



THE JACOB RADER MARCUS CENTER OF THE AMERICAN JEWISH ARCHIVES

Preserving American Jewish History

MS-603: Rabbi Marc H. Tanenbaum Collection, 1945-1992.

Series C: Interreligious Activities. 1952-1992

Box 49, Folder 9, Vatican Council II, 1964-1965.



THE FOLLOWING IS AN UNOFFICIAL ENGLISH TRANSLATION OF THE REPORT GIVEN BY AUGUSTIN CARDINAL BEA, PRESIDENT OF THE SECRETARIAT FOR PROMOTING CHRISTIAN UNITY, ON SEPTEMBER 25 AS HE INTRODUCED IN THE COUNCIL CHAMBER THE DECLARATION CONCERNING THE JEWS AND CONCERNING NON-CHRISTIANS.

Venerable Fathers:

1. In speaking on the schema of the Declaration, "Jews and Non-Christians", I can only begin with the fact that this Declaration certainly must be counted among the matters in which public opinion has shown the greatest concern. Scarcely any other schema has been written up so much and so widely in periodicals. Whatever the reasons for this interest and whatever judgment may be given concerning its value, the very fact of the concern shows clearly that precisely in this matter public opinion has turned its eyes toward the Church and many will judge the Council good or bad by its approval or disapproval of the Declaration.

Certainly this is not the only or even the principal reason why the Declaration is necessary. In the first place it is required by the Church's fidelity in following the example of Christ and the Apostles in their love for this people. Nonetheless, on the other hand, these external reasons must not be neglected. They make it entirely evident that it is quite impossible to do what some of the Fathers have asked, namely, remove the question completely from the agenda.

Our Secretariat has examined seriously the reasons proposed by these Fathers and has made every effort to revise the text of the Declaration in accordance with the proposals made thus far by the Fathers of the Council. In addition, the members of the Commission for the Coordination of the Work of the Council know that it was necessary to spend a great deal of time on this brief text.

2. The revision was done in this way. First of all, in accord with the proposals expressed in the hall during the second session of the Council, the brief introduction, which was given at the beginning of the chapter in the earlier version, has been enlarged and made the second part of the Declaration. Thus the schema now consists of two parts, almost equal in length, one concerning the Jews, the other concerning non-Christians.

3. With regard to the first part concerning the Jews, the text was arranged in a somewhat better order, so that the progress of ideas is better expressed. Similarly, some new ideas were added, principally two texts from the Epistle to the Romans, on the prerogatives of the chosen people (9:4) and on the Christian hope for the final gathering together of this people with the chosen people of the New Testament, that is, the Church (11:25).

4. The central point on which major changes were introduced is the question of "deicide", as it is called. It should be noted that the question has been very fully discussed in the periodicals, but that this was done without any cooperation or intervention of the Secretariat. The principal elements of the question should therefore be indicated to you: whether and in what manner the condemnation and death of Christ the Lord are to be attributed to the culpability of the Jewish people as such

Many Jews today assert that the belief in a culpability of the Jewish people as such is the principal basis of anti-Semitism, as it is called, and thus the source of the many evils and persecutions to which the Jews have been subjected through the centuries. This assertion does not stand up in any way. In the report already given last year on the schema I stated clearly in this hall: "Do we not know very well that there are many reasons for anti-Semitism which are not of the religious order but are political-national, or psychological or social or economic?"

Nevertheless there are many historical instances from various nations which cannot be denied. In these instances, this belief concerning the culpability of the Jewish people as such has led Christians to consider and to call the Jews with whom they lived a "deicide" people, reprobated and cursed by God, and therefore to look down upon them and indeed to persecute them. For this reason, the Jews of today are trying in every way to have the Council publicly and solemnly pronounce the contrary, namely, that the death of the Lord is in no way to be attributed to the Jewish people as such. Now the question may be put this way: Is a declaration to this effect on the part of the Council possible? If it is possible, how is it to be made and what should its tenor be?

As is evident, there is no question here, nor can there be any question, of denying a single point of doctrine found in the Gospels. Rather the question is: Certainly the leaders of the Jewish Sanhedrin, even if not democratically chosen by the people, were considered and are to be considered as the lawful authority of the people, in accord with the mentality of the times and of Sacred Scripture itself. The gravity and tragedy of what this authority did in regard to the condemnation and death of Christ the Lord comes from the fact that it was the lawful authority.

But we must ask what is the gravity of this act? The leaders of the people in Jerusalem did not fully understand the divinity of Christ in such a way that they could be formally called deicides. On the cross the Lord prayed to his Father and said: "Father, forgive them, for they know not what they do" (Luke 23:34). This manner of speech is not an empty formula--surely a false supposition--it certainly means that the Jews did not fully understand their crime. St. Peter also, speaking to the Jewish people about the Lord's crucifixion, said: "I know that you acted through ignorance, as did your leaders..." (Acts 3:17). Thus St. Peter in some way excuses the leaders as well. And St. Paul speaks in similar fashion in Acts 13:27.

Besides, whatever we may say of the knowledge of the leaders in Jerusalem, the whole Jewish people of that time as such never can be charged with what was done by the leaders in Jerusalem to bring about the death of Christ.

It is a statistical fact that in Apostolic times the Jewish diaspora in the Roman Empire numbered about 4,500,000. Are all these to be accused of the deeds done by the members of the Sanhedrin on that sad Friday?

And even if we granted, which we do not, that those acts could be attributed to the whole people of that time as such, by what right may they be blamed on the Jewish people of today? We may never, in any case, attach blame to any people for deeds of its ancestors or leaders of nineteen centuries past.

5. Our Secretariat has tried to take into account these conditions. On the one hand, the guilt of those who decreed the crucifixion of Christ the Lord should be asserted in accord with the Gospel accounts themselves. On the other hand, the guilt should not be ascribed to the people as such, much less to the people of today.

In this connection, however, it is of no help to point out that Christ the Lord died for all men. This fact does not mean that guilt for the Lord's death in the historic order--which alone is at issue-- is to be transferred to all men or that all men in the historic order were the effective cause of the Lord's death. At the same time the Jewish people as such-- both of the time of Christ and, even more, of our time-- should never be accused of guilt which is not theirs. I therefore ask that this problem and its several parts be considered in judging this section of the Declaration.

Because of the difficulty of the question, it will be understood that one formula after another has been tried in order to satisfy the desires and the difficulties proposed by the Fathers. Thus many consultations have been undertaken which, as many of you realize, have become known even publicly, I do not know in what way. In view of this, both the Fathers of the Council and others, including non-Catholics and non-Christians, have respectfully requested that the issue of "deicide" be somehow treated in the Declaration.

It would take too long to mention these discussions individually. It is enough to indicate the way in which the text in your hands has come about. But one point may be added. These discussions have consumed a long period of time. It was therefore not permitted to submit this part of the Declaration to the members of the Secretariat for their examination. Since the Secretariat had completed all other matters at its meeting last March, it did not seem that the members should be called to Rome again to examine this part only. It now remains only to submit the schema for your examination and discussion, Venerable Fathers. As you see, it is a question of great importance, at the same time extremely difficult.

6. Something must now be said about the second part of the Declaration, which deals with our relationship to non-Christian religions. As I stated already, in the general discussion of the schema on Ecumenism last year, many wish a fuller treatment of our relationship toward the followers of non-Christian religions; some Fathers also asked that explicit mention be made of Mohammedans.

Everyone appreciates the significance of this question in the circumstances of today, when representatives of various non-Christian religions on occasion seek contacts with the Catholic Church and when all religions are today surrounded by concrete evidences of irreligion and also by the proponents of theoretical atheism.

When our Secretariat first dealt with this topic-- in fact until last May-- there was no other Commission or Secretariat to undertake it. (The Secretariat for non-Christian Religions was not established until around the feast of Pentecost this year.) Thus there was nothing for our Secretariat to do but take charge of the question.

With the assistance of some experts of the Council we attempted to work out a first schema. After examining this schema, the Co-ordinating Commission, in a letter dated April 18, decreed that three ideas in particular should be expressed: that God is the Father of all men and that they are His children; that all men are brothers; and that therefore every kind of discrimination, force and persecution on the basis of nationality or race is to be condemned. The Secretariat tried to follow this decision to the best of its ability.

In the development of the schema explicit mention of the Mohammedans was made as had been the desire of many Fathers. On this matter we may say that the text has been praised by experts, specially by the Dominican Institute for Oriental Studies in Cairo and by the White Fathers of the Pontifical Institute of Oriental Studies in Tunisia.

Since all the other matters to be treated by the Secretariat had been completed by the beginning of March, it was not permitted to submit this part of the Declaration to the judgment of the members of the Secretariat, but this may now be done, Venerable Fathers, after you have expressed your views on the schema.

7. Before I conclude, a word may be added about the relation of this Declaration to the schema on Ecumenism. As you recall from the debate here last year, the inclusion of this material in the schema on Ecumenism was unsatisfactory to many Fathers. This is easily understood from the fact that Ecumenism in a strict sense means activity to promote the unity of Christians. Nevertheless, because a profound and special relationship between the chosen people of the New Covenant, that is, the Church, and the chosen people of the Old Covenant is common to all Christians, clearly there is a bond between the ecumenical movement and the question treated in this Declaration. But the bond between Christians and the Jewish people is not so close as the relations among Christians. The question of our relationship to the Jews therefore is not dealt with in a chapter of the schema on Ecumenism, but separately in a Declaration, which is instead added rather, and this only externally, to the schema on Ecumenism. In this fashion perhaps all may be satisfied the more easily because the question of the location of the topic is not of major importance.

In conclusion I may speak of the nature and significance of the questions treated in this brief schema. They are matters of the greatest importance for the Church and for the world today. So far as the relationship to non-Christians is concerned, its importance is evident from the fact that the topic is dealt with for the first time in the history of the Church by any Council and also from the Holy See's establishment of a special agency to foster relations with non-Christian religions. The same fact is abundantly clear in the program of the encyclical ECCLESIAM SUAM of the Supreme Pontiff, who speaks there of non-Christians and of the dialogue with them. Let us reflect, moreover, that this is a question of the relation of Catholics to hundreds of millions of men, of our love for them, of our fraternal assistance and cooperation with them.

So far as the Jewish people are concerned, it is necessary to say, again and again, that we do not treat here any political question whatever, but a purely religious question. We do not speak here of Zionism or of the political State of Israel, but of the followers of the Mosaic religion, wherever they live throughout the world. Nor is it a matter of heaping honors and praise upon the Jewish people, of extolling them above other nations, or of attributing privileges to them.

Some feel that the schema is drawn up so that it does not mention all the severe things--and they are not few--which Christ the Lord said to the Jews or about them, and that it forgets what blessings of God this people lost because of its unbelief. Therefore, it is said, the schema does not provide a sufficiently balanced picture of the real situation of this people. If this is the view of many of the Fathers, evidently we must again subject the question to thorough examination.

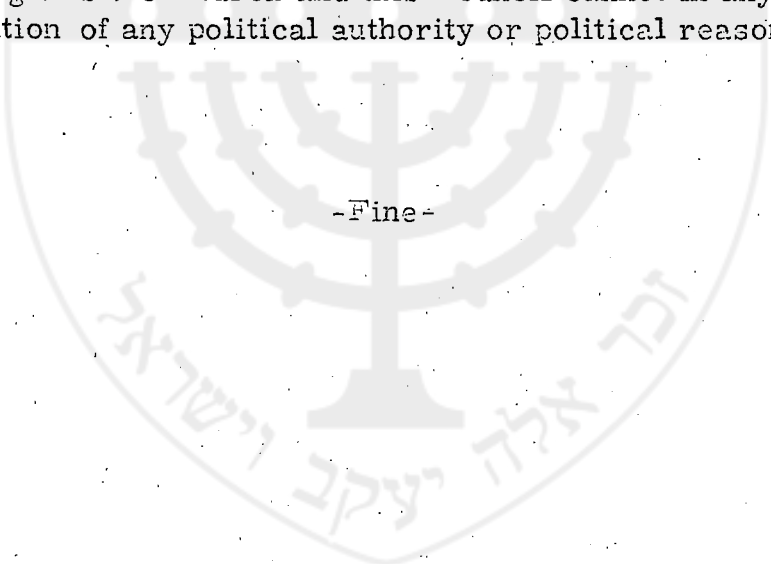
Nonetheless it may be stated now that in no sense is it the aim of the Declaration to offer a picture of the Jewish people complete and absolute in all its parts. Otherwise how much would have to be said, how many doctrinal and historical testimonies brought forth. Certainly the Lord Jesus himself spoke with the greatest severity of this people and to this people, as we know, for example, from the Gospel of St. Matthew, but he did all this out of love, to show them that the hour was at hand, that "They might know the time of their visitation" (cf. Luke 19:44), and accept the graces offered them, and so be saved. St. Paul also wrote of the Jews to the Thessalonians: "They killed the Lord Jesus and the prophets and have persecuted us. They are displeasing to God, and are hostile to all men, because they hinder us from speaking to the Gentiles that they may be saved. Thus they are always filling up the measure of their sins" (1 Thess. 2:15 ff.) But the same Apostle on the other hand affirms: "I speak the truth in Christ...I have great sadness and continuous sorrow in my heart. For I could wish to be anathema myself from Christ for the sake of my brethren..." (Rom. 9:1-3)

This is the purpose and the scope of the Declaration, that the Church may imitate Christ and be Apostles in this love and may be renewed by this imitation, reflecting on the way God has worked his salvation, reflecting on the blessings conferred on the Church through this people.

When there is question of the condemnation and death of the Lord in Jerusalem through the deeds of the leaders of the Jews, it is again for us to imitate the love of Christ the Lord on the cross, when he prayed to the Father for them and excused His persecutors in these words: "They know not what they do"; it is for us to imitate the love of the Prince of the Apostles and the Apostle of the Gentiles. If the Lord, while He suffered persecution, acted thus toward His persecutors, how much more must we foster love for the Jewish people of today, who have no guilt in this matter.

While the Church, then, is eager for her own renewal in the Council and, according to the famous expression of the Supreme Pontiff, John XXIII, tries to renew herself in the greater fervor of her youth, it seems that our hands must turn to this issue, that the Church may also be renewed in it. This renewal is of such importance that we must pay the price of accepting the danger that some may perhaps misuse this Declaration for political purposes. For there is question here of our obligations to truth and to justice, of our duty of gratitude to God, of our duty to imitate faithfully and most closely Christ the Lord Himself and His Apostles Peter and Paul. In doing this the Church and this Council cannot in any way permit the consideration of any political authority or political reason.

-Fine-



OUTLINE ON DIALOGUE

I What Is It?

Dialogue is a word loosely used to cover a wide variety of meetings or conversations between people of different religions. While conversation between clergy of different faiths has been going on in parts of the U. S. and elsewhere for a long time, the extension of this process to ^{groups of} lay people is relatively new. It is that process which concerns us here. Despite the diversity of dialogue situations, they all reflect a relatively new phenomenon: The desire of Catholics, Protestants and Jews to sit down together and to get to know one another as Catholics, Protestants and Jews. This does not mean that all dialogues deal with religious beliefs or theology, but it does presuppose that those involved in dialogue wish to know and understand one another in the fullness of their differences, that they are prepared to reveal their genuine feelings, values and opinions on a variety of subjects and to be open to the feelings, values and opinions of others.

Dialogue is not debate; its purpose is not to "score points" against other viewpoints, to convert, nor even to persuade. Dialogue implies the validity of genuine differences. When people of goodwill frankly air their agreements and disagreements, they may discover that previously held impressions and opinions are changing. But this is a by-product of dialogue, and cannot be accomplished by pressure or disputation.

II Participants

There is no overall formula for determining the religious "balance" of a dialogue. In many communities, dialogue groups are limited to 12 individuals, generally consisting of two Jewish ~~married couples~~, two Protestant and two Catholic couples. In other communities, dialogue has been carried on between a group of Jews and a specific Christian denomination, i.e. a Jewish-Methodist dialogue, a Jewish-Catholic dialogue, etc. Two general guidelines are suggested: (1) That dialogue groups should be kept small--12 or 14 people is about as large as the group should get. A small group assures a chance for all to participate and allows more easily for genuine frankness of expression. (2) The number of Jewish participants should be proportionate, i.e. if the dialogue is tri-faith, Jewish participants should not be more than one third of the group. If the dialogue is two faith (Jewish-Catholic or Jewish-Protestant) Jewish participants should not be more than one half of the group.

III How To Arrange For a Dialogue?

Again, there is no single formula. Often, the initiative will come from an individual Christian layman, clergyman, or church group. As often, the initiative will come from A J C members.

~~If the initiative comes from the Christian side, the job for the A J C director is perhaps a little simpler. He should canvas his own membership to determine who is interested in dialogue. (A model questionnaire is attached.)~~

In either case, it is suggested that A J C Chapters set up an interfaith Dialogue Committee, whose chairman will have certain responsibilities. He or she will be the liason between the dialogue group (or groups) and the A J C Staff professional. He will cooperate with the staff professional in selecting A J C members to participate in initial dialogues. He will ask for periodic reports from dialoguers and pass these reports on to the staff professional, so that the professional will have a general idea of how the dialogue groups are getting on. What background information may be required and whether or not there are trouble spots which the professional may be able to ease by specific suggestions.

A J C members should be canvased to determine who is interested in dialogue (a model questionnaire is attached.) The response should then be evaluated by the staff professional and his lay chairman. Several factors are involved. Understandably, open minded and reasonable individuals should be selected among those expressing interest, particularly if the dialogue is a "first," for that community.

