayer, during Ordinary Time choose the hymn from the selection given for this purpose. For Sundays, solemnities and certain feasts, what is said in nos. 70-73 on vigils should be borne in mind.

59. Without prejudice to the regulations given above, the Office of Readings may be recited at any hour of the day, even during the night hours of the previous day, after Evening Prayer has been said.

60. If the Office of Readings is said before Morning Prayer, the invitatory precedes it, as noted above (nos. 34-36). Otherwise, it begins with the verse **God, come to my assistance** with the **Glory to the Father, As it was in the beginning** and (outside Lent) the **Alleluia**.

61. Then the hymn is sung. In Ordinary Time this is chosen, from the selection given, to suit the time when it is sung, either at night (as in no. 58) or during the day.

62. The psalmody follows. This consists of three psalms (or parts of psalms if the psalms are longer psalms). During the Easter triduum, on days within the octaves of Easter and Christmas, on solemnities and feasts, the psalms are proper, with proper antiphons.

On Sundays and weekdays, however, the psalms and antiphons are taken from the current week and day of the psalter. On memorials of the saints they are similarly taken from the current week and day of the psalter, unless there are proper psalms or antiphons (see nos. 218ff).

63. Between the psalmody and the readings there is regularly a verse, forming a transition of prayer from psalmody to listening.

64. There are two readings: the first is from the Scriptures, the second is from the writings of the Fathers or Church writers, or else a reading connected with the saints.

65. After each reading there is a responsorial (see nos. 169-172).

66. The scriptural reading is normally to be taken from the Proper of Seasons, in accordance with the rules given below (nos. 140-155). On solemnities and feasts, however, it is taken from the Proper or the Common.

67. The second reading with its responsorial is taken either from the Liturgy of the Hours or from the optional Lectionary described in no. 161 below. It is normally taken from the Proper of Seasons.

On solemnities and feasts of saints a proper second reading is used; if there is none, the second reading is taken from the appropriate Common. On memorials of saints where the celebration is not impeded, the reading in connection with the saint replaces the current second reading (see nos. 166 and 235).

68. On Sundays outside Lent, on days within the octaves of Easter and Christmas, on solemnities and feasts, after the second reading with its responsorial the **Te Deum** is said. This is omitted on memorials and weekdays. The last part of this hymn, that is, from the verse **Save your people, Lord** to the end, may be omitted.

69. The Office of Readings normally concludes with the prayer proper to the day, and, at least in recitation in common, with the acclamation **Let us praise the Lord. And give him thanks.**

IV. VIGILS

70. The Easter Vigil is celebrated by the whole Church, in the rites given in the relevant liturgical books. "The vigil of this night," as Saint Augustine said, "is of such importance that it could claim exclusively for itself the name of 'vigil,' common though it is to all other vigils." "We keep vigil on that night when the Lord rose again and inaugurated for us in his humanity that life ... in which there is neither death nor sleep ... Hence, the one whose resurrection we celebrate by keeping watch a little longer will see to it that we reign with him by living a life without end."

71. As with the Easter vigil, it was customary to begin certain solemnities (different in different Churches) with a vigil. Among these solemnities Christmas and Pentecost are pre-eminent. This custom should be maintained and fostered, according to the particular usage of each Church. Where it seems good to celebrate other solemnities or occasions of pilgrimage with a vigil, the general norms for celebrations of the word should be observed.

72. The Fathers and spiritual writers have frequently encouraged the faithful, especially those who practice the contemplative life, to pray at night. Such prayer gives expression and stimulus to our hope in the Lord's return: "At midnight they cry went up: See, the bridegroom is coming, go out to meet him" (Matthew 25:6); "Keep watch, then, for you do not know when the master of the house is coming, whether late or at midnight or at cockcrow or in the morning, so that if he comes unexpectedly he may not find you

sleeping" (Mark 13:35-36). Praise is therefore due to all who maintain the character of the Office of Readings as a night office.

73. Again, since in the Roman rite the Office of Readings is always of a uniform brevity, especially for the sake of those engaged in apostolic work, those who desire to extend the celebration of the vigils of Sundays, solemnities and feasts in accordance with tradition should do as follows.

First, the Office of Readings is to be celebrated as in the Liturgy of the Hours up to the end of the readings. After the two readings, and before the **Te Deum**, canticles should be added from the special appendix in the Liturgy of the Hours. Then the Gospel should be read; a homily on the Gospel may be added. After this the **Te Deum** is sung, and then the prayer.

On solemnities and feasts the gospel should be taken from the *Lectionary for Mass*; on Sundays it should be taken from the series of gospels on the paschal mystery, in the appendix to the Liturgy of the Hours.

V. THE DAYTIME HOURS

74. Following a very ancient tradition Christians have been accustomed to pray out of private devotion at various times of the day, even in the course of their work, in order to imitate the apostolic Church. In the course of time this tradition has been embodied in liturgical celebrations of various kinds.

75. Liturgical custom in both East and West has retained Midmorning, Midday and Midafternoon Prayer, principally because these Hours were linked to a commemoration of the events of the Lord's Passion and of the first preaching of the Gospel.

76. The Second Vatican Council decreed that these lesser Hours should be maintained in choir. The liturgical custom of saying these three Hours is to be retained, without prejudice to a particular law, by those who practice the contemplative life. It is recommended also for all, especially those who take part in spiritual retreats or pastoral gatherings.

77. Outside choir, without prejudice to a particular law, it is permitted to choose from the three Hours the one most appropriate to the time of day, so that the tradition of prayer in the course of the day's work may be maintained.

78. Daytime Prayer is so arranged as to take into account both those who recite only one Hour and those who are obliged, or desire, to say all three Hours.

79. The daytime Hours begin with the introductory verse **God, come to my assistance**, with the **Glory to the Father, As it was in the beginning** and the **Alleluia** (omitted in Lent). Then a hymn is sung, one appropriate to the Hour. Afterward there follows the psalmody, then the reading followed by the verse. The Hour concludes with the prayer, and, at least in recitation in common, with the acclamation **Let us praise the Lord. And give him thanks.**

80. Different hymns and prayers are given for each of the Hours so that they may, in keeping with tradition, correspond to the time of day and thus sanctify it in a more appropriate way. Those who recite only one Hour should therefore choose the texts that correspond to it.

In addition, the readings and prayers vary in keeping with the day, the season or the feast.

81. Two psalmodies are provided: the current psalmody and the complementary psalmody. Those who say one Hour should use the current psalmody. Those who say more than one Hour should use the current psalmody at one, and the complementary psalmody at the other two.

82. The current psalmody consists of three psalms (or parts of psalms in the case of longer psalms) from the psalter, with their antiphons, unless directions are given to the contrary.

On solemnities, the Easter triduum and days within the octave of Easter, proper antiphons are said with three psalms chosen from the complementary psalmody, unless special psalms are to be used or the celebration falls on a Sunday when the psalms are those from the Sunday of the first week of the psalter.

83. The complementary psalter consists of three sets of three psalms, normally chosen from the “gradual” psalms.

VI. NIGHT PRAYER

84. Night Prayer is the last prayer of the day, said before retiring at night, even after midnight.

85. Night Prayer begins, like the other Hours, with the verse God, come to my assistance, with the Glory to the Father, As it was in the beginning and the Alleluia(omitted in Lent).

86. An examination of conscience may suitably follow; in a celebration in common this takes place in silence or as part of a penitential rite using the formulas of the Roman Missal.

87. An appropriate hymn follows.

88. After Evening Prayer I of Sunday the psalmody consists of psalm 4 and psalm 134; after Evening Prayer II of Sunday it consists of psalm 91.

On the other days psalms are chosen which are full of confidence in the Lord; it is permissible to use the Sunday psalms instead, for the convenience especially of those who may wish to say Night Prayer from memory.

89. After the psalmody there is a reading, followed by the responsorial **Into your hands**. Then, as a climax to the whole Hour, the Cantic of Simeon **Lord, now you let your servant go in peace** is said, with its antiphon.

90. The concluding prayer is then said.

91. After the prayer the blessing **May the all-powerful Lord** is said, even in private recitation.

92. Finally, one of the antiphons in honor of the Blessed Virgin Mary is said. In the Easter season this will be the **Regina caeli**. In addition to the antiphons given in the Liturgy of the Hours others may be approved by the conference of bishops.

VII. COMBINING THE HOURS WITH MASS OR WITH EACH OTHER

93. In particular cases, if circumstances require it, it is possible to link an Hour more closely with Mass when there is a celebration of the Liturgy of the Hours in public or in common, according to the following norms, provided that the Mass and the Hour belong to one and the same Office. Care must be taken, however, that this does not result in harm to pastoral work, especially on Sundays.

94. When Morning Prayer, celebrated in choir or in common, comes immediately before Mass, the whole celebration may begin either with the introductory verse and hymn of Morning Prayer, especially on weekdays, or with the entrance song, procession and celebrant’s greeting (especially on feast days), one or other of the introductory rites being thus omitted.

The psalmody of Morning Prayer follows as usual, up to, but excluding, the reading. After the psalmody the penitential rite is omitted and at choice the **Kyrie**; then the **Glory to God in the highest** is said, if required by the rubrics, and the celebrant says the opening prayer of the Mass. The liturgy of the word follows as usual.

The general intercessions are made in the place and form customary at Mass. On weekdays, at Mass in the morning, the intercessions of Morning Prayer may replace the daily form of the intercessions at Mass. After the communion with its communion song the Canticle of Zechariah **Blessed be the Lord** with its antiphon, from Morning Prayer, is sung. Then follows the prayer after communion; the rest is as usual.

