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# SECOND VATICAN COUNCIL

## DECREE ON THE APOSTOLATE OF THE LAITY

National Catholic Welfare Conference

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PAUL, BISHOP,  
SERVANT OF THE SERVANTS OF  
GOD TOGETHER WITH THE  
FATHERS OF THE HOLY  
COUNCIL

FOR A PERMANENT RECORD  
OF THE MATTER

DECREE  
ON THE APOSTOLATE  
OF THE LAITY

INTRODUCTION

1. In its desire to intensify<sup>1</sup> the apostolic activity of the People of God the holy Council turns its attention to the Catholic laity whose specific and entirely necessary role in the mission of the Church it has already mentioned in other contexts.<sup>2</sup> For the apostolate of the laity, flowing from their very vocation as Christians, can never be lacking in the Church. The Sacred Scriptures themselves excellently prove how spontaneous and profitable this activity was in the early days of the Church (cf. Acts 11:19-21; 18:26; Rom. 16:1-16; Phil. 4:3).

Our own times demand no less zeal on the part of the laity. In fact, conditions today call for a completely more intense and

broader lay apostolate. The population increase growing from day to day, progress in science and technology, and closer ties between nations have not only immensely broadened the areas of the apostolate of laymen—areas in great part open only to them—but have also created new problems which demand their expert attention and study. This type of apostolate is made the more urgent because the autonomy of many areas of human life, as is fitting, has grown tremendously, bringing at times in its train a departure from ethical and religious standards and grave danger to the Christian way of life. Moreover in many regions where priests are very few, or, as sometimes happens, deprived of the freedom needed for their ministry, the Church could scarcely exist or carry on its activity without the help of the laity.

A sign of this varied and pressing need is the evident operation of the Holy Spirit making the laity more and more aware of their own responsibility and urging them on to the service of Christ and the Church everywhere.<sup>3</sup>

In this Decree the Council intends to set forth the nature, character, and diversity of the lay apostolate, to enunciate fundamental principles, and to give pastoral instructions for its more effective implementation. All these items should be regarded as norms in revising the Canon Law which pertains to the apostolate of the laity.

## CHAPTER I

# CONCERNING THE VOCATION OF THE LAITY TO THE APOSTOLATE

2. The Church was founded for this purpose: to make all men partakers in the Saviour's redemption<sup>1</sup> by extending the kingdom of Christ throughout the world for the glory of God the Father, and to direct the whole universe to Christ through the instrumentality of men. As in the structure of the living body no member is merely passive but with its life shares also in the function of the body, so in the body of Christ, which is the Church, the whole body "according to the functioning in due measure of each single part makes bodily growth" (Eph. 4:16). Indeed, so great is the organic unity and so intimate the relation of the members (Eph. 4:16), that the member which does not contribute its due measure to the development of the body must be said to be useful neither to the Church nor to itself.

In the Church there is a diversity of ministry but a oneness of mission. Christ conferred on the Apostles and their successors the duty of teaching, sanctifying, and ruling in His name and power. But the laity, made sharers in the priestly, prophetic, and royal office of Christ, discharge their own roles in the mission of the whole People of God in the Church and in the world.<sup>2</sup> They exercise the apostolate in fact by their work for the evangelization and sanctification of men and the penetrating and perfecting of the temporal order through the spirit of the Gospel, so that their activity in this order openly bears witness to Christ and promotes the salvation of

men. Since this is a characteristic of their state of life, to live in the midst of the secular business of the world they are called by God to exercise their apostolate in the world like a leaven, with the ardor of the spirit of Christ.

3. The laity derive the right and obligation to the apostolate from their very union with Christ the head. Incorporated into Christ's Mystical Body by Baptism and strengthened by the power of the Holy Spirit in Confirmation, they are assigned to the apostolate by the Lord Himself. They are consecrated for the royal priesthood and the holy people (cf. 1 Peter 2:4-10) that they may offer spiritual sacrifices in everything and bear witness to Christ throughout the world. The sacraments, however, especially the most holy Eucharist, communicate and nourish that charity which is the soul of the entire apostolate.<sup>3</sup>

The apostolate is carried out in faith, hope, and charity which the Holy Spirit pours out in the hearts of all members of the Church. Indeed, by the precept of charity, which is the Lord's greatest commandment, all the faithful are impelled to promote the glory of God through the coming of His kingdom and to obtain eternal life for all men—that they may know the only true God and Him whom He sent, Jesus Christ (cf. John 17:3). On all Christians, therefore, is placed the noble duty of collaborating to make the divine message of salvation known and accepted by all men throughout the world.

For the exercise of this apostolate, the Holy Spirit Who sanctifies the People of God through ministry and the sacraments also gives the faithful special gifts (cf. 1 Cor. 12:7), "allotting them to everyone according as He wills" (1 Cor. 12:11) that according to the gift each has received they administer grace to one another as "good stewards of the manifold grace of God" (1 Peter 4:10) for the building up of the whole body in charity (cf. Eph. 4:16). From the receiving of these charisms, including those which are more ordinary, there arises for each believer the right and duty to use them in the Church and in the world for the good of men and the building up of the Church, in the freedom of the Holy Spirit who "breathes where He wills" (John 3:8), in communion with their brothers in Christ, especially with their shepherds who must



pass judgment on the true nature and orderly use of these gifts not indeed to extinguish the Spirit but to test all things and hold fast that which is good (cf. 1 Thess. 5:12, 19, 21).<sup>4</sup>

4. Since Christ, sent by the Father, is the well spring and origin of the whole apostolate of the Church, it is evident that the success of the lay apostolate depends upon the laity's living union with Christ, according to the Lord's words, "He who abides in me, and I in him, bears much fruit, for without me you can do nothing" (John 15:5). This life of intimate union with Christ in the Church is nourished by spiritual aids which are common to all the faithful, especially by active participation in the sacred liturgy.<sup>5</sup> These aids are to be used by the laity in such a way that while correctly fulfilling their secular duties in the ordinary conditions of life, they do not separate union with Christ from their life but rather, performing their work according to God's will, grow in that union. In this way the laity must make progress in holiness in a happy and ready spirit, trying prudently and patiently to overcome difficulties.<sup>6</sup> Neither family concerns nor other secular affairs should be unrelated to their spiritual life, in keeping with the words of the Apostle, "Whatever you do in word or work, do all in the name of the Lord Jesus Christ, giving thanks to God the Father through Him" (Col. 3:17).

Such a life requires a continual exercise of faith, hope, and charity.

Only by the light of faith and by meditation on the word of God can one always and everywhere recognize God in Whom "we live, and move, and have our being" (Acts 17:28), seek His will in every event, see Christ in everyone whether he be a relative or a stranger, and judge correctly about the true meaning and value of temporal things both in themselves and in their true relation to man's final goal.

They who have this faith live in the hope of the revelation of the sons of God and keep in mind the cross and resurrection of the Lord.

In the pilgrimage of this life hidden with Christ in God and free from enslavement to wealth, they aspire to those riches which

remain forever and generously dedicate themselves wholly to advance the kingdom of God and to permeate and perfect the temporal order with the spirit of Christ. Amid the trials of this life they find strength in hope, convinced that "the sufferings of the present time are not worthy to be compared with the glory to come that will be revealed in us" (Rom. 8:18).