Judgment should also be exercised as to who is sincerely interested. Some people are titillated of dialogue as a novelty but will drop out after a meeting or two. This is bad because continuity of participation, regularity of meetings, and the reliability of dialogue members to attend meetings are all important factors in successful dialogues.

It is helpful to determine with whom the Jewish participants wish to dialogue. (Protestant? Catholic? Negro? tri-faith, etc.) and what subjects they would prefer to discuss (religious beliefs? prejudice and discrimination? community problems?) and whether or not they are interested in conversation leading to social action projects or in conversation for its own sake.

(Nevertheless, many of these distinctions evaporate in the actual experience. Dialogues formed to discuss social issues discover that they get into the discussion of questions of religion, personal value, moral judgments, etc. and via versa.)

If it is the A J C group which is initiating the dialogue, they should seek a counterpart situation in the Christian community. It is considered important that Christian and Jewish dialogue participants be fairly well matched as to socioeconomic and educational backgrounds, at least at the outset. That is not to say that all values should be the same, but that enough common ground should exist at the beginning for candid conversation to develop and deepen.

Very often, there are existing contacts in the Christian community on the part of A J C membership or staff professionals to easily arrange such a counterpart situation. If not, it is suggested that the A J C Dialogue Committee approach lay organizations such as the local Council of Catholic Men, the United Church Men, the N C C J, etc. A friendly parish priest or Protestant minister will often suggest names of his own lay people. The national office can also offer suggestions in individual ~~intentions~~.

instances.

III Should Clergy or Professional Staff Participate?

This is a moot question. Some dialogue groups prefer to meet without benefit of clergy or staff professionals, feeling that they can express themselves more openly without the presence of authority figures. Others prefer the presence of professional or religious leadership, at least in the early sessions. If Catholics or Jews are insecure about their religious self knowledge, they may want a priest or rabbi there to answer questions they cannot handle. The concensus seems to be not to have clergy or staff professionals participate--although they may be invited occasionally as observers or for the discussion of some subject requiring expertise--but we suggest you leave this question to the group to decide. (If professionals do participate, they should be careful not to dominate the conversation.)

IV Pre-Dialogue Briefing?

There seems to be agreement that a briefing session for Jewish individuals who are planning to participate in dialogue is important. The briefing session should not necessarily cover the substance of matter of the ~~M~~ issues to be discussed, but to clarify the purpose of dialogue and to establish some ground rules for the procedure. Similar ground rules can be sent to those of other faiths who will be participating in the dialogue.

V Ground Rules for Interfaith Dialogue.

1. Conduct meetings on a regular basis. Monthly meetings are recommended. The scheduling should be specific, say from 8:00 to 10:30. Meetings should begin and end promptly.
2. Meet in the homes on an alternating basis. Host should act as discussion leader. The discussion leader must see to it that no single person-or no religious group-dominates the conversation.
3. Hold meetings even though attendance may be low due to vacations, illness or conflicting dates. Continuity is important.
4. Don't have elaborate refreshments. Hospitality should be modest. Coffee and cake. A fancy spread can lead to a sense of uneasiness or rivalry. It is recommended that liquor not be served.
5. Although the discussion leader may wish to summarize various viewpoints at the end of each meeting; there should be no minutes or records. Policy or action resolutions should be avoided because their introduction leads to the polarization of viewpoints rather than an understanding of them.
6. It is suggested that the number of dialogues planned should be limited at the outset, say 10 meetings. If, at the end of that time, the dialogue members wish to continue, they should by all means do so. They may wish to branch out, to bring in new people, etc.

VI Pitfalls

1. Avoid subjects that are too controversial for the first few meetings.
2. Avoid side discussions. Leader should stop this quickly.
3. Avoid domination by one person or one group. Again, ~~this~~ the leader should intervene quickly. (This is why a good leader in the first meeting is important.)
4. It has been reported that Jews tend to dominate many of the dialogue groups. Jewish participants should be cautioned about this in advance. Moreover, Jews should be warned, when interpreting religious law or practices, to speak only for themselves, or to preface their comments, "I believe thus and so but not all Jews believe so." Too often, an individual Jew claims to speak for all Jews or to represent the Jewish viewpoint, is contradicted by other Jewish participants, and the dialogue breaks down into an internal Jewish squabble. Also, Jews should not be afraid to say that they do not know, or are uncertain about, religious questions which the Christian participants may pose.

VII Some Suggested Topics for Discussion

Stereotypes*
Ghettoism
Federal Aid to private schools
Why parochial schools
Papal Encyclicals (such as Mater et Magistra)
Anti-Semitism
Anti-Catholicism
Differences and similarities
Moral Decline
What we believe
Birth control
Missionary work
Rights of the majority and minority
Humor
Sunday closing laws

*A good ice-breaker. Find out what others think of your stereotypes of them--and learn what their stereotypes of you are.

The dialogue group should, at each meeting, establish a rough agenda for the following meeting. Material dealing with the issues to be discussed should be mailed out before the meeting.



ORDEALS OF JEWS DEPLORED BY POPE

Paul Expresses Desire for
Trusting Relations—Hails
Pius's Wartime Protests

*The text of the Pope's remarks
will be found on Page 15.*

By ROBERT C. DOTY
Special to The New York Times

ROME, May 30—Pope Paul VI told leaders of the American Jewish Committee today that he strongly deplored "the horrible ordeals of which the Jews have been the victims in recent years."

At an audience accorded to Morris B. Abram, president, and other leaders of the organization, the Pontiff also expressed his desire for "trusting relations and for a happy future" between Christianity and Judaism, which he said were "intimately linked" by tradition.

Mr. Abram, in greeting the Pope, emphasized the American Jewish Committee's objectives of safeguarding "the religious and cultural freedom of all people and the rights of all groups to develop the human values God has given them, free from coercion and discrimination."

Full Rights Stressed

Citing these words with "gratification," the Pope, who spoke in English, said he was glad of the opportunity to confirm the Roman Catholic Church's attitude toward the Jews.

Later, the Pontiff made implied reference to the controversy over charges that Pope Pius XII did not adequately speak out against Nazi persecutions of Jews during World War II. The controversy centers on the play "The Deputy" by the German playwright Rolf Hochhuth.

Addressing a group of Italians who had been in concentration camp, Pope Paul praised Pius's "firm protests" against war illegalities and his "anguished efforts" to obtain justice and clemency.

"Only an eye clouded by incomprehension and malevolence

ORDEALS OF JEWS DEPLORED BY POPE

Continued From Page 1, Col. 5

could fail to recognize that work," the Pope said.

In the audience given the American Jewish Committee leaders the Pope expressed the view that the "racial question" should never be for any ethnic group "a reason for undergoing any diminution in your human rights."

On what he called "the political question" concerning Jews, the Pope said he would make no comment, "especially at this time." But he expressed hope that this question would find "just and peaceful solutions" for the "populations who have already sustained so many trials and suffering."

At the last session of the Ecumenical Council the Secretariat for Christian Unity sought approval of a declaration specifically making clear that the church did not consider the Jew's responsible for the crucifixion of Jesus. It was believed that this would eliminate one of the historical sources of anti-Semitism.

Bishops from Moslem countries expressed fears that this might be interpreted as a political act bearing on the Israeli-Arab dispute. Action on the document containing this section was put off at the last Council session, but it is believed it may come up at the next session opening this fall.

The Pontiff spoke today of the "interests" the Roman Catholic and other Christian churches have in a settlement of the political question, "which must not be disregarded."

This apparently referred both to Christian humanitarian concern for the "populations" of the Holy Land, now divided between Israel and Arab states, and to the common interest in the holy places of Christendom visited by Pope Paul in January.

The Vatican does not recognize Israel and has long maintained neutrality in the dispute between Israel and the Arab countries.

Finally, turning to the religious aspect of church attitudes toward the Jews, the Pope expressed "our particular consideration for the Jewish religious tradition, with which Christianity is so intimately linked, and from it derives hope for trusting relations and for a happy future."

Text of Address by Pope

ROME, May 30 (Reuters)—
Following is the text of an address today by Pope Paul VI during an audience accorded to American Jewish leaders:

Gentlemen:

We thank you for your visit, and we greet with attentive esteem the courteous words you have addressed to us.

We have heard with gratification the resolution you have manifested "to safeguard the religious and cultural freedom of all people, and the rights of all groups to develop the human values God has given them, free from coercion and discrimination."

We are glad of the opportunity you offer us of confirming what is already well known concerning the attitude of the Catholic Church, and in particular of the Holy See, toward the Jews. This name of Jew, in fact, raises several questions, which we consider with serene attention:

First of all, the racial question, and in this regard we repeat the heartfelt wish expressed, on numerous occasions, by our venerated predecessors: namely, that this should never be for you, or for any other ethnic group, a reason for undergoing any

diminution in your human rights, which every civilization truly worthy of the name cannot avoid recognizing.

Second, the political question, which it is not our business to pronounce upon, especially at this time, although we always desire and augur that it find just and peaceful solutions, both for the populations who have already sustained so many trials and suffering, and also by reason of the interests which the Catholic Church, and the other Christian churches, may have therein, and which must not be disregarded.

Finally, the religious aspect, which interests us most deeply, and motivates our particular consideration for the Jewish religious tradition, with which Christianity is so intimately linked, and from which it derives hope for trusting relations and for a happy future.

Hence, while we again strongly deplore the horrible ordeals of which the Jews have been the victims in recent years, we wish you every favor from God, whom we invoke with all our heart on your behalf, and that of all those who are near and dear to you.

THE AMERICAN JEWISH COMMITTEE

SUMMARY OF THE DECLARATION ON THE JEWS

The Council searches into the mystery of the Church, and remembers the bond that spiritually ties the people of the New Testament to Abraham's stock.

The Church acknowledges that, according to God's saving design, the beginnings of her faith and her election are already found among the Patriarchs, Moses and the prophets. She professes that all who believe in Christ--Abraham's sons according to the faith (cf. Gal.3,7)--are included in Abraham's call. The Church cannot forget that she received the revelation of the Old Testament through the people with whom God in His ineffable mercy concluded the Ancient Covenant. Indeed, the Church believes that by His cross Christ our Peace reconciled Jews and Gentiles, making both one in Himself (cf. Eph. 3,14-15).

The Church recalls that Christ, the Virgin Mary, the Apostles, as well as most of the early disciples sprang from the Jewish people.

Jerusalem did not recognize the time of her visitation (cf. LK. 19, 44), nor did the Jews, for the most part, accept the Gospel; indeed many opposed its spreading (cf. Rom. 11,28). Nevertheless, God holds the Jews most dear for the sake of the Fathers; his gift and call are irrevocable (cf. Rom 11, 28-29). In company with the Prophets and Paul the Apostle, the Church awaits that day, known to God alone, on which all peoples will address the Lord in a single voice and "serve Him shoulder to shoulder" (Soph. 3,9).

Since the spiritual patrimony common to Christians and Jews is so great, the Council wants to foster and recommend a mutual knowledge and respect which is the fruit, above all, of biblical and theological studies as well as of fraternal dialogues.

Although the Jewish authorities and those who followed their lead pressed for the death of Christ (cf. JN. 19,6), nevertheless what happened to Christ in His passion cannot be attributed to all Jews, without distinction, then alive, nor to the Jews of today. Although the Church is the new people of God, the Jews should not be presented as rejected by God or accursed, as if this follows from Holy Scriptures. May all see to it, then, that in catechetical work or in preaching the word of God they do

not teach anything that is inconsistent with the truth of the Gospel and with the spirit of Christ.

Moreover, the Church, which rejects every persecution against any man, mindful of the common patrimony with the Jews and moved not by political reasons but by the Gospel's spiritual love, deplores hatred, persecutions, displays of anti-Semitism, directed against Jews at any time and by anyone.

As the Church has always held and holds now, Christ underwent His passion and death freely, because of the sins of men and out of infinite love, in order that all may reach salvation. It is, therefore, the burden of the Church's preaching to proclaim the cross of Christ as the sign of God's all-embracing love and as the fountain from which every grace flows.

October 12, 1965

29-E-1964

CARDINAL KOENIG MAKES
IMPORTANT PROPOSAL ON
INERRANCY OF SCRIPTURE

Rev. Dr. Ralph M. Wiltgen SVD
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ROME, Oct. 2 (DW) - Speaking in the name of all the bishops of Scandinavia and of all the German-language bishops of Austria, Germany and Switzerland, His Eminence, Francis Cardinal Koenig, 59, Archbishop of Vienna in Austria and a leading member of the Doctrinal Commission of the Vatican Council, this morning in the Council Hall made an important proposal regarding the inerrancy of the Bible.

He said the amended text of chapter three titled "Divine Inspiration and Interpretation of Sacred Scripture," as well as that of chapter four which is titled "The Old Testament," were in general satisfactory. "But to complete the schema," Cardinal Koenig said, "I should like to make the following addition: In the past decades scientific investigations in the field of oriental studies have brought much to light which astonishingly enough proves the historical truth and historical fidelity of Sacred Scripture, even especially as regards the Old Testament." He said that through these studies certain objections, "which as late as the 19th century were being brought against Sacred Scripture, especially against the Old Testament and its authenticity," have disappeared.

The fruit of these investigations in the field of oriental studies, Cardinal Koenig said, has also enriched the exegesis of our day, "and so it is right and proper that chapter three of the schema has a short exposition on how Sacred Scripture is to be interpreted, containing a brief discussion of the intention of the sacred writer and of various literary forms, so that the sense of Sacred Scripture may be better and, not rarely, more profoundly comprehended."

The cardinal pointed out, however, that the same scientific research had proved "that historical data found in the Sacred Books, and data on the natural sciences, are sometimes deficient in truth." He gave three concrete examples involving historical detail, and said similar chronological and geographical errors could be pointed out. Cardinal Koenig added that these errors could be explained by the schema where it speaks of God's "condescension" in making use of human speech, as it is, to convey His words. *pk 1/7 10.12 10.10 20.10 20.10 10.10*

But since human speech can be imperfect in regard to historical and chronological detail, and often is, Cardinal Koenig proposed that such imperfections be explicitly referred to in the schema text. Where the text says, "in composing the books (of Sacred Scripture) God took men, using all their faculties and powers," the cardinal asked that he words, "in spite of their limitations," be added, that is, in spite of their limited knowledge in the field of natural science and historical detail.

And in a following schema text he suggested that the same truth be stated positively by altering the present negative form of the text to read: "Since therefore the truth of Sacred Scripture, which the inspired author or hagiographer wanted to assert, must be held as asserted by the Holy Spirit, all the books of Scripture with all their parts must be said to teach the revealed truth faithfully, integrally, and indisputably." Cardinal Koenig said that in this way the divine element and the human element in Sacred Scripture can be better distinguished.

M E M O R A N D U M

November 22, 1965

TO: NCCM Affiliated Organizations
FROM: National Council of Catholic Men
SUBJECT: PROGRAM SERVICE

The enclosed copy of VATICAN II SPEAKS TO LAY PEOPLE is the latest of your regular free services from NCCM.

Originally, you were to receive this program service in January, 1966, and the program kit "Grass-roots Ecumenism" this month. Information we received from Rome indicated that new directives on ecumenism from high Church authority might be issued around the time Vatican II closes. In view of this possibility we felt compelled to reverse our distribution plan for these two services. One piece of the "Grass-roots Ecumenism" kit -- the booklet, "Week of Prayer for Christian Unity" -- will be mailed with the next issue of Executive Newsletter to allow you time to plan its celebration in January, 1966.

VATICAN II SPEAKS TO LAY PEOPLE contains the major teachings affecting the laity and lay organizations. Included are: 1) a modern, readable translation of the Decree on the Lay Apostolate (promulgated November 18, 1965); 2) Chapter II, "On the People Of God" from the Constitution on the Church; 3) Chapter IV, "On the Laity" from the same Constitution.

Leaders of lay organizations can provide an important program service by distributing VATICAN II SPEAKS TO LAY PEOPLE to large numbers of the laity. Programs at regular meetings and special programs aimed at careful study and discussion of VATICAN II SPEAKS TO LAY PEOPLE should generate new ideas and enthusiasm for the work of lay organizations.

To encourage wide distribution of these essential Conciliar teachings NCCM is publishing VATICAN II SPEAKS TO LAY PEOPLE in a format designed to achieve the lowest possible retail price: 20 copies for \$4.95; package of 100 copies for \$19.85. Our printing and handling costs prevent us from sending single copies for less than \$1.00 each.

To expedite shipment of your copies, an order card is enclosed.