95. If one of the daytime Hours, celebrated in public at the appropriate time of day, is immediately followed by Mass, the whole celebration may begin in the same way, either with the introductory verse and hymn from the Hour, especially on weekdays, or with the entrance song, procession and celebrant's greeting, especially on feast days, one or other of the introductory rites being thus omitted.

The psalmody of the Hour follows as usual, up to, but excluding, the reading. After the psalmody the penitential rite is omitted and at choice the **Kyrie**; then the **Gloria to God in the highest** is said, if required by the rubrics, and the celebrant says the opening prayer of the Mass.

96. Evening Prayer, celebrated immediately before Mass, is joined to it in the same way as Morning Prayer. Evening Prayer I of solemnities, Sundays or feasts of the Lord falling on Sundays may not be celebrated until after Mass of the preceding day or Saturday.

97. When a daytime Hour or Evening Prayer follows Mass, the Mass is celebrated in the usual way up to, and including, the prayer after communion.

When the prayer after communion has been said, the psalmody of the Hour begins without introduction. At a daytime Hour, after the psalmody the prayer is said (omitting the reading), and the dismissal takes place as at Mass. At Evening Prayer, after the psalmody and omitting the reading, the Canticle of Mary with its antiphon follows immediately. The intercessions and the Lord's Prayer are omitted, the concluding prayer is said and the blessing given to the people.

98. Except for the night of Christmas the combining of Mass with the Office of Readings is normally excluded, since the Mass already has its own cycle of readings, to be kept distinct from any other. If, however, by way of exception, it should be necessary to join the two, then immediately after the second reading from the Office, with its responsorial, the rest is omitted, and the Mass begins with the hymn **Gloria to God in the highest**, if it is to be said; otherwise, the Mass begins with the opening prayer.

99. If the Office of Readings is said immediately before another Hour of the Office, then the appropriate hymn for that Hour may be sung at the beginning of the Office of Readings. At the end of the Office of Readings the prayer and conclusion are omitted, and in the Hour following the introductory verse with the **Gloria to the Father** is omitted.

CHAPTER III

THE DIFFERENT ELEMENTS IN THE LITURGY OF THE HOURS

I. THE PSALMS AND CHRISTIAN PRAYER

100. In the Liturgy of the Hours the prayer of the Church is in large measure in the words of those great hymns composed under the inspiration of the Holy Spirit by sacred writers of the Old Testament. Their origin gives them great power to raise minds to God, to inspire devotion, to evoke gratitude in favorable times and to bring consolation and fortitude in times of trial.

101. The psalms are, however, only a foreshadowing of the fullness of time that came to be in Christ the Lord, from which the prayer of the Church derives its power. Hence, while the faithful are all agreed on

the supreme value to be placed on the psalms, they can sometimes experience difficulty in making these inspired hymns their own prayer.

102. Yet the Holy Spirit, under whose inspiration the psalms were written, is always present by his grace to those who use them with faith and good will. More, however, is necessary: they must “acquire a richer scriptural formation, especially in regard to the psalms,” according to each one’s capacity, so that they may understand how, and by what method, they may pray them properly.

103. The psalms are not readings or prose prayers. They can on occasion be recited as readings, but they are properly called *tehillim* (“songs of praise”) in Hebrew and *psalmoi* (“songs to be sung to the lyre”) in Greek. In fact, all the psalms have a musical quality which determines the correct way of delivering them. When a psalm is recited and not sung, its delivery must still be governed by its musical character. A psalm presents a text to the minds of the faithful, but it aims rather at moving the hearts of those singing it or listening to it, and also of those accompanying it “on the lyre and harp.”

104. To sing the psalms “with understanding” we must meditate on them verse by verse, our hearts always ready to respond in the way the Holy Spirit desires. The Holy Spirit, as the one who inspired the psalmist, will also be present to those who in faith and love are ready to receive his grace. For this reason the singing of psalms, though it demands the reverence due to God’s majesty, should be the expression of a joyful spirit and a loving heart, in keeping with their character as sacred poetry and inspired song, and above all with the freedom of the children of God.

105. Often the words of a psalm help us to pray with greater ease and fervor, whether in thanksgiving and joyful praise of God or in prayer for help in the depths of suffering. But difficulties may arise, especially when the psalm is not addressed directly to God. The psalmist is a poet, and he often addresses the people as he recalls Israel’s history; sometimes he addresses others, even the brute creation. He even introduces dialogue between God and men, even (as in psalm 2) between God and his enemies. This shows that a psalm is a different kind of prayer from a prayer or collect composed by the Church. Besides, it is in keeping with the poetic and musical character of the psalms that they do not necessarily address God but are sung in God’s presence. Saint Benedict warns us: “We must consider what it means to be in the sight of God and his angels, and stand to sing so that our mind may be in harmony with our voice.”

106. In praying the psalms we should open our hearts to the different attitudes they express, varying with the class of writing to which each belongs (psalms of grief, trust, gratitude, etc.), and which Scripture scholars rightly emphasize.

107. In keeping to the meaning of the words the person who prays the psalms is looking for the human value of the text for the life of faith.

It is clear that each psalm was written in its own individual circumstances, which the titles given at the head of each psalm in the Hebrew psalter are meant to indicate. But, whatever its historical origin, each psalm has its own meaning, which we cannot overlook even in our own day. Though the psalms originated very many centuries ago in the East they express accurately the pain and hope, the unhappiness and trust, of people of every age and country, and celebrate especially faith in God, revelation and redemption.

108. The person who prays the psalms in the Liturgy of the Hours prays not so much in his own person as in the name of the Church, and, in fact, in the person of Christ himself. If one bears this in mind difficulties disappear when one notices in prayer that the feelings of the heart in prayer are different from the emotions expressed in the psalm, for example, when a psalm of joy confronts a person who is sad and overcome with grief, or a psalm of sorrow confronts a person full of joy. This kind of situation is easily avoided in purely private prayer, when it is permissible to choose a psalm matching one’s mood. But in the Divine Office the public cycle of the psalms is gone through, not as a private exercise but in the name of the Church, even by someone saying an Hour by himself. The person who prays the psalms in the name of the Church can always find a reason for joy or sadness, for the saying of the Apostle applies in

this case also: "Rejoice with the joyful and weep with those who weep" (Romans 12:15). In this way human frailty, wounded by self-love, is healed in that degree of love in which the mind and voice of one praying the psalms are in harmony.

109. The person who prays the psalms in the name of the Church should be aware of their total meaning (*sensus plenus*), especially their messianic meaning, which was the reason for the Church's introduction of the psalter into its prayer. This messianic meaning was fully revealed in the New Testament and indeed was publicly acknowledged by Christ the Lord in person when he said to the apostles: "All that is written about me in the law of Moses and the prophets and the psalms must be fulfilled" (Luke 24:44). The best known example of this messianic meaning is the dialogue in Matthew's gospel on the Messiah as Son of David and David's Lord: there, psalm 110 is interpreted as messianic.

Following this line of thought, the Fathers of the Church saw the whole psalter as a prophecy of Christ and the Church and explained it in this sense; for the same reason the psalms have been chosen for use in the sacred liturgy. Though somewhat tortuous interpretations were at times proposed, yet, in general, the Fathers, and the liturgy itself, could legitimately hear in the singing of the psalms the voice of Christ crying out to the Father, or of the Father conversing with the Son; indeed, they also recognized in the psalms the voice of the Church, the apostles and the martyrs. This method of interpretation also flourished in the middle ages; in many manuscripts of the period the Christological meaning of each psalm is set out at its head. A Christological meaning is by no means confined to the recognized messianic psalms but is given also to many others. Some of these interpretations are doubtless Christological only in an accommodated sense, but they have the traditional approval of the Church. On feast days especially, the choice of psalms is often based on their Christological meaning, and antiphons taken from these psalms are frequently used to throw light on this meaning.

II. THE ANTIPHONS AND OTHER AIDS TO PRAYING THE PSALMS

110. In the Latin tradition of psalmody three elements have greatly contributed to an understanding of the psalms and their use as Christian prayer: the titles, the psalm-prayers and in particular the antiphons.

111. In the psalter of the Liturgy of the Hours a title is added at the head of each psalm to explain its meaning and its human value for the life of faith. These titles are intended only as an aid to prayer. A sentence from the New Testament or the Fathers of the Church is added to foster prayer in the light of Christ's new revelation; it invites one to pray the psalms in their Christological meaning.

112. Psalm-prayers for each psalm are given in the supplement to the Liturgy of the Hours, to help in understanding them in a predominantly Christian way. They may be used in the ancient traditional way: after the psalm a period of silence is observed, then the prayer gathers up and rounds off the thoughts and aspirations of those taking part.

113. Even when the Liturgy of the Hours is recited, not sung, each psalm retains its own antiphon, which is to be said even in private recitation. The antiphons help to bring out the character of the psalm; they highlight a sentence which may otherwise not attract the attention it deserves; they suggest an individual quality in a psalm, varying with different contexts; indeed, as long as extravagant accommodated meanings are avoided, they are of great value in helping toward an understanding of the typological meaning, or the meaning appropriate to the feast; they can also add pleasure and variety to the recitation of the psalms.

114. The antiphons in the psalter have been designed to lend themselves to vernacular translation; they are also constructed for repetition after each strophe, in accordance with no. 125. When the office of Ordinary Time is recited, not sung, the sentences attached to the psalms may be used in place of these antiphons (see no. 111).

