

**Graduate Theological Foundation**

**CATHOLIC VOLUNTEERS:**

**Theology and Practice,  
with Special Reference  
to the 1997 Papal Instruction  
*Ecclesiae De Mysterio***

**A Dissertation Submitted  
in Candidacy for the Degree  
Doctor of Philosophy**

**By the Reverend  
David James Mulvihill**

**South Bend, Indiana  
Convocation 1999**

## ABBREVIATIONS

- AA Second Vatican Council, Decree on the Apostolate of the Laity *Apostolicam actuositatem*, AAS 58 (1966), 837-864; in English: Abbott, 489-521; Flannery I, 766-798.
- AAS *Acta Apostolicae Sedis*, Rome 1909- The Vatican gazette, published a varying number of times each year, with the original text of the most important Vatican documents. The text is usually in Latin.
- Abbott *Documents of Vatican II*, ed. Walter M. Abbott, S.J. Chapman, 1966.
- AcDocVat *Acta et Documenta Concilio Oecumenico Vaticano II apparando*, Series I, (Antepreparatoria), vols. I-IV, Indices. Vatican City, 1960-1961; Series II, (Preparatoria), vols. I-III. Vatican City State 1964-1969.
- AcSynVat *Acta Synodalia Sacrosancti Concilii Oecumenici Vaticani II*, vols. I-IV, Indices. Vatican City, 1970-
- AG Second Vatican Council, Decree on the Church's Missionary Activity *Ad Gentes*: AAS 58 (1966), 947-990; in English: Abbott, 584-630; Flannery I, 813-856.
- AkK *Archiv für katholisches Kirchenrecht* (Innsbruck, 1957-); formerly Mainz (1862-).
- ASS *Acta Sanctae Sedis*, Rome 1865-1908. Beginning with 1909, this Vatican gazette, with the original text of the most important Vatican documents, had a name change to *Acta Apolisticae Sedis*.
- c. "canon" in the 1983 Code of Canon Law. CIC prefixing a number indicates the canon in the 1917 Code of Canon Law. For other places such as the *Lex Ecclesiae Fundamental*, the word canon is not abbreviated.
- CCL *Corpus Christianorum, Series Latina* (Collected Works of Christian Writers, Latin Series).
- CD Second Vatican Council, Decree on the Pastoral Office of Bishops *Christus Dominus*, AAS 58 (1966), 673-696; in English: Abbott, 396-429; Flannery, 564-590.
- CL Pope John Paul II, Post-Synodal Apostolic Exhortation on the Vocation and Mission of the Laity *Christifideles laici* (30 December 1988): AAS 81 (1989),

393-521.

- COD *Conciliarum Oecumenicorum Decreta*, ed. Giovanni Alberigo et al., 3<sup>rd</sup> ed. Bologna: Istituto per le Scienze Religiose, 1973.
- Comm *Communicationes*, Vatican City, 1979-
- ComRelMiss *Commentarium pro Religiosis et Missionariis*, Rome, 1920-
- Cordes Archbishop Paul Joseph Cordes, *Closing Remarks to the XXIV Plenary Assembly of the Pontifical Council "Cor Unum"* (8 February 2002).
- Coriden *The Code of Canon Law: A Text and Commentary*, ed. James A. Coriden, et al. Commissioned by the Canon Law Society of America. New York: Paulist Press, 1985.
- CorpusIC *Corpus Iuris Canonici*, ed. E. Friedberg, parts I-II, Graz: 1955 and 1959.
- Cor Unum Pope John Paul II, *Address to the Plenary Assembly of the Pontifical Council "Cor Unum"* (7 February 2002).
- CSEL *Corpus Scriptorum Ecclesiasticorum Latinorum*. Vienna, 1866 ff. (Collected Works of Latin Church Writers).
- CT Pope John Paul II, Apostolic Exhortation *Catechesi Tradendae* (16 October 1979): AAS 71 (1979), 1277-1340); in English: *Catechesis in Our Time*, Washington: USCC, 1979 (publication number 654); Flannery, vol. II, 762-814.
- DDC *Dictionnaire de Droit Canonique*, tom. I-VII, Paris, 1935-1955.
- Denz. *Enchiridion Symbolorum*, ed. Henricus Denzinger, 28<sup>th</sup> ed. Friburg: Herder, 1952.
- DH Second Vatican Council, Decree on Religious Liberty *Dignitatis Humanae*: AAS 58 (1966), 929-941; in English: Abbott, 675-696; Flannery I, 799-812.
- DST Gerald O'Collins and Edward G. Farrugia. *Dizionario Sintetico di Teologia*. Vatican City: Libreria Editrice Vaticana, 1995.
- DV Second Vatican Council, Dogmatic Constitution on Divine Revelation *Dei Verbum*: AAS 58 (1966), 817-830; in English: Abbott, 111-128; Flannery I, 750-765.
- EM Congregatio pro Clericis et Aliae, *Instructio: De quibusdam quaestionibus circa*

- fideliu laicourm cooperationem sacerdotu ministeriu spectantem *Ecclesiae de mysterio* (15 August 1997): AAS 89 (1997), 852-877. The original Latin version was published by Libreria Editrice Vaticana in 1997, 40 pages, with the preface on page 5, the conclusion from page 33 to 35, and the Index on page 37.
- ES Pope Paul II, Motu Proprio *Ecclesiae sanctae* (16 August 1966): AAS 58 (1966), 757-787; in English: *Norms for the Implementation of Four Council Decrees*, Washington: USCC, 1966 (publication VI-54); Flannery, vol. I, in three sections: 591-610, 624-633, 857-862.
- EV *Enchiridion Vaticanum*. 6 volume collection of official Catholic documents in the original languages with an Italian translation. Bologna: Edizioni Dehoniane.
- EUNSA Ediciones Universidad de Navarra, S.A.
- Flannery *Vatican Council II*, ed. Austin Flannery, O.P. Collegeville, Liturgical Press. Vol. I, *The Conciliar and Post Conciliar Documents*, 7<sup>th</sup> printing 1984. Vol. II, *More Postconciliar Documents*, 1982.
- Funk *Patres Apostolici*, ed. F. X. Funk. 2 vols. Tubingen, 1901.
- GE Second Vatican Council, Declaration on Christian Education *Gravissimum Educationis*: AAS 58 (1966), 728-739; in English: Abbott, 637-651; Flannery I, 725-737.
- GS Second Vatican Council, Pastoral Constitution on the Church in the Modern World *Gaudium et Spes*: AAS 58 (1966), 1025-1115; in English: Abbott, 199-308; Flannery I, 903-1001.
- IGMR Sacred Congregation for Divine Worship, General Instruction on the Roman Missal *Institutio Generalis Missalis Romani* (26 March 1970); Flannery I, 154-205.
- IM Second Vatican Council, Decree on the Means of Social Communication *Inter Mirifica*: AAS 56 (1964), 145-153; in English: Abbott, 319-331; Flannery I, 283-292.
- IO Sacred Congregation of Rites, Instruction *Inter Oecumenici* (26 September 1964): AAS 56 (1964), 877-900; in English: Flannery I, 45-56.
- J *The Jurist*, Washington, 1940-
- LEF Pontificia Commissio Codicis Iuris Canonici Recognoscendo, *Lex Ecclesiae Fundamentalis* (24 April 1980). Vatican City: Libreria Editrice Vaticana, 1980.

- LG Second Vatican Council, Dogmatic Constitution on the Church *Lumen Gentium*: AAS 57 (1965), 5-75; in English: Abbott, 14-101; Flannery I, 350-426.
- Mansi *Sacrorum conciliorum nova et amplissima collectio*, ed. J. D. Mansi. 33 vols. Florence, Paris, Leipzig. 1757-1798.
- N *Notitiae*, Vatican City, 1965- Official monthly publication on liturgical matters from the Congregation for Divine Worship and the Discipline of the Sacraments.
- NA Second Vatican Council, Declaration on the Church's Relations with non-Christian Religions *Nostra aetate* (28 October 1965); in English: Flannery I, 738-742
- OE Second Vatican Council, Decree on Catholic Oriental Churches *Orientalium Ecclesiarum*: AAS 57 (1965), 76-89; in English: Abbott, 373-386; Flannery I, 441-451.
- OssRom *L'Osservatore Romano*. The Vatican Daily newspaper, which is published in Italian. The English version, with the same title, is published weekly.
- OT Second Vatican Council, Decree on Training Priests *Optatam Totius*: AAS 58 (1966), 713-727; in English: Abbott, 437-457; Flannery I, 707-724.
- P *Periodica de re morali canonica liturgica*. Rome, 1905-
- PC Second Vatican Council, Decree on the Renewal of Religious Life *Perfectae Caritatis*: AAS 58 (1966), 702-712; in English: Abbott, 466-482; Flannery I, 611-623.
- PL *Patrologia cursus completus*, Series Latina, ed. J. P. Migne. 221 vols. Paris, 1844-1855.
- PG *Patrologia Graeca*, ed. J. P. Migne. 161 vols. Paris, 1857-1865.
- PO Second Vatican Council, Decree on the Ministry and Life of Priests *Presbyterorum Ordinis*: ASS 58 (1966), 991-1024; in English: Abbott, 532-576; Flannery I, 863-902.
- RDC *Revue de Droit Canonique*, Strasbourg, 1951-
- REDC *Revista Espanola de Derecho Canonico*, Salamanca, 1951-
- RI Regula Iuris
- Rel Pontificia Commissio Codici Iuris Canonici Recognoscendo, *Relatio complectens*

*synthesim animadversionum ab Em. mis. atque Exc. mis. Patribus Commissionis ad ultimum schema Codicis Iuris Canonici Exhibitarum, cum responsionibus a Secretaria et Consultoribus datis.* Typis Polyglottis Vaticanis, 1981.

- SC Second Vatican Council, Constitution on the Sacred Liturgy *Sacrosanctum Concilium*: AAS 66 (1964), 97-134; in English: Abbott, 137-178; Flannery I, 1-36.
- S.Ch. *Sources Chretiennes* (Christian Sources), eds. Henri de Lubac and Jean Danielou, Paris.
- ST *Summa Theologica*, St. Thomas Aquinas. In English: trans. Fathers of the English Dominican Province, Milwaukee: Benzinger Brothers, 1947.
- UR Second Vatican Council, Decree on Ecumenism *Unitatis Redintegratio*: AAS 57 (1965), 90-107; in English: Abbott, 341-366; Flannery I, 452-470.
- USCC United States Catholic Conference of Bishops
- Volunteer Pope John Paul II, *Message for the Year of Volunteer Work* (5 December 2001).
- 1917 Code Pope Benedict XV, *Codex Iuris Canonici* (27 May 1917). Vatican City: Typis Polyglottis Vaticanis, 1917.
- 1983 Code Pope John Paul II, *Codex Iuris Canonici* (25 January 1983). Vatican City: Typis Polyglottis Vaticanis, 1983.

## CONTENTS

ABBREVIATIONS .....	i
INTRODUCTION .....	1
Volunteer Theology .....	3
Volunteer Practice.....	4
Important Volunteer Call .....	6
Universal Volunteer Call .....	7
Urgent Volunteer Call.....	8
Sources of Certitude.....	9
Development of Doctrine.....	10
Chapter 1: SURVEY OF LITERATURE.....	13
The New Testament .....	13
Council of Nicaea II.....	15
Council of Florence.....	15
<i>Corpus Iuris Canonici</i> .....	17
Council of Trent.....	18
First Vatican Council .....	19
<i>Sapientiae Christianae</i> .....	21
1917 <i>Code of Canon Law</i> .....	23
Recent Papal Teaching .....	26
Second Vatican Council.....	29
<i>Lex Ecclesiae Fundamentalis</i> .....	34
1983 <i>Code of Canon Law</i> .....	37
<i>Christifideles Laici</i> .....	42
<i>Ecclesiae de Mysterio</i> .....	44
Year of the Volunteer.....	50
“Cor Unum” Papal Address.....	54
“Cor Unum” Plenary Assembly.....	57
Chapter 2: MOVEMENTS AFFECTING LAY MINISTRY.....	63
The Modern World .....	64
Movements in the Modern World.....	67
Biblical Movement.....	68
Liturgical Movement .....	72
Struggle for Religious Liberty .....	74
Foreign Mission Movement.....	76
Ecumenical Movement .....	77
Women’s Movement.....	79

Youth Movement .....	85
Civil Rights Movement.....	86
Latin American Liberation Movement .....	90
Peace Movement.....	96
Ecological Movement.....	98
Conclusion .....	100
Chapter 3: TERMINOLOGY .....	102
Volunteer.....	104
Laity .....	109
Charisms .....	113
Ordained Priesthood.....	115
Priesthood of the Faithful .....	117
Empowering Rights .....	119
Ministry.....	120
Liturgical Ministry .....	121
Secular Character.....	122
Apostolic Witness .....	124
Catechesis .....	125
Evangelization.....	127
Catholic Church .....	131
Communion.....	133
Mission.....	135
Conclusion .....	138
Chapter 4: DEVELOPMENT OF DOCTRINE.....	140
Apostolic Tradition .....	144
Medieval Clericalism .....	147
Post-Tridentine Hierarchy.....	149
Challenge of the Modern World .....	151
Cooperation in Communion .....	156
Chapter 5: CATHOLIC VOLUNTEER MINISTRY IS AN OBLIGATION ASSUMED AT BAPTISM. ....	164
Proof of Thesis.....	164
Newness of Doctrine.....	167
Opponents .....	168
Theological Grade.....	173
Chapter 6: CATHOLIC VOLUNTEER MINISTRY IS SHAPED BY THE COMMON PRIESTHOOD.....	175
Proof of Thesis.....	175
Newness of Doctrine.....	178
Opponents .....	179

Theological Grade.....	180
Chapter 7: CATHOLIC VOLUNTEER MINISTRY MUST BE EXERCISED IN COMMUNION WITH THE CHURCH. ....	183
Proof of Thesis.....	183
Newness of Doctrine.....	187
Opponents.....	187
Theological Grade.....	188
Chapter 8: CATHOLIC VOLUNTEER MINISTRY MUST BE EXERCISED FOR THE MISSION OF THE CHURCH.....	190
Proof of Thesis.....	190
Newness of Doctrine.....	191
Opponents.....	192
Theological Grade.....	194
Chapter 9: CATHOLIC VOLUNTEER MINISTRY IS MORE THAN PAROCHIAL. ....	195
Proof of Thesis.....	195
Newness of Doctrine.....	199
Opponents.....	200
Theological Grade.....	202
Chapter 10: CATHOLIC VOLUNTEER MINISTRY IS ESSENTIAL IN THE CHURCH. .....	204
Proof of the Thesis.....	204
Newness of Doctrine.....	207
Opponents.....	209
Theological Grade.....	210
Chapter 11: CATHOLIC VOLUNTEER MINISTRY IS ESSENTIALLY DISTINCT FROM ORDAINED MINISTRY. ....	212
Proof of Thesis.....	212
Newness of Doctrine.....	217
Opponents.....	217
Theological Grade.....	218
THE GENERAL CONCLUSION .....	220
Dogmatic Theology of Catholic Volunteers.....	220
Fundamental Theology of Catholic Volunteers.....	220
Biblical Theology of Catholic Volunteers.....	222
Systematic Theology of Catholic Volunteers.....	224
Communication Theology of Catholic Volunteers.....	226
Method in Theology.....	230

BIBLIOGRAPHY.....	231
GENERAL INDEX .....	252
INDEX OF CANONS .....	256

## INTRODUCTION

### Goals of the Study

The goal of this study is to examine Catholic volunteer ministry, both in theology and practice. A further goal, if possible, will be an attempt to draw up a list of dogmatic theses from Church ecumenical councils and papal documents. Each thesis will be supported by documentation. An attempt will be made to discern whether the thesis is a development of doctrine. Therefore, the concrete result of the study will be the evolution of a dogmatic tract of theses concerning the Catholic volunteer, their verification and their possible newness in theology.

The “Conclusion” of the study will give a summary of the dogmatic theses, fulfilling our main goal of a development of the notion of Catholic volunteers in dogmatic theology. It will also attempt to answer other secondary but related theological questions: is there a fundamental theology of Catholic volunteer, is there a biblical theology of Catholic volunteer, is there a foundation for a systematic theology of Catholic volunteer, and is there a communication theology of Catholic volunteer?

Here in the “Introduction” will be a general consideration of the existence of the Catholic

volunteer in theology and practice, of the importance and universality of the Catholic volunteer vocation, and of the urgency of Catholic volunteer action. Two further questions should be kept in mind as the study progresses. Is there enough official documentation to support a dogmatic study of the Catholic volunteer? Is there some indication that the modern idea of Catholic volunteer is a development of doctrine? The document *Ecclesiae de mysterio* is often used because it has been published recently, and because the Holy Father approved the document *in forma specifica* on 13 August 1997. More will be said about this document in the chapter on the survey of literature.

Please consult the list of abbreviations. Every effort has been made in the footnotes to list the full title of a document or a work the very first time a reference is used, and only subsequently use abbreviations. However, some citations contain multiple new references. To facilitate reference, all abbreviations are listed alphabetically at the beginning of this study.

## Catholic Volunteer

Does conciliar and papal documentation reveal the existence of Catholic volunteers in the Church today? The volunteer is the one who freely answers the call or the appeal. This call is found in the mystery of the Church. The Vatican Council makes an urgent appeal “at this hour” to “all” the Catholic “laity” for a willing, noble and enthusiastic response: “The Council, then, makes to all the laity an earnest appeal in the Lord to give a willing, noble and enthusiastic

response to the voice of Christ, who at this hour is summoning them more pressingly, and to the urging of the Holy Spirit.”<sup>1</sup> The document *Ecclesiae de mysterio* also urged all the faithful to collaborate:

The source of the call addressed to all members of the Mystical Body to participate actively in the mission and edification of the People of God, is to be found in the mystery of the Church... These Assemblies encouraged all the faithful to build up the Church by collaborating, in communion, for the salvation of the world.<sup>2</sup>

## Volunteer Theology

Does conciliar and papal documentation base the call to Catholic volunteers on theological grounds? Concerning theology, the document *Ecclesiae de mysterio* notes that

---

<sup>1</sup>Second Vatican Council, Decree on the Apostolate of the Laity *Apostolicam actuositatem*, n. 33; *Vatican Council II: The Conciliar and Post Conciliar Documents*, vol. I, ed. Austin Flannery, O.P. (Collegeville: Liturgical Press, 1984), 788.