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VATICAN II

Speaks To

LAY PEOPLE

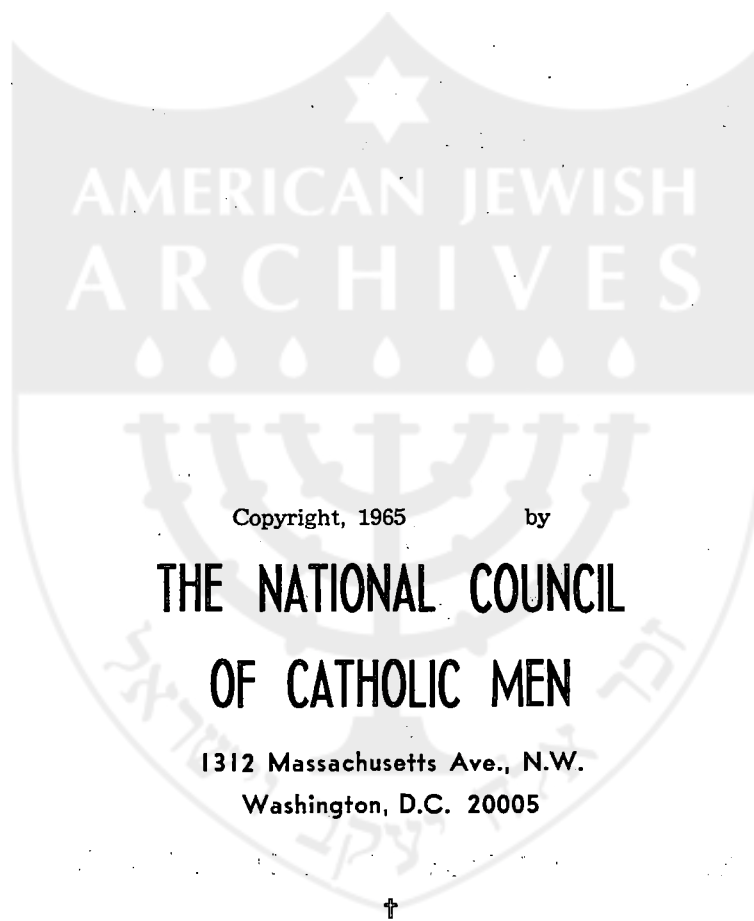
A Modern English Translation of:
**THE DECREE ON THE APOSTOLATE
OF THE LAITY**

THE CONSTITUTION ON THE CHURCH

Chapter II: On the People of God

Chapter IV: On the Laity

PUBLISHED BY THE NATIONAL COUNCIL OF CATHOLIC MEN



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(Note: There is no "official" English translation of documents promulgated by the Second Vatican Council. These are, in the opinion of the publisher, the best available English versions of these documents. The translation of the decree on the lay apostate is by a member of NCCM's staff. The Constitution On the Church is translated by Edward H. Peters, C.S.P.)

DECREE ON THE APOSTOLATE OF THE LAITY

Introduction

1. This holy synod wishes to encourage a more intense apostolic activity by the whole people of God. Therefore it begins now to consider with deep concern the role of those Christian faithful who are lay people. In previous Constitutions, the synod has already declared that the place of lay Christians in the mission of the Church is an integral and altogether essential one. Their apostolate flows from the very calling to be followers of Christ and must always be present in the Church. Sacred Scripture itself clearly points out that in the earliest days of the Church the witness of lay people was quite spontaneous and markedly effective. (See *Acts* 11:19-21; 18-26; *Rom.* 16:1-16; *Phil.* 4-3).

Our own age requires a similar zeal of lay people. Indeed the modern situation demands of lay people an even more intense apostolate, and one broader in scope. The accelerating population increase, the rapid advances of science and technology, the more intimate and complex relationships between peoples, all these have immensely broadened the range of the lay person's apostolate (in which there is generally no substitute for the lay person). Further, the factors mentioned have generated entirely new areas of concern which require expert attention and investigation by lay people.

This kind of apostolate becomes all the more urgent because so many areas of human life have inevitably become extremely specialized. This specialization, in some instances, is accompanied by an alienation from moral and religious values, and consequent serious dangers to Christian living. In addition, without lay energies the Church could scarcely exercise its presence and ministry in the numerous places where priests are too few, or, as is sometimes the case, where priests are denied the freedom to minister.

This complex and pressing need for a vigorous lay apostolate is clearly signaled by the obvious action of the Holy Spirit today. More and more he awakens lay people to an awareness of their particular responsibilities in the Church and inspires them to dedicate themselves to Christ and His Church in every kind of service.

In this decree, the Fathers of the Council will attempt to clarify the characteristics of the lay person's apostolate, its range and particular properties. They will also try to outline its basic principles and offer some pastoral suggestions for its more effective realization. Whatever is thus suggested should be looked on as proper legislation in conformity with canon law concerning the apostolate of lay people.

CHAPTER I

The Calling of the Lay People To the Apostolate

2. (On the share of lay people in the mission of the Church.) The destiny of the Church is to spread the kingdom of Christ over the whole planet and to enable all men to be saved and redeemed to the glory of God our Father. Through men, the Church is to bring about a genuine harmony between the whole created order of the world and Christ. All the energies of the Mystical Body toward this goal are included in the term "apostolate." The Church carries out this apostolate through all her members, but in many different manners. The invitation to be a Christian is of its very nature a summons also to the apostolic mission of the Church.

Just as in biological structures each individual cell shares its own vitality with the life of the whole body, rather than being a passive component, so too in the body of Christ: this body is the Church, and the whole body "grows and builds itself up in proportion to the balanced activities of each one of the members" (*Eph.* 4:16). Indeed, the joint action and inter-relation of the members in this body is so intimate that any single member who does not act to build up the Church according to his abilities must be said to do a dis-service both to the Church and to himself. (See also *Eph.* 4:16.)

In the Church itself there is a unity of mission but many kinds of ministry. Christ gave to the apostles and their successors the task of teaching, sanctifying and governing in his own name and with his power. Lay people have also been made sharers in the priestly, prophetic and royal office of Christ, and thus they exercise their proper role in the mission of the whole people of God, both within the Church, and in the secular order. They genuinely exercise the apostolate by their efforts to bring the news of the Gospel and the ways of holiness to mankind; they likewise exercise it by their efforts to permeate and perfect the secular order of things with the spirit of the Gospel. Thus their actions in this order will clearly

witness Christ and work toward the salvation of mankind. It is the particular calling of lay people to be immersed in the secular world and its activities; and so they have a God-given vocation to cultivate a fervent Christian spirit and to act as a yeast in the secular order.

3. (On the foundation of the lay apostolate.) Lay people have a right and duty to exercise the apostolate which stems from their very union with Christ the Head. By baptism they are joined to the Mystical Body of Christ; they are strengthened by the power of the Holy Spirit in Confirmation; and they are thus commissioned to the apostolate by the Lord Himself. They are consecrated into the holy people of God and His royal priesthood in order that, through all their activities, they will be offering spiritual sacrifices and thus witness Christ through all the world. Through the sacraments, and especially through the Holy Eucharist, there is given and nourished within them that love which is the driving force of the whole apostolate.

The apostolate should be carried out in that faith, hope and charity which the Holy Spirit makes richly available to all members of the Church. Indeed it is by the precept of charity, the most important commandment of the Lord, that all followers of Christ are bound to work for the salvation of all men and to labor for the glory of God through the coming of his kingdom: so that they may know the only true God and his ambassador Jesus Christ (see *John* 17:3).

Therefore the foremost task of every faithful Christian is to pour out his energies so that the divine message of redemption may be heard and welcomed by all men everywhere.

The Holy Spirit works for the holiness of God's people through the Sacraments and the service of ministry. To help them carry out their apostolate He also imparts to the

faithful particular gifts which "he distributes among them just as he wishes" (1 *Cor.* 12:11), in order that "each one may use whatever endowments he has received in the service of others," and thus become himself "a good steward of the manifold bounty of God" (1 *Pet.* 4:10), for the building up of the whole body through love (see *Eph.* 4:16). By possessing these charisms, even the ordinary ones, there arises for each of the faithful both the right and duty to use them in the Church and in the secular order for the well-being of mankind and the growth of the Church. They are to be used in the freedom of the Holy Spirit who "breathes wherever he will" (*John* 3:8). They are to be used in mutual cooperation with all Christ's brothers, especially in cooperation with their pastors, whose duty it is to make judgment about the genuinity of these gifts and the disciplined use of them, not indeed "to extinguish the Spirit" (1 *Thess.* 5:19), but "to test all things and to hold on to that which is good" (1 *Thess.* 5:21).

4. (On lay spirituality in relation to the apostolate.) Christ, the ambassador of the Father, is the source and well-spring of the whole apostolate. Clearly then the effectiveness of the lay people's apostolate depends on their living in union with Christ, as the Lord himself said: "One bears abundant fruit only when he and I are mutually united; severed from me you can do nothing" (*John* 15:5). This life of intimate union with Christ is sustained within the Church by many kinds of spiritual assistance which are equally offered to all the faithful, the chief of which is active participation in the Sacred Liturgy. These spiritual aids should be used so that lay people, by fulfilling their obligations to the secular order in their everyday lives, deepen their union with Christ through their secular work. That is the will of God for them. Certainly their union with Christ is not to be put into a separate compartment. With such an attitude lay people should have a prompt and cheerful spirit in their search for holiness of life, working to overcome obstacles in patience and wisdom. Neither family responsibilities nor any other concerns of secular life should be extraneous to the conduct of their spiritual lives, as the Apostle

Paul said: "Whatever you do or say, let it always be in the name of the Lord Jesus, while you give thanks to God the Father through him." (*Col.* 3, 17).

Such a life will demand a persevering exercise of faith, hope, and love.

Only by the guidance of faith and reflection on the word of God can any man come to recognize in every moment and every place the God "in whom we live and move and have our being" (*Acts* 17, 28). Only through faith and God's word can we seek out his will in our every decision, see Christ in every man, whether friend or stranger, and judge accurately the true meaning and value of secular realities both in themselves and in their relation to the final goal of man's life.

Those who possess such faith will live as sons of God, sure of the fulfillment of his revelation, and mindful always of the death and resurrection of the Lord. In this life's pilgrimage men of faith keep themselves from being enslaved to material affluence and, hidden with Christ in God, they turn their energies to enduring values; with a full and generous spirit they dedicate themselves to spreading the kingdom of God; they work to improve the secular order and to permeate it with a Christian spirit. Faced with the inevitable difficulties of life, they discover strength in Christian hope, counting "the sufferings of the present time as not worthy to be compared with the glory to come" (*Rom.* 8, 18).

Inspired by that love which has its sources in God, Christians do good to all men, especially to those who are of the household of the faith (see *Gal.* 6, 19); they put aside "all malice, all deceit, hypocrisy and envy, and all slander" (1 *Pet.* 2, 1) and thus attract men to Christ. God's love is "poured forth in our hearts by the Holy Spirit who has been given to us" (*Rom.* 5, 5) and enables lay people truly to express in their own lives the spirit of the Beatitudes. Because they follow Christ who was poor they are neither discouraged by poverty nor carried away by affluence; because they imitate the humble Christ they are not desirous of empty glories (see *Gal.* 5, 26); they seek earnestly to please God rather than man, and they are always ready to abandon everything else for the sake of Christ (see *Luke* 14, 26), and to

suffer persecution for the sake of conscience (see *Matt.* 5, 10), mindful of the word of the Lord: "If anyone wants to become my follower, he must renounce himself and shoulder his cross; then he may be a follower of mine" (*Matt.* 16, 24). They cherish a Christian friendship with one another, and no matter what hardship they face, they offer help to each other.

The spiritual life of lay people, described above in outline, ought to take its distinctive qualities from their marriage and family life, their single or widowed state, their conditions of health, and from their involvement in their own professional and social lives. They should be earnest then in cultivating the qualities and talents that fit these states in life, and they should make use of of the gifts which they themselves have received from the Holy Spirit.

Beyond this, those lay people who, while following their lay calling, have joined one of the associations or institutes encouraged by the Church, should try faithfully to incorporate into their own spirituality the dis-

tinctive qualities proper to each association. They should also have high respect for professional competence, for a civic and familial sense of responsibility, and for the virtues particularly oriented to the social order: honesty, the spirit of justice, integrity of life, courage, and a gentle regard for all men; the genuinely Christian life cannot be lived without these.

The ideal model of this apostolic spirituality is the most blessed Virgin Mary, Queen of the apostles. While on earth she lived a most ordinary life, busily working and caring for a family. Yet she was always united intimately with her Son and cooperated in an altogether unique manner in the work of the Redeemer. Now she has been assumed into heaven and with her maternal love concerns herself for the brothers of her Son who are still in pilgrimage, and involved in danger and difficulty until they arrive in their blessed fatherland. All should venerate her with devotion and commend their lives and apostolates to her maternal care.

CHAPTER II

The Goals To Be Achieved

5. (Introduction) Christ's work of redemption is directed both toward the salvation of men as individuals, and at the renewal of the whole secular order. Hence the Church's mission is not only to preach Christ and his grace to men, but also to bring the secular order to perfection by permeating it with the spirit of the Gospels. Therefore lay people in carrying out this mission of the Church will exercise their apostolate both in the life of the world and within the Church, in both the sacred and secular orders. These two orders, though they are quite distinct from one another, are so bound together in God's one Providence, that God himself clearly seeks in the work of Christ, to gather up all the created universe in a new creative act, which is begun in time and brought to fulfillment in eternity.

6. (The apostolate of spreading the gospel and sanctifying men.) The Church's mission is concerned with man's salvation, which is to be achieved through faith in Christ and by his grace. Therefore the apostolate of the Church and of all its members is principally directed toward witnessing Christ to the world by word and action, and by serving as a channel of his grace. This is done primarily through the ministry of word and sacrament which has been entrusted in a special way to the clergy. However lay people have their own important part to play in this ministry too, so that they may become "fellow-workers for the truth" (3 *John*, 8). On this level particularly, the apostolate of lay people and the pastoral ministry mutually complement one another. Lay people have innumerable opportunities

for the apostolate of evangelizing and sanctifying. The very witness of a Christian life and good works done for a supernatural motive powerfully attracts men to faith in God, as the Lord says: "Let your light shine before your fellow men, that they may see your good example and praise your Father who is in heaven" (*Matt.* 5, 16).

However, this kind of apostolate is something more than just good example; the true apostle seeks out opportunities of preaching Christ, sometimes by leading non-believers toward faith, sometimes by instructing the faithful themselves, strengthening them, and stimulating them to a more dedicated life; "love for Christ drives us on" (*2 Cor.* 5, 14); the hearts of all believers should echo with those words of the Apostle Paul: "Woe betide me if I do not go on preaching the gospel" (*Cor.* 9, 16).

Further, our times witness the rise of new doubts. We are threatened by quite dangerous errors which are working to overturn religion, the moral order, and human society itself. Because of them, this holy synod heartily exhorts lay people to be even more earnest in the explanation, defense and application of Christian principles to the problems of our day. Naturally they will do this, each in the light of his own talents and understanding, and in accord with the mind of the Church.

7. (On renewing the secular order in a Christian way.) God's plan for the universe calls for men, working harmoniously together, to renew the secular order and continuously improve it.

All that makes up the secular order, goods and property, family values, the economic order, the arts and professions, political institutions, international relations and other similar realities, together with their development and advancement, are not merely means to assist man toward his final goal. They have a validity of their own. That validity is established in them by God, and holds whether you look just at each one in itself or see them as components of the whole secular order: "And God looked at all which he had created, and they were indeed good things" (*Gen.* 1, 31). To this

natural goodness of the created order is added a certain special dignity because of its relation to the human person, for whose service it was created. Finally, it pleased God to bring together in one person, Jesus Christ, all realities, both natural and supernatural, "so that he may have preeminence over every creature" (*Col.* 1, 18). This ordering of things, however, does not strip the secular order of its own independence, its own goals, laws, tools and importance for human welfare. Rather the secular order is thus perfected in its natural excellence and brought into harmony with the whole vocation of man here on earth.

In the course of history the handling of things in the secular order has been attended by serious abuses. That is because men, under the influence of original sin, have frequently fallen into a host of errors about the true God, the nature of man, and the principles of the moral law; thus morality and human institutions were corrupted, and frequently the human personality itself was held in contempt. Indeed many men of our own times, because they are overly impressed by advances in science and technology, tend to a sort of worship of the material order, thus making themselves slaves rather than masters of it.

It is the task of the whole Church to help enable mankind to harmonize the entire order of secular realities, and direct it toward God through Christ. It is the duty of pastors to explain clearly the principles concerning the purpose of creation and the use of material things, and to offer the spiritual and moral supports needed to renew the secular order in Christ.

But lay people must take the renewal of the secular order as their own proper task. They must immerse themselves directly and decisively in it, guided by the light of the Gospel and the mind of the Church, and motivated by Christian love. They must work as citizens together with other citizens, each person with his own specific competence, and his own proper responsibility; and their goal must be to seek always and in all matters the justice of the kingdom of God. The secular order must be so renewed that, without violence to the integrity of its own laws, it is brought into harmony

with the deepest principles of Christian living, and made to conform to the human needs of our varying localities, times, and peoples. Principal among the tasks of this apostolate is the social action of Christians, which this holy synod today desires to see extended to the whole range of temporal realities, and especially to the advancement of the intellectual order.

8. (On works of charity as the hallmark of the Christian apostolate.)

Every work of the apostolate should be founded in charity and from charity draw its strength. Yet some particular works are by their very nature capable of giving a more striking witness of love. Christ our Lord wished such works to be the signs of his messianic mission (see *Matt.* 11, 4-5).

The greatest commandment of the law is to love God with our whole hearts, and to love our neighbor as ourselves (see *Matt.* 22, 37-40). Christ made this command of love for neighbor his own, and enriched it with a new dimension when he identified himself with all his brothers as the object of our charity, teaching us: "as long as you did it for one of these least brothers of mine, you did it for me" (*Matt.* 25, 40). For he, by taking on a human nature, gathered all mankind into a kind of supernatural and familial solidarity with himself and established love as the mark of his followers when he said: "by this token all the world must know that you are my disciples, that you have love one for another" (*John* 13, 35).