115. When a psalm may be divided, because of its length, into several sections within one and the same Hour, an antiphon is given for each section. This is to provide variety, especially when the Hour is recited,

not sung, and also to help toward a better understanding of the riches of the psalm. It is permissible to say or sing the whole psalm without interruption, using only the first antiphon.

116. Proper antiphons are given for each of the psalms of Morning and Evening Prayer during the Easter triduum, on the days within the octaves of Easter and Christmas, on the Sundays of Advent, Christmas, Lent and Easter, on the weekdays of Holy Week and the Easter season, and from the 17th to the 24th of December.

117. On solemnities proper antiphons are given for the Office of Readings, Morning Prayer, the daytime Hours and Evening Prayer; if not, the antiphons are taken from the Common. On feasts the same applies to the Office of Readings, and Morning and Evening Prayer.

118. Any memorials of the saints which have proper antiphons retain them (see no. 235).

119. The antiphons for the Canticles of Zechariah and of Mary are taken, during Ordinary Time, from the Proper of Seasons if they are given there; if not, they are taken from the current week and day of the psalter. On solemnities and feasts they are taken from the Proper if they are given there; if not, they are taken from the Common. On memorials without proper antiphons the antiphon may be taken either from the Common or from the current week and day of the psalter.

120. During the Easter season **Alleluia** is added to all antiphons unless it would be out of keeping with the meaning of a particular antiphon.

III. METHODS OF SINGING THE PSALMS

121. Different psalms may be sung in different ways, to bring out their spiritual unction and beauty. The choice of ways is dictated by the character or length of each psalm, by the language used, whether Latin or the vernacular, and especially by the kind of celebration, whether individually or with a group or with a congregation. The use of the psalms is not simply to provide a set amount of prayer; consideration has also been given to the need for variety and to the individual character of each psalm.

122. The psalms are sung or said in one of three ways, according to the different usages sanctioned by tradition or experience: as a single unit without a break (*in directum*), or with two choirs or sections of the congregation singing alternate verses or strophes, or responsorial.

123. The antiphon for each psalm should always be recited at the beginning, as noted in nos. 113-120 above. At the end of the psalm the custom is maintained of concluding with the **Gloria to the Father** and **As it was in the beginning**. This is the fitting conclusion that tradition recommends, and it gives to Old Testament prayer a quality of praise linked to a Christological and Trinitarian interpretation. The antiphon may be repeated at the end of the psalm.

124. When longer psalms occur, sections are indicated in the psalter to keep the threefold structure of the Hour, but great care has been taken not to distort the meaning of the psalm.

It is proper to keep this division, especially in a choral celebration in Latin; the **Gloria to the Father** is added at the end of each section.

It is permissible, however, to choose between this traditional way and either pausing between the different sections of the same psalm or reciting the whole psalm, with its antiphon, as a single unit without a break.

125. In addition, when the character of a psalm suggests it, the divisions of the strophes are indicated, in order that, especially when the psalm is sung in the vernacular, the antiphons may be repeated after each strophe; in this case the **Gloria to the Father** need be said only at the end of the psalm.

IV. THE ARRANGEMENT OF THE PSALMS IN THE OFFICE

126. The psalms are arranged in a cycle of four weeks in such a way that very few psalms are omitted while some, traditionally more important, occur more frequently than others; Morning and Evening Prayer as well as Night Prayer have been assigned psalms appropriate to these Hours.

127. Since Morning and Evening Prayer are particularly designed for celebration with a congregation, the psalms chosen for them are those more suitable for this purpose.

128. Night Prayer follows the norms given in no. 88.

129. For Sundays, including also the Office of Readings and Daytime Prayer, the psalms chosen are those which are traditionally important as expressions of the paschal mystery. Certain psalms of a penitential character or connected with the Passion are assigned to Friday.

130. Three psalms (78, 105 and 106) are reserved for the seasons of Advent, Christmas, Lent and Easter, as they throw a special light on the history of salvation in the Old Testament as the forerunner of its fulfillment in the New.

131. Three psalms (58, 83 and 109) are omitted from the psalter cycle as heavily imprecatory in character. In the same way, some verses are omitted from certain psalms, as noted at the head of each. These texts are omitted because of the difficulty they can cause because of their psychology, even though the psalms of imprecation are used as prayer in the New Testament, for example, Revelation 6:10, and their purpose is in no sense to encourage cursing.

132. Psalms too long to be included in one Hour of the Office are assigned to the same Hour on different days so that they may be recited in full by those who do not usually say other Hours. Thus psalm 119 is divided up in keeping with its own internal structure and spread over twenty-two days during Daytime Prayer because of its traditional association with the day Hours.

133. The four week cycle of the psalter is linked with the liturgical year in this way: the first week is resumed (omitting any other week) on the First Sunday of Advent, the First Sunday of Ordinary Time, the First Sunday of Lent, and Easter Sunday.

After Pentecost, when the psalter cycle follows the series of weeks in Ordinary Time, it begins with the week indicated in the Proper of Seasons at the beginning of the appropriate week in Ordinary Time.

134. On solemnities and feasts, during the Easter triduum, and on the days within the octaves of Easter and Christmas, proper psalms are assigned to the Office of Readings from those in traditional use at these times, and their appropriateness is generally highlighted by the choice of antiphon. This is also the case at Daytime Prayer on certain solemnities of the Lord and during the octave of Easter. At Morning Prayer the psalms and canticle are taken from the Sunday of the first week of the psalter. On solemnities the psalms at Evening Prayer 1 are taken from the **Laudate** psalms, following an ancient custom. At Evening Prayer 2 on solemnities and at Evening Prayer on feasts the psalms and canticle are proper. At Daytime Prayer on solemnities (except those mentioned above and those falling on Sunday) the psalms are taken from the gradual psalms; at Daytime Prayer on feasts the psalms are those of the current week and day of the psalter.

135. In all other cases the psalms are taken from the current week and day of the psalter, unless there are proper antiphons or proper psalms.

V. THE CANTICLES FROM THE OLD AND NEW TESTAMENTS

136. At Morning Prayer there is inserted between the first and second psalm a canticle from the Old Testament, in accordance with custom. In addition to the series handed down from the ancient Roman tradition and the other series introduced into the Breviary by Saint Pius X, a number of other canticles

have been added to the psalter from different books of the Old Testament, in order that each weekday of the four week cycle may have its own proper canticle, and each Sunday one of two sections of the Cantic of the Three Children, used alternately.

137. At Evening Prayer, after the two psalms, there is inserted a canticle from the New Testament, taken from the Letters or the Book of Revelation. Seven canticles are given for each week of the four week cycle, one for each day. On the Sundays of Lent, however, in place of the Alleluia Cantic from the Book of Revelation, a canticle from the First Letter of Peter is used. In addition, on the solemnity of the Epiphany and the feast of the Transfiguration there is a canticle from the First Letter to Timothy; this is given in the appropriate places.

138. The gospel canticles of Zechariah, of Mary and of Simeon are to be treated with the same solemnity and dignity as are customary at the proclamation of the gospel.

139. Both psalmody and readings are arranged in keeping with the traditional rule that the Old Testament is read first, then the writings of the apostles, and finally the gospel.

VI. THE READINGS FROM SACRED SCRIPTURE

a) The Reading of Sacred Scripture in General

140. The reading of Sacred Scripture, which, following an ancient tradition, takes place publicly in the liturgy, is to be held in the highest respect by all Christians, not only in the celebration of the Eucharist but also in the Divine Office. This reading is not the result of individual choice or devotion but is the planned decision of the Church itself, in order that in the course of the year the bride of Christ may unfold the mystery of Christ “from incarnation and nativity to ascension, Pentecost and expectation of the blessed hope and coming of the Lord.” In addition, in liturgical celebration the reading of Sacred Scripture is always accompanied by prayer in order that the reading may yield greater fruit, and prayer – especially prayer of the psalms – may in its turn gain fuller understanding and become more fervent and devout.

141. In the Liturgy of the Hours there is a longer reading of Sacred Scripture and a shorter reading.

142. The longer reading, optional at Morning and Evening Prayer, is described above in no. 46.

b) The Cycle of Scripture Readings in the Office of Readings

143. In the cycle of readings from Sacred Scripture in the Office of Readings, account has been taken of those sacred seasons during which by an ancient tradition particular books are to be read, as well as of the cycle of readings at Mass. The Liturgy of the Hours has therefore been related to the Mass in this way, that the scriptural readings in the Office are complementary to the readings at Mass, and so provide a conspectus of the whole history of salvation.

144. Without prejudice to the exception noted in no. 73, there are no readings from the gospels in the Liturgy of the Hours, since they are read as a whole each year at Mass.

145. There are two cycles of biblical readings. The first is a one year cycle and is incorporated in the Liturgy of the Hours; the second is a two year cycle, like the cycle of readings at weekday Masses in Ordinary Time, and is given for optional use in a supplement.

146. The two year cycle of readings for the Liturgy of the Hours is so arranged that each year nearly all the books of Sacred Scripture may be read, in addition to longer and more difficult texts only rarely suitable for use at Mass. The New Testament as a whole is read each year, partly at Mass, partly from the Liturgy of the Hours; but a selection has been made of those parts of the Old Testament that are of greater importance for the understanding of the history of salvation and for deepening devotion. The principle of complementarity between the readings in the Liturgy of the Hours and at Mass, far from assigning the same texts to the same days or the same books indiscriminately to the same seasons (for

this would leave the Liturgy of the Hours with the less important passages, and disturb the continuity of the texts), demands only that the same book should be used at Mass and in the Liturgy of the Hours in alternate years, or at least after an interval if it is read in the same year.