<sup>2</sup>Congregatio pro Clericis et Aliae, Instructio: De quibusdam quaestionibus circa fidelium laicorum cooperationem sacerdotum ministerium spectantem *Ecclesiae de mysterio* (15 August 1997), page 5: “*Ecclesiae de mysterio* manat vocatio quae ad omnia mystici Corporis membra dirigitur ut operam suam naviter illa conferat ad missionem ac aedificationem Populi Dei in ordinata quadam communionem... Sessionibus ordinariis Synodi Episcoporum confirmata est peculiaritas, communi spectata dignitate atque officiorum diversitate, ipsorum fidelium laicorum, sacrorum ministerorum et consecratorum atque fideles omnes sunt incitati ad Ecclesiam aedificandam in communi cooperatione pro mundi salute”.

Catholic volunteers are needed in the mission of the Church:

In effect, a collaboration of all the faithful exists in both orders of the Church's mission; whether it is in the spiritual order, bringing the message of Christ and his grace to men, or, in the temporal one, permeating and perfecting secular reality with the evangelical spirit (confer Second Vatican Council, Decree *Apostolicam actuositatem*, n. 5). This is especially true in the primary areas of evangelization and sanctification. 'It is in this sphere most of all that the lay apostolate and the pastoral ministry complete each other' (*Ibid.* 6). In these areas, the lay faithful of both sexes, have innumerable opportunities to be actively involved. This is possible through bearing consistent witness in their personal, family and social lives by proclaiming and sharing the gospel of Christ in every situation in which they find themselves and by their involvement with the task of explaining, defending, and correctly applying Christian principles to the problems of today's world (*Ibid* 7).<sup>3</sup>

---

<sup>3</sup>EM 6: "Cooperatio reapse habetur omnium fidelium in utroque ordine missionis Ecclesiae, tm in spiritali dum Christi nuntius eiusque gratia deferuntur hominibus, tum in temporali ambitu dum ordo reurm saecularium imbuitur ac perficitur evangelico spiritu (Cfr. Conc. Oecum. Vat. II, Decr. *Apostolicam actuositatem*, 5). In primo potissimum ordine – evangelizationis scilicet et sanctificationibus – 'apostolatus laicorum et ministerium pastorale mutuo se complet' (*Ibidem.*, 6). In ipso enim fideles laici utriusque sexus innumeras reperiunt oprandi occasiones, per personalis, familiaris, socialisque vitae consentaneam testificationem, per Christi Evangelii nuntium et participationem omnibus locis, perque munus enucleandi, tuendi riteque principia christiana applicandi ad huius aetatsi problemata (Cfr. *ibidem*).

## Volunteer Practice

Does conciliar and papal documentation put forth new and very specific areas of Catholic volunteer practice? Recent magisterial documents promote the apostolic work of the laity in new and in very specific ways. The document *Ecclesiae de mysterio* notes:

This is witnessed, among other ways, in the new manner of active collaboration among priests, religious, and the lay faithful; by active participation in the Liturgy; in the proclamation of the Word of God and catechesis; in the multiplicity of services and tasks entrusted to the lay faithful and fulfilled by them; by the flourishing of groups, associations and spiritual movements as well as by lay commitment to the life of the Church and in the fuller and meaningful participation of women in the development of society (John Paul II, Post-Synodal Apostolic Exhortation *Christifideles laici* (30 December 1988, n.2: AAS 81 [1989] p. 396).<sup>4</sup>

This enterprise opens vast horizons, some of which have yet to be explored, for

---

<sup>4</sup>EM 5: “Quod, in aliis multis, ex renovata et mutua agendi et collaborandi ratione sacerdotum, religiosorum et christifidelium laicorum comprobatur; ex actuosa in liturgia participatione, in modo verbi Dei nuntiandi, in catechesi tradenda; ex multis pensis et operis christifidelibus laicis concreditibus et ab his susceptis; ex florentibus coetibus, consociationibus, motibus spiritualibus atque ex laicorum in haec deditio; ex ampliore et perspicua participatione mulierum in vita Ecclesiae atque in societatis hodiernae progressu” (Joannes Paulus II, Adhort. ap. post-synodalis *Christifideles laici* (30 Decembris 1988), 2; AAS 81 [1989], p. 396.

the faithful. The faithful can be active in this particular moment in history in areas of culture, in the arts and theater, scientific research, labor, means of communication, politics, and the economy, etc. They are also called to a greater creativity in seeking out ever more effective means whereby these environments can find the fullness of their meaning in Christ (cf. Second Vatican Council, Pastoral Constitution *Gaudium et spes*, n 43).<sup>5</sup>

### Important Volunteer Call

Does conciliar and papal documentation note the importance of the Catholic volunteer ministry? The apostolic action of the lay faithful is both necessary and important. This ministry is a call directed to all the members of the Mystical Body. This call has been repeated in the recent documents of the Magisterium.

Concerning importance, the document *Ecclesiae de mysterio* reminds us that the apostolic action of the lay faithful is necessary and important. The laity must become apostolically active

---

<sup>5</sup>EM 6: “Inceptum hoc immensos fidelibus laicis recludit prospectus, quorum nonnulli sunt etiam vestigandi, qui complectuntur saeculare officium in provincia culturae, artis, spectaculique, scientificae inquisitionis, operis, instrumentorum communicationis, rei politicae, oeconomiae, aliorumque, atque arcem ab eis facultatem requirit efficaces detegendi rationes magis magisque, ut ambitus hi in Christo Iesu significationis suae inveniant plenitudinem” (cf. Conc. Oecum Vat. II, Const. Dogm. *Lumen gentium*, 31; Ioannes Paulus II, Adhort. ap. post-synodalis *Christifideles laici* 15, AAS 81 [1989], pp.413-416; Conc. Oecum. Vat. II, Const. past.

because they are part of the People of God. Also, the cooperation of the laity is necessary to achieve the mission of the Church to preach the Gospel to all nations. This 1997 document notes:

The necessity and importance of apostolic action on the part of the lay faithful in present and future evangelization must be borne in mind. The Church cannot put aside this task because it is part of her very nature, as the ‘People of God’, and also because she has need of it in order to realize her own mission of evangelization.<sup>6</sup>

#### Universal Volunteer Call

Does conciliar and papal documentation support the universal call for all Catholics to become volunteers? Concerning the universality of the call, all members of the Mystical Body are called to be active in the mission and edification of the People of God. The source of this call is to be found in the mystery of the Church. The document *Ecclesiae de Mysterio* notes:

The source of the call addressed to all members of the Mystical Body to

---

*Gaudium et spes*, 32).

<sup>6</sup>EM 5: “Prae oculis habenda sunt necessitas et momentum apostolicae industriae fidelium laicorum de praesenti ac futuro evangelizationis tempore. Ecclesia praetermittere non potest hoc opus, quandoquidem ad ipsius naturam Populi Dei pertinet eoque indiget ut suam evangelizandi missionem compleat.”

participate actively in the mission and edification of the People of God, is to be found in the mystery of the Church. The People of God participate in this call through the dynamic of an organic communion in accord with diverse ministries and charisms.<sup>7</sup>

The priority of the task of the New Evangelization, which involves all the People of God... requires that... there also be a full recovery of the awareness of the secular nature of the mission of the laity (cf. LG 31; CL 15).<sup>8</sup>

### Urgent Volunteer Call

Does conciliar and papal documentation show the urgent need for Catholic volunteers? The Second Vatican Council noted, “Without a doubt the mending of the Christian fabric of society is urgently needed in all parts of the world.”<sup>9</sup> The need for Catholic volunteers for the task of the evangelization requires that there be a full recovery of the awareness of the secular mission of the laity “today in particular”. The Instruction *Ecclesiae de mysterio* notes:

---

<sup>7</sup>EM 5: “Ecclesiae de mysterio manat vocatio quae ad omnia mystici Corporis membra dirigitur ut operam suam naviter illa conferant ad missionem ac aedificationem Populi Dei in ordinata quadam communione, secundum diversa singulorum ministeria et charismata.”

<sup>8</sup>EM 6: “Nostris singulariter temporibus primum Novae Evangelizationis munus, quo totus Dei Populus illigatur, una cum sacerdotum ‘peculiari parte’, conscientiam plene redintegratam secum fert de saeculari missionis laicourm indole” (cf. LG 31; CL 15).

<sup>9</sup>CL 34.

The priority of the task of the New Evangelization, which involves all the People of God, requires that, today in particular, in addition to a ‘special activism’ on the part of priests, there also be a full recovery of the awareness of the secular nature of the mission of the laity (cf. Second Vatican Council, Dogmatic Constitution *Lumen gentium*, n. 31; John Paul II, Post-Synodal Apostolic Exhortation *Christifideles laici*, n. 15; AAS 81 [1989], pp. 413-416).<sup>10</sup>

#### Sources of Certitude

How can theological certitude be obtained as the exploration the notion of the Catholic volunteer? The exploration of the theology and practice of the Christian volunteer will be done as much as possible by the use of documents from the conciliar and papal magisterium. In this way, the theses will not be proposed as private opinion, but rather as truly dogmatic. *Ecclesiae de mysterio* notes:

These matters cause the grave pastoral responsibility of many to be recalled. This is especially true of Bishops (cf. 1983 *Code of Canon Law*, c. 392) whose task it is to promote and ensure observance of the universal discipline of the Church

---

<sup>10</sup>EM 6: “Nostris singulariter temporibus primum Novae Evangelizationis munus, quo totus Dei Populus illigatur, una cum sacerdotum ‘peculiari parte’, conscientiam plene

founded on certain doctrinal principles already clearly enunciated by the Second Vatican Ecumenical Council (cf. especially Second Vatican Council, Dogmatic Constitution *Lumen gentium*, Constitution *Sacrosanctum Concilium*, Decree *Presbyterorum Ordinis*, and Decree *Apostolicam actuositatem*) and by the Pontifical Magisterium (cf. especially Apostolic Exhortations *Christifideles laici* and *Pastores dabo vobis*) thereafter.<sup>11</sup>

## Development of Doctrine

Does the conciliar and papal documentation allow for an exploration of the development of the current idea of Catholic volunteer? The call for Catholic volunteers appears to have a certain newness and modernity both in its theological formulation and in its practical application. The Second Vatican Council noted, “It is the Lord who is again sending them into every town and every place where he himself is to come (cf. Lk. 10:1)... He sends them on the Church’s apostolate... an apostolate that must all the time be adapting itself to the needs of the

---

redintegratae secum fert de saeculari missionis laicorum indole” (LG 31; CL 15).

<sup>11</sup>EM 8: “Hi tamen gravem compellant pastorem responsabilitatem eorum qui, potissimum Episcopi (cf. 1983 *Codex Iuris Canonici*, c.392), promotioni ac tutelae disciplinae universalis Ecclesiae destinantur, nonnullis substantibus doctrinae principiis, quae iam Concilium Oecumenicum Vaticanum II (cf. praesertim LG; Const. *Sacrosanctum Concilium*; Decr. *Presbyterorum Ordinis*; et Decr. *Apostolicam actuositatem*) et subsequens Magisterium (cf. praesertim Adhortationes apostolicae *Christifideles laici* et *Pastores dabo vobis*) enuntiaverunt.”

moment...”<sup>12</sup> The Second Vatican Council also noted: “A new state of affairs today both in the Church and in social, economic, political and cultural life, calls with particular urgency for the action of the lay faithful.”<sup>13</sup> The papal document *Ecclesiae de mysterio* also touches on the newness and modernity of the current doctrine of the Catholic volunteer:

The call has been forcefully repeated in the documents of the Magisterium, particularly since the Second Vatican Ecumenical Council (cf. LG 33; AA 24), and thereafter. This is especially true of the last three General Ordinary Assemblies of the Synod of Bishops which reaffirmed the particular identities of the lay faithful and of the sacred ministers and religious, in their proper dignity and diversity of functions. These Assemblies encouraged all the faithful to build up the Church by collaborating, in communion, for the salvation of the world.<sup>14</sup>

This call for the active participation of all the faithful in the mission of the Church has not been unheard. The 1987 Synod of Bishops observed, ‘The Holy Spirit continues to renew the youthfulness of the Church and inspired new aspirations

---

<sup>12</sup>AA 33; Flannery I, 788.

<sup>13</sup>CL 3.

<sup>14</sup>EM 5: “Huius vocationis repercussa vox saepius personuit in Magisterii documentis, postissimum quidem in Concilio Oecumenico Vaticano II (cf. LG 31; AA 24) ac deinceps. In novissimis praesertim generalibus Sessionibus ordinariis Synodi Episcoporum confirmata est peculiaritas, communi spectata dignitate atque officiorum diversitate, ipsorum fidelium laicorum, sacrorum ministerorum et consecratorum atque fideles omnes sunt incitati ad Ecclesiam aedificandam in communi cooperatione pro mundi salute.”

toward holiness and the participation of so many lay faithful' (CL 2).<sup>15</sup>

The present reality is that there has been an astonishing growth of pastoral initiatives in this area. This is especially true after the notable impetus given by the Second Vatican Council and the Pontifical Magisterium in this regard.<sup>16</sup>

---

<sup>15</sup>EM 5: "Omnium fidelium vocatio ad activam Ecclesiae missionem haud est neglecta. Synodus Episcoporum anno MCMLXXXVII habita agnovit 'Spiritus vigorem iuvenilem nunc quoque Ecclesiae tribuere novamque sanctitatis et participationis virtutem in multis christifidelibus laicis suscitare' (CL 2)."

<sup>16</sup>EM 6: "Re vera, Ecclesiae vita hac in provincia pastoralium inceptorum ubertatem prope singularem experta est praesertim post Concilii Vaticani II et Pontifici Magisterii insigne impulsus."

## Chapter 1: SURVEY OF LITERATURE

This survey touches important documents that touch the theme of Catholic volunteers. These documents are produced in a context that helps to explain their meaning. An effort will be made to illuminate that context.

This survey of documents is done chronologically. This is especially important because later councils looked back to the previous councils as witnesses to Church tradition. The Second Council of Nicaea (787 A.D.) was such a witness to the importance of tradition, noting: “If someone rejects all ecclesiastical tradition, written or not, let him be anathema.”<sup>17</sup>

### The New Testament

Simon bar Jonah, later known as Peter, was called to volunteer (Mt. 4: 18-22; Mk. 1: 16-20; Lk. 5:1-11; Jn. 1: 40-42). Saul of Tarsus, later known as Paul, was called to volunteer in a different way (Acts 9; cf. Acts 22: 6-16; 26: 12-18). Apollos was a volunteer itinerant preacher who made disciples in Corinth at the time of Paul (Acts 18: 24 et seq.). There were a number of other volunteers mentioned by Paul, including women: “I commend to you our sister Phoebe, a

---

<sup>17</sup>*Enchiridion Symbolorum*, ed. Henricus Denzinger, 38<sup>th</sup> ed. (Friburg: Herder, 1952), 308: “Si quis omnem ecclesiasticam traditionem sive scriptam sive non scriptam reicit,

deaconess of the Church at Cenchreae... she has looked after a great many people, myself included” (Rom. 16: 1-2).

Although these persons were certainly volunteers, they appear as a single person or small group of persons. It would be easier to construct a biography for these individual persons, than to construct a theology of volunteers. They are all considerably different. Secondly, these persons mentioned by name in the New Testament seem to appear as the exception, rather than the rule. Thirdly, Paul writes to whole congregations of ordinary folk concerning their fidelity, not their need to volunteer. Fourth, even conceding that the presbyters whom Paul set up as leaders of the people of God were volunteers, this example only illustrates that the greater number of faithful were followers, rather than volunteers for the apostolate.

There were volunteers for the Church in the New Testament. Thus, Archbishop Paul Cordes of the Vatican notes, in a way, “volunteerism has always existed” in the Church.<sup>18</sup>

---

anathema sit.”

<sup>18</sup>Archbishop Paul Joseph Cordes, President of the Pontifical Council “Cor Unum”. *Summary of the Opening Remarks to the XXIV Plenary Assembly of the Pontifical Council “Cor Unum”* (5 February 2002): Database on-line: [www.vatican.va](http://www.vatican.va), page 1: “As to the rest, this is not the first time our Council is concerned with volunteerism. I wish to recall, at least during the time of my presidency, that on May 16, 1999, we had the great Meeting of the Witnesses of Charity with the Pope, in which 40,000 volunteers from all over the world came together. It is not that this phenomenon is new: by itself volunteerism has always existed. We also recalled that the origin of the term comes from civil society. Regardless, even without using the concept, in 2,000 years of history, how many people animated by Christian faith have given their time and energies in favor of others, fired by charity! Think of all that has been carried out in the Catholic Church under the names of the corporal and spiritual works of mercy. A profound theological-spiritual analysis was also made, beginning with the history of the Church. The modern

Nevertheless, the Archbishop notes, there are differences between the traditional idea of volunteer and the modern notion.

## Council of Nicaea II

The Second Council of Nicaea took place in 787 A.D. It was the seventh ecumenical council and was convoked to counter the heresy of iconoclasm. In response to problems like this, such early councils began the tradition of giving a section of explanation, and then a section of more concise legal rulings, called canons. The canon on sacred images simply condemns those who do not venerate sacred images.<sup>19</sup> More apropos to our investigation is the section of explanation, which treats of the punishment of the laity who violate the law, that guilty laity be prevented from receiving Communion.<sup>20</sup> Therefore, laity are treated in Nicaea's documents as merely subjects of the law. Laity are not active except in conforming to the particular norms endorsed by the council.

## Council of Florence

---

characteristic is that this type of activity receives the maximum social recognition and the more articulated structure.”

<sup>19</sup>Denz. 306: “Nos venerandas imagines recipimus. Nos, qui ita non sentiunt, anathemati subiicimus...”

<sup>20</sup>Denz. 304: “Eos ergo, qui audent aliter sapere aut docere... si quidem episcopi aut

The Council of Florence (1438-1445) was convoked with the hope of establishing ecumenical unity with the Churches of Eastern Orthodoxy: Greeks, Armenians, Jacobites, Syrians, Chaldeans, and Maronites. It was the seventeenth ecumenical council. The Second Vatican Council appeals to tradition in the Council of Florence (Denz. 694) and the First Vatican Council (Denz. 1826) to teach about papal primacy, “The sacred synod proposes anew to be firmly believed by all the faithful... it proposes to proclaim publically and enunciate clearly the doctrine concerning bishops, successors of the apostles, who together with Peter’s successor, the Vicar of Christ, and the visible head of the whole Church, direct the house of the living God.”<sup>21</sup> Here, the Second Vatican Council endorses the subordinate place of the laity in the Church, in which the pope and bishops are directive and the laity receptive.