Impelled by divine charity, they do good to all men, especially to those of the household of the faith (cf. Gal. 6:10), laying aside "all malice and all deceit and pretense, and envy, and all slander" (1 Peter 2:1), thereby drawing men to Christ. This charity of God, "which is poured forth in our hearts by the Holy Spirit who has been given to us" (Rom. 5:5), enables the laity really to express the spirit of the beatitudes in their lives. Following Jesus in His poverty, they are neither depressed by the lack of temporal goods nor arrogant because of wealth; imitating Christ in His humility, they do not become desirous of vain glory (cf. Gal. 5:26) but seek to please God rather than men, ever ready to leave all things for Christ's sake (cf. Luke 14:26) and to suffer persecution for justice' sake (cf. Matt. 5:10), mindful of the words of the Lord, "If anyone wishes to come after me, let him deny himself and take up his cross and follow me" (Matt. 16:24). Promoting Christian friendship among themselves, they help one another in every need.

This type for the spiritual life of the laity should take its specific character from their married and family state, their single or widowed state, from their state of health, and from their professional and social activity. They should not cease to develop continually the qualities and talents bestowed on them in accord with these conditions of life, and to make use of the gifts which they have received from the Holy Spirit.

Furthermore, the laity who in following their vocation have become members of one of the associations or institutes approved by the Church should strive faithfully to adopt the special characteristics of the spiritual life which are proper to these as well.

They should also hold in high esteem professional skill, family and civic spirit, and the virtues relating to life in society, namely,

honesty, justice, sincerity, kindness, and courage, without which there can be no true Christian life.

The perfect example of this type of spiritual and apostolic life is the most Blessed Virgin Mary, Queen of Apostles, who while leading the life common to all here on earth, one filled with family concerns and labors, was always intimately united with her Son and in an entirely unique way cooperated in the work of the Saviour. Having now been assumed into heaven, with her maternal love she cares for the brothers of her Son who are still on their earthly pilgrimage and remain involved in dangers and difficulties until they are led into the happy fatherland.<sup>7</sup> All should most devoutly venerate her and commend their life and apostolate to her maternal care.

## CHAPTER II

# OBJECTIVES

5. Christ's work of redemption, while essentially concerned with the salvation of men, includes also the renewal of the whole temporal order. Hence the mission of the Church is not only to bring the message and grace of Christ to men but also to permeate and perfect the temporal order with the spirit of the Gospel. In fulfilling this mission of the Church, the laity exercise their apostolate both in the Church and in the world, in both the spiritual and the temporal orders. These orders, although distinct, are so connected in the unique plan of God that He Himself intends to raise up the whole world again in Christ and to make it a new creation, partially here on earth and completely on the last day. In both orders the layman, being simultaneously a believer and a citizen, should be continuously led only by his Christian conscience.

6. The mission of the Church pertains to the salvation of men, which is to be achieved by belief in Christ and by His grace. The apostolate therefore of the Church and of all its members is primarily directed to manifest Christ's message by words and deeds and to communicate His grace to the world. This is done primarily through the ministry of the Word and the sacraments, entrusted in a special way to the clergy, wherein the laity also have their roles of great importance to fulfill to be "fellow workers for the truth" (3 John 8). It is especially on this level that the apostolate of the laity and the pastoral ministry are mutually complementary.

There are innumerable opportunities open to the laity for the exercise of their apostolate of evangelization and sanctification. The very testimony of their Christian life and good works done in a supernatural spirit have the power to draw men to the faith and to God; for the Lord says, "Even so let your light shine before men, in order that they may see your good works and give glory to your Father in heaven" (Matt. 5:16).

However, an apostolate of this kind consists not only in the witness of one's life; a true apostle looks for opportunities to announce Christ by words addressed either to non-believers with a view to leading them to faith, or to the faithful with a view to instructing, strengthening, and encouraging them to a more fervent life. "For the love of Christ impels us" (2 Cor. 5:14). Those words of the Apostle should echo in all hearts, "Woe to me if I do not preach the Gospel" (1 Cor. 9:16).<sup>1</sup>

Since, in our own times, new problems are arising and very serious errors are circulating which tend to undermine completely religion, the moral order, and human society itself, this holy Council earnestly exhorts laymen—each according to his natural endowments and training—to be more diligent in doing their part to explain, defend, and properly apply Christian principles to the problems of our era in accordance with the mind of the Church.

7. God's plan for the world is that men should work together to renew and constantly perfect the temporal order.

All those things which make up the temporal order, namely, the blessings of life and family, culture, economic matters, the arts and professions, the institutions of the civic community, international relations, and other matters of this kind, and their development and progress, not only aid in the attainment of man's ultimate goal but also possess their own intrinsic value. This value has been established in them by God, whether they are considered in themselves or as parts of the whole temporal order. "God saw that all He had made was very good" (Gen. 1:31). This natural goodness in them takes on a special dignity as a result of their relation to the human person, for whose service they were created. Finally it has pleased God to unite all things, both natural and supernatural, in Christ Jesus so "that in all things He may have the first place" (Col. 1:18). This design, however, not only does not deprive the temporal order of its independence, its own goals, laws, supports, and importance for human welfare but rather perfects the temporal order in its own intrinsic strength and excellence and puts it on a level with man's whole vocation upon earth.

In the course of history, the use of temporal things has been marred by serious vices because men affected by the stain of original sin, have frequently fallen into many errors concerning the true God, the nature of man, and the principles of moral law. Consequently morals and human institutions have been corrupted and frequently the human person himself has been trampled under-foot. In our own time, moreover, no small number, trusting excessively in the progress of the natural sciences and technology, have fallen as it were into an idolatry of temporal things and have become their slaves rather than their masters.

It is the task of the whole Church to work vigorously toward this goal: that men may become capable of rightly organizing the temporal order and directing it to God through Christ. It is for the shepherds to express clearly the principles concerning the purpose of creation and the use of temporal things and to give moral and spiritual aids so that the temporal order may be restored in Christ.

The laity must take up as their own special obligation the renewal of the temporal order and led by the light of the Gospel and the mind of the Church and motivated by Christian charity, they must act directly and in a definite way in this sphere. As citizens they must cooperate with their fellow citizens with their own particular skill and their own responsibility. Everywhere and in all things they must seek the justice of God's kingdom. The temporal order must be renewed in such a way that, without detriment to its own proper laws, it may be brought into conformity with the higher principles of the Christian life and adapted to the various circumstances of time, place, and peoples. Preeminent among the works of this type of apostolate is that of Christian social action which the sacred Synod desires to see extended to the whole temporal sphere, including culture.<sup>2</sup>

8. While every exercise of the apostolate must be founded in and derive its strength from charity, some works are by their very nature suited to be made a vivid expression of this charity. Christ the Lord wanted these works to be signs of His messianic mission (cf. Matt. 11:4-5).

The greatest commandment in the law is to love God with one's whole heart and one's neighbor as oneself (cf. Matt. 22:37-40). Christ made this commandment of love of neighbor His own and enriched it with a new meaning. For he wanted to equate Himself with His brethren as the object of this love when He said, "As long as you did it for one of these, the least of my brethren, you did it for Me" (Matt. 25:40). By assuming human nature, He bound the whole human race to Himself as a family through a certain supernatural solidarity and established charity as the mark of His disciples, in these words, "By this will all men know that you are My disciples, if you have love for one another" (John 13:35).