147. During Advent, following an ancient tradition, passages are read from Isaiah in semi-continuous sequence, alternating in a two year cycle. In addition, the Book of Ruth and certain prophecies from Micah are read. Since there are special readings from the 17th to the 24th of December (both dates included), readings for the third week of Advent which fall on these dates are omitted.

148. From the 29th of December until the 5th of January the readings for the first year are taken from the Letter to the Colossians (which considers the incarnation of the Lord within the context of the whole history of salvation), and the readings for the second year are taken from the Song of Songs (which foreshadows the union of God and man in Christ: "God the Father prepared a wedding feast for God his Son when he united him with human nature in the womb of the Virgin, when before the ages God willed that his Son should become man at the end of the ages").

149. From the 7th of January until the Saturday after the Epiphany eschatological texts, from Isaiah 60-66 and Baruch, are read. Readings remaining unused are omitted for that year.

150. During Lent, the readings for the first year are passages from Deuteronomy and the Letter to the Hebrews. Those for the second year provide a conspectus of the history of salvation from Exodus, Leviticus and Numbers. The Letter to the Hebrews interprets the Old Covenant in the light of the paschal mystery of Christ. A passage from the same letter, on Christ's sacrifice (9:11-28), is read on Good Friday; another, on the Lord's rest (4:1-16), is read on Holy Saturday. On the other days of Holy Week the readings for the first year are the third and fourth Songs of the Servant of the Lord and extracts from the Lamentations; in the second year the prophet Jeremiah is read, as a type of Christ in his Passion.

151. During the Easter season, apart from the First and Second Sundays of Easter and the solemnities of the Ascension and Pentecost, there are the traditional readings from the First Letter of Peter, the Book of Revelation and the Letters of John (for the first year), and from the Acts of the Apostles (for the second year).

152. From the Monday after the feast of the Baptism of the Lord until Lent, and from the Monday after Pentecost until Advent, there is a continuous series of thirty-four weeks in Ordinary Time. This series is interrupted from Ash Wednesday until Pentecost. On the Monday after Pentecost Sunday the cycle of readings in Ordinary Time is resumed, beginning with the week after the one interrupted because of Lent, and omitting the reading assigned to the Sunday.

In years with only thirty-three weeks in Ordinary Time, the week immediately following Pentecost is dropped, so that the readings of the last weeks, which are eschatological in character, may not be omitted.

The books of the Old Testament are arranged so as to follow the history of salvation. God reveals himself in the history of his people as he leads and enlightens them in progressive stages. The prophets are therefore read along with the historical books, taking into account the times in which they lived and taught. Hence, the cycle of readings from the Old Testament contains, in the first year, the historical books and prophetic utterances from the book of Joshua as far as, and including, the time of the exile. In the second year, after the readings from Genesis (read before Lent) the history of salvation is resumed after the exile up to the time of the Maccabees. The same year includes the later prophets, the wisdom literature and the narrative books of Esther, Tobit and Judith.

Those letters of the apostles that are not read at special times are arranged in a way that takes account of the readings at Mass and of the chronological order in which these letters were written.

153. The one year cycle is a shortened selection of passages from Sacred Scripture, taking account of the two year cycle of readings at Mass, to which it is intended to be complementary.

154. On solemnities and feasts proper readings are given; otherwise, the readings are taken from the appropriate Common.

155. Individual readings maintain, as far as possible, a certain unity; to strike a balance in length (otherwise difficult to achieve in view of the different literary styles represented) some verses are occasionally omitted, though omissions are always noted. One may laudably read them in full from an approved text.

c) The Short Readings

156. The short readings or “chapters” (*capitula*) are referred to in no. 45, which describes their role in the Liturgy of the Hours. They are chosen to give brief and precise expression to a reflection or exhortation. Care has also been taken to provide variety.

157. Accordingly, the psalter provides four one week cycles of short readings in Ordinary Time, so that there may be variety for each day of the four weeks. In addition, there are one week cycles for the seasons of Advent, Christmas, Lent and Easter. There are also proper short readings for solemnities and feasts, and for certain memorials, as well as a one week cycle for Night Prayer.

158. The choice of short readings is based on these principles:

(a) the gospels have been excluded in accordance with tradition;

(b) the special character of Sunday, of Friday and of the individual Hours, has as far as possible been respected;

(c) the readings at Evening Prayer, following as they do a New Testament Cantic, have been chosen from the New Testament only.

VII. THE READINGS FROM THE FATHERS AND CHURCH WRITERS

159. In accordance with the tradition of the Roman Church the Office of Readings provides, after the biblical reading, a reading from the Fathers or Church writers, with a responsorial unless there is to be a reading relating to a saint (see nos. 228-239).

160. Texts for this reading are given from the writings of the Fathers and doctors of the Church, and from other Church writers of the Eastern and Western Church. Pride of place is given to the Fathers of the Church who enjoy special authority in the Church.

161. Besides the readings assigned to each day in the Liturgy of the Hours there is an optional lectionary with a larger selection of readings, in order that the treasures of the Church’s tradition may be more widely available to those who pray the Liturgy of the Hours. Everyone has permission to take the second reading either from the Liturgy of the Hours or from the optional lectionary.

162. In addition, conferences of bishops may prepare additional texts, adapted to the traditions and mentality of their own region, for inclusion in the optional lectionary as a supplement. These texts should be taken from the works of Catholic writers, outstanding for their teaching and holiness of life.

163. The purpose of the second reading is principally to provide a meditation on the word of God as received by the Church in its tradition. The Church has always been convinced of the necessity of teaching the word of God authentically to the faithful, so that “the line of interpretation in regard to the prophets and apostles may follow the norm of ecclesiastical and catholic understanding.

164. By constant use of the writings handed down by the universal tradition of the Church those who read them are led to a deeper reflection on Sacred Scripture, and a relish and love for it. The writings of the

Fathers are an outstanding witness to the contemplation of the word of God over the centuries by the bride of the incarnate Word: the Church, "cherishing within her the counsel and spirit of her bridegroom and God," is always seeking to attain a more profound understanding of the Sacred Scriptures.

165. The reading of the Fathers leads Christians to an understanding also of the liturgical seasons and feasts. In addition, it gives them access to the priceless spiritual treasures which form the unique patrimony of the Church and provide a firm foundation for the spiritual life and a rich diet for devotion. Preachers of God's word have thus at hand a daily course of the finest examples of sacred preaching.

VIII. THE READINGS IN HONOR OF SAINTS

166. The "hagiographical" readings or readings in honor of saints are either texts from a Father of the Church or other Church writer which refer specifically to the saint who is being commemorated or are rightly applied to him or her, or texts from his or her own writings or an account of his or her life.

167. In preparing individual Propers for saints care must be taken to insure historical accuracy as well as genuine spiritual benefit for those who will read or hear the readings in their honor. Anything that merely feeds the imagination should be carefully avoided. Emphasis should be given to the individual spiritual characteristics of the saints, in a way suited to modern conditions; stress should also be laid on their contribution to the life and spirituality of the Church.

168. A short biographical note, giving merely historical facts and a brief sketch of the saint's life, is provided at the head of the reading. This is for information only and is not for reading aloud.

IX. THE RESPONSORIES

169. The biblical reading in the Office of Readings is followed by its own responsorial. The text of this responsorial, drawn from traditional sources or freshly composed, is intended to throw new light on the passage just read, to put it in the context of the history of salvation, to lead from the Old Testament to the New, to turn what has been read into prayer and contemplation, or to provide pleasant variety by its poetic beauty.

170. In a similar way the second reading is followed by a responsorial, less closely connected with the text of the reading and allowing therefore a greater freedom in regard to meditation.

171. The responsorial, therefore, with their individual parts, which should be said even in private recitation, retain their value. The part that is usually repeated may be omitted if it is not sung, unless the meaning requires it.

172. In a similar but simpler way, the responsorial at Morning, Evening and Night Prayer (see nos. 49 and 89 above), and the verse at Daytime Prayer, are linked to the short reading as a kind of acclamation, enabling God's word to sink deeper into the mind and heart.

X. THE HYMNS AND OTHER NON-BIBLICAL SONGS

173. Hymns have formed part of the Office from very early times and still retain their place in it. As their name implies, they are designed for God's praise because of their musical and poetic character; they also provide participation for the people. Indeed, they generally have an immediate effect in creating the particular quality of the Hour or individual feast, more so than other parts of the Office, and are able to move mind and heart to devotion, a power frequently enhanced by their beauty of style. In the Office the hymns are the chief poetic element contributed by the Church.

174. A hymn follows the traditional rule by ending with a doxology, usually addressed to the same divine person as the hymn itself.

175. In the Office for Ordinary Time, in the interests of variety, a twofold cycle of hymns is given for each Hour, for use in alternate weeks.

176. In addition, a twofold cycle of hymns has been introduced into the Office of Readings for Ordinary Time, one for use at night, the other for use during the day.

177. New hymns can be sung to traditional melodies of the same rhythm and meter.

178. For vernacular celebrations, conferences of bishops may adapt the Latin hymns to suit the character of their own language and introduce fresh compositions, provided that these are in complete harmony with the spirit of the Hour, season or feast. Great care must be taken not to allow popular “songs” which have no artistic merit and are not in true conformity with the dignity of the liturgy.