Such a subordinate and receptive place for the laity is implicit in the teaching of the Second Vatican Council on the “communion of the saints,” in which the Council of Florence is cited, given the teaching power of the hierarchy shaped by tradition, and the proposed obedience of the faithful. Vatican II teaches, “This sacred council accepts loyally the venerable faith of our ancestors in the living communion... and it proposes again the decrees of the Second Council of Nicaea (Denz. 302), of the Council of Florence (Denz. 693), and of the Council of Trent (Denz. 983).”<sup>22</sup>

---

clerici fuerint, deponi praecipimus; monachos autem vel laicos a communione segregari.”

<sup>21</sup>LG 18; Flannery I, 370.

## *Corpus Iuris Canonici*

Gratian, a Camaldolese monk teaching at the University of Bologna, compiled the first scientific compendium of Church law in or about 1141 AD. The title of his work was *Concordia Discordantium Canonum* (The Harmony of Discordant Cannons). This work summarized the first millennium of canon law. He used the dialectical method to attempt “harmony” among the cannons. His work served as a starting point for the second millennium. However, this magnificent work emulated the social distinctions of the day. There was little room for Catholic volunteers.

There was a problem with continuing legislation and with numerous interpretations. Some historians note, “The papacy attempted to restrict the multiplication of canonical interpretations by prohibiting the publication of commentaries.”<sup>23</sup> The work of Gratian was enlarged over the centuries, until the final edition in 1500 by John Chapulis, entitled *Corpus Iursi Canonici*,<sup>24</sup> about a half a century before the Council of Trent. This edition of Chapulis continued to be the standard source of Church law until the promulgation of the 1917 Code of Canon Law. However, even in this new and massive work, there was little room for Catholic lay volunteers.

---

<sup>22</sup>LG 51; Flannery I, 412.

<sup>23</sup>*The Code of Canon Law: A Text and Commentary*, ed. James A. Coriden, et al. Commissioned by the Canon Law Society of America (New York: Paulist Press, 1985), 3.

<sup>24</sup>*Corpus Iuris Canonici*, ed E. Friedberg, parts I-II (Graz, 1955, 1959).

## Council of Trent

The Council of Trent (1545-1563), at the time of the Protestant Reformation, intended to defend dogma and improve discipline in the Catholic Church. It was the nineteenth ecumenical council. There is a continuation of the subordinate and receptive role of the laity, especially in the light of attacks against Church dogma. Thus in Session Twenty Four, on 11 November 1563, the Council of Trent affirmed its doctrine on matrimony (Denz. 969-970) and legislated its canons on the sacrament of matrimony (Denz. 971-982).

An interesting example of development of doctrine touches the consideration of the permanent diaconate by the Council of Trent. The permanent diaconate almost entirely disappeared in the Latin Church. The Council of Trent proposed to restore the permanent diaconate, but did not do so.<sup>25</sup> Pope Paul VI wrote, "It was much later that the idea matured of restoring this important sacred order as a truly permanent rank... Our predecessor Pius XII briefly alluded to this matter (Address to the Participants in the Second International Congress of the Lay Apostolate, 5 October 1957; AAS 49 (1957), 925)... Finally the Second Vatican Council supported the wisdom and requests that, where such would lead to the good of souls, the

---

<sup>25</sup>Council of Trent, Session 23; Johann Dominicus Mansi, ed., *Sacrorum conciliorum nova et amplissima collectio*, (Vol. 1, Florence, 1759 sqq. and later Paris, Leipzig), 33, 138-140.

permanent diaconate should be restored...”<sup>26</sup> This example is instructive, because it deals with a developing doctrine concerning persons in the Church.

## First Vatican Council

The First Vatican Council (1869-1870) was the twentieth ecumenical council. To some extent, it was a modern council, since there were bishops from every continent and there were no less than 120 English speaking bishops.<sup>27</sup> From the time of the Council of Trent to the time of the First Vatican Council the issuing of universal laws necessary to maintain harmony and promote unity resulted in considerable confusion.<sup>28</sup>

The council was held under Pope Pius IX (1846-1878). This pope and his predecessors, Pius VI and Pius VII, had suffered under the impact of the French revolution, and the new trend toward nationalism. The popes had suffered exile, prison, loss of the Papal States, and loss of Rome itself.<sup>29</sup> Nevertheless, 700 bishops assembled in Rome in an atmosphere of tranquility and security, since the papal troops had won a victory over Garibaldi at Mentana, outside Rome, in November 1867. The First Vatican Council began by considering two principal drafts (schemata), one about “Faith” and the other about “The Church”.

---

<sup>26</sup>Pope Paul VI, *Ad Pascendum* (15 August 1972): AAS 64 (1972), 534-540; Flannery I, 435.

<sup>27</sup>E. E. Y. Hales, *Pio Nono: A Study in European Politics and Religion in the Nineteenth Century* (New York: Doubleday Image Books, 1962), 307-308.

<sup>28</sup>Coriden, 4.

The Dogmatic Constitution on the Catholic Faith was unanimously agreed upon on 24 April 1870.<sup>30</sup> It was concerned with rejecting rationalism, pantheism, and naturalism; it also affirmed the nature of God, of Revelation, of Faith, and the relation between Faith and Reason. “Whereas the Council of Trent had been mainly concerned with defining propositions denied by the Protestants, the First Vatican Council was concerned with the reaffirming and defining the very foundations of the Christian faith itself, which had been assailed by the post-Protestant rationalists and pantheists of the 18<sup>th</sup> and 19<sup>th</sup> centuries,” notes Hales.<sup>31</sup> The pope also commands “all the Catholic faithful” especially leaders and teachers, that they “eliminate errors” and apply the light of true faith to “extending zeal and service”.<sup>32</sup>

The First Vatican Council added a paragraph to the schema on Faith which touches on the development of doctrine. The council notes that just as a human person can grow, so can the Church grow in age, and with the passing of time, grow in understanding, science and wisdom, but only according to its own kind, namely the same doctrine, the same sense, and the same meaning.<sup>33</sup> This development of doctrine may help to understand the sameness and the newness of the dogmatic theses on Catholic volunteer.

---

<sup>29</sup>Hales, 287.

<sup>30</sup>Denz. 1781-1820.

<sup>31</sup>Hales, 312.

<sup>32</sup>Denz. 1819.

<sup>33</sup>Denz. 1800; Vincent of Lerin, *Commonitorium*, n. 28: *Patrologia cursus completus*,

The second schema presented to the Fathers of the First Vatican Council was the more controversial Constitution on the Church. It proposed to define the nature of the Church, with a visible unity, under the juridical authority of the pope. It also treated the rights and duties of civil power, and the relations between Church and State. The schema was presented on 21 January and the Dogmatic Constitution on the Church of Christ was approved on 18 July 1870.<sup>34</sup> Included in the approval was the definition of papal infallibility.

Therefore, the constitution on Faith in the First Vatican Council touched Catholic volunteers, by addressing “all the faithful” to cooperate in eliminating error and promoting zeal for truth. Nevertheless, lay Catholics were to endorse the faith and avoid the errors described by the council, and lay Catholics were to be subject to the authority of the bishops and the pope. The opportunities for Catholic volunteers might have been greatly affected by a reform of canon law. This reform was much needed, since there had never been an official codification of the universal legislation of the Church.<sup>35</sup> Even the edition of the *Corpus Iuris Canonici* approved by Pope Gregory XIII (1582) included both official and private law collections. This reform of canon law was among the abandoned agenda of the First Vatican Council due to civil unrest.

*Sapientiae Christianae*

---

Series Latina, ed. J. P. Migne, vol. 50 (Paris: 1857-1865), 688, canon 28.

<sup>34</sup>Denz. 1821-1840.

Pope Leo XIII (1878-1908) published an encyclical *Sapientiae Christianae* in 1890.<sup>36</sup> The pope first teaches that Christ, who is the preserver and defender of the Church, does not need the works of men, but Christ wishes our cooperation in the works of salvation.<sup>37</sup> However, the work of professing Catholic doctrine openly and constantly, of preaching, and of teaching, is a work by divine law (“iure divino”) given to those whom the Holy Spirit places as bishops to rule the Church of God (Acts 20: 28), and especially to the Roman Pontiff, the vicar of Jesus Christ.<sup>38</sup> On the other hand, no one would stop private persons who want to dedicate their God-given talents. These persons should not pretend to be important in themselves, but should share with others as if they were the image of their teachers.<sup>39</sup>

Pope Leo XIII then cites the First Vatican Council that “all the Christian faithful” should cooperate in work for the Church.<sup>40</sup> This is an important step in the recognition of the Catholic

---

<sup>35</sup>Coriden, 4.

<sup>36</sup>Pope Leo XIII, Encyclical Letter *Sapientiae christianae* (10 January 1890): ASS 22 (1889-90), 385-391; Denz. 1936 c.

<sup>37</sup>Ibid., “Neque est, quod opponat quisquam, Ecclesiae conservatorem et vindicem Jesum Christum nequaquam opera hominum indigere. Non enim inopia virium, sed magnitudine bonitatis vult ille, ut aliquid a nobis conferatur operae ad salutis, quam ipse peperit, obtinendos adipiscendosque fructus.”

<sup>38</sup>Ibid., “Huiusque partes officii primae sunt, catholicam doctrinam profiteri aperte et constanter, eamque, quoad quisque potest, propagare... Profecto praedicandi, hoc est docendi, munus iure divino penes magistros est, quos Spiritus Sanctus posuit episcopos regere Ecclesiam Dei (Act 20: 28), maximeque penes Pontificem Romanum, Iesu Christi vicarium...”

<sup>39</sup>Ibid., “Nihilominus nemo putet, industriam nonnullam eadem in re ponere privatos prohiberi; eos nominatim, quibus ingenii facultatem Deus cum studio bene merendi dedit: qui, quoties res exigat commode possunt non sane doctoris sibi partes assumere, sed ea, quae ipsi acceperint, impertire ceteris, magistrorum voci resonantes tamquam imago.”

<sup>40</sup>Ibid., “Quin immo privatorum opera visa est Patribus Concilii Vaticani usque adeo

volunteers. Further, the pope writes not just from his own authority, but from the authority of the First Vatican Council.

### *1917 Code of Canon Law*

There was a mandate from the First Vatican Council for the reform of Church law.<sup>41</sup> That council had adjourned without carrying out this important project. On 19 March 1904, Pope Pius X (1903-1914) announced the establishment of a commission of cardinals to gather the laws of the Latin Church into one authoritative collection. This was a monumental task, and took 13 years to complete. The collection was modeled after the civil law codes of nineteenth century continental Europe. Pietro Cardinal Gasparri, general secretary of the commission, accomplished almost single-handedly most of the work in the first ten years. The final process of drafting involved a scientific critique and pastoral consultation with bishops and religious

---

opportuna ac frugifera, ut prorsus deprecendam iudicarint ‘Omnes Christi fideles... operam conferant’ (Denz. 1819) ceterum serere fidem catholicam auctoritate exempli, professionisque constantia predicare, quisque se posse ac debere meminerit.”

<sup>41</sup>Benedict XV, *Codex Iuris Canonici* (Vatican City: Typis Polyglottis Vaticanis, 1917), Praefatio, xxxii: “Communium votorum interpretes praestiterunt se Patres Concilii Vaticani. Episcopi enim, inde ab anno 1865, cum ad litteras rescriberent ab Apostolica Sede de Concilio Oecumenico Romae habendo datas, Pontificem Maximum rogarunt, vellet rem, quae tantum paritura esset Ecclesiae utilitatem, considerare; denique eadem, cum in Concilium coiverunt, postulate deferre cunctati haud sunt. Primi de sacris canonibus in unum apte redigendis postularunt Neapolitanae ditionis Episcopi: ‘Novum iuris canonici Corpus conficere necesse esse videtur; ac vel in primis quoad processum causarum: qui magis ac magis expeditior sit.’ Eos exceperunt ex Galliarum Episcopis: ‘Evidentissimum est et ab omnibus iamdiu agnitum et ubique conclamatum, iuris canonici aliquam revisionem et reformationem necessarium esse

superiors around the world.

The resulting very first official collection of Church laws, the 1917 *Codex Iuris Canonici*, was published by Pope Benedict XV (1914-1922) on Pentecost Sunday 27 May 1917, and went into effect the following Pentecost Sunday, 19 May 1918. This first authoritative code achieved a great deal of clarity, and precluded the massive confusion of former times.<sup>42</sup> The code contained 2414 canons.<sup>43</sup> These canons were divided into five books: general norms, persons, things, procedures, and penalties. The critical apparatus of this code contained over twenty-five thousand citations of former legal texts.

When Pope Benedict XV promulgated the 1917 Code, with the Apostolic Constitution *Providentissima Mater Ecclesia*, he addressed both “men of sacred orders” and the “Christian people” as the subjects of the discipline of the laws.<sup>44</sup> However, there laity as such appear in just two canons. One canon, CIC 682, provided that laity have a right (“ius”) to receive spiritual goods necessary for salvation from the clergy.<sup>45</sup> The other canon, CIC 683, provides that it is not

---

valdeque urgentum’.” Citations hereinafter: 1917 Code.

<sup>42</sup>Coriden, 4.

<sup>43</sup>Coriden, 2: “Some of the decrees... which succinctly stated certain fundamental ecclesial norms were called “canons,” the Greek word for “rule” or “measure”... Eventually, Church law came to be known as canon law.”

<sup>44</sup>Pope Benedict XV, Apostolic Constitution Promulgating the 1917 Code *Providentissima Mater Ecclesia* (27 May 1917): Code of Canon Law (1917) (Westminster Maryland: Newman, 1942), xiv.

<sup>45</sup>1917 Code, CIC 682: “Laici ius habent recipiendi a clero, ad normam ecclesiasticae disciplinae, spiritualia bona et potissimum adiumenta ad salutem necessaria” (Alexander VII, constitution *Sacrosancti* (18 January 1658); Clement IX, constitution *In excelsa* (13 September

licit for the laity to dress as clergy.<sup>46</sup>

A careful reading of the 1917 Code, however, leads to the realization that the laity are actually treated more extensively. Under Title 18 of the 1917 Code, containing canons CIC 684 to CIC 699, are treated “Associations of Faithful in General”. Under Title 19 of the 1917 Code, containing canons CIC 700 to CIC 725, are treated “Associations of Faithful Specifically”, which involves the treatment of Third Orders, Archconfraternities, Confraternities, Primary Pius Unions, and “Other” Pius Unions. All of these associations are under the direction of the clergy in one way or another.<sup>47</sup>

The laity, as such, are not empowered by the 1917 Code. Ecclesiastical authority even took the initiative in erecting and approving associations for the faithful. The 1917 Code concentrated on the rights and duties of certain special groups within the Church, particularly clerics (CIC 118 to CIC 144), religious (CIC 592 to CIC 631) and various officeholders, ranging from pastors to cardinals.

---

1669); Clement XII, apostolic letter *Compertum* (24 August 1734); Clement XII, apostolic letter *Concredita Nobis* (13 May 1739); Benedict XIV, constitution *Omnium sollicitudinum* (12 September 1744); Sacred Congregation for the Propagation of the Faith, instruction *Pro Mission. Malabar.* (9 April 1783).

<sup>46</sup>1917 Code, CIC 683: “Non licet laicis habitum clericalem deferre, nisi agatur vel de Seminariourm alumnis aliisque adspirantibus ad ordines de quibus in CIC 972, § 2, vel de laicis servito ecclesiae legitime addictis, dum intra eandem ecclesiam sunt aut extra ipsam in aliquo ministerio ecclesiastico partem habent” (Council of Trent, Session 23, canon 18; Pope Benedict XIV, constitution *Ad militantis* (30 March 1742), § 34).

<sup>47</sup>1917 Code, CIC 684: “Fideles laude digni sunt, si sua dent nomina associationibus ab Ecclesia erectis vel saltem commendatis; caveant autem ab associationibus secretis, damnatis,

The 1917 Code, in CIC 87, indicated that baptism constituted one a “person” in the Church with all the rights and duties proper to Christians, but it did not list what those rights and duties might be.<sup>48</sup> The only mention of a right was in canon CIC 682 that the laity were not to be denied the sacraments without cause. Nineteenth century political thinking recognized rights as a concession of the monarch or based on the social standing of the person, rather than rights belonging to the individual as such.<sup>49</sup> Accordingly, the composition of the 1917 Code reflects the experience of the Church in the nineteenth century, with a theory of rights that resonated with the political philosophy of the age.

## Recent Papal Teaching

Pope Pius XI (1922-1939) instituted the Feast of Christ the King as a “remedy” against the “Laicism” of “this time”.<sup>50</sup> The pope goes on to describe what he means by Laicism, namely the denial of the kingdom of Christ over all peoples, and consequently the denial of the ability of the Church to teach, to make laws, and to govern peoples in order to lead them to

---

seditiosis, suspectis aut quae studeant sese legitima Ecclesiae vigilantia subducere.”

<sup>48</sup>1917 Code, CIC 87: “Baptismate homo constituitur in Ecclesia Christi persona cum omnibus christianorum iuribus et officis...”

<sup>49</sup>Coriden, 134.

<sup>50</sup>Pope Pius XI, Encyclical Letter *Quas primas* (11 December 1925): AAS 17 (1925), 604 et seq.; Denz. 2197: “Iam si Christum Regem et universitate catholici nominis coli iusserimus, eo ipso et horum temporum necessitati prospecturi et pesti, quae societatem hominum infecit,

eternal happiness.<sup>51</sup> So little by little this Laicism would equate true religion with the false, and place the Church under civil power. The teaching of these principles would lead to “some kind of natural religion” in which feelings are substituted for divinely revealed religion. Thus, this Laicism would omit God, and make a religion of impiety and neglect of God.

Given the social conditions at the time of Pope Pius XI, it is not surprising that the promotion of lay volunteers was not advocated. The pope uses the term “Laicism” more to describe the opposition of the time between the “lay” State and the “clerical” Church. Therefore, the concern of the pope hardly pertains to the ordinary Catholic laity. Yet, under those political and social circumstances it is understandable why the lay apostolate was not promoted by the pope.

A promoter of a better social condition of women at his time, Pope Pius XI was in favor of the emancipation of women in his 1930 Encyclical *Casti cannubii*. In fact, the pope stated that equality in those things which are proper to a person and to human dignity “must” (“agnosci

---

praecipuum quoddam remedium adhibitori sumus (Institutionem scl. festi Christi Regis).”