By coming together at the *agape* of the Eucharistic banquet, the holy Church in her early days demonstrated that her members were united around Christ in the bond of charity. In the same way she is recognizable in every era by this outward sign of love. Thus, while she rejoices in the charitable undertakings of others, she does claim the works of charity as her own duty and right which cannot be taken from her. For this reason our Church gives a special place of honor to mercy for the sick and needy, to the works of charity, and to mutual

aid for the relief of every type of human need.

In our time these activities and works are universally more urgent, for geographical distances have been shrunk, communication between men made more instantaneous, and the inhabitants of the whole planet have become, as it were, simply the members of a single family. Our charitable activity today can and ought to include every single member of the human family, and all his needs. Wherever people are poorly fed, clothed, housed, lack medical care, employment, education and the facilities for living a genuinely human life, wherever they are tormented by hardship or illness, wherever they suffer exile and imprisonment, there precisely should Christian charity be present, seeking them out and finding them in order to comfort them with its deep concern and support them with the help it offers. This obligation rests primarily on those individuals, and nations, who are themselves prosperous.

So that no one may be excluded from this kind of love, and that its universality be sharply evident, let us see in our neighbor the likeness of God, to whose image he has been created, and the person of Christ the Lord, to whom in reality is offered whatever is given to the needy; let us respect with the greatest gentleness the personal dignity and freedom of those we help; let the purity of our intention be unsoiled by any seeking for our own advantage, or any search for power; let us first satisfy the demands of justice and not offer as the outpouring of charity what is already owed under the claim of justice; let us eliminate the causes of distress, not merely its symptoms; and let us so manage our assistance that those who receive it will gradually be freed from dependence on others and become capable of helping themselves.

Lay people then must greatly respect the works of charity and devote their energies to them. They should cooperate with all men of good will in supporting the undertakings of "social welfare" both public and private and also international aid, by which effective assistance is made available to individuals and to nations.

CHAPTER III

On the Various Areas of the Apostolate

9. (Introduction) Lay people exercise their diversified apostolate in the Church and in the secular order. On both levels there are a variety of areas for apostolic action, of which we wish to mention here the more important. They are: Church communities, the family, youth, the social environment, the nation and the international community. Further, in our times women have an increasingly larger role in the life of society; it is then quite important that they participate more intensively also in the various areas of the apostolate.

10. (Church communities) Because they are partners in the priestly, prophetic and regal role of Christ, lay people share actively in the life and action of his Church. Within the communities of the Church, their co-operation is so much needed that without it the apostolate of the pastors would be largely ineffectual. Like the men and women in the Gospel who assisted Paul (see *Acts* 18, 18-26; *Rom.* 16, 23) lay people with a genuinely apostolic attitude make up for what their brothers lack, and refresh the spirit of pastors and fellow faithful alike (see *1 Cor.* 16, 17-18). They themselves are strengthened by sharing actively in the liturgical life of their own community, and are prompt to take part in its apostolic efforts; they attract back to the Church those who have fallen away; they cooperate earnestly in presenting the teaching of God, particularly by catechetical instruction; by offering their own competences they lend added efficiency to the care of souls and even to the management of Church properties.

The most obvious example of the community apostolate is the parish. Here a wide variety of people are gathered together in one assembly and united with the Church universal. We desire that lay people in the parish work in close cooperation with their priests, that they bring to this assembly of the Church their own problems and the

questions of the world relating to salvation, for common study and resolution; and finally we hope that they will lend their energetic assistance to every apostolic and missionary program of this, their ecclesial family.

At the same time they should have an appreciation of the diocese, of which the parish is a cell, as it were. They should readily lend their energies to diocesan programs too, at the invitation of their bishop. Indeed the needs of both urban and rural areas today require that lay collaboration be extended outside the parish and diocesan territory to embrace the inter-parochial, interdiocesan, national and international levels. This is all the more needed because the increasing mobility of people, and the parallel speed of communication and growing closeness between segments of society no longer allow any one segment to be self-contained. And so they should be concerned for the needs of God's people over the whole range of the planet. Missionary works then, through the contribution of material and even personal assistance are of special importance. For it is the Christian's duty and privilege to return to God a portion of the bounty received from Him.

11. (On the family) The conjugal and familial apostolate has special importance both for the Church and for civil society. For the Creator of all things established the conjugal partnership as the beginning and basis of human society and by his grace has made it a great sacrament in Christ and in the Church (see *Eph.* 5, 32).

Christian couples are cooperators in grace and witnesses of faith to each other, their children, and other members of the household. To their children they give the first introduction and instruction in the faith; by word and example they form them for a Christian and apostolic life, counsel them wisely in selecting their own vocation, and

carefully nourish a sacred vocation should they detect its presence.

It has always been the duty of married couples to give witness and proof by their lives to the indissolubility and sanctity of marriage, to insist vigorously on the right and obligation of parents and teachers to give their offspring a Christian education, and to uphold the dignity and lawful autonomy of the family. Today these constitute the most important part of their apostolate. They and other members of the faithful should work together with men of good will to see that these rights are upheld in civil legislation. They should see that in social planning there is due concern for family needs related to housing, education of children, working conditions, social security and tax structures. Further the unity of the family should be carefully protected in arrangements for the movement of large groups of people.

The family was established by God as the vital and fundamental cell of society. To fulfill its divine purpose it should, by the mutual devotion of its members and by their prayer made in common to God, become, as it were, a domestic extension of the Church's sanctuary; the whole family should involve itself in the liturgical worship of the Church; finally the family should show itself hospitable, just, and generous of its resources in the service of all its brethren who are in need. Among the various tasks of the family apostolate, these may be mentioned: the adoption of abandoned children, offering hospitality to the stranger, assistance in the operation of schools, counselling and material assistance for adolescents, the preparation of engaged couples for marriage, catechetical work, support for couples and families involved in financial or moral difficulty, help to the aging by securing for them not only the necessities of life but also an equitable share in the profits of an expanding economy.

In every case the most treasured witness of Christ to the world is given by Christian families who cling to the Gospel and radiate an example of Christian marriage by their whole style of life. This is especially true in lands where the seeds of the Gospel are just being sown, or where the Church is still in its infancy, or where it is racked by some critical difficulty.

The organization of families into certain kinds of associations can lend itself to the more effective achievement of the goals of this apostolate.

12. (On youth) In modern society young people exert a most significant influence. Their life situation, mental outlook, and even their relationship to their own families, have considerably changed. Frequently their transition to a new social and economic status is too rapid. Moreover, while their social and even political impact steadily increases, they seem almost unequal to the task of adequately fulfilling these new responsibilities.

The increased influence they wield in society requires of them a proportionate apostolic activity. And the natural endowments of youth equip them for such an apostolate. As the awareness of their own personality grows, their enthusiasm for life and their youthful energies make them want to take on their own responsibilities and become involved in social and cultural life. If this enthusiasm be touched with the spirit of Christ, and enlivened with an obedient love for the Church, it can produce very fruitful results. Young persons themselves, then, should become the first and immediate apostles to other youth, exercising an apostolate of their own among themselves, with some consideration for the social environment of the place where they live.

Adults should carefully establish friendly channels of communication with young people which will allow both to overcome the chasm of age difference. They will then be able to understand each other and share with one another the insights which both possess. By example first, and, when occasion offers, by wise counsel and strong supportive assistance, adults should encourage young people to engage in the apostolate. On their part, young people should cultivate respect and trust toward adults and, granting their natural attraction for what is new, they should hold a proper esteem for the worthwhile traditions of the past.

Children too should have their own apostolic activities. According to their abilities, they also are true and living witnesses of Christ to their peers.

13. (On the social environment) By this apostolate is meant the effort to touch with the Christian spirit the attitudes, morals, laws, and community structures in which one lives. This apostolate is so much the province and function of lay people that it should scarcely ever be attempted by anyone else. In this area lay people can carry out the apostolate of 'like to like'. Here they complement the witness of their example by the witness of their speech. Here they are the ones best able to assist their brothers, whether the apostolate be one related to work, professional or academic life, the neighborhood, recreation or community activities.

Lay people carry out this mission of the Church to the secular order first and foremost by that inner consistency of works with faith, by which they become the light of the world, and by a constant integrity of life which attracts others to love what is true and good, and eventually brings them to Christ and the Church. Equally important is that fraternal love which makes them share in the life, labors, sorrows and aspirations of their fellow-men and thus gently but surely disposes their hearts for the workings of grace. They fulfill this mission finally by that mature awareness of their role in building up society which motivates them to carry out their domestic, social and professional functions with such Christian generosity that their very manner of acting gradually penetrates the environment in which they live and work.

This apostolate should be extended toward all persons, no matter where they be encountered, and should include every spiritual and material benefit which can be offered. But true apostles will not be satisfied with this alone; they will seek to announce Christ to their neighbor by their words also. For many people will be able to hear the Gospel and acknowledge Christ only through the lay people who are close to them.

14. (The nation and the international order) The nation and the international order constitute a vast area for the apostolate. Here lay people especially are the bearers of Christian wisdom. For motives of patriotism and the faithful execution of their civic duty, Catholics should feel themselves obliged to promote what is genuinely the common good. They should see that the weight of their opinion favors the just exercise of civil power and the conformity of civil law to the precepts of morality and the common good. Catholics with political abilities who are also, as they should be, strong in faith and in Christian understanding should not avoid public office, where by filling the office in a worthy manner they can at once work for the common good and prepare the way for the Gospel.

Catholics should welcome cooperation with all men of good will to encourage whatever is true, whatever is just, whatever is holy, whatever is lovable (see *Phil.* 4, 8). They should meet with them, rival them in prudence and regard for mankind, and study how our social and public institutions can be improved according to the spirit of the Gospels.

Among the phenomena of our times worthy of special mention is the growing and inevitable sense of the solidarity of all peoples. Lay people in their apostolate should earnestly promote this sense of solidarity and transform it into a sincere and genuinely fraternal love. Beyond this, lay people should be aware of international developments, and of the problems and solutions, both practical and theoretical, relating to this field, particularly those concerning the developing nations.

All who work in or give assistance to foreign nations should bear in mind that relations between people should be a truly fraternal exchange, in which both giving and receiving is mutual. Lastly, let all who travel, whether for reasons of state, business or pleasure, remember that wherever they go they are messengers of Christ and that they should conduct themselves as such.

CHAPTER IV

On Various Types of the Apostolate

15. (Introduction) Lay people can exercise the apostolate either as individuals or in a variety of groups and associations.

16. (The importance and variety of the individual apostolate) The apostolate of the individual is a witness that springs up abundantly from the well-spring of a truly Christian life (see *John* 4, 14). It is the source and condition on which all other apostolates, including those of organizations, are founded. Nothing else can be a substitute for it.

Some lay people may lack the opportunity or ability to work together in apostolic associations. But all, whatever their situation, are invited and obliged to carry out the apostolate of the individual, which is in every instance a valuable apostolate, and in some situations the only one that can achieve results.

This apostolate has many forms by which lay people can build up the Church, sanctify the secular order and breathe the spirit of Christ into it.

One form of the individual apostolate is most appropriate for our times because it manifests Christ living in his believing followers. That is the witness of an entire lay life which is rooted in faith, hope and charity. Beyond this, the apostolate of the spoken word, which in certain situations is the required one, enables lay people to announce Christ, to explain his teaching, to spread it in a measure fitted to each one's ability and circumstances, and to profess it faithfully.

Further, while they work together as citizens to maintain and extend the secular order, lay people should search for still higher motivations in the light of faith for the conduct of family, professional, cultural and social affairs. Whenever the occasion offers they should make these motivations clear to others, conscious that by so doing they are cooperating with and offering praise to God the creator, redeemer and sanctifier.

Finally lay people should quicken their lives with charity and wherever they can, express that charity in works.

Let all remember that they can reach others and contribute to the redemption of the world by prayer and public worship, and by penance and the willing acceptance of life's toils and hardships, by which they are conformed to the suffering Christ (see *2 Cor.* 4, 10; *Col.* 1, 24).

17. (The individual apostolate in some special circumstances) The individual apostolate is urgently needed in areas where the Church's liberty of action is seriously curtailed. Under these difficult circumstances lay people take the place of their priests as far as possible, even at the risk of their own liberty and lives. They instruct those around them in Christian doctrine, encourage them to a religious life and Catholic outlook, and lead them to frequent reception of the sacraments and especially to cultivating a devotion to the Eucharist. While heartily thanking God for continuing even in our day to inspire lay people to heroic courage in the midst of persecution, this holy synod with fatherly affection and grateful heart embraces these lay people.

The individual apostolate has particular significance in areas where Catholics are scattered and few in number. For the reasons cited or for special reasons arising from their professional occupations, some lay people work in the apostolate only as individuals. Such persons may well gather for serious interchanges in small groups without any more formal kind of organization, provided they always evidence to others, as a witness of their true charity, the clear indication that they are a community of the Church.

18. (The importance of organizations) All the Christian faithful as individuals are summoned to exercise the apostolate in the various situations of their lives. Yet we must remember that by his nature man is a social being. It has pleased God to gather those who believe in Christ into the people of God

(1 *Peter* 2, 5:10) and unite them in one body (see 1 *Cor.* 12,12). The organized apostolate of the faithful thus happily answers both a human and a Christian need. At the same time it symbolizes the unity and community of the Church in Christ, who said: "Wherever two or three are assembled in my name, there I am in the midst of them." *Matt.* 18, 20).

For that reason the faithful should exercise their apostolate by uniting their efforts with one another. They should be apostles in the community of the home, in their parishes and dioceses, which themselves express the community character of the apostolate, and in freely chosen societies which they decide to form among themselves.

Another reason for the importance of the organized apostolate is that, both in church communities and in various secular environments, the apostolate can only be effective through the concerted action of many. The organizations established to provide concerted action in the apostolate act as a support for their members, form them for the apostolate, organize and supervise their apostolic work. More effective results can thus be expected than if each one were acting independently.

In our present situation, as far as the work of lay people is concerned, we very much need to strengthen the organized and federative form of the apostolate. Only the close coordination of our resources will enable us to protect apostolic values adequately and achieve all the goals of the modern apostolate. Here it is particularly important to note that the apostolate should reach out to the ordinary mentality and social situation of those to whom it is directed. Otherwise they will often falter under the pressure of public opinion or of other institutions in society.

19. (On the wide variety of structure in the organized apostolate) There is great variety among apostolic organizations. Some have as their purpose the general apostolic goals of the Church; others specifically direct their efforts to sanctification and evangelization; still others work for the Christian enrichment of the secular order; some give their witness of Christ specifically through the works of charity and mercy.

Among these organizations we should prize highly those which advocate and foster a more intimate relationship between the faith of their members and their everyday lives. Organizations are not an end in themselves; they are rather instruments for service to the Church's mission in the world. Their apostolic value is rooted in the Christian witness and evangelical spirit of the whole organization, as well as the measure in which its goals coincide with the goals of the Church.

Looking both at the proliferation of institutions and the rapid pace of modern society, the universality of the Church's mission demands that the apostolic undertakings of Catholics should more and more be brought together in coordinating structures at the international level. International Catholic organizations will more readily achieve their goals when the organizations which unite to comprise them, and their memberships, are more closely related to the international entity itself.

Lay people have a right to form organizations, manage them, and join them, provided they maintain the proper relationship to ecclesiastic authority. However, they should beware of spreading their resources too thinly, and that is what happens when new organizations and operations are needlessly brought into existence. We also waste our resources when we keep in existence organizations and ways of doing things which are obsolete. Nor is it always best to transfer indiscriminately to other countries, the structures established in one place.

20. The lay people of numerous countries, out of increasing zeal for the apostolate, have organized themselves over many decades into a variety of associations and action groups which, while pursuing directly apostolic goals, also maintain a rather close relation to the hierarchy. Among these and similar institutions, those known as 'Catholic Action' are worthy of special recognition. They have commonly been described as "the cooperation of lay people in the apostolate of the hierarchy." Deservedly, they have been recommended and promoted by the Popes and numerous bishops, and they have achieved excellent results for the kingdom of Christ.

These forms of the apostolate, whether under the title 'Catholic Action' or some other, have an important value for our times. They are characterized by the following combination of values:

- a) The immediate goal of these organizations is the apostolic goal of the Church, that is, the evangelization and sanctification of men, and the formation in them of a Christian conscience, so that the spirit of the Gospel will be brought through them to their own environment and community.
- b) While working with the hierarchy in the established way, lay people contribute their own experience and take responsibility for directing the organizations, determining the circumstances in which the pastoral action of the church is to be exerted, and designing and executing the plan of action.
- c) There is an organic unity to this kind of lay action, which makes their apostolate more effective and more pointedly portrays the community nature of the Church.
- d) Whether acting on their own initiative or at the invitation of the hierarchy to cooperate in their apostolate, these lay people are ultimately under the guidance of the hierarchy itself. The hierarchy may also expressly approve this type of cooperation by mandate.

Organizations which in the hierarchy's judgment exhibit this combination of characteristics are to be recognized as Catholic Action, no matter what structures or titles they may have in various countries.

This holy Council strongly recommends these organizations, which certainly answer the needs of the Church's apostolate in many

lands. It invites priests and lay people working in them to seek an increasing verification in their groups of the characteristics outlined above, and commends to them a constant and brotherly cooperation with all other forms of the apostolate.

21. (On the appreciation of organizations)

All apostolic organizations are to be properly appreciated. Those which the hierarchy has at various times and places praised or recommended, or whose establishment they have decreed to be more needed, should all be very highly esteemed by priests, religious and lay people, and they should promote them to the extent of their abilities. Among them, international organizations and associations of Catholics are of particular importance today.