As in its very early days, the holy Church, adding the *agape* to the Eucharistic banquet, showed itself to be wholly united around Christ by the bond of charity, so, too, in every era it is recognized by this sign of love, and while it rejoices in the undertakings of others, it claims works of charity as its own inalienable duty and right. For this reason, pity for the needy and sick, and works of charity and mutual aid intended to relieve human needs of every kind, are held in highest honor by the Church.<sup>3</sup>

At the present time, with the development of more rapid facilities for communication, with the barrier of distance separating men overcome, so to speak, with the inhabitants of the entire globe becoming as one great family, these charitable activities and works have become more urgent and universal. Charitable activity can and should reach out to all persons and all needs. Wherever there are people in need of food and drink, clothing, housing, medicine, employment, education; wherever men lack the means necessary for living a truly human life or are afflicted with serious distress or illness or suffer exile or imprisonment, there Christian charity should seek them out and find them, console them with great solicitude, and help them with proffered aid. This obligation rests above all upon every prosperous nation and person.<sup>4</sup>

That the practice of this kind of charity be carried out so as to exclude no one, the image of God should be seen in our neighbor, in whose likeness he had been created, and Christ the Lord to whom in reality is offered whatever is given to a person in need. The

freedom and dignity of the person receiving aid is to be regarded with the greatest respect. Purity of intention should not be marred by any seeking of one's own advantage or by a desire to lord it over anyone.<sup>5</sup> First of all, the demands of justice should be satisfied lest what is owed in justice be offered as a gift of charity. Let the causes of evil be eliminated, not merely its results. Relief should be organized in such a way that the recipients are gradually freed from dependence on aid from outside and become self-sufficient.

Therefore the laity, cooperating with all men of good will in this cause, should hold in high esteem and, according to their ability, aid the works of charity and relief projects, whether public or private, or international, whereby effective help is given to needy individuals and peoples.<sup>6</sup>



## CHAPTER III

# THE VARIOUS FIELDS OF THE APOSTOLATE

9. The laity carry out their diversified apostolate both in the Church and in the world. In both areas various opportunities are open for apostolic activity. We wish to list here the more important, namely: church communities, the family, youth, the social milieu, and national and international levels. Since in our times, however, women have an ever more active share in the whole life of society, it is of great importance that they participate more widely also in the various fields of the Church's apostolate.

10. As sharers in the role of Christ as Priest, Prophet, and King, the laity have an active role to play in the life and activity of the Church. Their activity is so necessary within the Church communities that without it the very apostolate of their shepherds is often unable to achieve its full effectiveness. Truly apostolic-minded laymen like the men and women who helped Paul in spreading the Gospel (cf. Acts 18:18, 26; Rom. 16:3) supply what is lacking to their brethren and refresh both the spirit of their shepherds and of the rest of the faithful (cf. 1 Cor. 16:17-18). Strengthened by active participation in the liturgical life of their community, they eagerly play their role in the apostolic works of that community. They bring to the Church people who perhaps are far removed from it, earnestly cooperate in presenting the word of God especially by means of catechetical instruction, and by offering their skill make the care of souls and the administration of the temporalities of the Church more effective.

The parish offers a clear example of the apostolate on the community level. It brings together many kinds of people within its boundaries and merges them into the universality of the Church.<sup>1</sup> The laity should accustom themselves to working in the parish in union with their priests,<sup>2</sup> bringing to the Church community their own and the world's problems as well as questions concerning human salvation, for study and solution by concerted effort. As far as possible the laity ought to provide helpful collaboration for every apostolic and missionary undertaking sponsored by their ecclesiastical family.

They should constantly develop an appreciation of their own diocese, of which the parish is, so to speak, a cell, ever ready at their bishop's invitation to give their support to diocesan projects. Indeed, to respond to the needs of cities and rural areas,<sup>3</sup> they should not limit their cooperation to parochial boundaries but strive to extend it to interparochial, interdiocesan, national, and international fields, all the more so because the daily increase in mobility of populations, reciprocal relationships, and the ease of communication no longer allow any sector of society to remain an isolated unit. Thus they should be concerned about the needs of the People of God spread throughout the world. They should especially make missionary activity their own by giving material or even personal assistance. It is a duty and honor for Christians to return to God a part of the good things that they receive from Him.

11. Since the Creator of all has established conjugal society as the beginning and basis of human society and, by His grace, has made it a great mystery in Christ and the Church (cf. Eph. 5:32), the apostolate of married persons and families is of unique importance both for the Church and civil society.

Christian husbands and wives are cooperators in grace and witnesses of faith to each other, their children, and all others in their household. They are the first heralds and teachers of children and by word and example train them for the Christian and apostolic life. They prudently help them in the choice of their vocation and with all care promote any sacred vocation which they may discern in them.

It has always been the duty of Christian husbands and wives, but today it is the greatest part of their apostolate to manifest and prove by their own way of life the indissolubility and sacredness of the marriage bond, strenuously to affirm the right and duty incumbent upon parents and guardians to educate children in a Christian manner, and to defend the dignity and lawful autonomy of the family. They and the rest of the faithful, therefore, should cooperate with men of good will to ensure these rights in civil legislation and to make sure that governments give due attention to the needs of the family regarding housing, the education of children, working conditions, social security, and taxes; and that decisions affecting relocation and the right to live together as a family should be safeguarded.<sup>4</sup>

This mission—to be the first and vital cell of society—the family has received from God. It will fulfill this mission if it appears as the domestic sanctuary of the Church by reason of the mutual affection of its members and the prayer that they offer to God in common, if the whole family makes itself a part of the liturgical worship of the Church, and finally if it provides active hospitality and promotes justice and other good works for the service of all the brethren in need. Among the various activities of the family apostolate the following may be enumerated: the adoption of abandoned infants, hospitality to strangers, assistance in managing schools, advice and material assistance for adolescents, help to engaged couples in preparing themselves better for marriage, catechetical work, support of married couples and families involved in material and moral crises, help for the aged not only by providing them with the necessities of life but also by obtaining for them a fair share of the benefits of an expanding economy.

At all times and places but particularly in areas where the first seeds of the Gospel are being sown, or where the Church is just beginning, or is involved in some serious difficulty, Christian families can give most effective testimony to Christ before the world by remaining faithful to the Gospel and giving an example of Christian marriage through their whole way of life.<sup>5</sup>

To facilitate the attainment of the goals of their apostolate, it can be useful for families to be brought together into groups.<sup>6</sup>

12. Young persons exert very important influence in modern society.<sup>7</sup> There has been a very great change in the circumstances of their lives, their mental attitudes, and their relationships with their own families. Frequently they move too quickly into a new social and economic status. While their social and even their political importance is growing from day to day, they seem to be unable to cope adequately with the task of assuming new responsibilities.

Their heightened influence in society demands of them a proportionate apostolic activity, and their natural qualities also dispose them for this activity. As the awareness of their own personality matures, impelled by a zest for life and a ready eagerness they assume their own responsibility, and wish to play their part in social and cultural life. If this zeal is imbued with the spirit of Christ and animated by obedience and love for the shepherds of the Church, it can be expected to be very fruitful. They themselves must become the first and immediate apostles of youth exercising their apostolate among themselves and through themselves, taking into account the social environment in which they live.<sup>8</sup>

Adults should strive to establish a friendly dialogue with the young which will permit both groups, overcoming the age barrier, to get to know each other and to share with one another the special benefits each group has. Adults should stimulate young persons first by good example to take part in the apostolate, and, if the opportunity presents itself, by offering them prudent advice and effective assistance. Young people should cultivate toward adults respect and trust, and although they are naturally attracted to novelties, they should duly appreciate praiseworthy traditions.