<sup>51</sup>Ibid., “Pestem dicimus aetatis nostrae laicismum, quem vocant, eiusdemque errores et nefarios conatus... Christi enim in omnes gentes imperium negari coeptum; negatum, quod ex ipso Christi iure existit, ius Ecclesiae docendi humanum genus, ferendi leges, regundi populos, ad aeternam utique beatitatem perducendos. Tum vero paulatim Christi religio aequari cum falsis, in eodemque genere, porsus indecore, poni; deinceps civili potestate subici, arbitrioque principum ac magistratuum fere permitti; ulterius ii progredi, qui naturalem quamdam religionem, naturalem quendam animi motum pro divina religione substitui oportere cogitent. Nec civitates defuere, quae censerent, posse se Deo carere, et religionem suam in impietate negligentiaque Dei esse positam.”

debet”) be acknowledged.<sup>52</sup> The result of such a papal document is that women are just as close to being empowered to volunteer ministry as men.

Pope Pius XI also treated the ministerial priesthood in his 1935 Encyclical *Ad catholici sacerdotii*. The pope emphasized the “greatness, dignity and work” of the ministerial priest.<sup>53</sup> The pope also describes the necessity of the priest, and of the public worship offered by the priest.<sup>54</sup> This encyclical concentrates not only on the ministerial priest, but clearly singles out the liturgical function of the priest which he performs “in the name of society”. In such a papal document, the faithful are not empowered toward a volunteer ministry.

Pope Pius XII (1939-1958) also treated the ministerial priesthood in the Encyclical *Mediator Dei*. He affirmed the Council of Trent, in Session 23, chapter 4 (Denz. 960) that not everyone in the New Testament is a ministerial priest with sacrificial power.<sup>55</sup> At the same time,

---

<sup>52</sup>Pope Pius XI, Encyclical Letter *Casti connubii* (31 December 1930): AAS 22 (1930), 539-592; Denz. 2248: “Aequalitas autem illa iurium, quae tantopere exaggeratur et praetenditur, in iis quidem agnoscitur debet, quae propria sunt personae ac dignitatis humanae, quae nuptialem pactionem consequuntur et coniugio sunt insita...”

<sup>53</sup>Pope Pius XI, Encyclical Letter *Ad catholici sacerdotii* (20 December 1935): AAS 28 (1936), 8 et seq.; Denz. 2274: “Gentium Apostolus, de christiani sacerdotii amplitudine, dignitate ac munere summam pressequens, hisce verbis sententiam suam veluti scalpro exprimit: ‘Sic nos existimet homo ut ministros christi et dispensatores mysterium Dei’ (I Cor. 4: 1).”

<sup>54</sup>*Ibid.*, “Nullo non tempore genus humanum sacerdotum necessitatem expertum est, virorum scilicet, qui, ex officio legitime concredito, Dei hominumque conciliatores essent, quorum totius vitae munus illas complectitur rationes, quae ad aeternum Numen pertineant quique praeces, piacula, sacrificia societatis nomine offerent, quae ipsamet revera publice religionem colere iubetur, Deum ut supremum dominium ac primum principium agnoscere, ut finem ultimum sibi proponere, immortales eidem grates agere, eundemque propitium reddere.”

<sup>55</sup>Pope Pius XII, Encyclical Letter *Mediator Dei* (20 November 1947): AAS 39 (1947),

Pope Pius XII also affirms a participation of all the faithful in the priesthood of Christ, “according to their condition”.<sup>56</sup> Pope Pius XII notes that the participation of the faithful in the priesthood of Christ had been taught by Pope Innocent III (1198-1216) and by the theologian, Saint Robert Bellarmine.<sup>57</sup> This affirmative teaching about the common priesthood of the faithful is certainly a step toward empowering the faithful toward a volunteer ministry.

## Second Vatican Council

The Second Vatican Council (1962-1965) was convoked to set forth the nature and condition of the Church in the modern world. It was the twenty-first ecumenical council. Unlike almost all of the ecumenical councils of the past, whose answer to serious Church problems lay

---

528-555; Denz. 3000: “Quod tamen christifideles Eucharisticum participant Sacrificium, non ideo sacerdotali etiam potestate fruuntur. Id quidem vestrorum gregum clare prae oculis ponatis omnino necesse est. Sunt enim... qui hodie ad iam olim damnatos errores accedentes (cf. Council of Trent, Session 23, cap. 4: Denz. 960), docent in Novo Testamento sacerdotii nomine id solummodo venire, quod ad mones spectat, qui sacri fontis lavacro expiati fuerint...”

<sup>56</sup>Ibid., “Nec mirum est christifideles ad huiusmodi dignitatem elevari. Baptismus enim lavacro, generali titulo christiani in Mystico Corpore membra efficiuntur Christi sacerdotis, et ‘charactere’ qui eorum in animo quasi insculpitur, ad cultum divinum deputatur; atque ideo ipsius Christi sacerdotium pro sua conditione participant...”

<sup>57</sup>Ibid., “Id iam luculentissime nonnulli ex Decessoribus Nostris ex Ecclesiae doctoribus declararunt. ‘Non solum, ita imm. mem. Innocentius III, offerunt sacerdotes, sed et universi fideles: nam quod specialiter adimpletur ministerio sacerdotum, hoc universaliter agitur voto fidelium.’ (De sacro Altaris mysterio 3, 6) Ac placet unum solum ex pluribus S. Roberti Bellarmini effatis in hanc rem afferre: ‘Sacrificium, inquit, in persona Christi principaliter offertur. Itaque ipsa oblatio, consecrationem subsequens, est quaedam testificatio quod tota Ecclesia consentiat in oblationem a Christo factam, et simul con illo offerat’ (cf. S. Robertum

in dogmatic pronouncements and legal prescriptions, the Second Vatican Council had a more pastoral character. The pervasive problem for the Church was the condition of the modern world. The Second Vatican Council, without deserting tradition, described its agenda, "... to set forth, as clearly as possible, and in the tradition laid down by earlier councils, her own nature and universal mission... The condition of the modern world lends a greater urgency to this duty of the Church; for while men of the present day are drawn ever more closely together by social, technical and cultural bonds, it still remains for them to achieve full unity in Christ."<sup>58</sup>

The Second Vatican Council gives the first substantial invitation to Catholic volunteers in the modern world. While there have always been volunteers in the Church, the theology of the Second Vatican Council presents a more extensive and more profound notion of the Catholic volunteer.

It is in the documents of the Second Vatican Council that one begins to find the call for lay volunteers. Laity can volunteer for some liturgical events.<sup>59</sup> Laity are encouraged to volunteer in some ecclesiastical governance.<sup>60</sup> Education is promoted to prepare laity for a more

---

Bellarm., *De Missa*, 1, c. 24)."

<sup>58</sup>LG 1; Flannery I, 350.

<sup>59</sup>SC 28; Flannery I, 11: "In liturgical celebrations each person, minister or layman who has an office to perform..."

<sup>60</sup>LG 37; Flannery I, 394-395: "By reason of knowledge, competence or pre-eminence which they have the laity are empowered – indeed sometimes obliged – to manifest their opinion on those things which pertain to the good of the Church. If the occasion should arise this should be done through the institutions established by the Church for that purpose..."

active volunteer role in the Church.<sup>61</sup>

The Second Vatican Council addressed the laity in its Decree on the Apostolate of the Laity *Apostolicam actuositatem*.<sup>62</sup> The importance of the document is that it is the decree of an ecumenical council. The title of the decree indicates that the purpose of the council was to promote and intensify the apostolate of the laity. This document is important for the idea of the Catholic volunteer, because the council teaches that the laity have a “special and indispensable role in the mission of the Church.”<sup>63</sup>

Does the decree *Apostolicam actuositatem* establish new opportunities for the lay volunteer in the Church? Yes, it does. Mention is made of the fervor of the early Christians. The council mentions the foundation of the church of Antioch, where “Those who escaped during the persecution that happened because of Stephen...started preaching to the Greeks...The Lord helped them, and a great number believed and were converted to the Lord” (Acts 11: 19-21). Apollos preached in Ephesus, and “When Priscilla and Aquila heard him speak boldly in the synagogue, they took an interest in him and gave him further instruction about the Way”

---

<sup>61</sup>AA 32; Flannery I, 797: “Many aids are now at the disposal of the laity who devote themselves to the apostolate: namely, sessions, congresses, recollections, retreats, frequent meetings, conferences, books and periodicals; all these enable them to deepen their knowledge of holy scripture and Catholic doctrine, nourish the spiritual life, and become acquainted also with world condition and discover and adopt suitable methods (cf. Pope John XXIII, Encyclical Letter *Mater et Magistra* (15 May 1961): AAS 53 (1961), 454).”

<sup>62</sup>Second Vatican Council, Decree on the Apostolate of the Laity *Apostolicam actuositatem* (18 November 1965): AAS 58 (1966), 837-864; in English: Abbott, 489-521; Flannery I, 766-798.

(Acts 18: 26). St. Paul commends Phoebe, deaconess of the Church at Cenchreae, for a warm welcome among the Romans, sends greetings to Prisca and Aquilla, and to many others of his “fellow workers” (Rom. 16: 1-16). St. Paul also mentions others who were “a help to me” and “who worked with me”, among whom were Evodia, Syntyche, Clement and “the others” (Phil. 4: 3). The council teaches that more is demanded today: “No less fervent a zeal on the part of lay people is called for today; present circumstances, in fact, demand from them an apostolate infinitely broader and more intense”<sup>64</sup>

Does *Apostolicam actuositatem* give a basis for a development in theology? Yes, it does. The council teaches, “Indeed the Church can never be without the lay apostolate; it is something that derives from the layman’s very vocation as a Christian”.<sup>65</sup>

Is the teaching that the laity have a special and indispensable role in the mission of the Church a unique teaching in the document *Apostolicam actuositatem*? No, it is a fundamental teaching of the Second Vatican Council. Similar teaching can be found in “the Dogmatic Constitution *De Ecclesia*, ch. IV, no. 33 et seq.: AAS 57 (1965), 39 et seq.; the Constitution *De Sacra Liturgia*, nos. 26-40: AAS 56 (1964), 107-111; the Decree *De instrumentis communicationis socialis*: AAS 56 (1964), 143-153; the Decree *De Oecumenismo*: AAS 57 (1965), 90-107; the Decree *De pastorali Episcoporum munere in Ecclesia*, nos. 16,17, 18; and in

---

<sup>63</sup>AA 1; Flannery I, 766.

<sup>64</sup>Ibid.

<sup>65</sup>Ibid.

the Declaration *De educatione Christiana*, nos. 3, 5, 7.”<sup>66</sup>

Does the document *Apostolicam actuositatem* give reasons for the new expansion of the role of the laity in the Church? Yes, it does. The world population has increased, so there are more people to evangelize and to assist. Progress in science and technology has created a number of moral problems that require specialized knowledge to address. The world is becoming smaller with the aid of air travel and improved telecommunications. Autonomy has reached numerous sectors of human life, sometimes with a certain relinquishing of religious culture. There are areas where religious freedom is denied. Other areas lack priests. All these have immensely enlarged the field of the lay apostolate, and made it all the more urgent.<sup>67</sup>

Does the document *Apostolicam actuositatem* give any helpful definitions for a continued study of the lay volunteer? Yes, “apostolate” is defined. The general definition of apostolate is every activity of the Mystical Body of Christ with the goal of the Church in view: the Church was founded to spread the kingdom of Christ over all the earth for the glory of God the Father, to make all men partakers in redemption and salvation, and through them to establish the right relationship of the entire world to Christ.<sup>68</sup> The specific definition for the laity is that, first, the lay apostolate is exercised when the laity work for the evangelization and sanctification of men;

---

<sup>66</sup>Ibid., note 2.

<sup>67</sup>Ibid.; Flannery I, 766-767: “...immensely enlarged the lay apostolate... All the more urgent this apostolate has become...”

<sup>68</sup>AA 2; Flannery I, 767-768: “The Church was founded to spread the kingdom... Every activity of the Mystical Body with this in view goes by the name ‘apostolate’...”

and secondly, apostolate is exercised when the laity endeavor to have the Gospel spirit permeate and improve the temporal order, in such a way that laity are clear witnesses to Christ and helpers to forward the salvation of men.<sup>69</sup>

To conclude, how helpful is the document *Apostolicam actuositatem* for our study of the lay volunteer? It can be said that this document is the first both extensive and authoritative treatment of the lay apostolate, important theologically in itself and in its legal consequences for the proposed new code of Church law. “The Council will explain in this Decree the nature of the lay apostolate, its character and the variety of its forms; it will state fundamental principles and give pastoral directives for its more effective exercise... These are all to serve as norms in the revision of canon law concerned with the lay apostolate.”<sup>70</sup>

### *Lex Ecclesiae Fundamentalis*

Pope John XXIII (1958-1963) clearly recognized the “signs of the times”, when he first announced on 25 January 1959 the Roman Synod and the Second Vatican Council, and he also announced that these events would be the necessary preparation for undertaking the renewal of the code of canon law. The Second Vatican Council (1962-1965), in the citation from *Apostolicam actuositatem* just mentioned above, mandated that its fundamental principles and

---

<sup>69</sup>AA 2; Flannery I, 768.

<sup>70</sup>AA 1; Flannery I, 767.

pastoral directives serve as norms in the revision of canon law concerned with the lay apostolate. Shortly after the council began, “the Commission for the Revision of the Code of Canon Law” was established on 28 March 1963 with Cardinal Pietro Ciriaci as president and Monsignor Giacomo Violardo as secretary.<sup>71</sup> However, the cardinal members of this commission, in a meeting with the president on 12 November 1963, agreed that the true and proper efforts of their commission should only begin at the conclusion of the council. In this way, reform of the 1917 Code could be carried out according to the decisions and principles of the council. Meanwhile on 17 April 1964, Pope Paul VI (1963-1978) added seventy consultants to the commission established by his predecessor Pope John XXIII. Pope Paul VI subsequently appointed other cardinal members and consultants from all over the world. On 20 November 1965, just before the end of the Second Vatican Council, there was a solemn session of the commission in the presence of Pope Paul VI, which publically inaugurated the work of the “Code Commission”. The pope indicated two elements which should underly the whole revision effort: first, norms must be accommodated “to a new mentality and new needs”, and second, careful attention must be paid to the decrees and acts of the Second Vatican Council.<sup>72</sup>

The number of meetings of each study group of the code commission was greater or less depending on the concrete issues, but the work was carried on for years. There was a study group on *Lex Ecclesiae Fundamentalis* (the Fundamental Law of the Church) that produced a

---

<sup>71</sup>1983 Code, Preface xix.

<sup>72</sup>Ibid., Preface xx.

document in 1971, which developed a list of obligations and rights.<sup>73</sup> The organization of this list underwent various changes as different drafts were developed.<sup>74</sup> Then the 1979 meeting of the study group on the People of God recommended, since it appeared that the *Lex Ecclesiae Fundamentalis* would be published separately, that the rights of persons not be duplicated in the 1983 Code and that a few changes be made in the *Lex Ecclesiae Fundamentalis*.<sup>75</sup> This *Lex Ecclesiae Fundamentalis* was published separately in 1980.<sup>76</sup> In 1981, it was decided that the *Lex Ecclesiae Fundamentalis* was not to be promulgated, the canons on rights and duties were returned to listing in the 1983 Code. Cardinal Willebrands, a member of the code commission, suggested that these canons on the rights of all Christians be listed first, even before the specialized rights of laity.<sup>77</sup> However all these rights were empowering.

What are some of these rights indicated in the *Lex Ecclesiae Fundamentalis* and where did these rights eventually come to be listed in the 1983 Code? The right to association became c. 215. The distinction between cleric and lay became c. 207 and c. 208. The rights of the college of bishops became c. 336. Collegiality as the right of bishops is also mentioned in c. 330. Duties correlative to rights are mentioned in c. 210, c. 212, c. 225, and c. 226. The right to

---

<sup>73</sup>Coriden, 135.

<sup>74</sup>*Communicationes* 12 (1980), 35-44, gives the final results of the work of the study group.

<sup>75</sup>Cf. *Comm* 12 (1980), 77-91.

<sup>76</sup>Pontificia Commissio Codicis Iuris Canonici Recognoscendo, *Lex Ecclesiae Fundamentalis* (24 April 1980). Vatican City: Libreria Editrice Vaticana, 1980.

<sup>77</sup>Pontificia Commissio Codicis Iuris Canonici Recognoscendo, *Relatio complectens synthesim animadversionum ab Em. mis. atque Exc. mis. Patribus Commissionis ad ultimum schema Codicis Iuris Canonici Exhibitarum, cum responsionibus a Secretaria et Consultoribus*

education is found in c. 217 and c. 218. The right to the Eucharist is found in c. 897, and c. 898. The right to liturgical roles is found in c. 835. Rights regarding the role of the pope are found in c. 331, c. 333, c. 334, and c. 336. Rights in general are found in c. 211, c. 212, c. 213, c. 214, c. 220, c. 225, and c. 226. A list of rights of laity are found in c. 221. The right to determine the validity of Sacraments is found in c. 841.

### 1983 *Code of Canon Law*

After extensive labor by a commission from the time of Second Vatican Council (1962-1965), the printed schema of the whole new code was presented to Pope John Paul II (1978-2005) on 29 June 1980. The pope decided the text was to be forwarded to the cardinal members of the code commission for their definitive examination and judgement. The pope then expanded the commission to seventy-four members. The work of the commission and its consultors was finished in August 1981. A plenary session was convoked by order of the pope to deliberate on the entire text and cast a definitive vote. This session took place in the hall of the synod of bishops between 20 and 28 October 1981. At the end of this session the Fathers gave a unanimous affirmative (“placet”) vote. Even then some emendations were introduced, the style and Latin language of the code was polished, canons from the *Lex Ecclesiae Fundamentalis* were inserted into the code, and the Latin style was polished a second time. The text was given to the pope on 22 April 1982. Pope John Paul II personally reviewed this latest schema. After mature

---

*datis*. (Vatican City: Typis Polyglottis Vaticanis, 1981), 48.

consideration, the pope decreed that the new *Code of Canon Law* was to be promulgated on 25 January 1983, on the anniversary of the first announcement by Pope John XXIII of the undertaking of the revision of the code.<sup>78</sup>

Law is usually thought of as restrictive. However, canon law contains a number of rights of all Christians, and some rights that pertain to the laity. Such rights empower the laity to volunteer for apostolic service.<sup>79</sup>

The rights and freedoms of Christians are not always stated clearly and simply in the 1983 Code. In the United States of America there is a Bill of Rights that is clear and simple. In the United States of America it is the business of the courts to establish the balance between rights and obligations, between your rights and my rights. However, in ancient Roman law and in the canonical tradition, it is the legislator who spells out the restrictions. Nevertheless, despite any restrictions, the 1983 Code is more generous in listing rights than in previous legislation.