XI. THE INTERCESSIONS, THE LORD’S PRAYER AND THE CONCLUDING PRAYER

a) The Prayers or Intercessions at Morning and Evening Prayer

179. The Liturgy of the Hours is a celebration in praise of God. Jewish and Christian tradition does not separate prayer of petition from praise of God; often enough, praise turns somehow to petition. The apostle Paul exhorts us to offer “prayers, petitions, intercessions and thanksgiving for all men: for kings and all in authority, so that we may be able to live quiet and peaceful lives in the full practice of religion and of morality, for this is good and acceptable before God our Savior, who wishes all to be saved and to come to the knowledge of the truth” (1 Timothy 2:1-4). The Fathers of the Church frequently explained this as an exhortation to offer prayer in the morning and in the evening.

180. The intercessions, restored in the Mass of the Roman rite, have their place also at Evening Prayer, though in a different form, as will be explained below.

181. Since there is also a tradition of Morning Prayer that commends the whole day to God, there are invocations at Morning Prayer for the purpose of commending or consecrating the day to God.

182. The word *preces* covers both the intercessions at Evening Prayer and the invocations for dedicating the day to God at Morning Prayer.

183. In the interests of variety, and especially to give fuller expression to the many needs of the Church and of mankind in relation to different states, groups, persons, circumstances and seasons, different formulas are given for each day of the four week psalter in Ordinary Time and for the sacred seasons of the liturgical year, as well as for certain feasts.

184. In addition, conferences of bishops have the right to adapt the formulas given in the Liturgy of the Hours and also to approve new formulas, in accordance with the norms that follow.

185. As in the Lord’s Prayer, petitions should be linked with praise of God and acknowledgement of his glory or with a reference to the history of salvation.

186. In the intercessions at Evening Prayer the last intention is always for the dead.

187. Since the Liturgy of the Hours is above all the prayer of the whole Church for the whole Church, indeed for the salvation of the whole world, universal intentions should take precedence over all others: the Church and its ministers; secular authorities; the poor, the sick and the sorrowful; the needs of the whole world, that is, peace and other intentions of this kind.

188. It is, however, permissible to include particular intentions at both Morning and Evening Prayer.

189. The intercessions in the Office are so arranged that they can be adapted for celebration with a congregation or in a small community or for private recitation.

190. Thus, the intercessions in a celebration with a congregation or in common are introduced by a brief invitation, given by the priest or minister and including the response to be made by the congregation after each petition.

191. Further, the intentions are addressed directly to God, so as to be suitable for both common celebration and private recitation.

192. Each intention consists of two parts; the second may be used as an alternate response.

193. Different methods can therefore be used for the intercessions. The priest or minister may say both parts of the intention and the congregation respond with a uniform response or a silent pause, or the priest or minister may say only the first part of the intention and the congregation respond with the second part.

b) The Lord's Prayer

194. Following an ancient tradition, the Lord's Prayer is given a place in keeping with its dignity at the more frequented Hours of Morning and Evening Prayer, after the intercessions.

195. In future, therefore, the Lord's Prayer will be said with solemnity on three occasions during the day: at Mass, and at Morning Prayer and Evening Prayer.

196. The Lord's Prayer is said by all, after a brief introduction if this seems opportune.

c) The Concluding Prayer

197. At the end of the whole Hour the concluding prayer is said to round it off. In a celebration in public and with the people, it belongs to a priest or deacon, in accordance with tradition, to say this prayer.

198. In the Office of Readings this prayer is normally the prayer proper to the day. At Night Prayer the prayer is always the prayer given in that Hour.

199. At Morning and Evening Prayer the concluding prayer is taken from the Proper on Sundays, on the weekdays of Advent, Christmas, Lent and Easter, and on solemnities, feasts and memorials. On weekdays in Ordinary Time the prayer is the one given in the four week psalter to express the character of the appropriate Hour.

200. At Daytime Prayer the concluding prayer is taken from the Proper on Sundays, on the weekdays of Advent, Christmas, Lent and Easter, and on solemnities and feasts. On other days the prayers are those that express the character of each Hour. These are given in the four week psalter.

XII. SACRED SILENCE

201. It is a general principle that care should be taken in liturgical actions to see that "a sacred silence is observed at its proper time." An opportunity for silence should therefore be provided in the celebration of the Liturgy of the Hours.

202. In order to receive in our hearts the full resonance of the voice of the Holy Spirit and to unite our personal prayer more closely with the word of God and the public voice of the Church, it is permissible, as occasion offers and prudence suggests, to have an interval of silence, either after the repetition of the antiphon at the end of the psalm, in the traditional way, especially if the psalm-prayer (see no. 112) is to be said after the pause, or after the short or longer readings, before or after the responsory.

Care must be taken to avoid the kind of silence that would disturb the structure of the Office, or embarrass and weary those taking part.

203. In individual recitation there is greater freedom to pause in meditation on some text that moves the spirit, and the Office does not on this account lose its public character.

CHAPTER IV

VARIOUS CELEBRATIONS THROUGHOUT THE YEAR

I. THE MYSTERIES OF THE LORD

a) Sunday

204. The Office of Sunday begins with Evening Prayer I. It is taken entirely from the four week psalter, except those parts that are marked as proper.

205. When a feast of the Lord is celebrated on Sunday, it has a proper Evening Prayer I.

206. The celebration of Sunday vigils, where desired, is discussed in no. 73 above.

207. It is fitting to celebrate at least Evening Prayer with the faithful, where this is possible, in accordance with a very ancient custom.

b) The Easter Triduum

208. In the Easter Triduum the Office is celebrated in the way described in the Proper of Seasons.

209. Those who take part in the evening Mass of the Lord's Supper, or the celebration of the Lord's Passion on Good Friday, do not say Evening Prayer on Thursday or Friday respectively.

210. On Good Friday and Holy Saturday a public celebration of the Office of Readings with the people should take place before Morning Prayer, as far as this is possible.

211. Night Prayer for Holy Saturday is said only by those who are not present at the Easter Vigil.

212. The Easter Vigil takes the place of the Office of Readings. Those not present at the solemn celebration of the Vigil should therefore choose from it at least four readings with the chants and prayers. It is desirable that these readings should be from Exodus, from Ezekiel, from Saint Paul and from the gospel. The **Te Deum** follows, with the prayer of the day.

213. Morning Prayer for Easter Sunday is said by all. It is fitting that Evening Prayer should be celebrated in a more solemn way, to mark the ending of so holy a day and to commemorate the occasions when the Lord showed himself to his disciples. Great care should be taken to maintain, where it exists, the particular tradition on Easter Sunday of celebrating Evening Prayer in honor of baptism, when there is a procession to the font as the psalms are being sung.

c) Easter Season

214. The Liturgy of the Hours takes on a paschal character from the acclamation **Alleluia**, added to most antiphons (see no. 120); from the hymns, antiphons and special intercessions and from the proper readings for each Hour.

d) Christmas Season

215. On Christmas night it is fitting that a solemn vigil, using the Office of Readings, should be celebrated before Mass. Night Prayer is not said by those who are present at this vigil.

216. Morning Prayer on Christmas Day is normally said before the Mass at Dawn.

e) Other Solemnities and Feasts of the Lord

217. In arranging the Office for solemnities and feasts of the Lord, what is said in Nos. 225-233 below should be observed, with any necessary changes.

II. THE SAINTS

218. The celebrations in honor of the saints are so arranged that they do not take precedence over feast days or sacred seasons commemorating the mysteries of salvation, or continually interrupt the sequence of psalms and biblical readings, or give rise to undue repetitions. At the same time, the legitimate honor paid to each saint is fostered and given suitable opportunity for expression. These are the principles which form the basis for the reform of the Calendar, carried out by order of the Second Vatican Council, and for the regulations governing celebrations in honor of the saints, described in the following paragraphs.

219. Celebrations in honor of the saints are either solemnities, feasts or memorials.

220. Memorials are either obligatory or, if unspecified, optional. In deciding whether to celebrate an optional memorial in an Office celebrated with the people or in common, account should be taken of the common good or the genuine devotion of the congregation, not simply that of the person presiding.

221. If more than one optional memorial falls on the same day, only one may be celebrated; the rest are omitted.

222. Solemnities alone are transferred, in accordance with the rubrics.

223. The norms which follow apply in the case of saints mentioned in the General Roman Calendar and of those with a place in particular calendars.

224. Where proper parts are not given, they are supplied from the appropriate Common.

1) The Office for Solemnities

225. Solemnities begin with Evening Prayer I on the day before.

226. At Evening Prayer I and II, the hymn, the antiphons, the reading with its responsorial, and the concluding prayer are proper. Where anything proper is missing, it is supplied from the Common. At Evening Prayer I both psalms are normally taken from the **Laudate** psalms (psalms 113, 117, 135, 146, 147A, 147B), following an ancient tradition. The New Testament canticle is given in its appropriate place. At Evening Prayer II the psalms and canticles are proper; the intercessions are either proper or from the Common.

227. At Morning Prayer, the hymn, antiphons, the reading with its responsorial, and the concluding prayer are proper. Where anything proper is missing, it is supplied from the Common. The psalms are to be taken from the Sunday of the first week of the four week psalter; the intercessions are either proper or from the Common.

228. In the Office of Readings, everything is proper: the hymn, the antiphons and psalms, the readings and responsorial. The first reading is from Scripture, the second is in honor of the saint. In the case of a saint with a purely local cult and without special texts even in the local Proper, everything is taken from the Common.

At the end of the Office of Readings the **Te Deum** is said, followed by the prayer from the Proper.

229. At Daytime Prayer the hymn of the weekday is used, unless other directions are given. The psalms are from the gradual psalms, with a proper antiphon. On Sundays the psalms are taken from the Sunday of the first week of the four week psalter, and the reading and concluding prayer are proper. On certain solemnities of the Lord there are special psalms.