22. (Lay persons serving the Church in special groups)

Worthy of special commendation and honor are those single and married lay persons who, either permanently or for a period of time, contribute their professional talents to Church institutions and their programs. We are equally pleased by the growing number of lay people who offer their assistance to apostolic organizations and programs at home, in the international field and in Catholic missionary communities and newly established Churches.

The pastors of the Church should gladly and gratefully welcome these lay people. They should see that treatment of them is fully in keeping with the demands of justice, equity and charity, with special attention to proper support for them and their families. They should also enjoy all necessary instruction, spiritual assistance and incentive.

CHAPTER V

Maintaining Proper Relations

23. (Introduction) The apostolate of lay people, whether individual or in organizations, should be properly coordinated and fitted into the apostolate of the whole Church. In fact, an essential element of the Christian apostolate is its coordination under those designated by the Holy Spirit to rule the Church of God (see *Acts* 20, 28). Equally necessary is cooperation between various undertakings of the apostolate, which likewise should be coordinated by the hierarchy.

A mutual appreciation for all forms of the apostolate, and a coordination of them that leaves intact the particular qualities of each, is needed to secure a spirit of unity, so that destructive rivalries may be avoided, common goals achieved, and a spirit of fraternal charity radiated by the whole apostolate. And this is certainly most appropriate in a Church the nature of whose mission requires apostolic harmony and cooperation among clergy, religious and lay people.

24. (Relations to the hierarchy) The hierarchy should promote the apostolate of lay people, provide the principles and spiritual aids, direct its use to the Church's common good, and see that doctrine and due order are preserved.

The apostolate of lay people has many purposes and structures, and it may have many kinds of relation to the hierarchy.

There are in the Church numerous apostolic programs undertaken at the free choice of lay people and wisely managed by them. In certain circumstances the Church's mission is better implemented by such programs, and thus the hierarchy frequently recommends and praises them. However, no undertaking should claim the word "Catholic" for its title without the permission of legitimate ecclesiastical authority. Some forms of the apostolate are expressly recognized by the hierarchy, and in a variety of ways.

Further, to satisfy what the common good of the Church requires, the ecclesiastical authority may select and promote in a special way one or other of the apostolic or-

ganizations or programs which have a directly spiritual purpose. In such cases the hierarchy assumes a special responsibility. By thus directing the apostolate in various ways, as the situation dictates, the hierarchy associates some of its structures more closely with its own apostolic function. However, the proper nature and character of the two should be maintained, and lay people should retain the freedom to act on their own initiative. The hierarchical action referred to here is in many ecclesiastical documents called a "mandate."

Finally, the hierarchy entrusts to lay people some tasks which are more properly the duty of pastors, such as teaching Christian doctrine, certain liturgical ceremonies, and the care of souls. By virtue of such a commission, lay people fulfilling these functions are entirely subject to higher ecclesiastical direction.

Regarding institutions and programs directed to the secular order, the duty of the Church's hierarchy is to teach and provide an authentic explanation of the moral principles to be applied in the secular order. They also have the right, after enlisting the help of experts and weighing the matter carefully, to make judgments on whether such programs and institutions conform to moral principles, and to decide what is required to protect and promote supernatural values.

25. (On the support to be given to the apostolate of lay people by the clergy) Bishops, pastors and priests, both diocesan and religious, should keep it in mind that the right and duty of exercising the apostolate is shared by all the faithful, both lay and cleric. They should remember that lay people also have their own proper role in building up the Church. Therefore as brothers they should work with lay people in the Church and for the Church, and show a special solicitude for lay people in their apostolic works.

Priests who assist the special forms of the lay apostolate should be naturally endowed for the work, carefully selected, and suitably

trained. Those who are assigned to this ministry represent the hierarchy in their pastoral activities by reason of their appointment; they should be constantly faithful to the spirit and teaching of the Church and encourage desirable relationships between hierarchy and lay people; they should devote themselves to nourishing the spiritual life and apostolic motivation of the Catholic organizations entrusted to them; they should assist the apostolic activities of such groups with wise advice and encourage what they initiate. By a continuing dialogue with lay people they should carefully find out what structures make for a more productive apostolic effort; they should encourage a spirit of unity both within the organization and with other groups.

Finally religious nuns and brothers should respect the apostolic works of lay people, and willingly lend themselves to promote their programs, in keeping with the statutes and spirit of their own institutes; and they should seek to complement, support and assist the function of priests in this work.

26. (On means for securing mutual cooperation) Wherever it is possible there should be diocesan councils which, through the cooperation of clergy and religious with lay people, can assist the apostolic work of the Church both in evangelizing and sanctifying, and in charitable, social and other endeavors. Such councils will be helpful to the mutual coordination of various lay enterprises and organizations without threatening

the autonomy and special character of each group.

Such councils should also be established, as far as possible, in the parish, and on the interparish, interdiocesan, national and international levels.

There should also be established at the Holy See some special secretariat to promote and serve the apostolate of lay people. It should be a center for facilitating communications relating to the various apostolic programs of lay people, for research on modern problems in this field, and for consultation that will help both hierarchy and lay people in their apostolic works.

27. On cooperating with other Christians and with non-Christians) The common heritage of the Scriptures, and the common duty to give Christian witness that flows from this, recommends and often demands the cooperation of Catholics with other Christians on the national and international levels, this by Church communities as well as by individuals, and in permanent organizations as well as on particular projects.

Common human values also frequently call for a similar cooperation between Christians, who are pursuing apostolic goals, and others who do not profess Christianity but acknowledge the same values.

This dynamic and prudent cooperation is of great importance in secular activities. Through it lay people give witness both to Christ the Redeemer of the World, and to the solidarity of the human family.

CHAPTER VI

Formation for the Apostolate

28. (The need for formation) The apostolate can be fully effective only if there is a multi-faceted and integrated preparation for it. The steady spiritual and doctrinal progress of lay people themselves, and the variety of persons, tasks and environments to which their efforts must be adapted, both require such preparation. This formation

should be based on the principles expressed in other conciliar declarations and statements. Beyond the formation common to all Christians, many forms of the apostolate require special and specific training, due to the variety of persons and circumstances involved.

29. (The principles of formation for lay people) Lay people have their own role in the Church's mission. Therefore their apostolic formation takes on a distinctive quality from the specific and peculiar character of lay life and the spirituality proper to it. Apostolic formation presupposes an integrated human formation in keeping with the talents and situation of each person. For the lay person should thoroughly understand the modern secular world. He ought to be involved in his own society and capable of adjusting himself to its specific character and culture.

But first of all the lay person must have a living faith in the divine mystery of creation and redemption; he must be moved by the Holy Spirit, who enlivens the people of God and urges all men to love God the Father and in Him the secular order and its citizens. That is essential in learning how to carry out the mission of Christ and his Church. Such a formation should be considered the necessary basis for any effective apostolate.

Beyond this spiritual formation, the lay person needs a thorough understanding of doctrine and even a knowledge of philosophy, ethics and theology suited to each one's talents, age and circumstances. The importance of general culture, too, as well as practical and technical training cannot be overlooked.

To further good relations with all men, lay people should respect truly human values, especially those related to living and working in brotherhood with others and establishing dialogue with them.

However, apostolic formation cannot be limited to purely theoretical instruction. Slowly indeed, and carefully, but from the very beginning of his formation, the lay person must learn to look at reality with the eyes of faith, make judgments about it, and act on them. By active involvement he forms and perfects himself in the company of others, and thus embarks on active service to the Church. Moreover, the increasing maturity of the human personality and the complexity of modern problems require that this formation be a continuing one, leading to constantly higher levels of knowledge and corresponding action. In meeting the requirements of such a formation the integrity and unity of the human personality must

be respected and pains taken to preserve and increase its balance and harmony.

With such a formation the lay person can involve himself vigorously and completely in the reality of the secular order and effectively undertake his role in its affairs. At the same time he is a living member and witness of the Church, and makes her actively present to the secular order.

30. (Forming others for the apostolate)

Apostolic formation should begin with the earliest instruction of childhood. However, special emphasis should be placed on orienting adolescents and young people to the apostolate and filling them with its spirit. As new responsibilities are assumed, this formation should be continued through the whole life-span. It is therefore obvious that those who supervise Christian education are also bound to offer training for the apostolate.

In the family, parents should orient their children to recognize God's love for all men. Gradually, and by example especially, they must teach them to be concerned about the material and spiritual needs of their neighbor. The whole family and its habits of life thus become a sort of novitiate for the apostolate.

Children should be educated, too, to see beyond the confines of the family and open their minds to the community, both of the Church and of the secular world. They should be so assimilated into the community life of their local parish that they thereby acquire an awareness of themselves as living, active members of the people of God. Further, priests in their work as catechists, preachers, spiritual directors, and in other pastoral functions, should pay attention to the apostolic formation of their people.

Schools, colleges and other Catholic educational institutions should encourage in young people a genuinely Catholic attitude toward apostolic activity. Where this formation is for any reason lacking, as in the case of children who do not attend such schools, it is all the more important for parents, pastors and apostolic organizations to remedy the defect. On the other hand, teachers and educators, who by their very state in life are involved in an outstanding form of the lay apostolate, should have such compe-

tence in doctrinal content and pedagogical techniques that they can transmit this training effectively.

Lay associations and organizations, whether directed to the apostolate or other supernatural purposes, should likewise give earnest and diligent encouragement to formation for the apostolate, as their resources and objectives permit. Often they are the normal means for a realistic apostolic formation, since they can offer a training in doctrine at once spiritual and practical. Their members can meet in small groups with associates and friends to assess the techniques and results of their apostolic work and to relate the context of their daily lives to the teachings of the Gospel.

Apostolic formation should be so directed that account is taken of the entire range of the lay person's apostolate. This apostolate is not limited to the activity of associations and organizations but is to be exercised in all the situations and contexts of life, with emphasis on professional and social life. Each person should be energetically devoted to his own apostolic formation, particularly so in his adult years. For with maturity the mind becomes more open and a person can more accurately measure his own God-given talents; this makes possible a more effective use of the charisms which the Holy Spirit has imparted to each one for the advantage of his brothers.

31. (Adjusting this formation to various apostolates) The various forms of the apostolate require specific and comparable kinds of formation:

- a) Regarding the apostolate of evangelizing and sanctifying men, lay people should be specially trained to initiate dialogue with others, both believers and non-believers, in order to witness Christ's message to all.

Since we are currently witnessing a new kind of materialism which is generally pervasive, even among Catholics, lay people should be even more earnest in understanding Christian teaching, especially on controversial matters. And more important, they should oppose every form of materialism by the witness of a life lived according to the Gospels.

- b) Regarding the Christian renewal of the

secular order, lay people should be thoroughly instructed about the genuine meaning and value of secular things, both as self-contained realities and as they relate to the final goals of human life. They should be knowledgeable about the organizing of institutions and the intelligent use of secular things, with unremitting concern for the public welfare in accordance with the Church's moral and social teachings. The principles of her social doctrine, and the conclusions to which they lead, are to be so thoroughly assimilated by lay people that they become competent not only to apply that teaching intelligently to specific situations, but further, to take their own share in the further development of that doctrine.

- c) Since the most vivid witness of Christian life is afforded by the works of mercy and charity, the faithful should be taught from childhood to share the sufferings of their brothers and to assist them generously when in need.

32. (The means to be used) Numerous resources are already available, such as seminars, conventions, retreats, days of recollection, conferences, books and lectures; all these can help the lay person dedicated to the apostolate to arrive at a deeper knowledge of Scripture and Christian teaching. They will help him also to improve his spiritual life, to understand the secular situation, and to discover and develop effective techniques for the apostolate.

These resources should take account of the various forms of the apostolate and the environments in which it must be exercised.

For the same end, centers of study and higher institutes have also been founded, and already produce excellent results. This holy synod is delighted by undertakings of this nature, which are already successful in some countries, and desires their establishment in other places where they are needed. Moreover we urge the establishment of centers for research and study, not only in theology, but also in anthropology, psychology, sociology and methodology, so that for all the areas of the apostolate the talents of lay people, men and women, youth and adults, may be better developed.

FINAL EXHORTATION

33. This holy council earnestly exhorts in the Lord all lay people to give a glad, generous and prompt response to the inspiration of the Holy Spirit and to the voice of Christ who, at this hour, invites them even more insistently. Let our young people feel that this summons is directed in a special way to them. May they accept the summons with eagerness and generosity.

For through this holy synod the Lord himself over and over again invites all lay people to an increasingly intimate union with himself. He invites them to recognize

that what is his is also theirs (see *Phil.* 2, 5) and wishes them to associate themselves with him in his mission of redemption. He is sending them forth again to go ahead of Him to every town and place where He intends to visit personally (see *Luke* 10, 1) so that in the many forms and expressions of the one apostolate of the Church, which is constantly to be renewed to meet modern needs, they may show themselves to be His fellow-workers, devoting themselves fully at all times to the Lord's work, realizing that their toil in the Lord can never be in vain. (see 1 *Cor.* 15, 58)



The Constitution on the Church

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— Chapters II and IV —

CHAPTER II

The People of God

9. At all times and in every nation God has given welcome to whomever fears him and does what is right (*cf. Acts 10, 35*). It has pleased God, however, to make men holy and save them not merely as individuals, without mutual bond; rather has it pleased him to make of them a People that acknowledges him in truth and serves him in holiness. He therefore chose the people of Israel as this People. With it he set up a covenant. Step-by-step he taught this People, making known in its history both himself and the decree of his will and making it holy unto himself. All these things, however, were done by way of preparation and as a figure of that new and perfect covenant, which was to be ratified in Christ, and of that fuller revelation which was to be given through the Word of God himself made flesh. "Behold the days shall come, saith the Lord, and I will make a new covenant with the House of Israel, and with the House of Judah . . . I will give my law in their bowels, and I will write it in their heart, and I will be their God, and they shall be my people . . . For all of them shall know me, from the least of them even to the greatest, saith the Lord" (*Jer. 31, 31-34*). Christ instituted this new covenant, the new testament, that is to say, in his blood (*cf. 1 Cor. 11, 25*), calling together a People made up of Jew and Gentile, making them one, not according to the flesh but in the Spirit. This was to be the new People of God. For those who believe in Christ, who are reborn not from a perishable seed but from an imperishable through the Word of the living God (*cf. 1 Pet. 1, 23*), not from the flesh but from water and the Holy Spirit (*cf. Jn. 3, 5-6*), are finally established as "a chosen race, a royal priesthood, a holy

nation, a purchased people . . . you who in times past not a people, but are now the people of God" (*1 Pet. 2, 9-10*).

That messianic People has Christ for its head, "who was delivered up for our sins, and rose again for our justification" (*Rom. 4, 25*), and now, having won a name which is above all names, reigns in glory in heaven. The status 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 (*cf. Jn. 13, 34*). Its end is the kingdom of God, which has been begun by God himself on earth, and which is to be further extended until it is brought to perfection by him at the end of time, when Christ, our life (*cf. Col. 3, 4*), shall appear, and "creation itself will be delivered from its slavery to corruption into the freedom of the glory of the sons of God" (*Rom. 8, 21*). So it is that that messianic People, although it does not actually include all men, and at times may look like a small flock, is nonetheless a most certain seed of unity, hope and salvation for the whole human race. Established by Christ as a communion of life, charity and truth, it is also used by him as an instrument for the redemption of all, and is sent forth into the whole world as the light of the world and the salt of the earth (*cf. Mt. 5, 13-16*).

Israel according to the flesh, which wandered as an exile in the desert, was already called the Church of God (*cf. 2 Esd. 13, 1; Num. 20, 4; Ueut. 23, 1ff.*). So the new Israel which, while living in this present age seeks a future and abiding city (*cf. Heb. 13, 14*), is called the Church of Christ (*cf. Mt. 16, 18*). For he has bought it for himself with

his blood (*cf. Acts 20, 28*), has filled it with his Spirit and provided it with those means that 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 national boundaries, 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 that knows no setting.

The Common Priesthood of the Faithful

10. Christ the Lord, the high priest taken from among men (*cf. Heb. 5, 1-5*), made the new People "a kingdom and priests to God the Father" (*Apoc. 1, 6; 5, 9-10*). The baptized, by the regeneration and anointing of the Holy Spirit, are consecrated as a spiritual house and a holy priesthood, in order that through all the works of a Christian man they may offer spiritual sacrifices and proclaim the power of him who has called them out of darkness into his marvelous light (*cf. 1 Pet. 2, 4-10*). Therefore, let all the disciples of Christ, persevering in prayer and praising God (*cf. Acts 2, 42-47*), present themselves as a living sacrifice, holy and pleasing to God (*cf. Rom. 12, 1*). Everywhere on earth let them bear witness to Christ and give an answer to those who seek an account of that hope of eternal life that is in them (*cf. 1 Pet. 3, 15*).

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

Christ, he performs 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.

Organic Structure of the Priestly Community

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 actuality. Incorporated in the Church through baptism, the faithful are consecrated by the baptismal character to the worship of the Christian religion; reborn as sons of God they must confess before men the faith they have received from God through the Church.⁴ They are more perfectly bound to the Church by the sacrament of confirmation; the Holy Spirit endows them with special strength so that they are more strictly obliged to spread and defend the faith, both by word and by deed, as true witnesses of Christ.⁵ Taking part in the eucharistic sacrifice, which is the source and crown 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 act their proper part in this liturgical service, not indiscriminately but each in his special way. Strengthened at the holy table by the body of Christ, they then manifest in a concrete way that unity of the People of God which is suitably symbolized and wondrously achieved by this most holy sacrament.