What are some of the rights that are legislated in the 1983 Code?<sup>80</sup> There is a fundamental equality of all Christians, who have the right and freedom to build up the Body of Christ, as noted in c. 208. Catholics have the right to evangelize the nations, as noted in c. 211.

---

<sup>78</sup>Pope John Paul II, *Codex Iuris Canonici* (25 January 1983) (Vatican City, Typis Polyglottis Vaticanis, 1983), Preface xxvi-xxvii.

<sup>79</sup>*Ibid.*, Preface xxx: “Universa denique apostolatus opera, instituta atque incepta profecto habent unde expedite progrediantur et promoveantur, quia sana ordinatio iuridica prorsus necessaria est ut ecclesiastica communitas vigeat, crescat, floreat.”

<sup>80</sup>Edward G. Pfnausch, ed., *Code, Community, Ministry*. (Washington, D.C.: Canon Law Society of America, 1992), 62.

Catholics have a right to petition, which is to make known their needs and hopes to their pastors, as noted in c. 212. Catholics have the right to recommend, which is to advise pastors concerning the good of the Church, as also noted in c. 212. Catholics have the right to receive the Word of God and the sacraments from pastors, as noted in c. 213. Catholics have the right to participate in worship in accordance with the legitimate norms of their own rite, as noted in c. 214. Catholics have the right to one's proper spirituality, as also noted in c. 214. Catholics have the right of association which involves the right to found and direct associations with charitable purposes and as an expression of Christian vocation, as noted in c. 215. Catholics have the right of assembly, which involves the right to hold meetings for the same purpose as to associate, as noted in c. 215. Catholics have a right to promote the apostolate and to have one's own proper initiative in apostolic work, based on the right to participate in the Church's mission, as noted in c. 216. Catholics have the right to a Christian education, as noted in c. 217. Catholics have academic freedom, which is the right to research and to publication, as noted in c. 218. Catholics have freedom from force in choosing one's station in life, as noted in c. 219. Catholics have the right to a good name and reputation, as noted in c. 220. Catholics have the right to privacy, which is the right to have others respect what is intimate to one's self, as noted in c. 220. Catholics have the right to vindicate their rights in a Church court with equity and in accordance with the law, as noted in c. 221. Catholics have the right to be judged. Catholics have the right to legality regarding sanctions, which is the right to expect that the Church will only impose sanctions only in accordance with the laws, as noted in c. 221.

The 1983 Code, in the same section on rights, also lists nine basic obligations of all

Catholics.<sup>81</sup> Careful reading of these obligations reveals that in a number of the obligations there is an actual and correlative right, some of which are actually mentioned above. What are these nine obligations? Catholics have an obligation to maintain communion with the Church, and fulfill their Christian duties, as noted in c. 209. Catholics have a duty to lead a holy life, and to promote growth and holiness in the Church, as noted in c. 210. Catholics have the duty to evangelize the nations, and to announce the divine gift of salvation to all peoples, of every place and time, as noted in c. 211. Catholics have the duty to obey Church authority, both teaching authority and governing authority, as noted in c. 212. Catholics, at times, have the obligation to express their opinion about what is good for the Church, as noted in c. 212. Catholics as parents have the obligation to educate their children and to provide Christian education, as noted in c. 226. Catholics have the obligation to promote social justice in keeping with the Church's teaching, as noted in c. 222. Catholics have the obligation to care for the needs of the poor from their own resources, as noted in c. 222. Catholics have the obligation to support the Church for the purposes of worship, the support of ministers and the works of the apostolate and charity, as noted in c. 222.

The 1983 Code first enumerated the rights and duties of "all" the faithful. The subsequent title is devoted to the rights and obligations of the "laity". Some canons treat the rights of the laity which are theirs by virtue of the secular condition of the laity, such as c. 225, §2 (temporal affairs); c. 226 (marriage and children); c. 227 (earthly affairs); and c. 231, §2 (salary).

---

<sup>81</sup>Ibid., 63.

Other canons treat the rights of the laity which are not exclusively rights of the laity. Some of these canons refer to any member of the faithful, ordained or not, such as c. 225, §1 (general right to apostolate); c. 228, §2 (advisors); c. 229 (learning, degrees, teaching), and c. 231, §1 (appropriate formation).

Some other canons regarding the rights of the laity considered along the lines of collaboration with the sacred ministry of the cleric, such as c. 230, §2 (lector) and §3 (laity supply for liturgy, baptism, eucharist) for what pertains to liturgy; c. 228, §1 (laity for offices and functions) in relation to other areas of sacred ministry. But it is notable that c. 228 §1 provides that laity can supply certain of the functions of ministers, if the ministers are not available and “in accordance with the provisions of the law” as provided in c. 230, §3 (necessity and ministers lacking... certain offices); and see c. 517, §2 (priestless parish); c. 776 (catechists); c. 861, §2 (baptism); c. 910, §2 (extraordinary minister of communion); c. 943 (exposition of the Blessed Sacrament); c. 1112 (marriage and its preparation).

Is the 1983 Code of Canon Law helpful to the study of Catholic volunteers? Yes, the 1983 Code empowers the laity with rights. The laity are called, along with all Christian faithful, to build up the Church, the Body of Christ, according to c. 208. The laity are called, along with all Christian faithful, to bring the divine message of salvation to the whole of humankind in every age and in every land, according to c. 211. The Catholic volunteer answers these calls, empowered by rights.

## *Christifideles Laici*

Pope John Paul II (1978-2005) issued the Apostolic Exhortation *Christifideles laici* on 30 December 1988. The pope was responding to the recent Synod of Bishops. The “Introduction” to the document presents the problems from which arise the need for lay volunteers: world needs, secularism, violations of the dignity of persons, and finally, conflict and peace. The presentation of this material is so linked with the bible, that this papal document could well be considered the foundation of a biblical theology of the Catholic volunteer.

What is the central question in this papal document? The pope asks, “What is the vocation and mission of laity twenty years after the Second Vatican Council? The answer is to be found in Jesus Christ, the hope of humanity, who is the true vine and the master sending laborers into the vineyard.

What is the central thesis of *Christifideles laici*? The laity are sent like the laborers into the vineyard (Mt. 20: 1-2, cf. Jn. 15: 8). Where is this “vineyard”? The pope answers, “Whole countries and nations where religion and Christian life were formerly flourishing” and “this particularly concerns countries and nations of the so-called First World.”<sup>82</sup>

Is there anything new in the document? Yes, there is much that is new in *Christifideles laici*.<sup>83</sup> There is a new opportunity for the laity, since the Lord addresses his call to everyone. There is a new theology for the laity, because through baptism, the laity share an extraordinary dignity. There is a new mandate for those who volunteer for labor in the vineyard of the Lord, since the Church is a communion, the laity share in the mission of the Church.

Does the document add any new definitions? The pope speaks of “re-evangelization”. By this the pope means: “The lay faithful ought to regard themselves as an active and responsible part of this venture, called as they are to proclaim and live the gospel in service to the person and to society, while respecting the totality of both.”<sup>84</sup> Is this re-evangelization an important factor where today the traditions of piety and popular forms of Christian religion run the risk of being dispersed under the impact of a multiplicity of processes, including secularization and the spread of sects? The pope replies, “Only a re-evangelization can assure the growth of a clear and deep faith, and serve to make these traditions a force for authentic freedom.” Thus, Catholic volunteers have a mandate to re-Christianize culture.<sup>85</sup>

The divisions of the document indicate important concepts for the study of Catholic volunteers. These divisions are: the mystery of the Church, communion, co-responsibility in mission, varied grace, and formation.

---

<sup>82</sup>CL 34.

<sup>83</sup>CL 64.

<sup>84</sup>CL 74.

<sup>85</sup>CL 34.

Is this document of significant help to the study of Catholic volunteers? Yes, it is. The document gives much that is new in the theology of Catholic volunteers, especially the ideas of the mystery of the Church, communion and mission. The document reaffirms the mandate of the Second Vatican Council, and “calls with a particular urgency for the action of the lay faithful.”<sup>86</sup> The call of *Christifideles laici* was not just theoretical for Catholic volunteers, but Catholic lay volunteers actually participated in the Synod of Bishops in Rome, from which this papal document arose.

### *Ecclesiae de Mysterio*

The document *Ecclesiae de mysterio* was published on 15 August 1997, as an “Instruction: On Certain Questions Regarding the Collaboration of the Non-Ordained Faithful in the Sacred Ministry of Priests,” by several congregations of the Roman Curia, the departments that serve the pope.<sup>87</sup> These congregations were those who serve and regulate the clergy, laity, doctrine, worship, bishops, evangelization, religious, and interpretation of texts. Further, the document is very serious, ruling, “All particular laws, customs and faculties conceded by the Holy See *ad experimentum* or other ecclesiastical authorities which are contrary to the foregoing

---

<sup>86</sup>CL 3.

<sup>87</sup>EM 34-35.

norms are hereby revoked.”<sup>88</sup> The document was given to the pope, who approved in the most exact way (“in forma specifica”) and ordered its publication.<sup>89</sup> Thus, the authority of the document comes from the papal teaching authority, or magisterium.

Why is this a very important document? First, it is a recent 1997 document. Second, the pope approved in a most specific way (“*in forma specifica*”). Third, promulgation was by papal order. Fourth, the document revoked everything contrary. Fifth, eight curial congregations wrote the document. Sixth, its purpose, noted twice, is the effectiveness of “communion”. Seventh, another purpose is an “apostolic concern... bring to a fruitful conclusion”. Eighth, for practice, it distinguishes between the ordinary practice and the extraordinary. Ninth, it gives theological principles.

An analysis of the perface of *Ecclesiae de mysterio* shows the direction of the teaching.<sup>90</sup> There is a call addressed to all the members of the Mystical Body to participate actively in the mission and edification of the People of God. Apostolic action of the laity is necessary and important. Their call resulted in a new manner of collaboration among priests, religious and laity. This collaboration exists in the spiritual order, bringing the message of Christ and his grace to men. This collaboration exists in the temporal order, permeating and perfecting secular

---

<sup>88</sup>EM 34: “Revocantur leges particulares et constitutiones adhuc validae, quae his normis contrariae sunt, pariterque facultates *ad experimentum* concessae a Sancta Sede vel a qualibet auctoritate ei subiecta.”

<sup>89</sup>EM 34: “Summus Pontifex nominatim hanc Instructionem approbavit atque promulgari publice iussit...”

reality with the evangelical spirit. Men and women lay volunteers have innumerable opportunities to be actively involved. The Second Vatican Council and the papal magisterium have promoted the offices and roles of the lay faithful. The new evangelization also involves a full recovery of the awareness of the secular nature of the mission of the laity. The cooperating clergy are called to a specifically religious activity, but the laity and non-ordained religious are called to assist. Collaboration of the laity with clergy does not mean the substitution of laity for clergy.

The problem that the document addresses is the possible confusion between the ministerial priest of the ordained clergy and Catholic volunteer lay ministry. Accordingly, the limitations of the document should be noted. The central problem considered by the document is one that is parochial and liturgical, namely, could a lay minister be confused with a priest in the celebration of certain liturgical functions. Nevertheless, as the document approaches its problem and the practical applications of theology in the real world, the document gives much help in understanding Catholic lay ministry.

The document *Ecclesiae de mysterio* has a central thesis that the ministerial priest is necessary. However, there is an affirmation of the work of Catholic volunteers. In some places in the absence of priests or deacons, non-ordained members of the faithful lead Sunday celebrations, which is a good thing.<sup>91</sup> In this Sunday celebration in the absence of priests, the

---

<sup>90</sup>EM 5-9: “Prooemium”

<sup>91</sup>EM 27: “Aliquibus in locis, deficientibus presbyteris vel diaconis, celebrationes

1983 Code in c. 1248, already commends the laity.<sup>92</sup> The document affirms the laity volunteers as extraordinary ministers of communion, who would still be lay persons, according to the 1983 Code, c. 266, even if these lay volunteers were instituted as acolytes in accordance with c. 230.<sup>93</sup> The document affirms the lay volunteers as the special witness for the Church at Catholic marriages.<sup>94</sup> The document affirms the lay volunteers as ministers of baptism (“minister baptismi”), also approved by the 1983 Code in c. 230.<sup>95</sup> The document also affirms the lay volunteers as leaders in the celebration of funerals.<sup>96</sup> Thus, there is some affirmation of the work of lay volunteers, even in some of most sacred ministries of the Church.

Does the document *Ecclesiae de mysterio* give theological principles that would be useful in treating Catholic volunteers. Yes, the document does give four general theological principles. First, there is an affirmation of the “common priesthood of the faithful” which is essentially different from the ministerial priesthood.<sup>97</sup> Second, there is a unity and diversity of ministerial

---

dominicales ducunt christifideles non ordinati. Hoc servitium, validum pariterque grave...”

<sup>92</sup>1983 Code, c.1248: “...valde commendatur ut fideles in liturgia Verbi... partem habeant...”

<sup>93</sup>EM 27-28: “Christifideles non ordianti longo tempore iam adjuvant... ut ‘ineffabile Eucharistiae donum’...”; Sacra Congregatio de Disciplina Sacramentorum, *Instructio Immensae caritatis* de communione sacramentali quibusdam in adiunctis faciliore reddenda (29 January 1973): AAS 65 (1973), 264.

<sup>94</sup>EM 30: “...Christifideles non ordinatos ut matrimonii assistant...”

<sup>95</sup>EM 31: “...permittunt ut fidelis non ordinatus possit designari baptismi minister extraordinarius”; cf. 1983 Code, c.230.

<sup>96</sup>EM 32: “Christifideles non ordinati exsequia ecclesiastica ducere possunt...”

<sup>97</sup>EM 10: “Essentiale discrimen inter sacerdotium commune et sacerdotium ministeriale ... membrorum officiorumque diversitas existat, sed unus est Spiritus, qui ad Ecclesiae utilitatem varia sua dona... eligitur...(cf. I Cor. 12: 1-11)”; Pope John Paul II, Post-Synodal Apostolic Exhortation *Pastores dabo vobis* (25 March 1992): AAS 84 (1992), 684.

functions, although the sacred minister has the functions of officially teaching, sanctifying and governing.<sup>98</sup> Third, the ordained priesthood is absolutely irreplaceable, but the duty of fostering vocations falls on the whole Christian community”<sup>99</sup> Fourth, the document affirms the necessity of collaboration of the non-ordained faithful, which establishes the need for Catholic volunteers.<sup>100</sup>

Does the document *Ecclesiae de mysterio* put new restrictions on the use of Catholic volunteers? The answer to this question is negative if the restrictions are not new, but the answer is affirmative if some salutary restrictions are repeated. First, the document mandates a careful selection of those who are to assist in a special ministry whereby the lay volunteer supplies for a priest.<sup>101</sup> Second, the document mandates adequate formation for the responsibilities to be entrusted to the lay volunteers.<sup>102</sup> Finally, as noted above, there are some restrictions for offices

---

<sup>98</sup>EM 12-13: “Si quidem ministri ordinati procuratio muneris docendi, sanctificandi et regendi substantiam constituit ministerii pastoralis... In nonnullis tantum officiis, et certo quodam modo, cooperari cum pastoribus possunt alii fideles non ordinati...”; LG 7: “...nobis invicem ad salutem servitia praestamus.”

<sup>99</sup>EM 14: “Sacerdotium ideo ministeriale ergo substitui omnino non potest... ‘Fovendarum vocationum officium ad totam christianam communitatem pertinet’ (Second Vatican Council, Decree *Optatam totius*, 2).”

<sup>100</sup>EM 14-15: “Quotiens Ecclesiae vel necessitas vel utilitas id exigit, pastores, iuxta normas iure universaliter constitutas, possunt Christifidelibus laicis concedere quasdam functiones, quae sunt cum proprio pastorum munere conexas, non tamen exigunt characterem Ordinis (CL 23).”

<sup>101</sup>EM 32: “Legitimae auctoritatis est, quotiens aequa contingit necessitas cuiusdam ‘suppletionis’ in casibus supra nominatis, Christifidelem eligere sana profecto doctrina praeditum atque exemplarique vitae consuetudine.”

<sup>102</sup>EM 32: “Excolant, ad normam iuris peculiaris, notitias suas frequentando, quantum fieri potest, institutionis curricula a legitima Auctoritate composita in regione Ecclesiae

that require ordination to the ministerial priesthood,<sup>103</sup> which already had been noted in the 1983 Code, c. 232. Here, the document *Ecclesiae de mysterio* is as careful not only to safeguard the nature and mission of the sacred ministry, but also to safeguard the vocation and secular character of the lay faithful.

Does the document *Ecclesiae de mysterio* give definitions and divisions that will be helpful in the examination of the Catholic volunteer? Yes, the document has an entire section on the “Need for an Appropriate Terminology”.<sup>104</sup> This section of the document will be explored more fully in our own third chapter of this study, which chapter is entitled “Terminology”. Here it will be sufficient to list the definitions and distinctions given by *Ecclesiae de mysterio*. The document distinguishes between the “common priesthood”, which includes all Christians, and the “ministerial priesthood”, which includes ordained priests and bishops. The document distinguishes the term ministries (“ministeria”) and the original sense of ministry (“servitium”). The document also notes that the term ministries (“ministeria”) is commonly used for the activity or functions (“munera”) of the non-ordained. That same word ministries (“ministeria”) is also used for the activity or offices (“officia”) of the ordained clergy. The document also tries to

---

particularis (cf. 1983 Code, c. 231).”

<sup>103</sup>EM 7: “Quoniam videlicet de munibus agitur artius coniunctis cum officiis pastorum – qui Ordinis sacramento praediti esse debent ut tales sint – ab omnibus qui ratione quadam illa re implicantur, peculiaris diligentia flagitatur, ut omnino serventur sive natura missioque sacri ministerii, sive vocatio indolesque saecularis fidelium laicorum. Cooperari enim idem non est ac substituere.”

<sup>104</sup>EM 17-18: “Summus Pontifex... necessitati institit delucidandi et distinguendi diversas significationes quas vocabulum ‘ministerium’ sumpsit in theologico canonicoque dicendi genere.”

clarify the use of the term “extraordinary minister.” It further states that it is unlawful for the Catholic volunteers to assume such titles as “pastor,” “chaplain,” “coordinator,” “moderator,” or any other such similar title which can confuse their role with that of the “Pastor,” who is always a bishop or priest.<sup>105</sup>

Is the document *Ecclesiae de mysteria* helpful to the study of Catholic volunteers? Yes, it is helpful for a number of reasons. The document is both theological and practical. The document is recent, since it was published in 1997. The document is authoritative, since it had papal approval.