Children too, have their own apostolic activity. According to their capacities they are true living witnesses of Christ among their companions.

13. The apostolate in the social milieu, that is, the effort to infuse a Christian spirit into the mentality, customs, laws, and structures of the community in which one lives, is so much the duty and responsibility of the laity that it can never be performed

properly by others. In this area the laity can exercise the apostolate of like toward like. It is here that they complement the testimony of life with the testimony of the word.<sup>9</sup> It is here where they work or practice their profession or study or reside or spend their leisure time or have their companionship that they are more capable of helping their brethren.

This mission of the Church in the world laymen carry out above all by the consistency of their life with their faith by which they become the light of the world. By their uprightness in every undertaking they attract all to a love of truth and goodness, and finally to Christ and the Church. By fraternal charity through which they share in the lot, the labors, sorrows and aspirations of their brethren they gradually dispose the hearts of all to the workings of saving grace. By full awareness of their role in building up society they strive to discharge their domestic, social and professional responsibilities with Christian generosity. In this way their manner of acting gradually permeates their sphere of life and work.

This apostolate should reach out to all in the social milieu; it should not exclude any spiritual or temporal benefits which they have the ability to confer. True apostles, however, are not content with this activity alone but endeavor to announce Christ to their neighbors by means of the spoken word as well. For there are many persons who can hear the Gospel and come to know Christ only through the laity who live near them.

14. A vast field for the apostolate is open on the national and international levels where the laity especially are the dispensers of Christian wisdom. In loyalty to their country and in the faithful fulfillment of their civic obligations, Catholics should feel themselves obliged to promote the true common good. Thus they should make the weight of their opinion felt in order that civil authority may act with justice and that legislation may conform to moral precepts and the common good. Catholics skilled in public affairs and well grounded in the faith and Christian teaching should not refuse to administer public affairs since by doing this in a worthy manner they can both further the common good and at the same time prepare the way for the Gospel.

Catholics should try to cooperate with all men and women of good will to promote whatever is true, whatever just, whatever holy, whatever lovable (cf. Phil. 4:8). They should have dialogues with them, anticipating them in prudence and courtesy, and initiate research on social and public institutions to improve them according to the spirit of the Gospel.

Among the signs of our times, the inevitable increasing sense of the solidarity of all peoples is especially noteworthy. It is a function of the lay apostolate sedulously to promote this awareness and to transform it into a sincere and genuine love of brotherhood. Furthermore, the laity should be aware of the international field and of the questions and solutions, doctrinal as well as practical, which arise in this field, especially in regard to developing nations.<sup>10</sup>

All who work in or give help to foreign nations must remember that relations among peoples should be a genuine fraternal exchange in which each party is at the same time a giver and a receiver. Those who travel, whether for the sake of their interest in international affairs, business, or leisure, should remember that they are everywhere heralds of Christ and as such are to conduct themselves in truth.

## CHAPTER IV

# THE VARIOUS FORMS OF THE APOSTOLATE

15. The laity can engage in their apostolic activity either as individuals or together as members of various groups or associations.

16. The individual apostolate, flowing generously from its source in a truly Christian life (cf. John 4:14), is the origin and condition of the whole lay apostolate, even of the organized type, and it admits of no substitutes.

Regardless of status, all lay persons (including those who have no opportunity or possibility for collaboration in associations) are called to this type of apostolate and obliged to engage in it. This type of apostolate is useful at all times and places, but in certain circumstances it is the only one appropriate and feasible.

There are many forms of the apostolate whereby the laity build up the Church, sanctify the world, and give it life in Christ. A particular form of the individual apostolate and a sign specially suited to our times is the testimony of the whole lay life arising from faith, hope, and charity. It manifests Christ living in those who believe in Him. Then by the apostolate of the word, which is entirely necessary under certain circumstances, lay people announce Christ, explain and spread His teaching in accordance with one's status and ability, and faithfully profess it.

Furthermore, in collaborating as citizens of this world, in whatever pertains to the building up and conducting of the temporal

order, the laity must seek in the light of faith loftier motives of action in their family, professional, cultural, and social life and make them known to others when the occasion arises. Doing this, they should be aware of the fact that they are cooperating with God the Creator, Redeemer, and Sanctifier and are giving praise to Him.

Finally, the laity should animate their life with charity and express it to the best of their ability in their deeds.

They should all remember that they can reach all men and contribute to the salvation of the whole world by public worship and prayer as well as by penance and voluntary acceptance of the labors and hardships of life whereby they become like the suffering Christ (cf. 2 Cor. 4:10; Col. 1:24).

17. There is a very urgent need for this individual apostolate in those regions where the freedom of the Church is seriously hindered. In these very trying circumstances, the laity, taking the place of priests and risking their freedom and sometimes their life, teach Christian doctrine to those around them, training them in a religious way of life and a Catholic way of thinking, leading them to receive the sacraments frequently and developing in them piety, especially Eucharistic devotion.<sup>1</sup> While the sacred Synod heartily thanks God for continuing also in our times to raise up lay persons of heroic fortitude in the midst of persecutions, it embraces them with fatherly affection and gratitude.

The individual apostolate has a special field in areas where Catholics are few in number and widely dispersed. There the laity who engage in the apostolate only as individuals, whether for the reasons already mentioned or for special reasons deriving also from their own professional activity, usefully gather in smaller groups for conference without any more formal kind of establishment or organization, so that an indication of the community of the Church is always apparent to others as a true witness of love. In this way, through friendship and sharing of experience and helping one another spiritually, they are strengthened to overcome the disadvantages of excessively isolated life and to make their apostolate more productive.



18. The faithful are called to engage in the apostolate as individuals in the varying circumstances of their life. They should remember, nevertheless, that man is by nature a social being and that it has pleased God to unite those who believe in Christ into the People of God (cf. 1 Peter 2:5-10) and into one body (cf. 1 Cor. 12:12). The group apostolate then happily corresponds to both the human and the Christian need of the faithful and at the same time signifies the communion and unity of the Church in Christ, who said, "Where two or three are gathered together in my name, there I am in the midst of them" (Matt. 18:20).

For this reason the faithful should exercise their apostolate by way of united effort.<sup>2</sup> They should be apostles both in their immediate communities and in their parishes and dioceses, which express the community nature of the apostolate, as well as in the informal groups which they decide to form among themselves.

The group apostolate is of great importance also because the apostolate often demands that it be exercised by way of common activity either in the Church communities or the various spheres. For the associations established for carrying on the apostolate in common sustain their members, form them for the apostolate, and rightly organize and regulate their apostolic activity so that much better results can be expected than if each member were to act on his own.

In the present circumstances, it is most necessary that, in the area of lay activity, the group and organized form of the apostolate be strengthened, for only the pooling of resources is capable of fully achieving all the aims of the modern apostolate and effectively protecting its interests.<sup>3</sup> In this respect it is particularly important that the apostolate also reach the common attitudes and social conditions of those for whom it is designed; otherwise they will frequently be unable to bear up under the pressure of public opinion or institutions.

19. There is a great variety of associations in the apostolate.<sup>4</sup> Some set as their goal the general apostolic purpose of the Church; others aim to evangelize and sanctify in a special way. Some pur-

pose to infuse a Christian spirit into the temporal order; others bear witness to Christ in a special way through works of mercy and charity.