Those who approach the sacrament of penance obtain pardon from the mercy of God for the offense committed against him and are at the same time reconciled with the Church, which they have wounded by their sins, and which by charity, example and prayer labors for their conversion. By the sacred anointing of the sick and the prayer of her priests the whole Church commends the sick to the suffering and glorified Lord, asking that he may lighten their suffering and save them (*cf. Jas. 5, 14-16*);

she exhorts them, moreover, to contribute to the welfare of the whole People of God by associating themselves freely with the passion and death of Christ (*cf. Rom. 8, 17; Col. 1, 24; 2 Tim. 2, 11-12; 1 Pet. 4, 13*). Those of the faithful who are consecrated by holy orders are appointed in Christ's name to feed the Church with the Word and grace of God. Finally, Christian spouses, in virtue of the sacrament of matrimony, whereby they symbolize and partake of the mystery of that unity and fruitful love which exists between Christ and his Church (*cf. Eph. 5, 32*), help each other to attain to holiness in their conjugal life and in the rearing and education of their children. By reason of their state and rank in life they have their own special gift among the People of God (*cf. 1 Cor. 7, 7*).⁷ From the wedlock of Christians there comes the family, in which new citizens of human society are born, who in baptism are made children of God by the grace of the Holy Spirit 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 that is proper to each of them, fostering with special care the 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 holy perfection whereby the Father himself is perfect.

People of God Share in Christ's Prophetic Office

12. The holy People of God shares also in Christ's prophetic office; it spreads abroad a living witness to him, especially by means of a life of faith and charity and by offering to God a sacrifice of praise, the tribute of lips which give praise to his name (*cf. Heb. 13, 15*). The entire body of the faithful, anointed as they are by the Holy One (*cf. 1 Jn. 2, 20, 27*), cannot err in matters of belief. They manifest this special property by means of the whole people's supernatural discernment in matters of faith when "from the bishops down to the last of the lay faithful"⁸ they show universal agreements 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 what is not just the word of men but truly the Word of God. (*cf. Thess. 2, 13*). Through it, the People of God adheres unwaveringly to the faith given once and for all to the saints (*cf. Jude 3*), 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" (*1 Cor. 12, 11*), he distributes special graces among the faithful of every rank. By these gifts he makes them fit and ready to undertake the various tasks and duties 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" (*1 Cor. 12, 7*). These charisms, whether they be the more outstanding or the more simple and widely diffused, are to be received with thanksgiving and consolation for they are especially suited to and useful for the needs of the Church. Extraordinary gifts are not to be rashly sought after, nor are the fruits of apostolic labor to be presumptuously expected from their use; but judgment as to their genuineness and proper use belongs to those who are leaders in the Church, and to whose special competence it belongs, not indeed to extinguish the Spirit, but to test all things and hold fast to that which is good (*cf. 1 Thess. 5, 12; 19, 21*).

All Called to Belong to the People of God

13. All men are called to belong to the new People of God. Wherefore this People, while remaining one and only one, is to be spread throughout the whole world and must exist in all ages, so that the decree of God's will may be fulfilled. In the beginning God made human nature one and decreed that all his children, scattered as they were, would finally be gathered together as one (*cf. Jn. 11, 52*). It was for this purpose that God sent his Son, whom he appointed heir of all

things (*cf. Heb. 1, 2*), that he might be teacher, king and priest of all, the head of the new and universal People of the sons of God. For this, too, God sent the Spirit of his Son as Lord and Lifegiver. He it is who for the whole Church and each and every believer is the wellspring of their assembly, their unity in the teaching of the apostles and in fellowship, in the breaking of bread and in prayers (*cf. Acts 2, 42*).

So among all the nations of the earth there is but one People of God, which takes its citizens from every nation, making them citizens of a kingdom that is of a heavenly rather than of an earthly nature. All the faithful, scattered though they be throughout the world, are in communion with each other in the Holy Spirit, so that "he who occupies the see of Rome knows those afar as his members".⁹ Since the kingdom of Christ is not of this world (*cf. Jn. 18, 36*) the Church or People of God in establishing that kingdom takes nothing away from the temporal welfare of any people. Rather, does it foster and adopt, insofar as they are good, the ability, riches and customs of each people. Taking them to itself it purifies, strengthens, elevates and consecrates them. In this, the Church is mindful that she must work with and for that king to whom the nations were given for an inheritance (*cf. Ps. 2, 8*), to whose city they bring presents and gifts (*cf. Ps. 71 [72], 10; Is. 9, 4-7; Apoc. 21, 24*). This characteristic of universality that 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 gather all humanity and all its possessions under Christ its head, in the unity of 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 lessening the primacy of the Chair of Peter, which presides over the whole assembly of charity¹¹ 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 concerning 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" (*1 Pet. 4, 10*).

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

The Role of the Faithful

14. This sacred Council wishes to turn its attention first 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, made present to us in his body, which is the Church, is the one mediator and the unique way of salvation. In explicit terms he himself affirmed the necessity of faith and baptism (*cf. Mk. 16, 16; Jn. 3, 5*) and thereby affirmed also the necessity of the Church, for through baptism as through a door men enter the Church. Whosoever, therefore, knowing that the Catholic Church was made necessary by Christ, would refuse to enter it or to remain in it, could not be saved.

They are fully incorporated in the society of the Church who, having 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 that 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 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.

Status of Separated Christians

15. The Church recognizes that in many ways she is linked with those who, being baptized, are honored with the name of Christian, but 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 true apostolic zeal. They lovingly believe in God the Father Almighty and in Christ, the Son of God and Savior.¹⁵ They are consecrated by baptism, in which they are united with Christ. They also recognize and receive other sacraments within their own Churches or ecclesiastical communities. Many of them rejoice in an 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, even in some true union 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 and effort to be peacefully united, in the manner determined

by Christ, as one flock under one shepherd.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.

Non-Christians Related in Various Ways to People of God

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 (*cf. Rom. 9, 4-5*). On account of their fathers this People of election remains most dear to God, for God does not repent of the gifts he makes nor of the calls he issues (*cf. Rom. 11, 28-29*). But the plan of salvation also includes those who acknowledge the creator. Among whom in the first place there are the Moslems, who, professing to hold the faith of Abraham, along with us adore the one and merciful God, who on the last day will judge mankind. Nor is God far distant from those who in shadows and images seek the unknown God, for it is he who gives to all men life and breath and all things (*cf. Acts 17, 25-28*), and as Savior wills that all men be saved (*cf. 1 Tim. 2, 4*). Those also can attain to salvation who through no fault of their own do not know the Gospel of Christ or his Church, yet sincerely seek God and moved by grace strive by their deeds to do his will as it is known to them through the dictates of conscience.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 among 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 (*cf. Rom. 1, 21, 25*). Or some there are who, living and dying in this world without God, are left finally in a state of hopelessness. Wherefore to promote the glory of God and procure the salvation of

all the aforementioned, and mindful of the command of the Lord, "Preach the Gospel to every creature" (*Mk. 16, 16*), the Church fosters the missions with care and attention.

The Church's Missionary Mandate

17. As the Son was sent by the Father, so he, too, sent the apostles (*cf. Jn. 20, 21*) saying: "Go, therefore, make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all things whatsoever I have commanded you. And behold I am with you all days even to the consummation of the world" (*Mt. 21, 18-20*). The Church has received this solemn mandate of Christ to proclaim the saving truth from the apostles and must carry it out to the very ends of the earth (*cf. Acts 1, 8*). Wherefore she makes the words of the apostle her own: "Woe to me, if I do not preach the Gospel" (*1 Cor. 9, 16*), and continues unceasingly to send heralds of the Gospel until such time as the infant Churches are fully established and can themselves continue the work of evangelizing. For the Church is compelled by the Holy Spirit to do her part that God's plan may be fully realized, whereby he has constituted Christ as the source of salvation for the whole world. By the proclamation of the Gospel she prepares her hearers to receive and profess the faith, prepares them for baptism, snatches them from the slavery of error, 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 fulfilling the words of God, spoken through his prophet: "From the rising of the sun until the going down thereof my name is great among the gentiles, and in every place a clean oblation is sacrificed and offered up in my name" (*Mal. 1,*

11).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 all things.

¹ Cf. S. CYPRIANUS, Epist. 69, 6: PL 3, 1142 B; HARTEL 3 B, p. 754: "the inseparable sacrament of unity."

² Cf. 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 Cf. 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 Cf. S. THOMAS, *Summa Theol.* III, q. 63, a. 2.

⁵ Cf. S. CYRILLUS HIERS., *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 Cf. PIUS XII, Litt. Encycl. *Mediator Dei*, 20 nov. 1947: AAS 39 (1947), praesertim p. 552 s.

⁷ 1 Cor. 7, 7: "Each one has his own gift (idiom charisma) from God, one in this way, and another in that." Cf. S. AUGUSTINUS, *De Dono Persev.* 14, 37: PL 45, 1015 s.: "Not continence only is a gift of God, but also the chastity of the married."

⁸ Cf. S. AUGUSTINUS, *De Praed. Sanct.* 14, 27: PL 44, 980.

⁹ Cf. S. Io. CHRYSOSTOMUS, *In Io. Hom.* 65, 1: PG 59, 361.

¹⁰ Cf. S. IRENAEUS, *Adv. Haer.* III, 16, 6; III, 22, 1-3: PG 7, 925 C-926 A et 958 A; HARVEY 2, 87 et 120-123; SAGNARD, Ed. *Sources Chret.*, pp. 290-292 et 372 ss.

¹¹ Cf. S. IGNATIUS M., *Ad Rom.*, Praef.: Ed. FUNK, I, p. 252.

¹² Cf. S. AUGUSTINUS, *Bapt. c. Donat.* V, 28, 39: PL 43, 197: "Surely it is obvious that what is said, inside the Church and outside, is to be understood according to the heart, and not according to the body." Cf. *ib.*, III, 19, 26: col. 152; V, 18, 24: col. 189; *In Io. Tr.* 61, 2: PL 35, 1800, et alibi saepe.

¹³ Cf. Lc. 12, 48: "Of everyone to whom much has been given, much will be required." Cf. etiam Mt. 5, 19-20; 7, 21-22; 25, 41-46; Jas. 2, 14.

¹⁴ Cf. LEO XIII, Epist. Apost. *Praeclara gratulationis*, 20 iun. 1894: ASS 26 (1893-94) p. 707.

¹⁵ Cf. 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 Cf. 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 Cf. Instrs. S. C. S. OFFICII, 20 dec. 1949: AAS 42 (1950) p. 142.

¹⁸ Cf. S. THOMAS, *Summa Theol.* III, q. 8, a. 3, ad 1.

¹⁹ Cf. Epist. S. S. C. S. OFFICII ad Archiep. Boston: DENZ. 3869-72.

²⁰ Cf. EUSEBIUS CAES., *Praeparatio Evangelica*, I, 1: PG 21, 27 AB.

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

²² Cf. *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 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 equally for the laity, religious and clergy. 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 well how much the laity contribute to the welfare of the entire Church. The pastors also know that they were not ordained by Christ to take upon themselves alone the entire salvific mission of the Church toward the world. On the contrary they understand that it is their noble duty to shepherd the faithful and to recognize their ministries and charisms, so that all according to their proper roles may cooperate in this common undertaking with one mind. For we must all "practice the truth in love, and so grow up in all things in him who is head, Christ. For from him the whole body, being closely joined and knit together through every joint of the system, according to the functioning in due measure of each single part, derives its increase to the building up of itself in love" (*Eph. 4, 15-16*).

Meaning of the Term "Laity"

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 the People of God; they are in their own 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 special 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. Today they are called 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 be made and grow according to Christ to the praise of the creator and redeemer.

The Many Are Members "One of Another"

32. By divine institution Holy Church is ordered and governed with a wonderful diversity. "For just as in one body we have many members, yet all the members have not the same function, so we, the many, are one body in Christ, but severally members one of another" (*Rom. 12, 4-5*).

Therefore, the chosen People of God is one: "one Lord, one faith, one baptism" (*Eph. 4, 5*); sharing a common dignity as members from their regeneration in Christ; having the same filial grace and the same vocation to perfection; possessing in common one salvation, one hope and one undivided charity. There is, therefore, in Christ and in the Church no inequality on the basis of

race or nationality, social condition or sex, because "there is neither Jew nor Greek: there is neither slave nor freeman; there is neither male nor female. For you are all one in Christ Jesus" (*Gal. 3, 28; cf. Col. 3, 11*).

If therefore in the Church everyone does not proceed by the same path, nevertheless, all are called to sanctity and have received an equal privilege of faith through the justice of God (*cf. 2 Pet. 1, 1*). And if by the will of Christ some are made teachers, pastors and dispensers of mysteries on behalf of others, yet all share a true equality with regard to the dignity and to the activity common to all the faithful for the building up of the body of Christ. For the distinction that 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 necessity. Pastors of the Church, following the example of the Lord, should minister to one another and to the other faithful. These in their turn should enthusiastically lend their joint assistance to their pastors and teachers. Thus in their diversity all bear witness to the wonderful unity in the body of Christ. This very diversity of graces, ministries and works gathers the children of God into one, because "all these things are the work of one and the same Spirit" (*1 Cor. 12, 11*).

Therefore, from divine choice the laity have Christ for their brother, who, though he is the Lord of all, came not to be served but to serve (*cf. Mt. 20, 28*). They also have for 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

The Lay Apostolate

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 all 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" (*Eph. 4, 7*).

Besides this apostolate, which certainly pertains to all Christians, the laity can also be called in various ways to a more direct form of cooperation in the apostolate of the hierarchy.³ This was the way certain men and women assisted Paul the apostle in the Gospel, laboring much in the Lord (*cf. Phil. 4, 3; Rom. 16, 3ff.*). Further, they have the capacity to assume from the hierarchy certain ecclesiastical functions that are to be performed for a spiritual purpose.

Upon all the laity, therefore, rests the noble duty of working more and more 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, too, may zealously participate in the saving work of the Church.

Priestly Function of the Laity

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 unceasingly 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 share in his priestly function of offering spiritual worship for the glory of God and

the salvation of men. For this reason the laity, dedicated to Christ and anointed by the Holy Spirit, are marvelously called and wonderfully prepared so that ever more abundant fruits of the Spirit may be produced in them. For all their works, prayers and apostolic endeavors, their ordinary married and family life, their daily occupations, their physical and mental relaxation, if carried out in the Spirit, and even the hardships of life, if patiently borne — all these become “spiritual sacrifices acceptable to God through Jesus Christ” (1 Pet. 2, 5). Together with the offering of the Lord’s body, they are most fittingly offered in the celebration of the eucharist. Thus, the laity, too, consecrate the world itself to God, insofar as adoring everywhere in holy activity.

Prophetic Office of the Laity

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, not only through the hierarchy who teach in his name and with his authority, but also through the laity whom therefore he made his witnesses and instructed by an understanding of the faith (*sensu fidei*) and the grace of the Word (*cf. Acts 2, 17-18; Apoc. 19, 10*), so that the power of the Gospel might shine forth in their daily social and family life. They conduct themselves as children of the promise, and thus strong in faith and in hope they make the most of the present (*cf. Eph. 5, 16; Col. 4, 5*), and with patience await the glory that is to come (*cf. Rom. 8, 25*). Let them not, then, hide this hope in the depths of their hearts, but let them express it also in the program of their secular life by a continual conversion and by wrestling “against the world-rulers of this darkness, against the spiritual forces of wickedness” (*Eph. 6, 12*).

Just as the sacraments of the New Law, by which the life and the apostolate of the faithful are nourished, prefigure a new heaven and a new earth (*cf. Apoc. 21, 1*), so too the laity go forth as powerful proclaimers of a faith in things to be hoped for (*cf. Heb. 11, 1*), when they courageously join to their profession of faith a life springing from faith. This evangelization, that is,

this announcing of Christ by a testimony of life as well as by the spoken word, takes on a specific quality and a special efficacy in that it is carried out in the ordinary surroundings of the world.

In this undertaking great importance clearly attaches to that state of life that is sanctified by a special sacrament, namely, married and family life. For where Christianity pervades the entire mode of family life, and increasingly 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 should perform a work of great value for the evangelization of the world. For even if some of them have to fulfill certain religious duties on their own, when there are no sacred ministers or in times of persecution; and even if many of them devote all their energies to apostolic work; still it remains for each one of them to cooperate in the external spread and the dynamic growth of the kingdom of Christ in the world. Therefore, let the laity devoutly strive to acquire a more profound grasp of revealed truth, and let them insistently beg of God the gift of wisdom.