## Year of the Volunteer

Pope John Paul II (1978-2005) delivered, on 5 December 2001, a *Message for the United Nations Year of Volunteer Work*.<sup>106</sup> This document is important because it uses the word “volunteer” for the first time in papal teaching, both in the title of the document and in the text.

What is the problem and purpose of the document? The pope notes poverty in the modern world. In the light of this poverty, the pope gives a partial definition of volunteer, as the

---

<sup>105</sup>EM 18: “...quae illorum functionem confundere possint cum functione pastoris, qui tantum est Episcopus et presbyter.”

<sup>106</sup>Pope John Paul II, *Message for the Year of Volunteer Work* (5 December 2002). Database online: [www.vatican.va](http://www.vatican.va).

person who responds to the corporal needs and leads the poor to a personal experience of the charity of God.<sup>107</sup> Therefore, the volunteers are the witnesses of God's love, and the recipients of volunteer service experience God's love. Second, the pope promotes volunteer work as a sign of growth in social awareness.<sup>108</sup> Third, volunteers fill in gaps and anticipate the presence of public institutions which give later recognition to the heroism of these volunteers.<sup>109</sup>

Does the pope give any examples of Catholic volunteers? Yes, the pope praises the Catholic volunteers of the past and of the recent present, such as St. Maximilian Kolbe and Mother Teresa of India.<sup>110</sup>

Does this papal document to the United Nations include a theology? Yes, it does. The pope cites the Good Samaritan (cf. Lk. 10: 30-37), not only as a literary example, but to be a "model imitated by every volunteer".<sup>111</sup> Second, pope also alludes the Virgin Mary as the

---

<sup>107</sup>Volunteer, 2 §2: "The volunteer responds to corporal needs and leads the poor to a personal experience of the charity of God."

<sup>108</sup>Volunteer, 3 §3: "I warmly hope that the International Year of Volunteers, the occasion for organizing many initiatives and events, may help society to promote the many forms of volunteer work that are a sign of growth in social awareness."

<sup>109</sup>Ibid., "Often volunteers fill gaps and anticipate the presence of public institutions that must give due recognition to the works born of their courageous initiative and foster them without losing the originating spirit."

<sup>110</sup>Volunteer, 2 §2: "Following in his footsteps in these two millennia, the Church has not ceased witnessing to this love, leaving an exemplary record thanks to the saints who left their mark on history. Among the more recent ones, I am thinking of St. Maximilian Kolbe, who sacrificed himself to save the father of a family, and Mother Teresa of Calcutta, who consecrated herself to the poorest of the poor."

<sup>111</sup>Volunteer, 4 §2: "Making myself the spokesman for the poor everywhere, I want to say 'thank you' for your steadfast dedication. Continue your journey with courage; do not let

“messenger of joy and salvation” (cf. Lk. 1: 39-45) and another model worthy of imitation.<sup>112</sup>

Third, the pope wants the volunteer to “recognize” Christ “in the poor and suffering”. Fourth, the pope, emphasizes the importance of service to the “human person”,<sup>113</sup> echoing the emphasis on human person in the second chapter of the Second Vatican Council dogmatic constitution on the Church *Lumen gentium*. This document to the United Nations is authoritative because it comes from the papal magisterium. The document includes theology, in the personal elegant style of the pope.

Does the pope offer new opportunities for Catholic volunteers? The pope empowers both men and women, referring to them as “brothers and sisters”.<sup>114</sup> The volunteer movement is not only perennial by the actions of the saints, but also modern, since these volunteers have just been referred to a “a sign of hope for our times”. Volunteer ministry in the modern world is extensive, since these Catholic volunteers are called to “heroism” “wherever situations of hardship and suffering appear”.

---

difficulties stop you. May Christ, the Good Samaritan (cf. Lk. 10: 30-37), be the sublime model imitated by every volunteer.”

<sup>112</sup>Volunteer, 4 §3: “Imitate Mary, who going to assist her cousin Elizabeth, became a messenger of joy and salvation (cf. Lk. 1: 39-45). May she teach you her humble and concrete charity and obtain from the Lord the grace for you to recognize him in the poor and suffering.”

<sup>113</sup>Volunteer, 4 §4: “With these wishes, I impart a special Apostolic Blessing to you, and all whom you meet every day in the course of your service to the human person.”

<sup>114</sup>Volunteer, 4 §1: Dear Brothers and Sisters, who make up this ‘army’ of peace spread over the face of the earth, you are a sign of hope for our times. Wherever situations of hardship and suffering appear, make bear fruit hidden resources of dedication, goodness and heroism in the heart of the human person.”

Does the document offer new definitions helpful in our study of the Catholic volunteer? The pope already noted that the volunteer responds to the corporal needs of the poor and leads the poor to a personal experience of the charity of God. A further synthesis can be made from the various parts of the document *Message for the United Nations Year of the Volunteer*. The pope defines volunteer as someone who makes a self (Volunteer, 1 §2) donation (Volunteer, 3 §4) freely to others, especially the poor, and to serve (Volunteer, 4 §4) the human person.

Does the pope use any distinctions in treating Catholic volunteers? Yes, he does. The problem is extensive, not only involving the poor, but also involving depression, egoism and violence. Volunteers are not only individuals, but groups and associations, as has been seen in the 1917 Code. Finally the object of volunteerism is the “many forms of volunteer work” (Volunteer, 3 §3).

Is the papal document *Message for the United Nations Year of the Volunteer* useful in our study of Catholic volunteers? Yes, it is. The pope uses the term volunteer the first time in the papal magisterium. The pope gives warm wishes to the volunteer movement. The pope includes both men and women as volunteers. The pope gives a theology of the Catholic volunteer. The pope gives examples, not only of Jesus and Mary, but of Saints who have volunteered over the millennia and in modern times.

“Cor Unum” Papal Address

Pope John Paul II (1978-2005) addressed the 24<sup>th</sup> Plenary Assembly of the Pontifical Council “Cor Unum” on 7 February 2002 in the Vatican.<sup>115</sup> Women were present at the meeting, along with clerics and laymen.<sup>116</sup> Volunteer work was the theme of the Assembly in 2002, just as the United Nations had made it a theme in 2001. Volunteer work, noted Pope John Paul II, is a phenomenon that calls forth great energy for good in both the Church and the world.<sup>117</sup>

Does the papal address give a definition of Catholic volunteer. The document indirectly gives hints to the meaning of Catholic volunteer by the use of italics in the text of the document. An attempt can be made to unite this italicized points. “Volunteer work” (Cor Unum 2 §1) is “the witness to the value of unselfish giving” (Cor Unum 2 §2) and for society a “significant humanizing and civilizing factor” (Cor Unum 2 §4) which “for Christians, the root cause of this involvement is to be found in Christ” (Cor Unum 3 §1) for motivating Catholics in “living concretely the vocation to love” (Cor Unum 2 §4) to serve the “poor and needy” (Cor Unum 1 §2) showing “the centrality of the human person” (Cor Unum 2 §3). Therefore, the Catholic volunteer, inspired by Christ’s love and as a witness for the Church, serves the poor and afflicted as brothers and sisters in the world.

---

<sup>115</sup>Pope John Paul II, *Address to the Plenary Assembly of the Pontifical Council “Cor Unum”* (7 February 2002). Database on-line: [www.vatican.va](http://www.vatican.va).

<sup>116</sup>Cor Unum Introduction and 5 §2: “Dear Brothers and Sisters...”

<sup>117</sup>Cor Unum 2 §1: “For your Plenary Assembly this year you have chosen to reflect on the theme of volunteer work, an important phenomenon that calls forth so much energy for good in the Church and in the world. It is a theme that has also been the center of attention of the United Nations. Last year the UN reflected on volunteers and volunteer work.”

Does Catholic volunteer work help in a concrete way to solve the problem of poverty that is an important concern of the pope? Yes, it does. World poverty was the important concern of the pope, and “through the Pontifical Council ‘Cor Unum’, the love of the Church reaches out to a great number of poor and needy throughout the world...”.<sup>118</sup> The pope affirmed and promoted the apostolate of “Cor Unum” because this organization is part of the solution to poverty. The pope affirmed that this work of Catholic volunteers was an important sector of “ecclesial outreach”.<sup>119</sup>

Was the humanitarian basis for volunteer work praised by the pope? Yes, the pope noted that volunteer work “offers to society, beyond the concrete act of service, the witness th the act of unselfish giving.”<sup>120</sup> The action of volunteers brings out the centrality of the human person, as opposed to the economic interests that often dominate the area of social relationships.<sup>121</sup> The pope notes that his 2001 address to the United Nations he stressed that “volunteer work is a significant humanizing and civilizing factor”, and he “reaffirmed the validity of this experience

---

<sup>118</sup>Cor Unum 1 §2: “Through the Pontifical Council “Cor Unum”, the love of the Church reaches out to a great number of poor and needy throughout the world, making use of the various contributions and initiatives of local communities and international charities.”

<sup>119</sup>Cor Unum 1: “I greet... lay people from many nations...I wish to thank each and every one of you for your availability and the spirit of cooperation in such an important sector of ecclesial outreach.”

<sup>120</sup>Cor Unum 2 §2: “In fact, volunteer work, the fruit of wise and deeply felt choices, offers to society, beyond the concrete act of service, the witness to the value of unselfish giving. This impelling value counters the trend of individualism unfortunately widespread in our societies, especially the prosperous ones.”

<sup>121</sup>Cor Unum 2 §3: “The action of volunteers aims at emphasizing the centrality of the human person, in contrast with the economic interests that often are the category that dominates social relationships. It is this person, who is always entitled to be served and loved, especially

that gives a great many people the possibility of living concretely the vocation to love innate in every human heart.”<sup>122</sup>

Did the pope give the theological basis for Catholic volunteers? The Catholic volunteer movement is not only significantly humanizing and civilized, but rooted in Jesus.<sup>123</sup> The motivation of the Catholic volunteer is to follow the example of Jesus.<sup>124</sup> Catholic volunteers give the witness of the gospel message to non-Christians, and thus are evangelizing.<sup>125</sup> Catholic volunteers are witnesses in a concrete way that Christ the Redeemer is present in the poor and suffering, and thus are witnesses of the love of Christ. Catholic volunteers should take as their models the many saints of charity who showed the Church outstanding evangelical heroism.<sup>126</sup>

Does the papal address to “Cor Unum” help in the exploration of the notion of Catholic volunteer? Yes, it does. The pope praises Catholic volunteer work. Women are included in the assembly, and thanked with all the others for their availability and spirit of cooperation in such

---

when he/she is ruined by evil and suffering, or when he/she is outcast and despised.”

<sup>122</sup>Cor Unum 2 §4: “...volunteer work... humanizing and civilizing factor..”

<sup>123</sup>Cor Unum 3 §1: “For Christians, the root cause of this involvement is to be found in Christ. It is through love that Jesus handed over his life to the brethren, and he did so without asking anything in return.”

<sup>124</sup>Cor Unum 3 §2: “Believers follow his example.”

<sup>125</sup>Cor Unum 3 §2: “...they can become for non-believers a true incentive to experience the depth of the Gospel message. They show in a concrete way that the Redeemer of man is present in the poor and suffering and wants to be recognized and loved in every human creature.”

<sup>126</sup>Cor Unum 3 §3: “...all who work in Catholic volunteer associations and institutions will take as their models so many saints of charity who with their lives left in the Church a wake of outstanding evangelical heroism. May each one be concerned personally to meet Christ who fills with love the hearts of those who want to serve their neighbor.”

an important sector of ecclesial outreach. Catholic volunteers have the poor and the afflicted as the object of their ministry. There is a humanitarian basis for volunteerism, and this is sharing of Christian values. The pope gives a theology for Catholic volunteers, whose motive is Jesus, whose activities are evangelism and witness, and whose models are the saints. The document uses italics to stress its important points. The papal address is more motivational than strictly theological.

#### “Cor Unum” Plenary Assembly

The 24<sup>th</sup> General Assembly of the Pontifical Council “Cor Unum” met on 5 February 2002 in the Vatican. The meeting lasted until 8 February 2002. Archbishop Paul Joseph Cordes, President of “Cor Unum”, gave *Closing Remarks* to the assembly. Archbishop Cordes notes that “volunteerism has always existed” in the Church.<sup>127</sup> Secondly, he notes that the “origin of the term” comes from civil society. Thirdly, he notes “modern characteristics” of this type of

---

<sup>127</sup> Archbishop Paul Joseph Cordes, President of the Pontifical Council “Cor Unum”. *Closing Remarks to the XXIV Plenary Assembly of the Pontifical Council “Cor Unum”* (8 February 2002): Database online: [www.vatican.va](http://www.vatican.va), page 1: “As to the rest, this is not the first time our Council is concerned with volunteerism. I wish to recall, at least during the time of my presidency, that on May 16, 1999, we had the great Meeting of the Witnesses of Charity with the Pope, in which 40,000 volunteers from all over the world came together. It is not that this phenomenon is new: by itself volunteerism has always existed. We also recalled that the origin of the term comes from civil society. Regardless, even without using the concept, in 2,000 years of history, how many people animated by Christian faith have given their time and energies in favor of others, fired by charity! Think of all that has been carried out in the Catholic Church under the names of the corporal and spiritual works of mercy. A profound theological-spiritual analysis was also made, beginning with the history of the Church. The modern characteristic is that this type of activity receives the maximum social recognition and the more articulated

activity, namely maximum social recognition and a more articulated structure.

Did this document give a definition of volunteer and volunteerism? Yes, the volunteer is a person who serves the organization spontaneously.<sup>128</sup> This person has the “will to act” and gives the organization itself “vitality”. It is volunteerism that keeps the organization “alive and dynamic”. In another place, the elements of a definition of volunteerism are gathered to define the Catholic volunteer as one donates time, energy and talent to serve without recompense, and often in groups, persons to whom the volunteer has no obligation.<sup>129</sup>

Is this volunteerism today a response to new forms of social problems? Yes, volunteers desire to participate in social life problems, also if these problems are new.<sup>130</sup> The volunteers begin to treat these problems at the very root or base of the difficulty. This phenomenon of new volunteerism must be evaluated from its effectiveness.

Are Catholic volunteers involved in this new volunteerism? Yes, the Church must

---

structure.”

<sup>128</sup>Cordes, 7 § 2: “We take account that volunteerism keeps organizations alive and dynamic. Thus where there is volunteerism, which means there are persons who spontaneously put themselves at its disposal, there is still a will to act and, therefore, vitality.”

<sup>129</sup>Cordes, 2 §2: “In the English language group, we heard today a few specific points which can be helpful in defining this phenomenon: volunteerism works without recompense, serves persons it is not obliged to serve, operates normally in groups, donates time, energies, and talents gratuitously.”

<sup>130</sup>Cordes, 3 §1: “Volunteerism is an expression of this desire to participate in the social life, beginning at its base. For this, such a phenomenon must be evaluated as an effective interest shown by the citizens toward social problems, also if they are in a new form.”

endorse and appreciate “this change” toward smaller participation at the very root of problems by Catholic volunteers because this is the sign of a living society.<sup>131</sup> In the past, directions were given by the Church on a global scale. Now, the forces of Catholic volunteers which are less structured “should have an enlarged space in which to grow.” Even the State should allow these forces, less structured and less fashioned by the State, an enlarged space to grow. The pope notes that the Church must help society to promote the “many forms” of volunteer work.

Can Catholic volunteerism fall victim to any theological problems? Yes, there are two dangers, marginalization and Pelagianism. Concerning the marginalization of Catholic volunteerism, society today tends to see the Church merely in its social function.<sup>132</sup> Both the State and society expect the Church to limit itself to social work. The supernatural contribution in favor of the whole human person, and the historical contribution of the Church are silenced, as in the new preamble of the European Constitution. Secondly, concerning the danger of Pelagianism, the Christian volunteer could believe that a volunteer can do good by human

---

<sup>131</sup>Ibid.: “I believe that also on the part of the Church, there must be the best possible favor and appreciation of this change toward smaller participation because it is a sign of a living society. I would say more: it is important that these forces, less structured, less fashioned by the state should have an enlarged space in which to grow. The pope in his letter on volunteerism, point number three, writes that society must be helped to promote many forms of volunteer work that are a sign of growth in social awareness.”

<sup>132</sup>Cordes, 4 §3 and §4: “I would like to note two overall dangers. The first is that in fact our institutions are being marginalized: there is no longer a need for the Church because much of the good also comes from outside of it. Society, in fact, sees the Church merely in its social function. For the greater part of the public, it is one of the many philanthropic institutions. Its work is measured according to humanitarian categories. And both State and society expect it to be limited to this work. As such man is reduced to an ‘intelligent animal’. Religion and transcendence in the common mentality no longer have any prophets. As well, the supernatural contribution in favor of man in his integrality and the historical contribution of Christianity are silenced, as in the new preamble of the European Constitution, for example.”

strength and power alone, which means the volunteer has no need of the grace of God.<sup>133</sup>

Can Catholic volunteerism fall victim to problems in practice, and what theological principles may be helpful in the solution of such practical volunteer problems? Yes, practical problems can arise for Catholic volunteers.<sup>134</sup> Such problems are the authority of pastors, working with other religions, financing locals, and general trust. Solutions to these, and other, problems lie in fidelity to Christian heritage and a deepening of the faith of all the volunteers.

Does the service of Catholic volunteers help to anchor their faith in Jesus? The document notes the spiritual value of service to the poor and the disabled.<sup>135</sup> Volunteer friendship with the

---

<sup>133</sup>Cordes, 6 §1: “Unfortunately, another highly diffused danger is the belief that Christian experience can be substituted, and therefore the personal encounter with Christ, with activity under the insignia of personal good will. There is a risk, therefore, of retaining the idea that man is good by himself and can do good by his own strength, which means he is no longer in need of both redemption and salvation. It is that which we call ‘buonismo’ in Italian – ‘Gutmenschen’ in German – the sentiment that we are good and can do good, the temptation to make everything disappear in a presumption of original harmony. The Catholic aid institutions resist this ‘Pelagian’ mentality, on the basis that redemption comes as a result of our own works. It is a horizontalism which exalts the capacity of man, saying in reality that he has no need of God.”

<sup>134</sup>Cordes, 5 §2: “To remain faithful to Christian heritage and to give attention to a deepening of the faith of all adherents, contributes, then, *eo ipso* to overcoming all the misunderstandings which can arise from collaboration among charitable institutions and recipients; respect for the ultimate responsibility of pastors ordered toward ecclesial *diakonia*; the collaboration with other confessions and other religions; the financial equilibrium between institutional functionaries and local collaborators; all of the elements which create an unflinching trust between donors and recipients.”