Among these associations, those which promote and encourage closer unity between the daily life of the members and their faith must be given primary consideration. Associations are not ends unto themselves, but must serve to carry out the mission of the Church to the world. Their apostolic value depends on their conformity with the goals of the Church and the Christian witness and evangelical spirit of every member and of the whole association.

In view both of the progress of social institutions and the rapid pace of modern society, the world-wide function of the Church's mission requires that apostolic enterprises of Catholics should more and more develop coordinated structures in the international sphere. Catholic international organizations will more effectively achieve their purpose if the groups composing them, and their members, are more closely united to these international organizations.

Maintaining the proper relationship with ecclesiastical authority,<sup>5</sup> the laity have the right to found<sup>6</sup> and control such associations and to join those already existing. Yet the spreading of resources must be avoided. This happens when new associations and projects are promoted without a sufficient reason, or if associations or obsolete methods are retained beyond their period of usefulness. Nor will it always be fitting to transfer indiscriminately forms of the apostolate that have been used in one nation to other nations.<sup>7</sup>

20. Not many decades ago the laity in many nations, dedicating themselves increasingly to the apostolate, grouped themselves into various kinds of activities and societies which, maintaining a closer union with the hierarchy, pursued and continue to pursue goals which are properly apostolic. Among these associations, or also among similar and older institutions, those are specially noteworthy which though they followed different methods of operation yet produced excellent results for Christ's kingdom. These societies were deservedly recommended and promoted by the Supreme Pontiffs and many bishops, from whom they received

the name of "Catholic Action," and were often described as the collaboration of the laity in the apostolate of the hierarchy.<sup>8</sup>

Whether these forms of the apostolate have the name of "Catholic Action" or some other, they exercise an apostolate of great value for our times and consist in the combination and simultaneous possession of the following characteristics:

a) The immediate aim of organizations of this kind is the Church's apostolic aim, that is, the evangelization and sanctification of men and the formation of a Christian conscience among them so that they can infuse the spirit of the Gospel into various communities and departments of life.

b) Cooperating with the hierarchy in their own way, the laity contribute the benefit of their experience to, and assume responsibility in the direction of these organizations, the evaluation of the conditions in which the pastoral activity of the Church is to be conducted, and the elaboration and execution of the plan of things to be done.

c) The laity act together in the manner of an organic body so that the community of the Church is more fittingly symbolized and the apostolate rendered more effective.

d) Whether they offer themselves spontaneously or are invited to action and direct cooperation with the apostolate of the hierarchy, the latter function under the higher direction of the hierarchy itself, which can sanction this cooperation by an explicit mandate.

Organizations in which, in the opinion of the hierarchy, the ensemble of these characteristics is realized, must be considered to be Catholic Action even though they take on various forms and titles because of the needs of different regions and peoples.

The most holy Council recommends these associations, which surely answer the needs of the apostolate of the Church among many peoples, and invites the clergy and laity working in them to bring the above-mentioned characteristics to an ever greater degree of realization and to cooperate at all times with all other forms of the apostolate in a fraternal manner in the Church.

21. All associations of the apostolate must be given due appreciation. Those, however, which the hierarchy has praised or recommended according to the needs of time and place, or has ordered to be established as more urgently needed, must be held in highest esteem by priests, Religious, and laity, and promoted according to each one's ability. Among these, however, international associations or groups of Catholics must be specially recommended at the present time.

22. Deserving of special honor and commendation in the Church are those lay people, single or married, who devote themselves with professional skill, either permanently or temporarily, to the service of associations and their activities. It is a source of great joy for the Church that there is a daily increase in the number of lay persons who offer their personal service to apostolic associations and activities, either within the limits of their own nation or on the international scene or especially in Catholic mission communities and in regions where the Church has only recently been established.

The shepherds of the Church should gladly and gratefully receive these lay persons and make sure that the demands of justice, equity, and charity are satisfied to the fullest extent in their regard in respect to their proper support and that of their families. They should also take care to provide for these lay people the necessary formation, spiritual consolation, and incentive.

## CHAPTER V

# ON MAINTAINING PROPER RELATIONSHIPS

23. Whether the lay apostolate is exercised by the faithful as individuals or as members of organizations, it is to be incorporated into the apostolate of the whole Church according to a right system of relationships. Indeed, union with those whom the Holy Spirit has assigned to rule the Church of God (cf. Acts 20:28) is an essential element of the Christian apostolate. No less necessary is cooperation among various projects of the apostolate which must be suitably directed by the hierarchy.

For, to promote the spirit of unity in order that fraternal charity may be resplendent in the whole apostolate of the Church, that common goals may be attained, and that destructive rivalries be avoided, there is need for mutual esteem among all the forms of the apostolate in the Church and, with due respect for the particular character of each organization, proper coordination.<sup>1</sup> This is most fitting since a particular activity in the Church requires harmony and apostolic cooperation on the part of both branches of the clergy, the Religious, and the laity.

24. It is the duty of the hierarchy to foster the apostolate of the laity, provide it with spiritual support, direct the conduct of this apostolate to the common good of the Church, and to be watchful that doctrine and order be preserved.

Indeed, the lay apostolate admits of different types of relationships with the hierarchy in accordance with the various forms and objects of this apostolate.

For in the Church there are very many apostolic undertakings which are established by the free choice of the laity and regulated by their prudent judgment. The mission of the Church can be better accomplished in certain circumstances by undertakings of this kind, and therefore they are frequently praised or recommended by the hierarchy.<sup>2</sup> No project, however, may claim the name "Catholic" unless it has obtained the consent of the lawful ecclesiastical authority.

Certain forms of the apostolate of the laity are given explicit recognition by the hierarchy, though in various ways.

Because of the demands of the common good of the Church, moreover, ecclesiastical authority can select and promote in a particular way some of the apostolic associations and projects which have an immediate spiritual purpose, in which it assumes a special responsibility. Thus, making various dispositions of the apostolate according to circumstances, the hierarchy joins some particular form of it more closely with its own apostolic function, leaving intact the proper nature and distinctiveness of each apostolate, and not depriving the laity of the opportunity of acting on their own accord. In various ecclesiastical documents this act of the hierarchy is called a mandate.

Finally, the hierarchy entrusts to the laity certain functions which are more closely connected with pastoral duties, such as the teaching of Christian doctrine, certain liturgical actions, in the care of souls. By virtue of this mission, the laity are fully subject to higher ecclesiastical control in the performance of these functions.

As regards works and institutions of the temporal order, it is the prerogative of the ecclesiastical hierarchy to teach and authentically interpret the moral principles to be followed in temporal affairs. Furthermore, it has the right to pass judgment, after careful consideration, of all matters and with the help of experts, on the conformity of such works and institutions with moral principles and the right to decide what is required for the protection and promotion of values of the supernatural order.