The Laity Living in the World

36. Christ, becoming obedient even unto death and because of this exalted by the Father (*cf. Phil. 2, 8-9*), entered into the glory of his kingdom. To him all things are made subject until he subjects himself and all created things to the Father that God may be all in all (*cf. 1 Cor. 15, 27-28*). Now Christ has communicated this royal power to his disciples that they might be constituted in royal freedom and that by true self-denial and a holy life they might conquer the reign of sin in themselves (*cf. Rom. 6, 12*), and by serving Christ in their fellow men, they might by humility and patience

lead their brethren to that king, to serve whom 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 (*cf. Rom. 8, 21*). Clearly then a great promise and a great trust is committed to the disciples: "All things are yours, and you are Christ's, and Christ is God's" (*1 Cor. 3, 23*)

The faithful, therefore, must learn the deepest meaning and the value of all creation, as well as its role in the harmonious praise of God. They must assist each other to live holier lives even in their secular 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 disciplines 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 civil culture for the benefit of all men according to the design of the creator and the light of his Word; the goods of this world may be more equitably distributed among all men, and may 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

that are theirs as members of the Church, and those 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 that 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 just as 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, so also that unfortunate doctrine that attempts to build a society with no regard whatever for religion and attacks and destroys the religious liberty of its citizens, is rightly to be rejected.⁵

The Laity's Relations with Pastors

37. The laity have the right, as do all Christians, to receive in abundance from their pastors the spiritual goods of the Church, especially the assistance of the Word of God and of the sacraments.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 they may enjoy, permitted and sometimes even obliged to express their opinion on those things that 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 should all Christians, promptly accept in Christian obedience the decisions of their pastors, since they are representatives of Christ as well as teachers and rulers in the Church. Let them follow the example of Christ, who by his obedience even unto death, opened to all men the blessed way of the liberty of the children of God. Nor should they omit to pray for those placed over them, for they

keep watch as having to render an account of their souls, so that they may do this with joy and not with grief (*cf. Heb. 13, 17*).

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

A great many good things are to be hoped for from this familiar dialogue between the laity and their pastors: in the laity a strengthened sense of personal responsibility, a renewed enthusiasm, a more ready application of their talents to the projects of their pastors. The latter, on the other hand, aided by the experience of the laity, can more clearly and more aptly 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 ought to stand before the world as a witness to the resurrection and life of the Lord Jesus and as a symbol of the living God. All the laity as a community and each one according to his ability must nourish the world with the fruits of the Spirit (*cf. Gal. 5, 22*). They must diffuse in the world that spirit that raises up the poor, the meek, the peacemakers — those whom the Lord in the Gospel proclaimed blessed (*cf. Mt. 5, 3-9*). In a word, "as the soul is in the body, so let this spirit be in the Christian world."⁹

¹ S. AUGUSTINUS, *Serm.* 340, 1: PL 38, 1483.

² Cf. PIUS XI, *Litt. Encycl. Quadragesimo anno*, 15 maii 1931: AAS 23 (1931) p. 221 s. PIUS XII, *Alloc. De quelle consolation*, 14 oct. 1951: AAS 43 (1951) p. 790 s.

³ Cf. PIUS XII, *Alloc. Six ans se sont écoulés*, 5 oct. 1957: AAS 49 (1957) p. 927. Cf. *Decretum De Apostolatu laicorum*, cap. IV, n. 16, cum notis 12 et 15.

⁴ From the preface of the Feast of Christ the King.

⁵ Cf. LEO XIII, *Epist. Encycl. Immortale Dei*, 1 nov. 1885: ASS 18 (1885) p. 166 ss. IDEM, *Litt. Encycl. Sapientiae christianae*, 10 ian. 1890: ASS 22 (1889-90) p. 397 ss. PIUS XII, *Alloc. Alla vostra filiale*, 23 mart. 1958: AAS 50 (1958) p. 220: "la legittima sana laicità dello Stato."

⁶ *Cod. Iur. Can.*, can. 682.

⁷ Cf. PIUS XII, *Alloc. De quelle consolation*, 1. c., p. 789: "In decisive battles, it is sometimes at the front that the happiest initiatives originate . . ." IDEM, *Alloc. L'importance de la presse catholique*, 17 febr. 1950: AAS 42 (1950) p. 256.

⁸ Cf. 1 Thess. 5, 19 et 1 Jn. 4, 1.

⁹ *Epist. ad Diognetum*, 6: ed. FUNK, I, p. 400. Cf. S. IO. CHRYSOSTOMUS, *In Mt. Hom.* 46 (47), 2: PG 58, 478, on the yeast in the lump of dough.

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THE ECUMENICAL COUNCIL AND THE JEWISH DECREE

by Rabbi Marc H. Tanenbaum

(The following article was prepared at the request of The St. Louis Review, official weekly of the Archdiocese of St. Louis. Rabbi Tanenbaum is National Director of the Interreligious Affairs Department of the American Jewish Committee. He has worked closely with Cardinal Bea's Secretariat in helping to advance Catholic-Jewish relations. He is the Jewish consultant to the Pope Pius XII Religious Education Center in Monroe, Michigan, the Sister Formation Conference, and served as a "founding father" and program chairman of the historic National Conference on Religion and Race.)

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Pope Calixtus II issued a Bull in 1120, beginning with the words "Sicut Judaeis", in which he strongly condemned forced baptism of Jews, acts of violence against their lives and property, and the desecration of Jewish Synagogues and cemeteries. Pope Gregory IX issued the Bull, "Etsi Judaeorum", in 1233 (repeated in 1235) in which he demanded that the Jews in Christian countries should be treated with the same humanity as that with which Christians desire to be treated in heathen lands.

* * *

In Antioch in the year 387, St. John Chrysostom, described as "the greatest preacher ever heard in a Christian pulpit", delivered eight sermons about the Jews to the newly-converted Gentiles. This is an excerpt from one of his sermons:

"I know that a great number of the faithful have for the Jews a certain respect and hold their ceremonies in reverence. This provokes me to eradicate completely such a disastrous opinion. I have already brought forward that the synagogue is worth no more than the theater...it is a place of prostitution, a den of thieves and a hiding-place of wild animals...not simply of animals, but of impure beasts...God has abandoned them, what hope of salvation have they left? They say that they too worship God; but this is not so. None of the Jews, not one of them, is a worshipper of God... since they have disowned the Father, crucified the Son, and rejected the Spirit's help, who would dare to assert that the synagogue is not a home of demons! God is not worshipped there; it is simply a house of idolatry...The Jews live for their bellies, they crave for the goods of this world. In shamelessness and greed they surpass even pigs and goats... The Jews are possessed by demons, they are handed over to impure spirits...Instead of greeting them and addressing them as much as a word, you should turn away from them as from a pest and a plague of the human race." (Patrologia Graeca, vol. 48, as translated by Rev. Gregory Baum in The Jews and the Gospel).

In 1215, the Fourth Lateran Council inaugurated a new era of ecclesiastical legislation in relation to the Jews (canons 67

through 70) which reduced them virtually to the status of pariahs throughout the whole Catholic world. Canon 68 ordained a special dress for Jews - a "Jewish badge and (yellow) hat" - which exposed Jews to scorn and ridicule and resulted in their complete abasement. Canon 69 disqualified Jews from holding public offices. Subsequent Councils confined Jews to ghettos and sought to achieve a complete separation between Christians and Jews.

More than 1500 years after St. John Chrysostom, in the middle of the 20th century, the St. Louis University study of Catholic secondary school religious textbooks revealed that the following teachings are contained in some books:

"The Jews wanted to disgrace Christ by having Him die on the cross."

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This brief sampling from the history of the encounter of Christians and Jews during the greater part of the last 1,900 years is adduced here to focus on the critical issue of the unresolved ambivalence of Christian teaching and practice towards the Jewish people and Judaism. In many ways, it is paralleled by the white society's contradictory attitudes and behavior toward the Negro minority. We uphold solemnly religious and democratic principles of "love, mercy, and compassion" and "equality, justice, and

fraternity". The 300-year-old history of the Negro in our midst has been overwhelmingly and scandalously the opposite. To give balm to our troubled consciences, we rationalize our practices by conceiving myths about the Negro - his "genetic" illiteracy, sexual immorality, weak family life, laziness. These help justify our resistances to allowing the Negro to enter our schools, to buy the house next door, to have equal opportunities in employment. And demonically we keep alive a myth of the Negro's "bad odor" in order to exclude him from social interaction with the white man.

The race relations crisis in America, over which we will win or lose our soul as a civilized nation, has become a prism through which is refracted more clearly than perhaps at any time before the tangled contradictions of Christian-Jewish relations. There is a tradition stemming from Pauline teaching (in particular, Romans 9-11) which affirms the eternality of God's promises to the Jews and the "engrafting" of Christianity onto the olive vine of Judaism. This tradition provided the basis for those numberless episodes, dating back to the earliest centuries of the Christian-Jewish encounter, which testify to the mutual respect and helpfulness which prevailed among the "common people", Christians and Jews, as well as between Christian and Jewish scholars and clergy (viz., St. Jerome and Bar Hanina; Rashi and his influence on Nicholas de Lyra.)

There has been a contradictory tradition, however, which grew out of the competition and conflict between the Church and Synagogue in the first four centuries of this era. This tradition was

dominated by Church spokesmen like St. John Chrysostom who engaged in a systematic effort to debase the Jewish religion through "teachings of contempt*" in order to disidentify early Christianity from Judaism since in the minds of the Romans Christianity was "a Jewish sect". Tragically, these teachings, reinforced during the superstitious Middle Ages by myths that the Jews were in league with the devil and engaged in ritual murder of Christian children and desecrated the Host at every opportunity, contributed to a litany of savage murders, brutal persecutions, and plundering of Jewish lives and communities carried out by many who called themselves Christian. So pervasive become this mythic perception of the Jew that by the time of the first Crusade in 1096 (regarded to this day in Christian textbooks as "a holy war against the infidels") monks like Peter the Hermit were leading hordes of Crusaders across the Rhineland to the marching slogan, "Kill a Jew and save your soul!"

To most Jews - and especially to those who came from Eastern Europe and brought with them vivid memories, which they passed on to their children, of bloody pogroms in their tiny villages, oftentimes with a Russian Orthodox priest with a pectoral cross glinting on his cassock leading a mob out of his church on Good Friday or Easter Sunday, the time of the Passion and the betrayal by Judas - to most Jews, and to a growing number of Christian theologians and scholars, it is obvious that there is an unbroken connection between the endless teachings across the centuries that "the Jews" are an accursed people, rejected by God, and the per-

*"The Teaching of Contempt" is a concept formulated by the late French historian, Prof. Jules Isaac; it is also the title of his latest study of this problem. (Holt, Rinehart & Winston Publishers)

sistence of anti-Semitism in the Western world today. While it is clear that anti-Semitism has multiple and complex causes - political, economic, social, as well as religious - scholars and social scientists have long been convinced that certain distorted and prejudiced teachings deeply imbedded in Christian tradition and inherited from polemical conflicts of the past have served to sanction hatred and persecution of Jews across the centuries by lending the supposed authority of the Church to the support of anti-Jewish attitudes and behavior.

Undoubtedly the most invidious of all these teachings has been the charge that the Jews are a people of "God-killers" (as if one can "kill" God!) or "Christ-killers", a race of murderers whose sufferings are visited upon them by God in each generation for the sin of having crucified Jesus. The deicide charge has powerful implications. It tends to cut Jews off from the family of mankind, and to create not only indifference to their fate, but expectation of Jewish suffering.

As Father George Tavard, the Catholic theologian, has written (The Church, the Layman, and the Modern Man, pp. 79-80):

"To the mind of anti-Semitic bigots (the idea that the Jews are cursed because their ancestors crucified the Lord) explains a good deal of history. God would periodically 'visit' the murderers of Christ and incite them to penance through persecution. All the anti-Semitic excesses of times past and present can thus be cheaply excused. They are freely granted the blessings of Providence..."

Lest one think that the influence of the deicide conception is

mainly of academic and historic interest, of no particular relevance to human lives today, it is necessary to cite some hard facts:

FACT ONE: Since the swastika-daubing incidents of 1959-60, Argentina's century-old Jewish community has lived through the most threatening wave of anti-Semitic demonstrations and crimes in its history. On June 21, 1962, a Jewish university student, Graciela Sirota, was kidnapped and driven to an isolated place where swastikas were carved on her body. Jews were daily subjected to anonymous threats, provocations, and personal attacks, including th bombing and machine-gunning of Synagogues and Jewish-owned businesses. Many of the outrages were the work of the Tacuara, a neo-Fascist, ultra-nationalist organization of upper-class youth in Buenos Aires. The chaplain of the group is Father Julio Meinvielle, author of a rabidly anti-Semitic book whose thesis is based on what he considers the authentic attitude of the Church toward the Jews and Judaism.

FACT TWO: In Italy, despite a law forbidding calumny against any religion passed in February 1948, a Turin magistrate, Giovanni Durando, who is editor of a journal, La Voce della Giustizia, published an unsigned article on May 6, 1961, which contained the following:

"The Jews, by not recognizing the divine innocence of Christ, must be considered deicides even today...The unconscious and permanent authors of the crucifixion of Christ must be deprived of the possibility to judge those not belonging to their progeny...Jews are totally lacking in morality."

The Turin Jewish community sued Durando for calumnies against Judaism and defamation of Jews as a group. The court acquitted Durando, declaring that "the fact in question (disparaging the Jewish religion) does not constitute an offense", and that defamation of Jews as a group was not established. The Genoa Court of Appeals upheld the acquittal. A final appeal to the highest court is pending. A seasoned commentator in Italy observed:

"The importance of Durando's article and his trial probably lies not so much in the Fascist themes as in the charges of deicide against the Jews. Catholicism is all-pervasive in Italian life; Catholic teachings that the Jews are 'guilty' of Jesus' death, and therefore doomed to suffer eternally, have undoubtedly encouraged anti-Jewish sentiments, latent or otherwise."

FACT THREE: In a recently-published volume entitled, Hitler's Table-Talk, the Nazi leader is reported to have insisted that the Oberammergau Passion Play continue to be produced because it helps to keep alive a tradition of hostility toward the Jews, and the effective myth of the Jew as Judas, the eternal betrayer. There is also evidence that the Nazis advised two German clergymen that Hitler merely intended to do more effectively what Christians had been preaching and teaching about the Jews since the first four centuries.

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Against this background, one can understand perhaps why there has been such widespread interest and expectancy in connection with the introduction of the proposed so-called "Jewish decree" at the

third session of Vatican Council II next September. As has been widely reported, this decree strongly condemns anti-Semitism. But the Church has condemned anti-Semitism on several occasions in the past. The decree affirms the rootedness of Christianity in Judaism, the fact that Christians should never forget that Jesus, Mary and the Apostles were Jews. But this too the Church has affirmed through encyclicals and other means.

The great and potentially historic significance of this document (in the version introduced but not voted on at the second session) is that it proposed to repudiate explicitly - on behalf of the highest authorities of the Church - the calumny that the Jews are "deicides" or "Christ-killers". The adoption of such a declaration by the 2,300 Council Fathers from throughout the inhabited world, reaffirming decisively and in contemporary language the teaching of the Council of Trent* - would signify that the Church has ceased to "halt between two opinions" with regard to the Jews and has at long last reconciled the contradictions between its theology and its history, between love and contempt, toward the people from whom the Christian derived his faith in God, his Sacred Scriptures, and his Savior.

*The Fourth Catechism of the Council of Trent (1545-63) declared, in part:

"It was the peculiar privilege of Christ the Lord to have died, when He Himself decreed to die, and to have died not so much by external violence as by internal assent...This guilt seems more enormous in us than in the Jews..."

The Ecumenical Council and the Jews

By RABBI MARC H. TANENBAUM

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The Saint's Sermon

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Beginning of Ghetto

In 1215, the Fourth Lateran Council inaugurated a new era of ecclesiastical legislation in relation to the Jews (canons 67 through 70) which reduced them virtually to the status of pariahs throughout the whole Catholic world. Canon 68 ordained a special dress for Jews—a "Jewish badge and (yellow) hat"—which exposed Jews to scorn and ridicule and resulted in their complete abasement. Canon 69 disqualified Jews from holding public offices. Subsequent Councils confined Jews to ghettos and sought to achieve a complete separation between Christians and Jews.

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An Unresolved Ambivalence

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Systematic Debasing

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Deicide Charge Today

FACT TWO: In Italy, despite a law forbidding calumny against any religion passed in February 1948, a Turin magistrate, Giovanni Durando, who is editor of a journal, *La Voce della Giustizia*, published an unsigned article on May 6, 1961, which contained the following:

"The Jews, by not recognizing the divine innocence of Christ, must be considered deicides even today . . . The unconscious and permanent authors of the crucifixion of Christ must be deprived of the possibility to judge those not belonging to their progeny . . . Jews are totally lacking in morality."

The Turin Jewish community sued Durando for calumnies against Judaism and defamation of Jews as a group. The court acquitted Durando, declaring that "the fact in question (disparaging the Jewish religion) does not constitute an offense," and that defamation of Jews as a group was not established. The Genoese Court of Appeals upheld the acquit-

tal. A final appeal to the highest court is pending. A seasoned commentator in Italy observed:

"The importance of Durando's article and his trial probably lies not so much in the Fascist themes as in the charges of deicide against the Jews. Catholicism is all-pervasive in Italian life; Catholic teachings that the Jews are 'guilty' of Jesus' death, and therefore doomed to suffer eternally, have undoubtedly encouraged anti-Jewish sentiments, latent or otherwise."

FACT THREE: In a recently-published volume entitled *Hitler's Table-Talk*, the Nazi leader is reported to have insisted that the Oberammergau Passion Play continue to be produced because it helps to keep alive a tradition of hostility toward the Jews, and the effective myth of the Jew as Judas, the eternal betrayer. Other documentation has revealed that "the final solution" of the Jewish problem was simply an effort to carry out a program that Christians have been preaching and teaching about the Jews since the first four centuries.

Explains Interest in Council

Against this background, one can understand perhaps why there has been such widespread interest and expectancy in connection with the introduction of the proposed so-called "Jewish decree" at the third session of Vatican Council II next September. As has been widely reported, this decree strongly condemns anti-Semitism. But the Church has condemned anti-Semitism on several occasions in the past. The decree affirms the rootedness of Christianity in Judaism, the fact that Christians should never forget that Jesus, Mary and the Apostles were Jews. But this too the Church has affirmed through encyclicals and other means.