230. At Night Prayer everything is said as on Sundays after Evening Prayer I and II respectively.

2) The Office for Feasts

231. Feasts have no Evening Prayer I, except those feasts of the Lord which fall on a Sunday. At the Office of Readings and Morning and Evening Prayer, all is done as on solemnities.

232. At Daytime Prayer the hymn of the weekday is used, unless other directions are given. The weekday psalms with their antiphons are said, unless a special reason or tradition requires a proper antiphon; this will be indicated at the appropriate place. The reading and concluding prayer are proper.

233. Night Prayer is said as on ordinary days.

3) The Office for Memorials

234. There is no difference in the arrangement of the Office for obligatory and optional memorials except in the case of optional memorials falling during privileged seasons.

a) Memorials during Ordinary Time

235 In the Office of Readings and at Morning and Evening Prayer:

a) the psalms and their antiphons are taken from the current week and day, unless there are proper antiphons or proper psalms, as indicated for each such occasion;

b) the antiphon at the invitatory, the hymn, the reading, the antiphons at the Canticles of Zechariah and of Mary, and the intercessions are those of the Saint if these are given in the Proper; otherwise, they are taken either from the Common or from the current week and day.

c) the concluding prayer is from the Office of the saint;

d) in the Office of Readings the Scripture reading with its responsorial is from the current cycle. The second reading is the one in honor of the saint, with a proper responsorial or one taken from the Common; if there is no proper reading, the current patristic reading is used. The **Te Deum** is not said.

236. At Daytime Prayer and Night Prayer all is from the weekday, and nothing is from the Office of the saint.

b) Memorials during Privileged Seasons

237. On Sundays, solemnities and feasts, on Ash Wednesday, during Holy Week and during the octave of Easter no regard is taken of any memorials that may fall on these days.

238. On the weekdays from the 17th to the 24th of December, during the octave of Christmas and on the weekdays of Lent, obligatory memorials are not celebrated, even those in particular calendars. If any happen to fall during Lent in a given year, they are treated as optional memorials.

239. During these seasons, if it is desired to celebrate the Office of a saint on a day assigned to his memorial:

a) In the Office of Readings, after the patristic reading (with its responsorial) from the Proper of Seasons, a proper reading in honor of the saint (with its responsorial) may follow, with the concluding prayer of the saint;

b) At Morning and Evening Prayer, the ending of the concluding prayer may be omitted and the saint's antiphon (from the Proper or Common) and prayer added.

c) Memorial of the Blessed Virgin Mary on Saturday

240. On Saturdays in Ordinary Time, when optional memorials are permitted, and optional memorial of the Blessed Virgin Mary may be celebrated in the same way as other memorials, with a proper reading.

III. THE CALENDAR AND CHOICE OF OFFICE OR PART OF AN OFFICE

a) The Calendar to Be Followed

241. The Office in choir and in common is to be celebrated according to the proper calendar: of the diocese, of the religious institute or of the individual church. Members of religious institutes join with the community of the local Church in celebrating the dedication of the cathedral and the feasts of the principal patrons of the place, and of the wider region, in which they live.

242. When any cleric or religious, bound on an title to say the Divine Office, joins in an Office celebrated in common according to a calendar or rite different from his own, he fulfills his obligation in respect of the part of the Office at which he is present.

243. In individual celebration, the calendar of the place or one's own calendar may be followed except on proper solemnities and feasts.

b) Choice of Office

244. On weekdays when an optional memorial is permitted, for a good reason the Office of a saint named on that day in the Roman Martyrology, or in an approved Appendix to it, may be celebrated in the same way as other memorials (see nos. 234-239).

245. For a public reason or out of devotion, except on solemnities, the Sundays of Advent, Lent and Easter, Ash Wednesday, Holy Week, the octave of Easter and the 2nd of November, a votive Office may be celebrated, in whole or in part, for example, on the occasion of a pilgrimage, a local feast or the external solemnity of a saint.

c) Choice of Texts

246. In particular cases, one may choose for the Office texts different from those given for the day, provided that the general arrangement of the Office is not disturbed and the following rules are observed.

247. In the Office for Sundays, solemnities, feasts of the Lord given in the General Calendar, the weekdays of Lent and Holy Week, the days within the octaves of Easter and Christmas, and the weekdays from the 17th to the 24th of December inclusively, it is never permissible to change the texts that are proper or appropriate to the celebration, such as antiphons, hymns, readings, responsorial, prayers and very often psalms as well.

In place of the Sunday psalms of the current week one may substitute the Sunday psalms of a different week, and even, in the case of an Office celebrated with the people, other psalms especially chosen to lead them step by step to an understanding of the psalms.

248. In the Office of Readings, the current cycle of Sacred Scripture must always be held in honor. The desire of the Church “that, within a fixed cycle of years, the more important parts of the Sacred Scriptures may be read to the people” applies also to the Office.

Because of this, the cycle of readings from Scripture that is provided in the Office must not be abandoned during the seasons of Advent, Christmas, Lent and Easter. During Ordinary Time, however, on a particular day or for a few days in succession, or may, for a good reason, choose readings from those provided on other days, or even other biblical readings, for example, on the occasion of retreats or pastoral gatherings or prayers for Christian unity or other such events.

249. When the continuous reading is interrupted because of a solemnity or feast or special celebration, it is permissible during the same week, taking into account the readings for the whole week, either to combine the parts omitted with others or to decide which of the texts are to be preferred.

250. In the Office of Readings one may also, for a good reason, choose another reading from the same season, from the Liturgy of the Hours or the optional Lectionary (no. 161), in preference to the second reading appointed for the day. In addition, on weekdays in Ordinary Time and, if it seems opportune, even in the seasons of Advent, Christmas, Lent and Easter, one may choose for quasi-continuous reading the work of a Father of the Church, in harmony with the biblical and liturgical context.

251. The readings, prayers, songs and intercessions appointed for the weekdays of a particular season may be used on other weekdays of the same season.

252. Although the observance of the complete cycle of the four week psalter should be dear to each one’s heart, one may, for spiritual or pastoral reasons, replace the psalms appointed for a particular day with others from the same Hour of a different day. There are also circumstances occasionally arising when it is permissible to choose suitable psalms or other texts as for a votive Office.

CHAPTER V

THE RITES FOR CELEBRATION IN COMMON

I. THE VARIOUS ROLES

253. In the celebration of the Liturgy of the Hours, as in all other liturgical actions, “the person, whether minister or member of the faithful, who exercises a role, should perform everything that belongs to him by the nature of his role and the rules governing the liturgy, and nothing else.”

254. If a bishop presides, especially in the cathedral, he should be attended by his priests and by ministers, with full and active participation by the people. A priest or deacon should normally preside at every celebration with the people, and ministers should also be present.

255. The priest or deacon who presides at a celebration may wear a stole over the alb or surplice; a priest may also wear a cope. On a greater solemnity there is nothing to prevent several priests from wearing copes or several deacons from wearing dalmatics.

256. It is for the presiding priest or deacon, from the chair, to open the celebration with the introductory verse, to begin the Lord's Prayer, to say the concluding prayer, to greet the people, bless them and dismiss them.

257. Either the priest or a minister may give out the intercessions.

258. In the absence of a priest or deacon, the one who presides at the Office is only one among equals; he does not enter the sanctuary, or greet and bless the people.

259. Those who act as readers stand in a suitable place to read either the long readings or the short readings.

260. The antiphons, psalms and other chants should be sung by a cantor or cantors. With regard to the psalmody, the directions of nos. 121-125 should be observed.

261. During the Gospel Canticle at Morning and Evening Prayer the altar, then the priest and the people, may be incensed.

262. The obligation of choir applies to the community, not to the place of celebration, which need not be a church, especially in the case of those Hours that are performed without solemnity.

263. All taking part stand:

- a) During the introduction to the Office and the introductory verses of each Hour;
- b) During the hymn;
- c) During the Gospel Canticle;
- d) during the intercessions, the Lord's Prayer and the concluding prayer.

264. All should sit to listen to the readings, except at the Gospel.

265. While the psalms and the other canticles (with their antiphons) are being said, the assembly either sits or stands, according to custom.

266. All make the sign of the cross, from forehead to breast and from left shoulder to right:

- a) at the beginning of the Hours, when **God, come to my assistance** is being said;
- b) at the beginning of the Gospel Canticles of Zechariah, of Mary and of Simeon.

The sign of the cross is made on the mouth at the beginning of the invitatory, at the words **Lord, open my lips**.

II. SINGING IN THE OFFICE

267. In the rubrics and norms of this Instruction, the words "say," "recite," etc., are to be understood to refer to singing or recitation, in the light of the principles given below.

268. "Sung celebration of the Office, because it is more in keeping with the nature of this prayer and is a mark of greater solemnity, and the expression of a deeper union of hearts, in offering praise to God, is earnestly commended to those who perform the Divine Office in choir or in common."

269. The declarations of the Second Vatican Council on liturgical singing apply to all liturgical actions but in a special way to the Liturgy of the Hours. Though every part of it has been revised in such a way that

all may be fruitfully recited even by individuals, many of these parts are lyrical in form and do not yield their fuller meaning unless they are sung: above all, the psalms, canticles, hymns and responsorial.

270. Hence, in celebrating the liturgy singing is not to be regarded as an extrinsic embellishment to prayer; rather, it wells up from the depths of a soul intent on prayer and the praise of God and reveals in a full and perfect way the community nature of Christian worship.