25. Bishops, pastors, and other priests of both branches of the clergy should keep in mind that the right and duty to exercise this apostolate is common to all the faithful, both clergy and laity, and that the laity also have their own roles in building up the Church.<sup>3</sup> For this reason they should work fraternally with the laity in and for the Church and take special care of the lay persons in their apostolic works.<sup>4</sup>

Capable and suitably trained priests should be carefully chosen for helping particular forms of the apostolate of the laity.<sup>5</sup> Those who are engaged in this ministry represent the hierarchy in their pastoral activity by virtue of the mission they receive from the hierarchy. Always adhering faithfully to the spirit and teaching of the Church, they should promote proper relations between laity and hierarchy. They should devote themselves to nourishing the spiritual life and an apostolic attitude in the Catholic societies entrusted to them; they should aid with their wise counsel the apostolic activity of these associations and promote their undertakings. Through continuous dialogue with the laity, these priests should carefully investigate which forms make apostolic activity more fruitful. They should promote the spirit of unity within the association itself, and between it and other associations.

Finally, in keeping with the spirit and norms of their own institutes, Religious Brothers and Sisters should value the apostolic works of the laity and willingly devote themselves to promoting lay enterprises.<sup>6</sup> They should also strive to support, uphold, and complement the functions of priests.

26. In dioceses, in so far as possible, there should be councils which assist the apostolic work of the Church either in the field of evangelization and sanctification or in the charitable, social, and/or other spheres, while the clergy and Religious should cooperate with the laity. The proper character and autonomy of each organization remaining intact, these councils will be able to promote the mutual coordination of various lay associations and enterprises.<sup>7</sup>

Councils of this type should be established, if possible, also on the parochial, interparochial, and interdiocesan level as well as in the national or international sphere.<sup>8</sup>

A special secretariat, moreover, should be established at the Holy See for the service and promotion of the lay apostolate. It should, through suitable channels, supply information about the various apostolic programs of the laity, promote research into modern problems arising in this field, and assist the hierarchy and laity in their apostolic works with its advice. The various movements and projects of the apostolate of the laity throughout the world should also be represented in this secretariat, with the clergy and Religious also cooperating with the laity.

27. The common heritage, so to speak, of the Gospel, and the common duty of Christian witness resulting from it, recommend and frequently require the cooperation of Catholics with other Christians, on the part of individuals and communities within the Church, either in activities or in associations, in the national or international field.<sup>9</sup>

Likewise, common human values not infrequently call for similar cooperation of Christians pursuing apostolic aims with those who do not profess Christ's name but acknowledge these values.

By this dynamic and prudent cooperation,<sup>10</sup> which is of great importance in temporal activities, the laity bear witness to Christ, the Saviour of the world, and to the unity of the human family.



## CHAPTER VI

# TRAINING FOR THE APOSTOLATE

28. The apostolate can attain its full effectiveness only through a diversified and coordinated training. Not only the continuous spiritual and doctrinal progress of the layman himself, but also the various circumstances of affairs, persons, and duties to which his activity must be adapted to, require such training. This formation for the apostolate must be built on those foundations which have been specified and proclaimed by this most holy Council in other documents.<sup>1</sup> In addition to the formation which is common for all Christians, many forms of the apostolate demand also a specific and specialized formation because of the variety of persons and circumstances.

29. Since the laity share in their own way in the mission of the Church, their apostolic formation takes on distinctive character from the secular nature itself and the particular quality of the lay state and from its own form of the spiritual life.

Training for the apostolate presupposes a certain human and well-rounded formation adapted to the natural abilities and conditions of each lay person. Well-informed about the modern world, the lay person should be a member of his own community and adjusted to its culture.

However, the lay person should learn first of all how to carry out the mission of Christ and the Church by basing his life on belief in the divine mystery of creation and redemption directed by the Holy Spirit who gives life to the People of God and who urges all to love God the Father and the world and men in Him.

This formation must be considered the basis and condition for every successful apostolate.

In addition to spiritual formation, a solid doctrinal instruction in theology, ethics, and philosophy adjusted to differences of age, status, and natural talents, is required. The importance of general culture along with practical and technical training should by no means be overlooked.

To cultivate good human relations, truly human values must be fostered, especially the art of living in brotherhood and cooperation with others and of establishing dialogue with them.

Since training for the apostolate cannot consist in theoretical instruction alone, from the beginning of their formation the laity should gradually and prudently learn how to view, judge and do all things in the light of faith to develop and improve themselves through working along with others and thus enter into active service to the Church.<sup>2</sup> This formation, always in need of improvement because of the increasing maturity of the human person and the proliferation of problems, requires an ever deeper knowledge and adapted activity. In the fulfillment of all the requirements for formation, the unity and integrity of the human person must be kept in mind at all times so that his harmony and balance may be safeguarded and increased.

In this way the lay person engages himself wholly and actively in the reality of the temporal order and effectively assumes his role in conducting the affairs of this order. At the same time, as a living member and witness of the Church, he renders the Church present and active in the midst of temporal affairs.<sup>3</sup>

30. The training for the apostolate must start with the children's earliest education. In a special way, however, adolescents and young persons should be initiated into the apostolate and imbued with this spirit. This formation must be perfected throughout their whole life in keeping with the demands of new duties which are assumed. It is evident, therefore, that those charged with providing a Christian education are held to training for the apostolate.

In the family, parents have the task of training their children from childhood on to recognize God's love for all men. By example especially they should teach them little by little to be solicitous for the material and spiritual needs of their neighbor. The whole family and its common life, then, should be a sort of apprenticeship for the apostolate.

Children must be taught, too, that transcending the family circle, they may open their minds to the community both ecclesiastical and secular. They should be taken into the local community of the parish in such a way that they will acquire an awareness of being living and active members of the People of God. Priests should keep in mind the formation for the apostolate in their catechetics, their ministry of the Word, their direction of souls, and in their other pastoral ministrations.

Schools, colleges, and other Catholic educational institutions also have the duty to foster a Catholic sense and apostolic activity in young persons. If this formation is lacking either because young people do not attend these schools or because of any other reason, all the more should parents, pastors of souls, and apostolic organizations attend to it. Teachers and educators, on the other hand, who carry on an excellent form of the apostolate of the laity by their vocation and office, should be equipped with the necessary learning and pedagogical skill to impart such education effectively.

Likewise, lay groups and associations dedicated to the apostolate or other supernatural goals, should carefully and continually promote formation for the apostolate in keeping with their objectives and resources.<sup>4</sup> Frequently these groups are the ordinary channel for appropriate formation for the apostolate. In them doctrinal, spiritual, and practical formation are imparted. Their members meet in small groups with their associates or friends, examine the methods and results of their apostolic activity, and bring their daily way of life into conformity with the Gospel.

Formation of this type must be so organized that it takes into account the whole lay apostolate, which must be carried on not only among the organized groups themselves but also in all circum-

stances throughout one's whole life, especially one's professional and social life. Indeed, everyone should diligently prepare himself for the apostolate, because it is more urgent in adulthood. For as one grows older his mind is better developed and thus each person can detect more accurately the talents with which God has enriched his soul and can exercise more effectively those charisms which the Holy Spirit has bestowed on him for the good of his brethren.