The great and potentially historic significance of this document (in the version introduced but not voted on at the second session) is that it proposed to repudiate explicitly—on behalf of the highest authorities of the Church—the calumny that the Jews are "deicides" or "Christ-Killers." The adoption of such a declaration by the 2,300 Council Fathers from throughout the inhabited world would signify that the Church has ceased to "halt between two opinions" with regard to the Jews and has at long last reconciled the contradictions between its theology and its history, between love and contempt toward the people from whom the Christian derived his faith in God, his Sacred Scriptures, and his Savior.

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FOR RELEASE: 3:30 P.M., OCTOBER 4, 1965

Attached is copy of Pope Paul VI's address
to the United Nations.

#

As We commence Our address to this unique world audience, We wish to thank your Secretary General, U Thant, for the invitation which he extended to Us to visit the United Nations, on the occasion of the twentieth anniversary of the foundation of this world institution for peace and for collaboration between the peoples of the entire earth.

Our thanks also to the President of the General Assembly, Mr Amintore Fanfani, who used such kind language in Our regard from the very day of his election.

We thank all of you here present for your kind welcome, and We present to each one of you Our deferential and sincere salutation. In friendship you have invited Us and admitted Us to this meeting; and it is as a friend that We are here today.

We express to you Our cordial personal homage, and We bring you that of the entire Second Vatican Ecumenical Council now meeting in Rome, and represented here by the Eminent Cardinals who accompany Us for this purpose.

In their name and in Our own, to each and every one of you, honour and greeting!

This encounter, as you all understand, marks a simple and at the same time a great moment. It is simple, because you have before you a humble man; your brother; and among you all, representatives of sovereign States, the least-invested, if you wish to think of him thus, with a minuscule, as it were symbolic, temporal sovereignty, only as much as is necessary to be free to exercise his spiritual mission, and to assure all those who deal with him that he is independent of every other sovereignty of this world. But he, who now addresses you, has no temporal power, nor any ambition to compete with you. In fact, We have nothing to ask for, no question to raise; We have only a desire to express and a permission to request: namely, that of serving you in so far as We can, with disinterest, with humility and love.

This is Our first declaration. As you can see, it is so simple as to seem insignificant to this Assembly, which always treats of most important and most difficult matters.

We said also, however, and all here today feel it, that this moment is also a great one. Great for Us, great for you.

For Us: You know well who We are. Whatever may be the opinion you have of the Pontiff of Rome, you know Our mission. We are the bearer of a message for all mankind. And this We are, not only in Our own personal name and in the name of the great Catholic Family; but also in that of those Christian brethren who share the same sentiments which We express here, particularly of those who so kindly charged Us explicitly to be their spokesman here. Like a messenger who, after a long journey, finally succeeds in delivering the letter which has been entrusted to him, so We appreciate the good fortune of this moment, however brief, which fulfils a desire nourished in the heart for nearly twenty centuries. For, as you will remember, we are very ancient; we here represent a long history; we here celebrate the epilogue of a wearying pilgrimage in search of a conversation with the entire world, ever since the

command was given to us: Go and bring the good news to all peoples. Now, you here represent all peoples. Allow Us to tell you that We have a message, a happy message, to deliver to each one of you and to all.

1. We might call Our message a ratification, a solemn moral ratification of this lofty Institution. This message comes from our historical experience. As "an expert in humanity", We bring to this Organization the suffrage of Our recent Predecessors, that of the entire Catholic Episcopate and Our own, convinced as We are that this Organization represents the obligatory path of modern civilization and of world peace. In saying this, We feel We are making Our own the voice of the dead and of the living; of the dead, who fell in the terrible wars of the past; of the living who survived those wars, bearing in their hearts a condemnation of those who would try to renew wars; and also of those living who rise up fresh and confident, the youth of the present generation, who legitimately dream of a better human race. And We also make Our own the voice of the poor, the disinherited, the suffering, of those who hunger and thirst for justice, for the dignity of life, for freedom, for well-being and progress. The peoples of the earth turn to the United Nations as the last hope of concord and peace; We presume to present here, with their tribute of honour and of hope, Our own tribute also.

That is why this moment is great for you, also.

2. We feel that you are already aware of this. Hearken now to the continuation of Our message. It becomes a message of good wishes for the future. The edifice which you have constructed must never fall; it must be perfected, and made equal to the needs which world history will present. You mark a stage in the development of mankind, from which retreat must never be admitted but, from which it is necessary, that advance be made.

To the pluralism of States, which can no longer ignore one another, you offer an extremely simple and fruitful formula of coexistence. First of all, you recognize and distinguish the ones and the others. You do not confer existence upon States; but you qualify each single Nation as fit to sit in the orderly congress of peoples. That is, you grant recognition, of the highest ethical and juridical value, to each single sovereign national community, guaranteeing it an honoured international citizenship. This in itself is a great service to the cause of humanity, namely, to define clearly and to honour the national subjects of the world community, and to classify them in a juridical condition, worthy thereby of being recognized and respected by all, and from which there may derive an orderly and stable system of international life. You give sanction to the great principle that the relations between peoples should be regulated by reason, by justice, by law, by negotiation; not by force, nor by violence, not by war, not by fear or by deceit. Thus it must be. Allow Us to congratulate you for having had the wisdom to open this hall to the younger peoples, to those States which have recently attained independence and national freedom. Their presence is the proof of the universality and magnanimity which inspire the principles of this Institution.

Thus it must be. This is Our praise and Our good wish; and, as you can see, We do not attribute these as from outside; We derive them from inside, from the very genius of your Institution.

3. Your Charter goes further than this, and Our message advances with it. You exist and operate to unite the Nations, to bind States together. Let Us use this second formula: to bring the ones together with the others. You are an association. You are a bridge between peoples. You are a network of relations between States. We would almost say that your chief characteristic is a reflection, as it were, in the temporal field, of what our Catholic Church aspires to be in the spiritual field: unique and universal. In the ideological construction of mankind, there is on the natural level nothing superior to this. Your vocation is to make brothers not only of some, but of all peoples. A difficult undertaking, indeed; but this it is, your most noble undertaking. Is there anyone who does not see the necessity of coming thus progressively to the establishment of a world authority, able to act efficaciously on the juridical and political levels?

Once more We reiterate Our good wish: Advance always! We will go further, and say: Strive to bring back among you any who have separated themselves, and study the right method of uniting to your pact of brotherhood, in honour and loyalty, those who do not yet share in it. Act so that those still outside will desire and merit the confidence of all; and then be generous in granting such confidence. You have the good fortune and the honour of sitting in this assembly of peaceful community; hear Us as We say: Ensure that the reciprocal trust which here unites you, and enables you to do good and great things, may never be undermined or betrayed.

4. The inherent logic of this wish, which might be considered to pertain to the very structure of your Organization, leads Us to complete it with other formulas. Thus, let no one, inasmuch as he is a member of your union, be superior to the others: Never one above the other. This is the formula of equality. We are well aware that it must be completed by the evaluation of other factors besides simple membership in this Institution; but equality, too, belongs to its constitution. You are not equal, but here you make yourselves equal. For several among you, this may be an act of high virtue; allow Us to say this to you, as the representative of a religion which accomplishes salvation through the humility of its divine Founder. Men cannot be brothers if they are not humble. It is pride, no matter how legitimate it may seem to be, which provokes tension and struggles for prestige, for predominance, colonialism, egoism; that is, pride disrupts brotherhood.

5. And now Our message reaches its highest point, which is, at first, a negative point. You are expecting Us to utter this sentence, and We are well aware of its gravity and solemnity: not the ones against the others, never again, never more! It was principally for this purpose that the Organization of the United Nations arose: against war, in favour of peace! Listen to the lucid words of the great departed John Kennedy, who proclaimed, four years ago: "Mankind must put an end to war, or war will put an end to mankind". Many words are not needed to proclaim this loftiest aim of your Institution. It suffices to remember that the blood of millions of men, that numberless and unheard of sufferings, useless slaughter and frightful ruin, are the sanction of the pact which unites you, with an oath which must change the future history of the world: No more war, war never again! Peace, it is peace which must guide the destinies of peoples and of all mankind.

Gratitude to you, glory to you, who for twenty years have laboured for peace. Gratitude and glory to you for the conflicts which you have prevented or have brought to an end. The results of your efforts in recent days in favour of peace

even if not yet proved decisive, are such as to deserve that We, presuming to interpret the sentiments of the whole world, express to you both praise and thanks.

Gentlemen, you have performed and you continue to perform a great work: the education of mankind in the ways of peace. The U.N. is the great school where that education is imparted, and we are today in the assembly hall of that school. Everyone taking his place here becomes a pupil and also a teacher in the art of building peace. When you leave this hall, the world looks upon you as the architects and constructors of peace.

Peace, as you know, is not built up only by means of politics, by the balance of forces and of interests. It is constructed with the mind, with ideas, with works of peace. You labour in this great construction. But you are still at the beginnings. Will the world ever succeed in changing that selfish and bellicose mentality which, up to now, has been interwoven so much of its history? It is hard to foresee; but it is easy to affirm that it is towards that new history, a peaceful, truly human, history, as promised by God to men of good will, that we must resolutely march. The roads thereto are already well marked out for you; and the first is that of disarmament.

If you wish to be brothers, let the arms Fall from your hands. One cannot love while holding offensive arms. Those armaments especially those terrible arms, which modern science has given you, long before they produce victims and ruins, nourish bad feelings, create nightmares, distrust and sombre resolutions; they demand enormous expenditures; they obstruct projects of union and useful collaboration; they falsify the psychology of peoples. As long as man remains that weak, changeable and even wicked being that he often shows himself to be, defensive arms will, unfortunately, be necessary. You, however, in your courage and valiance, are studying the ways of guaranteeing the security of international life, without having recourse to arms. This is a most noble aim, this the peoples expect of you, this must be obtained! Let unanimous trust in this Institution grow, let its authority increase; and this aim, We believe, will be secured. Gratitude will be expressed to you by all peoples, relieved as they will then be from the crushing expenses of armaments, and freed from the nightmare of an ever imminent war.

We rejoice in the knowledge that many of you have considered favourably our invitation, addressed to all States in the cause of peace from Bombay, last December, to divert to the benefit of the developing countries at least a part of the savings which could be realized by reducing armaments. We here renew that invitation, trusting in your sentiments of humanity and generosity.

6. In so doing, We become aware that We are echoing another principle which is structural to the United Nations, which is its positive and affirmative high point; namely, that you work here not only to avert conflicts between States, but also to make them capable of working the ones for the others. You are not satisfied with facilitating mere coexistence between Nations; you take a much greater step forward, one deserving of Our praise and Our support - you organize the brotherly collaboration of peoples. In this way a system of solidarity is set up, and its lofty civilized aims win the orderly and unanimous support of all the family of peoples for the common good and for the good of each individual. This aspect of the organization of the United Nations is the most beautiful; it is its most truly human

visage; it is the ideal of which mankind dreams on its pilgrimage through time; it is the world's greatest hope; it is, We presume to say, the reflection of the loving and transcendent design of God for the progress of the human family on earth - a reflection in which We see the message of the Gospel which is heavenly become earthly. Indeed, it seems to Us that here We hear the echo of the voice of Our Predecessors, and particularly of that of Pope John XXIII, whose message of "Pacem in Terris" was so honourably and significantly received among you.

You proclaim here the fundamental rights and duties of man, his dignity, his freedom--and above all his religious freedom. We feel that you thus interpret the highest sphere of human wisdom and, We might add, its sacred character. For you deal here above all with human life; and the life of man is sacred; no one may dare offend it. Respect for life, even with regard to the great problem of birth, must find here in Your Assembly its highest affirmation and its most reasoned defence. You must strive to multiply bread so that it suffices for the tables of mankind, and not rather favour an artificial control of birth, which would be irrational, in order to diminish the number of guests at the banquet of life.

It does not suffice, however, to feed the hungry; it is necessary also to assure to each man a life conformed to his dignity. This too you strive to perform. We may consider this the fulfilment before Our very eyes, and by your efforts, of that prophetic announcement so applicable to your Institution: "They will melt down their swords into ploughshares, their spears into pruning-forks" (Is. II, 4). Are you not using the prodigious energies of the earth and the magnificent inventions of science, no longer as instruments of death but as tools of life for humanity's new era?

We know how intense and ever more efficacious are the efforts of the United Nations and its dependent world agencies to assist those Governments who need help to hasten their economic and social progress.

We know how ardently you labour to overcome illiteracy and to spread good culture throughout the world; to give men adequate modern medical assistance; to employ in man's service the marvellous resources of science, of technique and of organization-- all of this is magnificent, and merits the praise and support of all, including Our own.

We Ourselves wish to give the good example, even though the smallness of Our means is inadequate to the practical and quantitative needs. We intend to intensify the development of Our charitable institutions to combat world hunger and fulfil world needs. It is thus, and in no other way, that peace can be built up.

7. One more word, Gentlemen, Our final word: this edifice which you are constructing does not rest upon merely material and earthly foundations, for thus it would be a house built upon sand; above all, it is based on our own consciences. The hour has struck for our "conversion", for personal transformation, for interior renewal. We must get used to thinking of man in a new way; and in a new way also of men's life in common; with a new manner too of conceiving the paths of history and the destiny of the world, according to the words of Saint Paul: "You must be clothed in the new self, which is created in God's image, justified and sanctified through the truth" (Eph. IV. 23). The hour has struck for a halt, a

moment of recollection, of reflection, almost of prayer. A moment to think anew of our common origin, our history, our common destiny. Today as never before, in our era so marked by human progress, there is need for an appeal to the moral conscience of man. For the danger comes, not from progress, nor from science—indeed, if properly utilized, these could rather resolve many of the grave problems which assail mankind. No, the real danger comes from man himself, **wielding** ever more powerful arms, which can be employed equally well for destruction or for the loftiest conquests.

In a word, then, the edifice of modern civilization must be built upon spiritual principles which alone can, not only support it, but even illuminate and animate it. To do this, such indispensable principles of superior wisdom cannot but be founded so, as you are aware, we believe upon faith in God.

That unknown God of whom Saint Paul spoke to the Athenians in the Areopagus? unknown by them, although without realizing it they sought him and he was close to them, as happens also to many men of our times? To us, in any case, and to all those who accept the ineffable revelation which Christ has given us of Him, He is the living God, the Father of all men.



4:00 Coffee Break

4:15 Fifth Session



Chairman: Rev. Avery Dulles, S.J.

DESIGN FOR THE FUTURE OF JEWISH-CHRISTIAN RELATIONS.

Major developments and new programs to increase mutual knowledge between Christians and Jews.

Rabbi Marc H. Tanenbaum
National Director
Interreligious Affairs Department
American Jewish Committee

AN INSTITUTE ON JEWISH-CHRISTIAN RELATIONS:

Implications of the Declaration on
Non-Christians of Vatican II

5:00 Discussion Period
(ends at 6:00)

6:00 Dinner; Concluding Remarks

For the student body:

Michael P. Sheridan, S.J.

For the guests:

Rabbi Marc Tanenbaum

For the faculty:

Rev. Francis M. O'Connor, S.J.

COMMITTEE

Rev. Joseph A. Fitzmyer, S.J.

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Albert G. Brown, S.J.

Edward F. Cavey, S.J.

Thomas E. Morrissey, S.J.



The Institute on Jewish-Christian Relations is sponsored by Woodstock College and the Baltimore Chapter of the American Jewish Committee

Sunday, January 23rd

12:30 Lunch

2:00 First Session

Chairman: Rev. J. A. Fitzmyer, S.J.

Welcome: V. Rev. F. F. Cardegna, S.J.

**A RABBINIC VIEW OF THE NEW TESTA-
MENT IN THE CONTEXT OF THE FIRST
CENTURY**

Rabbi Jacob B. Agus
Congregation Beth El
Baltimore, Maryland

3:30 Coffee Break

3:45 Discussion Period
(ends at 5:15)

6:00 Dinner

7:30 Second Session

Chairman: Rev. R. E. McNally, S.J.

**JUDAISM AND CHRISTIANITY IN THE
MIDDLE AGES: MYTHS AND REALITIES**

Rabbi Monford Harris
College of Jewish Studies
Chicago, Illinois

9:00 Discussion Period

9:45 Refreshments

Monday, January 24th

9:00 Third Session

Chairman: Rev. E. J. Mally, S.J.

**THE MODERN PERIOD: EMANCIPA-
TION AND POST ENLIGHTENMENT**

Dr. Joseph Blau
Columbia University
New York, N.Y.

10:00 Coffee Break

10:30 Discussion Period
(ends at 11:45)

12:30 Lunch

2:00 Fourth Session: Seminars

Chairman: Rev. J. A. Rohr, S.J.

CONTEMPORARY TRENDS IN JUDAISM

Rabbi Abraham Shusterman
Har Sinai Congregation
Baltimore, Maryland

Chairman: Raymond A. Adams, S.J.

**ORGANIZATION OF THE JEWISH COM-
MUNITY**

Mr. Irving Blum
Associated Jewish Charities
Baltimore, Maryland

Chairman: Wm. C. Birdsall, S.J.

JUDAISM AND SOCIAL JUSTICE

Mr. Leon Sachs
Baltimore Jewish Council
Baltimore, Maryland