Christian communities of all kinds seeking to use this form of prayer as frequently as possible deserve our praise. Clerics and religious, as well as members of the faithful, must be trained by suitable instruction and practice to join together in singing the Hours in a spirit of joy, especially on feast days. Since, however, it is no easy task to sing the whole Office, and since too the Church's praise is not to be considered the exclusive possession of clerics and monks either in its origin or by its nature, but belongs to the whole Christian community, several principles must be borne in mind if the sung celebration of the Liturgy of the Hours is to be correctly performed and seen in its true nature and beauty.

271. It is particularly appropriate that there should be singing at least on Sundays and feast days, and through its use the different degrees of solemnity come to be recognized.

272. In the same way, since not all the Hours are of equal importance, it is desirable that those Hours which are the true hinges of the Office, that is, Morning and Evening Prayer, should receive greater honor by the use of singing.

273. A celebration performed entirely with singing is commendable, provided that it has artistic and spiritual excellence; but it may be useful on occasion to apply the principle of "progressive solemnity." There are practical reasons for this; there is also the fact that the various elements of liturgical celebration are not then treated indiscriminately, but each of them can be restored to its original meaning and genuine function. The Liturgy of the Hours is then seen, not as an artistic relic of the past, arousing our admiration only if it is preserved without change, but on the contrary as capable of living and growing in a new environment, and of becoming once again an unmistakable testimony to a community full of vigorous life.

Thus, the principle of "progressive solemnity" is one that recognizes several intermediate stages between the full sung Office and the simple recitation of all its parts. Its application offers the possibility of a rich and pleasing variety; its criteria are the particular day or Hour being celebrated, the character of the individual elements comprising the Office, the size and composition of the community, as well as the number of singers available in the circumstances.

With this increased scope for variation, it will be possible for the public praise of the Church to be sung more frequently and be adapted in a variety of ways to different circumstances. There is great hope that new ways and expressions of public worship may be found for our own age, as has always happened in the life of the Church.

274. For liturgical celebrations sung in Latin, Gregorian Chant, as the music proper to the Roman Liturgy, should have pride of place, in normal circumstances, *ceteris paribus*. Nevertheless, "the Church does not exclude from liturgical actions any type of music provided that it corresponds to the spirit of the liturgical action itself and the nature of the individual parts, and that it does not prevent the people from taking their due and active part." At a sung Office, if a melody is not available for the given antiphon, another antiphon should be taken from those in the repertoire, provided that it is suitable in terms of nos. 113 and 121-125.

275. Since the Liturgy of the Hours may be celebrated in the vernacular, "due care should be taken to provide melodies for use in singing the Divine Office in the vernacular."

276. There is, however, nothing to prevent different parts from being sung in different languages at one and the same celebration.

277. The choice of parts particularly suited for singing follows from the correct arrangement of a liturgical celebration. This demands that the significance and function of each part and of singing should be carefully respected. Some parts by their nature are for singing: in particular, acclamations, responses to the greeting of the priest and minister, responses in litanies, responses within a psalm, hymns and canticles.

278. It is an established fact that the psalms (see nos. 103-120) are closely linked with music, as Jewish and Christian tradition both confirm. Indeed, it is no small contribution to the full appreciation of the psalms if they are sung, or at least are always seen in the perspective of poetry and music. If it is feasible, the sung form is to be preferred, at least on more important days and at the principal Hours, and with respect for the inborn character of the psalms.

279. The different methods of reciting the psalms are described above in nos. 121-123. The choice of method should depend not so much on external circumstances as on the different character of the psalms to be recited in the same celebration. Thus, it may be better to read sapiential and historical psalms, whereas psalms of praise and thanksgiving are of their nature designed for singing in common. The overriding consideration is to ensure that the celebration is not inflexible or overelaborate or concerned only with merely formal observance but matches the reality of what is celebrated. One must strive above all to inspire hearts with a desire for genuine prayer and to show that the celebration of God's praise is a thing of joy (see psalm 147).

280. Even when the Hours are recited, hymns can nourish prayer, provided that they have doctrinal and artistic excellence; but of their nature they are designed for singing, and so, as far as possible, should be sung at a celebration in common.

281. The responsorial after the reading at Morning and Evening Prayer (see no. 49) is of its nature designed for singing, and indeed for singing by the people.

282. The responsorial following the readings in the Office of Readings by their very nature and function also demand to be sung. In the Office they are composed in such a way that they can retain their power even in individual and private recitation. Responsorial with simpler and easier melodies will be able to be sung more frequently than those which have come down from liturgical sources.

283. The longer readings, and the short readings, are not of themselves designed for singing. When they are recited, great care should be taken that they are read in a fitting manner, and with clarity and distinctness, so as to be properly heard and correctly understood by all. The only acceptable melody is therefore one that enables the words to be more easily heard and the meaning better understood.

284. Texts that are said only by the person presiding, as the concluding prayer, can be sung gracefully and appropriately, especially in Latin. This will be more difficult in some languages, unless singing enables the words to be heard more clearly by all.

CENTRAL PROVINCE



CANDIDACY II

UNIT 10: THE RULE

“PEACE AND MERCY BE TO ALL WHO FOLLOW THIS RULE.” (Gal. 6: 16)



Is a ‘Rule of Life’ (*regula vitae*) a good thing and, if so, how should it be followed? Is it a necessity for advancing in your spiritual life? During this unit we will answer these questions with some background. Then all should study in detail for three months our Lay Dominican Rule which, with final promises, we will commit to following for the rest of our lives (a good thing). Another translation of *regula* is *guide*. There is a Hindu expression that when the student is ready, the teacher will appear. You are ready; your teacher, your guide, your rule has appeared. It is the ‘**Lay Dominican Rule**’.

THE NEED

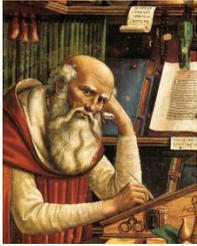
Throughout religious history, from earliest times, spiritual masters have devised rules for their followers. It is so easy to backslide and leave our good intentions behind (pavement of Hell). We are like the Jews of the Hebrew Scriptures, who without the guidance of the Judges, e.g. Othniel, Ehud and Deborah, would lapse and return to their old ways:

“Whenever the Lord raised up judges for them, he would be with the judge and save them from the power of their enemies as long as the judge lived; it was thus the Lord took pity on their distressful cries of affliction under their oppressors. But when the judge died, they would relapse and do worse than their fathers, following other gods in service and worship, relinquishing none of their evil practices or stubborn conduct.” (Judg. 2: 18-19)



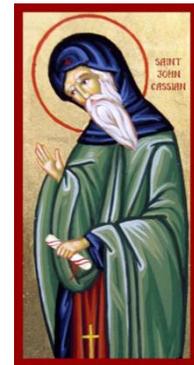
THE EARLY MIDDLE AGES

From the early Middle Ages rules, guides, have been recommended for the serious follower of Jesus. Why reinvent the wheel, when it is already offered to you?



“St. Jerome writes to Rusticus: ‘Do not be your own master and do not set out upon a way that is entirely new for you without a guide; otherwise you will soon go astray.’ St. Augustine also says: ‘As a blind man cannot follow the good road without a leader, no one can walk without a guide.’ No one is a good judge in his own cause by reason of secret pride which may make him deviate from the right path.

“In his conferences, Cassian says that anyone who relies on his own judgment will never reach perfection and will not be able to avoid the snares of the devil. He concludes that the best means to triumph over the most dangerous temptations is to make them known to a wise counselor who has the grace of state to enlighten us. In reality, to manifest them to one who has a right to hear them often suffices to make them disappear.” (*The Three Ages of the Interior Life*, ch. 17, *Spiritual Direction*, by Reginald Garrigou-Lagrangé OP)



ST. AUGUSTINE

One of the earliest Rules was put together by St. Augustine (+430), the Bishop of Hippo. This is the rule chosen by St. Dominic and others to govern their Orders:

“The letter written by St. Augustine to the nuns at Hippo (423), for the purpose of restoring harmony in their community, deals with the reform of certain phases of monasticism as it is understood by him. This document, to be sure, contains no such clear, minute prescriptions as are found in the Benedictine Rule, because no complete rule was ever written prior to the time of St. Benedict;

nevertheless, the Bishop of Hippo is a law-giver and his letter is to be read weekly, that the nuns may guard against or repent any infringement of it.” (*New Advent Catholic Encyclopedia, Rule of St. Augustine*)

St. Augustine’s Rule was to be read every week; the regular reading of the Dominican Rule in common is encouraged today. Here is the ending of St. Augustine’s Rule:



“May the Lord grant that as lovers of the beauty of the spiritual life and breathing forth the sweet odor of Christ in the holiness of your ways you may faithfully observe these things, not like slaves under the law, but like freemen established under grace. Let this rule be read to you once every week so that in it you can see yourselves reflected as in a mirror lest anything be forgotten and, therefore, neglected. And when you find that you are doing what is here written, thank the Lord, the giver of all good things. But if, on the contrary, anyone perceives that he has fallen into defects, let him mourn over the past, take heed for the future, pray that his faults may be forgiven, and that he may not be led into temptation.”

ST. BENEDICT

St. Benedict of Nursia (+547), the Father of Western Monasticism, authored the Benedictine Rule nearly 1500 years ago and it is still followed today. It is interesting to note that this rule was written for laymen who wished to lead a life as close as possible to the Gospels and not for clerics. Here is an excerpt from *ch. 73, This Rule only a Beginning of Perfection*:



“Now we have written this Rule in order that by its observance in monasteries

we may show that we have attained some degree of virtue and the rudiments of the religious life.