<sup>135</sup>Cordes, 2 §1: “Volunteers become faithful friends of the disabled and this friendship allows them to grow in maturity, in integrity, and in their faith in Jesus. In this way, they discover the Mystery.”

poor allows volunteers not only to grow in personal maturity and integrity, but also grow in faith in Jesus. In this way, they discover the positive aspects of this experience and the mystery of the love of Jesus. Therefore, faith in Christ motivates the doing of good, and “the activity of Catholic volunteerism fundamentally originates with believing.”<sup>136</sup>

Do Catholic volunteers serve the poor of the world with only the hope of a reward from God? Of course, the motivation of Catholic volunteers should be anchored in Jesus, but volunteers and their countries have much to gain.<sup>137</sup> Volunteerism is never a one-way street. Even volunteers from the economically advanced first-world countries can return with benefits for their own milieu. Volunteers can bring back integrity of anthropology, sensitivity, recognition of creation as a gift of God, respect for the aged, and a sense of belonging to family and to society. These values, although in large part secular, are rooted in religion and specifically in the Christian tradition.

Do the *Closing Remarks* of Archbishop Cordes help in this study of the Catholic volunteer? Yes, the document is helpful in a number of ways. The elements of a definition of Catholic volunteer are given. The volunteerism of today is something new, and Catholic volunteers are part of this new trend. Catholic volunteerism is a demonstration of the vitality of

---

<sup>136</sup>Cordes, 7 §4: “Faith in Christ motivates the doing of good. The activity of Catholic volunteerism fundamentally originates with believing...”

<sup>137</sup>Cordes, 5 §2: “In all this, we must never admit the help is never a one-way street. The countries of the so-called first world have much to gain from the countries which find themselves still on the road to development: integrity of anthropology, sensitivity, recognition of creation as

the Church. There can be theological problems in the exercise of Catholic volunteerism. There can also be practical problems for Catholic volunteers, which can be solved with theological principles. The motivation of the Catholic volunteer should be spiritual and anchored in Jesus. The results of Catholic volunteerism are a two way street, benefitting the “third world” of the poor, and likewise in turn benefitting the “first world” of the wealthy.

## Chapter 2: MOVEMENTS AFFECTING LAY MINISTRY

How do modern movements affect the Catholic lay ministry? The movements of the 20<sup>th</sup> century empowered the public to action. The Second Vatican Council and recent popes have found Christian pastoral value in the same issues as these movements. Conciliar and recent papal documents have promoted these values by empowering Catholic lay ministry.

In our “Survey of Literature,” a number of facts about the Catholic volunteer were determined. Although some persons volunteered in the early Church, and although all Catholics were subject to Church law, there does not appear to be a mandate for “all the Christian faithful” to be volunteers. Such a mandate appeared in conciliar and papal documents in more modern times, apparently beginning with the First Vatican Council.

---

a gift of God, respect for the aged, a sense of belonging to a family and society.”

The mandate became clearer and more extensively promoted in the Second Vatican Council and subsequent papal documents. What was the reason for this? To answer this question about the source, the *causa efficiens*, of the call to all the Christian faithful to become volunteers, the context of the Second Vatican Council must be examined. A number of popular ideas and popular movements arose around the time of the council and have continued. These movements may not be the only reason for the promotion of Catholic lay volunteers. For example, a growing secularism especially in Europe, or the growing lack of clergy, may also be among the other reasons for the promotion of Catholic volunteers. However, these movements surely have some influence, since these movements empower, or seek to empower, the people.

Does the Second Vatican Council acknowledge the effect of a number of new ideas and movements in conciliar deliberations and strategy? We must examine the various new ideas and movements in the light of how conciliar documents and subsequent papal documents treated them. There is no doubt that the Second Vatican Council viewed the apostolate as open to new movements and ideas. The council noted that Christ sends Catholic lay volunteers “on the Church’s apostolate, an apostolate that is one yet has different forms and methods, an apostolate that must all the time be adapting itself to the needs of the moment...”<sup>138</sup>

The Modern World

Modern developments are changing the structure of life and causing a spiritual uneasiness.<sup>139</sup> Changes in mathematics and the natural sciences are causing symptoms on the intellectual level. Changes in technology are causing symptoms on the practical level. Changes on the cultural level are being caused by the scientific mentality and the progress of technology. The accelerated pace of history also causes tension and modifications of traditional views.<sup>140</sup> The result is a whole new series of problems, which call for a whole new project of analysis and synthesis.

Modern developments in theology and the modern pastoral context of the Church made changes necessary. There was a heavy stress in the 1917 Code on the hierarchical nature of the Church. That 1917 Code also viewed ministry was fundamentally clerical and involved in the administration of the sacraments. The former teaching on the hierarchy was put into a modern

---

<sup>138</sup>AA 33; Flannery I, 798.

<sup>139</sup>GS 5; Flannery I, 906: “The spiritual uneasiness of today and the changing structure of life are part of a broader upheaval, whose symptoms are the increasing part played on the intellectual level by mathematical and natural sciences (not excluding the sciences dealing with man himself) and on the practical level by their repercussions on technology. The scientific mentality has wrought a change in the cultural sphere and on habits of thought, and the progress of technology is now reshaping the face of the earth and has its sights on the conquest of space.”

<sup>140</sup>GS 5; Flannery I, 907: “The accelerated pace of history is such that one can scarcely keep abreast of it. The destiny of the human race is viewed as a complete whole, no longer, as it were, in the particular histories of peoples: now it merges into a complete whole. And so mankind substitutes a dynamic and more evolutionary concept of nature for a static one, and the result is an immense series of new problems called for a new endeavor of analysis and synthesis.”

context by understanding the Church as a community of the People of God.<sup>141</sup> Further, the more modern notion of ministry was seen as rooted in baptism, so that the vocation to ministry is the responsibility of all the People of God and not just the ordained.<sup>142</sup> Thus the clergy are not so expert as to have an answer for every problem, nor is this the role of the clergy today. It is up to the laity to shoulder their responsibilities under the guidance of Christian wisdom and with eager attention to the teaching authority of the Church (cf. Pope John XXIII, *Mater et Magistra*, IV: AAS 53 (1961), 456-457).<sup>143</sup>

The modern world is culturally different from the world of the past.<sup>144</sup> The nature and purpose of sacraments and sacramentals in the Church has in some cases become less clear to the people of today. “Hence some changes are necessary to adapt them to the present day needs,” notes the Second Vatican Council.<sup>145</sup>

Further, the modern world has been studied by the Church to determine “the signs of the

---

<sup>141</sup>LG II; Flannery I, 359-369.

<sup>142</sup>SC 6, 14; LG 10-14; AA 3.

<sup>143</sup>GS 43; Flannery I, 944: “...answer to every problem... not the role of the clergy... rather up to the laymen to shoulder their responsibilities under the guidance... teaching authority of the Church.”

<sup>144</sup>Sacred Congregation for the Clergy, General Catechetical Directory *Ad normam decreti* (11 April 1971), 1; Flannery II, 531: “It is the Church’s fundamental concern to proclaim and to promote faith among contemporary men and women, who live in a society subject to profound socio-cultural change...”

<sup>145</sup>SC 62; Flannery I, 20: “With the passage of time, however, there have crept into the rites of the sacraments and sacramentals certain features which have rendered their nature and purpose far from clear to the people of today. Hence some changes are necessary to adapt them to present day needs.”

times”.<sup>146</sup> Such signs of the times in the modern world have changed even since the time of the Second Vatican Council.<sup>147</sup> However, Church also is concerned about the “sign of Christ” and so draws from its centuries of past experience in order to work out its new relation to the modern world (cf. LG 15: AAS 57 [1965], 20.).<sup>148</sup> Further, the signs of the time are not just for the reading of the passive observer, but are also created by the generous action of Catholic lay volunteers.<sup>149</sup>

## Movements in the Modern World

A number of movements in the modern world have arisen from the people, rather than from some social, economic, political, cultural or ecclesiastical leadership. The Seventh

---

<sup>146</sup>GS 4; Flannery I, 905: “At all times the Church carries the responsibility of reading the signs of the times and interpreting them in the light of the Gospel, if it is to carry out its task.”

<sup>147</sup>CL 3, note 7: “The Fathers of the Extraordinary Synod of 1985, after affirming ‘the great importance and timeliness of the Pastoral Constitution *Gaudium et spes*’,” continue: “Nevertheless, at the same time, they perceive that the signs of the times are in part different from those at the time of the Council (Vatican II) with its problems and major trials. In fact, hunger, oppression, injustice and war, suffering, terrorism and various forms of violence are growing everywhere in the world today” (*Ecclesia sub Verbo Dei Mystera Christi Celebrans pro salute mundi: Relatio Finalis*, II, D, 1).

<sup>148</sup>GS 43; Flannery I, 945: “The Church also realizes how much it needs the maturing influence of centuries of past experience in order to work out its relationship to the world. Guided by the Holy Spirit the Church ceaselessly ‘exhorts her children to purification and renewal so that the sign of Christ may shine more brightly over the face of the Church’ (LG 15: AAS 57 [1965], 20).”

<sup>149</sup>Cordes, Introduction §2: “Volunteerism, as the Spanish-speaking group indicated this morning, is truly a ‘sign of the times’, one of those spoken of in the New Testament (Mt. 16: 4).”

Ordinary Assembly of the Synod of Bishops, in 1988, did acknowledge that “a new state of affairs today both in the Church and in social, economic, political and cultural life, calls with a particular urgency for the action of the lay faithful.”<sup>150</sup> It is necessary to examine each of the prominent movements of modern times to determine how these movements empowered their members.

Can we anticipate that any of the movements in the 20<sup>th</sup> century modern world touch the laity in the Catholic Church? Yes, we can, according to the 1987 Synod of Bishops.<sup>151</sup> Laity participate in new aspiration toward holiness. Laity actively collaborate with clergy and religious. Laity actively participate in the liturgy. Laity proclaim the Word of God. Laity are catechists. Laity are entrusted with a multiplicity of services and tasks. Laity fulfill those tasks the Church assigns to them. Lay groups, associations and spiritual movements are flourishing. Lay commitment has become ever more important in the life of the Church. Women have a fuller and more meaningful participation in the development of society. Thus, laity in the Church are empowered and in cases mandated to become Catholic volunteers.

---

<sup>150</sup>CL 2: “... new state of affairs...”

<sup>151</sup>CL 2: “In looking over the years following the Council, the Synod Fathers have been able to verify how the Holy Spirit continues to renew the youth of the Church and how he has inspired new aspirations towards holiness and the participation of so many lay faithful. This witnessed, among other ways, in the new manner of active collaboration among priests, religious, and the lay faithful; the active participation in the Liturgy, in the proclamation of the Word of God and catechesis; the multiplicity of services and tasks entrusted to the lay faithful and fulfilled by them; the flourishing groups, associations and spiritual movements as well as the lay commitment in the life of the Church; and in the fuller and meaningful participation of

## Biblical Movement

Interest in scripture study was antecedent to the Second Vatican Council. Courses, conventions, and lectures were organized by popular demand. Groups and some magazines were founded by Catholics. The Second Vatican Council produced a decree on the bible.<sup>152</sup> Not only did the council encourage suitable and correct translations of the bible, but that “If it should happen that, when the opportunity presents itself and the authorities of the Church agree, these translations are made in a joint effort with the separated brethren, they may be used by all Christians.”<sup>153</sup>

Interconfessional cooperation among Christians in promoting the bible began to flourish. Bible Societies became a meeting ground for more than one denomination of Christian. The aim of these societies was the translation and distribution of sacred scripture. Church cooperation in such important works of translation, distribution and study of the scriptures has important repercussions in missionary work, catechetics, and religious education on all levels. The World Catholic Federation for the Biblical Apostolate (located at Silberburgstrasse 121 A, D-7000 Stuttgart 1, Germany) has come into existence to promote in each Catholic episcopal conference

---

women in the development of society.”

<sup>152</sup>Second Vatican Council, Dogmatic Constitution on Divine Revelation *Dei Verbum*: AAS 58 (1966), 817-830.

<sup>153</sup>Ibid., 22; Flannery I, 763.

an organization that will help to coordinate Catholic cooperation with Bible Societies.<sup>154</sup>

International cooperation has developed officially since 1968, when the document *Guiding Principles for Interconfessional Cooperation* was co-published by the United Bible Societies and the Vatican Secretariate for Promoting Christian Unity.<sup>155</sup> Currently, there is official Catholic collaboration in the 133 bible translation projects in accordance with these norms.

National cooperation has developed to promote the bible. Many of the 56 national bible societies that make up the United Bible Societies, working in agreement with a number of Catholic episcopal conferences and diocesan bishops, have developed programs with Catholics. These programs involve distribution of scripture, promotion of bible reading, a joint national Bible Sunday, Bible Weeks, exhibitions, lectures, seminars, and distribution training.<sup>156</sup> In some cases, such as in Nigeria and Zaire, volunteer lay Catholics have become officers of Bible Societies. In the United States of America, the episcopal conference has appointed an official representative to the Bible Society Advisory Council.

---

<sup>154</sup>Secretariate for the Promotion of Unity of Christians, Ecumenical Collaboration at the Regional, National and Local Levels *Réunis à Rome* (22 February 1975), 3 b; Flannery II, 161: “Bible Societies... cooperate in this important work... interconfessional cooperation...”

<sup>155</sup>Ibid., 3 b; Flannery II, 160: “...official Catholic collaboration...”

<sup>156</sup>Ibid., 3 b; Flannery II, 160: “...national... episcopal conferences...”

Catechesis must lead the faithful to a reading of the bible.<sup>157</sup> This catechesis should convey the word of God in the local language. This also involves communication of the word of God in the living language of people of every culture (cf. DV 13; OT 16).<sup>158</sup> Also, the educational condition of the readers and listeners must be taken into consideration. Sacred scripture should be the “soul” of all formation from initial catechesis even up to the level of scientific theology.<sup>159</sup>

The bible is the source of Christian education and of living the Christian moral life. Christian education must be “penetrated with the thought, spirit and outlook of the bible and the Gospels” through assiduous contact with the texts themselves.<sup>160</sup> Such texts must be read with the intelligence and the heart of the Church, by drawing inspiration from the two thousand years of the Church’s reflection and life. Bible study groups ought to go beyond exegesis and lead their members to an exemplary Christian moral life.<sup>161</sup>

The bible is proclaimed in the liturgical assembly. Care should be taken that qualified lay

---

<sup>157</sup>Sacred Congregation for the Clergy, General Catechetical Directory *Ad normam decreti* (11 April 1971), 24; Flannery II, 545: “...catechesis...initiating them into the reading of the scriptures and into knowledge of tradition.”

<sup>158</sup>Ibid., 32; Flannery II, 547: “...in living language to people of every culture and condition...”

<sup>159</sup>Ibid., 112; Flannery II, 591: “...reach the level of scientific theology. Sacred scripture should be the soul of this formation...”

<sup>160</sup>Pope John Paul II, Apostolic Exhortation on Catechesis in Our Time *Catechesi tradendae* (16 October 1979), 27; Flannery II, 778: “...assiduous contact with the texts themselves... with the intelligence and the heart of the Church...”

<sup>161</sup>Ibid., 47; Flannery II, 790: “Again there are bible study groups, which ought to go

volunteers are trained for the ministry of lectors.<sup>162</sup> When the Church announces and “proclaims the God’s word”, the Church is aware that it is a new people in which the ancient covenant is perfected. All the faithful have been made messengers of “God’s word” by baptism and confirmation.<sup>163</sup> Since the faithful have heard the “word of God” liturgically, they are to proclaim the word of God in the Church and in the world, at least by the example of their lives.

### Liturgical Movement

The liturgy of the Church also received a good deal of attention from the Catholic public prior to the Second Vatican Council, by meetings, courses and literature.<sup>164</sup> There was a longing for participation.<sup>165</sup> There was a desire for greater knowledge of liturgy.<sup>166</sup>

---

beyond exegesis and lead their members to live by the word of God.”

<sup>162</sup>Sacred Congregation for Divine Worship and the Discipline of the Sacraments, General Instruction to the Lectionary for Mass *De verbi Dei* (21 January 1981), 52; Flannery II, 132: “...qualified lay persons trained for this ministry.”

<sup>163</sup>Ibid., 7; Flannery II, 121: “All the faithful...by baptism and confirmation... proclaim the word of God in the Church and to the world.”

<sup>164</sup>Pope Paul VI, Apostolic Constitution on the Roman Missal *Missale Romanum* (3 April 1969); Flannery I, 137: “In recent times, however, there has been at work with ever increasing intensity among the faithful a liturgical renewal which our predecessor Pius XII described as a manifest sign of God’s benign providence towards the present generation of mankind and as a movement of the Holy Spirit bringing grace to his Church. (Pope Pius XII, Discourse to the Participants in the First International Congress of Pastoral Liturgy, Assisi,(22 December 1956): AAS 48 (1956), 712.

<sup>165</sup>Ibid.; Flannery I, 138: “...and that the devout and active participation by the people...”

<sup>166</sup>Ibid.; Flannery I 138: “Many have expressed the desire that the riches of faith and doctrine contained in these texts should no longer remain hidden in the darkness of library cupboards and shelves, but should be brought out into the light to warm the hearts and enlighten the minds of the Christian peoples.”

The liturgical “reform and promotion” by the Second Vatican Council empowered the laity with “an ever increasing vigor” for volunteer service in the liturgy.<sup>167</sup> The achievement of the liturgical reform was extensive and favored the empowerment of the laity, as noted: “This Sacred Congregation notes with great joy the many positive results of the liturgical reform: a more active and conscious participation by the faithful in the liturgical mysteries, doctrinal and catechetical enrichment through the use of the vernacular an wealth of readings from the bible, a growth in the community sense of liturgical life, and successful efforts to close the gap between life and worship, between liturgy and popular piety.”<sup>168</sup>

Lay participation was a goal fervently desired by the Catholic laity. “The liturgy requires great balance, for, as the Constitution *Sacrosanctum Concilium* says, it ‘is thus the outstanding means by which the faithful can express in their lives, and manifest to others, the mystery of Christ and the real essence of the true Church...’<sup>169</sup>

Laity were empowered to be the Lector for certain readings at Mass. “Readers

---

<sup>167</sup>SC 1; Flannery I, 1: “The sacred council has set out to impart an ever increasing vigor to the Christian life of the faithful; to adapt more closely to the needs of our age those institutions which are subject to change, to foster whatever can promote union among all who believe in Christ, to strengthen whatever can help to call all mankind into the Church’s fold. Accordingly it sees particularly cogent reasons for undertaking reform and promotion of the liturgy.”