31. Various types of the apostolate demand also a specially suitable training.

a) In regard to the apostolate for evangelizing and sanctifying man, laymen must be specially trained to establish dialogue with others, believers or non-believers, in order to manifest Christ's message to all men.<sup>5</sup>

Since in our times materialism of a different kind is widespread everywhere, even among Catholics, the laity should not only learn Catholic doctrine more diligently, especially those points which are the subjects of controversy, but should also bear witness to an evangelical life against every form of materialism.

b) In regard to the Christian renewal of the temporal order, the laity should be thoroughly instructed in the true meaning and value of temporal things, both in themselves and in relation to all the aims of the human person. They should be trained in the right use of things and the organization of institutions, attentive always to the common good according to the principles of the moral and social teaching of the Church. Laymen should above all learn the principles and conclusions of the social doctrine in such a way so as to become capable both of taking their own part in the development of the doctrine to the best of their ability and of rightly applying these same principles and conclusions to individual cases.<sup>6</sup>

c) Since the works of charity and mercy express the most striking testimony of the Christian life, apostolic formation must lead also to the performance of these works so that the faithful may learn from childhood on to have compassion for their brethren and to be generous in helping those in need.<sup>7</sup>

32. There are many aids for lay persons devoted to the apostolate, namely, study sessions, congresses, days of recollection, retreats, frequent meetings, conferences, books, and periodicals published to acquire a deeper knowledge of sacred Scripture and Catholic doctrine, to nourish the spiritual life, to evaluate world conditions, and to discover and develop suitable methods of the apostolate.<sup>8</sup>

These formation aids take into consideration the various types of the apostolate in the milieu where it is exercised.

For this purpose also centers or higher institutes have been erected, and they have already proved highly successful.

The most holy Council rejoices over projects of this kind which are already flourishing in certain areas, and it desires that they be promoted also in other areas where they may be needed.

Furthermore, centers for research and study not only in theology but also in anthropology, psychology, sociology, and methodology should be established for all fields of the apostolate for the better development of the natural capacities of the laity—men and women, young persons and adults.

## EXHORTATION

33. **T**he most holy Council, then, earnestly entreats all the laity in the Lord to answer gladly, generously, and promptly the voice of Christ giving them a more pressing invitation in this hour, and the inspiration of the Holy Spirit. Younger persons should feel that this call has been directed to them especially and they should respond to it eagerly and generously. Through this holy Synod, the Lord Himself renews His invitation to all the laity to be joined more closely to Him every day, considering His interests also their own (Phil. 2:5), to associate themselves with Him in His salvific mission. Once again He sends them into every town and place where He himself is about to come (cf. Luke 10:1) so that they may show that they are His co-workers in the various forms and modes of the one apostolate of the Church, which must be constantly adapted to the new needs of our times, ever abounding in the work of the Lord, knowing that their labor is not in vain in the Lord (cf. 1 Cor. 15:58).

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

Rome, at St. Peter's, on the eighteenth day of the month of November in the year 1965.

I, PAUL, Bishop of the Catholic Church.

The signatures of the Council Fathers follow.

## FOOTNOTES TO PREFACE

### INTRODUCTION

<sup>1</sup> Cf. John XXIII, apostolic constitution *Humanae Salutis*, Dec. 25, 1961: A.A.S. 54 (1962) pp. 7-10.

<sup>2</sup> Cf. Second Vatican Council, *Dogmatic Constitution on the Nature of the Church*, nos. 33 ff.: A.A.S. 57 (1965) pp. 39 ff.; cf. also *Constitution on the Liturgy*, nos. 26-40; A.A.S., 56 (1964) pp. 107-111; cf. *Decree on Instruments of Social Communication*: A.A.S. 56 (1964) pp. 145-158; cf. *Decree on Ecumenism*: A.A.S. 57 (1965) pp. 90-107; cf. *Decree on Pastoral Duties of Bishops*, nos. 16, 17, 18; cf. *Declaration on Christian Education*, nos. 3, 5, 7; cf. *Decree on Missionary Activity of Church*, nos. 15, 21, 41; cf. *Decree on Priestly Life and Ministry*, no. 9.

<sup>3</sup> Cf. Pius XII, allocution to cardinals, Feb. 18, 1946: A.A.S. 38 (1946) pp. 101-102; Idem., sermon to young Catholic workers, Aug. 25, 1957; A.A.S. 49 (1957) p. 843.

### CHAPTER I

Article 2:

<sup>1</sup> Cf. Pius XI, encyclical *Rerum Ecclesiae*: A.A.S. 18 (1926) p. 65.

<sup>2</sup> Cf. Second Vatican Council, *Dogmatic Constitution on the Nature of the Church*, no. 31: A.A.S. 57 (1965) p. 37.

Article 3:

<sup>3</sup> Cf. *Ibid.*, no. 33, p. 39; cf. also no. 10, *ibid.*, p. 14.

<sup>4</sup> Cf. *Ibid.*, no. 12, p. 16.

Article 4:

<sup>5</sup> Cf. Second Vatican Council, *Constitution on the Liturgy*, Chap. 1, no. 11: A.A.S. 56 (1964) pp. 102-103.

<sup>6</sup> Cf. Second Vatican Council, *Dogmatic Constitution on the Nature of the Church*, no. 32: A.A.S. 57 (1965) p. 38; cf. also nos. 40-41; *ibid.*, pp. 45-47.

<sup>7</sup> *Ibid.*, no. 62, p. 63; cf. also no. 65, *ibid.*, pp. 64-65.

### CHAPTER II

Article 6:

<sup>1</sup> Cf. Pius XI, encyclical *Ubi Arcano*, Dec. 23, 1922: A.A.S. 14 (1922) p. 659; Pius XII, encyclical *Summi Pontificatus*, Oct. 20, 1939: A.A.S. 31 (1939) pp. 442-443.

Article 7:

<sup>2</sup> Cf. Leo XIII, encyclical *Rerum Novarum*: A.A.S. 23 (1890-91) p. 47; Pius XI encyclical *Quadragesimo anno*: A.A.S. 23 (1931) p. 190; Pius XII, radio message of June 1, 1941: A.A.S. 33 (1941) p. 207.

Article 8:

<sup>3</sup> Cf. John XXIII, encyclical *Mater et Magistra*: A.A.S. 53 (1961) p. 402.

<sup>4</sup> Cf. *ibid.*, pp. 440-441.

<sup>5</sup> Cf. *ibid.*, pp. 442-443.

<sup>6</sup> Cf. Pius XII, allocution to *Pax Romana* April 25, 1957: A.A.S. 49 (1957) pp. 298-299; and especially John XXIII, *Ad Conventum Consilii*

### CHAPTER III

#### Article 10:

<sup>1</sup> Cf. St. Pius X, apostolic letter *Creationis Duarum Novarum Paroeciarum* June 1, 1905: A.A.S. 38 (1905) pp. 65-67; Pius XII, allocution to faithful of parish of St. Saba, Jan. 11, 1953: Discourses and radio messages of His Holiness Pius XII, 14 (1952-53) pp. 449-454; John XXIII allocution to clergy and faithful of suburbicarian diocese of Albano, *Ad Arcem Gandulfi Habita*, Aug. 26, 1962: A.A.S. 54 (1962) pp. 656-660.

<sup>2</sup> Cf. Leo XIII, allocution Jan. 28, 1894: Acts, 14 (1894) pp. 424-425.

<sup>3</sup> Cf. Pius XII, allocution to pastors, etc., Feb. 6, 1951: Discourses and Radio Messages of His Holiness Pius XII, 12 (1950-51) pp. 437-443; 852: *ibid.*, 14 (1952-53) pp. 5-10; March 27, 1953: *ibid.*, 15 (1953-54) pp. 27-35; Feb. 28, 1954: *ibid.*, pp. 585-590.