“But whoever you are, therefore,
who are hastening to the heavenly homeland,
fulfill with the help of Christ
this minimum Rule which we have written for beginners;
and then at length under God's protection
you will attain to the loftier heights of doctrine and virtue
which we have mentioned above.”

The Benedictine Order has followed the motto: *Ora et Labora* (*Pray and Work*). This they and their brothers, Cistercians and Trappists, have followed through the years. All include a vow



of stability, a commitment to live in a particular monastery. This led to the building up of the great monasteries all over Europe in the Middle Ages. Benedict was very opposed to the *gyrovagues* (Think gyroscope and vagrant.); monks “who spend their entire lives drifting from region to region...Always on the move, they never settle down, and are slaves to their own wills, and gross appetites.” (*RB*, ch. 1) Benedict considered them to be the worse type of monk.

DOMINICANS AND THE RULE

With this in mind you can see why there was such a backlash to the rise of the mendicant orders 700 Years later. What saved these new Orders was that they adopted a Rule and assiduously observed it. The reason that these new *gyrovagues* remained faithful to the ideals of St. Dominic was that he had devised a rule that was democratic and reasonable. In his *Defense of the Mendicants* Thomas of Cantimpre OP



wrote:

“Well, my brethren, you need not be ashamed to be called or to be gyrovagues. You are in the company of Paul, the teacher of the nations, who completed the preaching of the gospel all the way from Spain to Illyria.” (*Early Dominicans*, p. 134)

From the very beginning *The Primitive Constitutions of the Order of Friars Preachers* (Chapter of 1228), which were a reflection of Dominic’s direct influence, established the beneficial need for a rule:

“Because a precept of our Rule commands us to have one heart and one mind in the Lord, it is fitting that we, who live under one rule and one profession, be found uniform in the observance of canonical religious life, in order that the uniformity maintained in our external conduct may foster and indicate the unity which should be present interiorly in our hearts.” (*Prologue*)



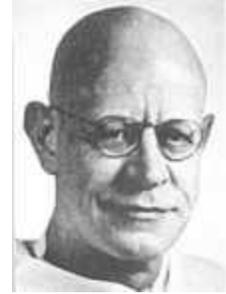
Witnesses at St. Dominic’s canonization process (1233) attest to his observance of the Rule:

“He was enthusiastic for regular life and was a great observer of the Rule of the Order.” (*Early Dominicans*, Brother Stephen, p. 80)

“He wanted the Rule to be observed strictly by himself and by the others. He reprimanded offenders justly and so affectionately that no one was ever upset by his correction and punishment.” (*ibid.*, Brother Paul, p. 83)

In modern times Fr. William Hinnebusch OP captures the significance of observing the Rule in his *Dominican Spirituality: Principles and Practices*, especially in *Chapter VII: Dominican Life is Sacrificial*. A meditation could be made simply on the value and need spiritually of *sacrifice* in our lives:

“Our holy Order of Preachers prescribes the laws by which the Dominican must live the religious life in the Rule of St. Augustine, in the Constitutions, in our customs. These regulations are the rubrics by which the religious sacrifices himself to God. The victim offered is self, sacrificed by daily living according to the laws of the Order. This is what the Dominican promised to do when he knelt before his prior at profession and pronounced his vows. He promised to obey ‘according to the Rule of St. Augustine and the Institutions of the Friars Preachers.’



“...amazement is expressed when people hear that Pope John XXII is said to have remarked when he was canonizing St. Thomas Aquinas: ‘Prove to me that a Friar Preacher has kept his rule perfectly, and I will canonize him forthwith without any further proof of sanctity.’ This remark may be legendary, but, if so, it contains a kernel of truth. Sound theology lies behind John's words. It is axiomatic that when



the Church stamps a religious Order or Congregation with her approval, its members have a guarantee that its Rule and Constitutions, its way of living the religious life, is a safe spiritual way, a road that leads to sanctity. During seven centuries, eighteen canonized saints and at least

285 *beati* have lived ‘according to the Rule of St. Augustine, and the Constitutions of the Friars Preachers.’ They belonged to all three branches of the Order, to the First, to the Second, to the Third. Some of the members of the Third Order lived as sisters in community; others as secular tertiaries. Each branch of the Order leads its members to sanctity.”

What greater proof of the sanctifying nature of the Rule is there than the *sancti et beati* of our Order. They serve as an example of the possibilities for ourselves. Let us take them to heart.

THE PURPOSE OF A RULE

The proximate purpose of a rule is to enable different men and women to live in harmony. With all observing the same rules there should be less friction which is bound to arise.

“Without a stable rule of life regulating procedures, order and obligations, it would be impossible for men (or women) to live in religious peace.” (*The Place of Study in the Ideal of St. Dominic*, by James A. Weisheipel OP)



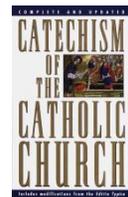
There is also an ultimate purpose of a rule of life which goes to the heart of Christianity. It is the desire of our spiritual life to be united to God while a pilgrim in the Kingdom. Sometimes the difficulty is that we aim too low. We do have many teachers in the spiritual life who can guide us on our journey.



“What then is the true interior life? The great spiritual writers reply: *The interior life is a life of intimate union with God, achieved by perfect self-denial and by constant recollection and prayer.* This doctrine, taught and developed by St. Augustine, St. Anselm, St. Bernard, St. Thomas, the *Imitation of Christ*, St. John of the Cross, St. Francis de Sales, has strong scriptural foundation, in particular these words of St. Paul: “Therefore if you be risen with Christ, seek the things that are above, where Christ is sitting at the right hand of God. Mind the things that are above, not the things that are upon the earth. For you are dead and your life is hid with Christ in God.” (*The Priesthood and Perfection*, ch. 9, *Interior Life of the Priest*, by Reginald Garrigou-Lagrange)

The *Catholic Catechism of the Catholic Church* speaks of ‘Christian Holiness’ in that “Spiritual progress tends toward ever more intimate union with Christ.” (#2104)

“Keeping the same rule of life, believers share the ‘blessed hope’ of those whom the divine mercy gathers into the ‘holy city, the new Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.’” (# 2016)



The CS Lewis Institute Blog nicely lays out a description of a Rule of Life:

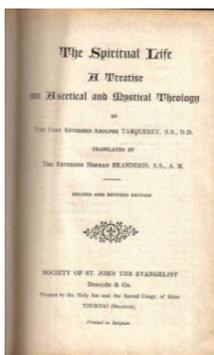
“A Rule of Life is an intentional pattern of spiritual disciplines that provides structure and direction for growth in holiness. A Rule establishes a rhythm for life which is helpful for being formed by the Spirit, a rhythm that reflects a love for God and respect for how he has made us. The disciplines which we build into our rhythm of life help us to shed the ‘old self’ and allow our ‘new self’ in Christ to be formed. Spiritual disciplines are means of grace by which God can nourish us. Ultimately a Rule should help you to love God more.”
(Instructions for Developing a Personal Rule of Life)

So we are seeking by means of our Rule of Life no less than a total transformation of ourselves so that we can echo St. Paul: “Yet I live, no longer I, but Christ lives in me.” (Gal. 2: 20) This is admittedly a tall order but what a goal! It has been done by Lay Dominicans.



KEEPING A RULE OF LIFE

Now that we have examined the need and the purpose of a Rule of Life, we must ask how are we to observe it? We know that blessed Father Dominic kept the Rule completely. It is a fact that our Rule does not bind us under sin but, rather, binds under love no less demandingly.



“[The Rule] must be observed **in its entirety**, that is to say, fully, in all its parts, and with punctuality. If we pick and choose among the various points of our rule, and this without reasonable cause, we shall carry out those that cost us less and omit those that are more difficult. We should then lose the chief advantages to be derived from the exact observance of a rule...The rule, then, must be kept in its totality and to the letter, as far as possible. (#569)...The rule must be observed **in a Christian manner**, that is to say, with supernatural motives, in order to do the will of God, and thus give Him the most genuine proof of our love. (#572) (*The Spiritual Life: A Treatise on Ascetical and Mystical Theology*, by Adolphe Tanqueray SS)

THE LAY DOMINICAN RULE

Sometimes it seems that we take our Rule lightly, if we take it at all. When we were received into the order, we were presented with a copy of the Rule of the Dominican Laity. Did we become familiar with it? The Provincial Formation Program, Candidacy I, devotes Unit 9 to *The Rule*. It is necessary to understand it to prepare for Candidacy II and our “promise to live according to the Rule of the Dominican Laity for three years.” Now we are preparing to promise: “I will live according to the Lay Dominican Rule for my entire life.” Before members make a life-long commitment they should understand and love their Rule and see its real value and place in their sanctification.



“HE WHO LIVES BY RULE LIVES UNTO GOD.”

“With a rule of life, it is easy to infuse *supernatural motives* into all our actions. The mere fact of conquering our tastes and whims puts order into our life and directs our actions towards God...Thus each and every one of our actions is explicitly sanctified and becomes an act of love.” (op. cit., A. Tanquerey, #561)



Our Rule is what helps to keep us together in peace. Rule #2 states:

“Some of these disciples of Christ, moved by the Holy Spirit to live a life according to the spirit and charism of Saint Dominic, are incorporated into the Order through a special promise according to their appropriate statutes.”

During this unit of study we have looked at the *Need*, the *History* and the *Purpose* of a Rule. Now it is necessary for us to study carefully our Rule. Read it and discuss it and then *live it with joy*. It is a wonderful life.



**PEACE AND MERCY TO ALL
WHO FOLLOW THIS RULE**