#### Article 11:

<sup>4</sup> Cf. Pius XI, encyclical *Casti Connubii*: A.A.S. 22 (1930) p. 554; Pius XII, Radio Messages, Jan. 1, 1941: A.A.S. 33 (1941) p. 203; *idem.*, to delegates of the convention of the members of the International Union to Protect the Rights of Families, Sept. 20, 1949: A.A.S. 41 (1949) p. 552; *idem.*, to heads of families on pilgrimage from France to Rome, Sept. 18, 1951: A.A.S. 43 (1951) p. 731, *idem.*, Christmas Radio Message of 1952: A.A.S. 45 (1953) p. 41; John XXIII, encyclical *Mater et Magistra* May 15, 1961: A.A.S. (1961) pp. 429, 439.

<sup>5</sup> Cf. Pius XII, encyclical *Evangelii Praecones*, June 2, 1951: A.A.S. 43 (1951) p. 514.

<sup>6</sup> Cf. Pius XII, to delegates to the convention of members of the International Union for the Defense of Family Rights, Sept. 20, 1949: A.A.S. 41 (1949) p. 552.

#### Article 12:

<sup>7</sup> Cf. St. Pius X, allocution to Association of French Catholic Youth on piety, knowledge and action, Sept. 25, 1904: A.A.S. 37 (1904-05) pp. 296-300.

<sup>8</sup> Cf. Pius XII, letter *Dans Quelques Semaines* to Archbishop of Montreal, Canada, to be relayed to the Assemblies of Canadian Young Christian Workers, May 24, 1947: A.A.S. 39 (1947) p. 257; radio message to Young Christian workers, Brussels, Sept. 3, 1950: A.A.S. 42 (1950) pp. 640-641.

#### Article 13:

<sup>9</sup> Cf. Pius XI, encyclical letter *Quadragesimo Anno*, May 15, 1931: A.A.S. 23 (1931) pp. 225-226.

#### Article 14:

<sup>10</sup> Cf. John XXIII, encyclical *Mater et Magistra* May 15, 1961: A.A.S. 53 (1961) pp. 448-450.

### CHAPTER IV

#### Article 17:

<sup>1</sup> Cf. Pius XII allocution to the first convention of laymen representing all nations on the promotion of the apostolate, Oct. 15, 1951: A.A.S. 43 (1951) p. 788.

#### Article 18:



<sup>2</sup> Cf. Pius XII, allocution to the first convention of laymen representing all nations on the promotion of the apostolate Oct. 15, 1951: A.A.S. 43 (1951) pp. 787-788.

<sup>3</sup> Cf. Pius XII, encyclical *Le Pelerinage de Lourdes*, July 2, 1957: A.A.S. 49 (1957) p. 615.

Article 19:

<sup>4</sup> Cf. Pius XII, allocution to the assembly of the International Federation of Catholic Men, Dec. 8, 1956: A.A.S. 49 (1957) pp. 26-27.

<sup>5</sup> Cf. in Chap. 5, no. 24.

<sup>6</sup> Cf. Sacred Congregation of the Council, concerning the dissolution of the Corrientes diocese in Argentina, Nov. 13, 1920: A.A.S. 13 (1921) p. 139.

<sup>7</sup> Cf. John XXIII, encyclical *Princeps Pastorum*, Dec. 10, 1959: A.A.S. 51 (1959) p. 856.

Article 20:

<sup>8</sup> Cf. Pius XI, letter *Quae Nobis* to Cardinal Bertram, Nov. 13, 1928: A.A.S. 20 (1928) p. 385. Cf. also Pius XII, allocution to Italian Catholic Action, Sept. 4, 1940: A.A.S. 32 (1940) p. 362.

## CHAPTER V

Article 23:

<sup>1</sup> Cf. Pius XI, encyclical *Quamvis Nostra*, April 30, 1936: A.A.S. 28 (1936) pp. 160-161.

Article 24:

<sup>2</sup> Cf. Sacred Congregation of the Council on the dissolution of the diocese of Corrientes, Argentina, Nov. 13, 1920; A.A.S. 13 (1921) pp. 137-140.

Article 25:

<sup>3</sup> Cf. Pius XII, allocution to the second convention of laymen representing all nations on the promotion of the apostolate, Oct. 5, 1957: A.A.S. 49 (1957) p. 927.

<sup>4</sup> Cf. Second Vatican Council, *Dogmatic Constitution on the Nature of the Church*, no. 37: A.A.S. 57 (1965) pp. 442-443.

<sup>5</sup> Cf. Pius XII, apostolic exhortation *Menti Nostrae*, Sept. 23, 1950: A.A.S. 42 (1950) p. 660.

<sup>6</sup> Cf. Second Vatican Council, *Decree on the Renovation of Religious Life*, no. 8.

Article 26:

<sup>7</sup> Cf. Benedict XIV, *On the Diocesan Synod*, I, 3, Chap. 9, no. 7.

<sup>8</sup> Cf. Pius XI, encyclical *Quamvis Nostra*, April 30, 1936: A.A.S. 28 (1936) pp. 160-161.

Article 27:

<sup>9</sup> Cf. John XXIII, encyclical *Mater et Magistra*, May 15, 1961: A.A.S. 53 (1961) pp. 456-457. Cf. Second Vatican Council, *Decree on Ecumenism*, no. 12: A.A.S. 57 (1965) pp. 99-100.

<sup>10</sup> Cf. Second Vatican Council, *Decree on Ecumenism*, no. 12: A.A.S. 57 (1965) p. 100. Also Cf. *Dogmatic Constitution on the Nature of the Church*, no. 15: A.A.S. 57 (1965) pp. 19-20.

## CHAPTER VI

### Article 28:

<sup>1</sup> Cf. Second Vatican Council, *Dogmatic Constitution on the Nature of the Church*, Chaps. 2, 4 and 5: A.A.S. 57 (1965) pp. 12-21, 37-49; also Cf. *Decree on Ecumenism*, nos. 4, 6, 7 and 12: A.A.S. 57 (1965) pp. 94, 96, 97, 99, 100; Cf. also above, no. 4.

### Article 29:

<sup>2</sup> Cf. Pius XII, allocution to the first international Boy Scouts congress, June 6, 1952: A.A.S. 44 (1952) pp. 579-580; John XXIII, encyclical, *Mater et Magistra*, May 15, 1961: A.A.S. 53 (1961) p. 456.

<sup>3</sup> Cf. Second Vatican Council, *Dogmatic Constitution on the Nature of the Church*, p. 33: A.A.S. 57 (1965) p. 39.

### Article 30:

<sup>4</sup> Cf. John XXIII, encyclical *Mater et Magistra*, May 15, 1961: A.A.S. 53 (1961) p. 455.

### Article 31:

<sup>5</sup> Cf. Pius XII, encyclical *Sertum Laetitiae*, Nov. 1, 1939: A.A.S. 31 (1939) pp. 653-654; Cf. *Idem.*, to graduates of Italian Catholic Action, May 24, 1953.

<sup>6</sup> Cf. Pius XII, allocution to the universal congress of the World Federation of Young Catholic Women, April 18, 1952: A.A.S. 42 (1952) pp. 414-419. Cf. *idem.*, allocution to the Christian Association of Italian Workers, May 1, 1955: A.A.S. 47 (1955) pp. 403-404.

<sup>7</sup> Cf. Pius XII, to delegates of the Assembly of Charity Associations, April 27, 1952: pp. 470-471.

### Article 32:

<sup>8</sup> Cf. John XXIII, encyclical *Mater et Magistra*, May 15, 1961: A.A.S. 53 (1961) p. 454.