<sup>168</sup>Sacred Congregation for Divine Worship and the Discipline of the Sacraments, Instruction on Eucharistic Cult *Inaestimabile donum* (3 April 1980), Introduction; Flannery II, 93.

<sup>169</sup>Ibid., 27; Flannery II, 99.

whether commissioned or not, are required in the liturgical assembly. Arrangements should therefore be made to have qualified lay persons trained for this ministry. When there is more than one reading, it is better to assign different readers than to have them all read by one person.”<sup>170</sup>

Extraordinary Minister of Communion was liturgical function that empowered the laity. Although some restrictions still applied, it was a very significant change that allowed lay volunteers to distribute the Eucharist during the celebration of Mass.<sup>171</sup>

The use of the vernacular made the liturgy more accessible to the Catholic laity.<sup>172</sup> “A suitable place may be allotted to the vernacular in Masses which are celebrated with the people, especially in the readings and ‘the common prayer,’ and also as local conditions may warrant, in those parts which pertain to the people...”<sup>173</sup>

## Struggle for Religious Liberty

---

<sup>170</sup>Sacred Congregation for Divine Worship and the Discipline of the Sacraments, General Instruction to the Lectionary for Mass *De verbi Dei* (21 January 1981), 52; Flannery II, 132.

<sup>171</sup>Sacred Congregation for Divine Worship and the Discipline of the Sacraments, Instruction on Eucharistic Cult *Inaestimabile donum* (3 April 1980), 10; Flannery II, 96: “The faithful, whether religious or lay, who are authorized as extraordinary ministers of the Eucharist can distribute Communion...”

<sup>172</sup>SC 36, §2; Flannery I, 13: “But since the use of the vernacular, whether in the Mass, the administration of the sacraments, or in other parts of the liturgy, may frequently be of great advantage to the people...”

<sup>173</sup>SC 54; Flannery I, 18.

The 20<sup>th</sup> century has seen the suppression of religious rights in China and Russia. The practice of the Jewish faith was suppressed in Germany. Many immigrated to Israel after 1948 to seek religious liberty.

The Second Vatican Council notes that contemporary man is becoming increasingly conscious of the dignity of the human person, and at the same time people are demanding constitutional limitation of the powers of government to prevent excessive restrictions of the rightful freedom of individuals and associations.<sup>174</sup> This demand for freedom in human society is especially concerned with the free practice of religion in society. The Vatican Council paid “careful attention to these spiritual aspirations.”<sup>175</sup> For this reason, and after searching the sacred tradition and the teaching of the Church, “The Vatican Council declares that the human person has a right to religious freedom.”<sup>176</sup> In this way, the council not only endorses the theory of religious freedom, but also empowers persons to exercise their own moral responsibility to seek the truth.

That search for truth must be carried out in a manner appropriate to the dignity of the

---

<sup>174</sup>Second Vatican Council, Declaration on Religious Liberty *Dignitatis Humanae* (7 December 1965), 1; Flannery I, 799: “Contemporary man... dignity of the human person... limitation of the powers of government... free practice of religion in society.”

<sup>175</sup>Ibid.: “The Vatican Council pays careful attention to these spiritual aspirations...”

<sup>176</sup>DH 2; Flannery I, 800: “The Vatican Council declares that the human person has the right to religious freedom... all men should be immune for coercion on the part of individuals, social groups and every human power...”

human person and his social nature, namely, by free inquiry with the help of teaching, communication and dialogue, so that men can “share with each other the truth they have discovered.”<sup>177</sup> In this way the council also empowers those who are Catholic volunteers who can spread the truth of religion by example, catechesis, or service to the foreign missions. This legitimate liberation of religious values and practice is closely connected with evangelization.<sup>178</sup>

### Foreign Mission Movement

The Second Vatican Council noted that missionaries should be assisted by “other Christians” and the assistance should be organized and coordinated that “all may be done in order” (I Cor. 14:40).<sup>179</sup> The council also notes that “all the faithful have an obligation to collaborate in the expansion” of the Church, and “should have a lively consciousness of their own responsibility for the world.”<sup>180</sup>

Missionary agencies were formed to stimulate thinking on missionary problems and coordinate action for the spread of the Christian religion. These agencies antedated Christian

---

<sup>177</sup>DH 2; Flannery I, 801: “The search for truth... instruction, communication and dialogue... men share with each other the truth they have discovered... help one another...”

<sup>178</sup>Pope Paul VI, Apostolic Exhortation on the Evangelization of the Contemporary World *Evangelii nuntiandi* (8 December 1975), 39; Flannery II, 727: “This legitimate liberation, which is closely connected with evangelization... cannot be dissociated from the protection of the fundamental rights among which religious liberty hold the pride of place.”

<sup>179</sup>AG 28; Flannery I, 845: “... assistance given by other Christians... should be organized...”

<sup>180</sup>AG 36; Flannery I, 850: “...all the faithful have an obligation to collaborate in the

councils, and Councils of Churches.<sup>181</sup>

Is there a mandate for lay volunteers for support of work in the field of the missions?

Yes, there is. After the Second Vatican Council, the Church has frequently called upon Catholics to cooperate both as individuals and with other Christians in the field of the missions.<sup>182</sup> The Congregation for the Evangelization of Peoples endorses such support of the laity of both sexes in the missions, and later a document directly concerned with women in missionary work.<sup>183</sup>

## Ecumenical Movement

---

expansion... lively consciousness of their own responsibility for the world.”

<sup>181</sup>Secretariate for the Promotion of Unity of Christians, Ecumenical Collaboration at the Regional, National and Local Levels *Réunis à Rome* (22 February 1975), 4; Flannery II, 168: “The earliest councils... were missionary councils... to stimulate thinking on missionary problems and to coordinate action for the spread of the Christian message.”

<sup>182</sup>Ibid., 5; Flannery II, 172: “...the Church has frequently called upon Catholics to cooperate not only with other Christians as individuals...in support of Christian testimony in the field of mission...”

<sup>183</sup>Pastoral Commission of the Sacred Congregation for the Evangelization of Peoples, The Role of Women in Evangelization *Dans le cadre* (1 July 1976), endnote; Flannery II, 329: “Evangelization has for too long been regarded as the responsibility of men and, indeed, of the clergy. Two complementary documents issued by the congregation have set out to rectify this view. The first of these published some years ago, outlined the role of the laity of both sexes in the missions. The present document is directly concerned with women. It is the method, even more than the content, which should be noted. The text is the fruit of a vast consultation, its results frequently transcribed directly, of those involved in evangelization.”

The Anglican Archbishop of Canterbury, His Grace Michael Ramsey, noted a “new atmosphere” and a “new stage in the development of fraternal relationships” created by the Holy Spirit in modern times “in these latter years”.<sup>184</sup> How does the ecumenical movement touch the volunteer ministry. The Archbishop of Canterbury stresses that he and the pope are of one mind “to promote responsible contacts between their Communion in all those spheres of Church life where collaboration is likely to lead to greater understanding and a deeper charity, and to strive in common to find solutions to all the great problems that face the Church in the world today.”<sup>185</sup> Therefore, the lay volunteer is welcomed to collaborate to find solutions to all the great problems that face the Church and the modern world today.

The “ecumenical movement” was active in the form of organizations at least from the beginning of the 20<sup>th</sup> century.<sup>186</sup> These organizations began as the collaboration of various groups or churches in social projects. Now they have become “servants” of the “ecumenical movement” in its search for greater church unity.

---

<sup>184</sup>Pope Paul VI and Archbishop Michael Ramsey, *The Joint Declaration on Cooperation* (22 March 1966): AAS 58 (1966), 286-288 for the English text; Flannery I, 479: “At the conclusion of their meeting they give thanks to Almighty God who by the action of his Spirit has in these latter years created a new atmosphere of Christian fellowship between the Roman Catholic Church and the Churches of the Anglican Communion. This encounter of 23 March 1966 marks a new stage in the development of fraternal relations based upon Christian charity, and of sincere efforts to remove the causes of conflict and establish unity.”

<sup>185</sup>*Ibid.*, Flannery I, 480.

<sup>186</sup>Secretariate for the Promotion of Unity of Christians, *Ecumenical Collaboration at the Regional, National and Local Levels Réunis à Rome* (22 February 1975), 3; Flannery II, 167-168.

The Second Vatican Council recognized this ecumenical movement. The council did this in its Dogmatic Constitution on the Church, *Lumen Gentium*, chapter fifteen.<sup>187</sup> The council treated the ecumenical movement again in its Decree on Ecumenism *Unitatis redintegratio*, chapter three.<sup>188</sup> The Catholic Church has frequently called upon Catholics to cooperate not only with other Christians as *individuals* but also with other churches and ecclesial communities as *such* (italics original).<sup>189</sup> This cooperation is commended both in matters of social and human concern, and even more in supporting Christian testimony in the field of mission (cf. *Ad Gentes* 15).

## Women's Movement

Women have gathered together to seek equal rights in civil matters, such as the right to vote in political elections. The Second Vatican Council also affirmed equal rights for women in its Pastoral Constitution on the Church in the Modern World *Gaudium et spes*, noting: “At present women are involved in nearly all spheres of life: they ought to be permitted to play their part fully according to their own particular nature.”<sup>190</sup> The council also gives a mandate that it is

---

<sup>187</sup>LG 15; Flannery I, 367: “...there is futhermore a sharing... in order that all may be peaceably united...”

<sup>188</sup>UR 3; Flannery I, 455: “The ecumenical movement is striving to overcome these obstacles.”

<sup>189</sup>Secretariate for the Promotion of Unity of Christians, Ecumenical Collaboration at the Regional, National and Local Levels *Réunis à Rome* (22 February 1975), 5; Flannery II, 172.

<sup>190</sup>GS 60; Flannery I, 965: “...women... ought to be permitted to play their part fully... up to everyone to see to it...”

up to “everyone” to see that women’s specific and necessary participation in cultural life be acknowledged and fostered. The Second Vatican Council in the Decree on the Apostolate of Lay People *Apostolicam Actuositatem* mandated wider participation in the various fields of the Church’s apostolate.<sup>191</sup> The Second Vatican Council implicitly included women in the Decree on the Church’s Missionary Activity *Ad Gentes* noting that “Since the whole Church is missionary and the work of evangelization the fundamental task of the people of God, this sacred Synod invites all to undertake... their responsibility for the spread of the Gospel” that they might play their part in missionary work among the nations.<sup>192</sup>

In the past, women had been very limited in the role they played in the liturgy of the Church. The Second Vatican Council was concerned about the bishop and the pastor.<sup>193</sup> The bishop is to be considered as the High Priest of his flock, and in his cathedral church “the full, active participation of all God’s holy people” should take place. So even in the liturgical document from the council, women had little place. The council’s document on liturgy, *Sacrosanctum concilium*, was promulgated in 1963.

By 1970, however, the Church began to empower women by enlarging even their liturgical and church-related roles. Women were allowed to proclaim the scripture readings,

---

<sup>191</sup>AA 9; CL 49 text and footnote 180; Flannery I, 777: “Since in our days women are taking an increasingly active share in the whole life of society, it is important that they participate more widely also in the various fields of the Church’s apostolate.”

<sup>192</sup>AG 35; Flannery I, 849: “...invites all... responsibility...”

<sup>193</sup>SC 41 and 42; Flannery I, 15: “...God’s holy people...liturgical life of the parish and its relation to the bishop must be fostered in the spirit and practice of the laity and clergy... sense of

except for the gospel which is reserved to the deacon or priest. Women could also offer the “Prayer of the Faithful”, give explanatory comments, act as greeter of the parishioner at arrivals, act as ushers, guide processions, and collect offerings (cf. IGMR, 68).<sup>194</sup>

In 1976, the universal movement toward the liberation of women celebrated the International Women’s Year. The Church found a need to examine the role of women in the apostolate, both in the foreign missions and at home.<sup>195</sup> As the council invited the Church to heed the “signs of the times”, the Church takes heed of the progress of the liberation of women, and notes with satisfaction the education of women, their conscientization, their growing sharing in domestic, professional and public responsibilities.<sup>196</sup> Not only the signs of the times, but also the bible shows that women have an important place in the divine perspective on the world.<sup>197</sup>

What are the principles that govern the liberation of women as considered by the Church? The central principle is that “Every Christian, of whatever sex, age or situation, is called to be an

---

community...”

<sup>194</sup>Sacred Congregation for Divine Worship, Third Instruction on the Correct Implementation of the Constitution on the Sacred Liturgy *Liturgiae Instaurationes* (5 September 1970), 7; Flannery I, 217-218: “In accordance with the rules governing this matter: women may...”

<sup>195</sup>Pastoral Commission of the Sacred Congregation for the Evangelization of Peoples, The Role of Women in Evangelization *Dans le cadre* (1 July 1976), the original text has no paragraph or chapter numeration; Flannery II, 318: “In the context of the International Women’s Year and in the more general context of the universal movement towards the liberation of women... examine the role of women in the apostolate...”

<sup>196</sup>Ibid.; Flannery II, 320: “...‘the signs of the times’ ...liberation of women... notes with satisfaction...”

<sup>197</sup>Ibid.; Flannery II, 319: “...bible...women have an important place...”

apostle.”<sup>198</sup> Two other principles are prior to any consideration.<sup>199</sup> First, “For women and men the most profoundly important charism is the gift of faith and baptism.” Second, “The true witness is a life lived according to the gospel...This goes before any other consideration.”

Are there some common charisms shared by both sexes? And are there some human qualities that are specifically feminine? Common charisms of both sexes are spiritual profundity, union of speech and life, equilibrium, and joy in the Holy Spirit.<sup>200</sup> Human qualities specifically feminine, for which the Church must be grateful, are the capacity to love, the ability to give without counting the cost, intuitive devotion, faithfulness in life as it unfolds, more profound respect for the human person, and a greater capacity for personal adaptation.<sup>201</sup>

What is the role of women in evangelization? The traditional roles have been hospital work, teaching, and social work. New and challenging forms of roles for women are being proposed, such as catechesis to catechumens and to Christians (cf. AG 26); visitation of the poor, the sick and the outcast; directing retreats and sessions of spirituality; the teaching of religion and theology; or service in the mass media of newspapers, radio and television (cf. AG 12).<sup>202</sup>

---

<sup>198</sup>Ibid.; Flannery II, 319: “Every Christian, of whatever sex... is called to be an apostle.”

<sup>199</sup>Ibid.; Flannery II, 321: “...women evangelists themselves assert the priority... baptism... life lived according to the gospel..”

<sup>200</sup>Ibid.; Flannery II, 321: “...charisms which know no limits. All can share them, men and women.”

<sup>201</sup>Ibid.; Flannery II, 321-322: “... certain human qualities which are properly feminine... support to evangelization... grateful for this.”

<sup>202</sup>Ibid.; Flannery II, 322-323: “...where women’s liberation is sufficient advanced...”

Can women volunteers give an unique contribution in Catholic parishes? First, women should be involved in parish “administration”, since they contribute a sense of concrete realities, have perseverance and a methodical approach, practical ingenuity, and the ability to involve other women in the apostolate.<sup>203</sup> Second, women should be involved in “directly pastoral” activities (AG 18): an educational role, the catechumenate, pastoral institutes, dialogue between Christians and non-Christians, spirituality study groups, biblical study groups, and sacramental preparation.<sup>204</sup> Third, women will be especially capable in making contact with non-Christians through other women and through families; and in some cultures, women alone are capable of doing this work.<sup>205</sup>

Women were present and contributors to the 1987 Synod of Bishops. Pope John Paul II publicly thanked them.<sup>206</sup> That Synod of Bishops reviewed the years following the Second Vatican Council (1963-1965) and found a fuller and meaningful participation of women in the development of society.<sup>207</sup> The Synod also gives a challenge to women to join in volunteer ministry in the vast vineyard (cf. Mt. 13:38) of the Lord.<sup>208</sup>

---

ministry properly so called should be increased... many forms... briefly enumerate...”

<sup>203</sup>Ibid.; Flannery II, 324: “...what can loosely be termed ‘Administration’... organization of the parish and its relation to the non-Christian world...”

<sup>204</sup>Ibid.; Flannery II, 324: “...directly pastoral... Women have a specific educational role to play, one of which men are not capable...”

<sup>205</sup>Ibid.; Flannery II, 324: “...non-Christians... they alone are capable...”

<sup>206</sup>Pope John Paul II, Homily at the Solemn Eucharistic Celebration for the Close of the Seventh Ordinary Assembly of the Synod of Bishops (30 October 1987): AAS 80 (1988), 598: “We give thanks... both men and women auditors...”

<sup>207</sup>CL 2: “...lay commitment in the life of the Church; and in the fuller and meaningful participation of women in the development of society.”

<sup>208</sup>CL 1: “...both men and women, who are called and sent forth...”

The 1987 Synod of Bishops “strongly affirmed the urgency to defending and promoting the personal dignity of woman and consequently her equality with man.”<sup>209</sup> This 1987 synod made reference to Pope John XXIII (1958-1963), who saw women’s greater consciousness of their proper dignity and their entrance into public life as signs of our times.<sup>210</sup> Reference was also made to Pope John Paul II, who opposed the many forms of discrimination against women, and wrote, “Vigorous and incisive pastoral action must be taken by all to overcome completely these forms of discrimination so that the image of God that shines in all human beings without exception may be fully respected.”<sup>211</sup>

Is the Church now part of the women’s movement? The 1987 Synod of Bishops reflected on the anthropological and theological basis of femininity, so that “the Church enters the historic process of the various movements for the promotion of woman.”<sup>212</sup> The Church offers its most priceless contribution to the woman’s movement “in going to the very basic aspect of woman as a personal being.” Although the Church is concerned about woman as a Catholic volunteer, her function, the Church is more concerned about the dignity of the person of woman, her being.<sup>213</sup>

---

<sup>209</sup>CL 49: “...personal dignity... equality...”

<sup>210</sup>Cf. Pope John XXIII, Encyclical Letter *Pacem in Terris*: AAS 55 (1963), 267-268.

<sup>211</sup>Pope John Paul II, Apostolic Exhortation *Familiaris Consortio*, 24: AAS 74 (1982), 109-110.

<sup>212</sup>CL 50: “...historic process of the various movements for the promotion of woman... a personal being...”

<sup>213</sup>CL 50: “...not only as it concerns roles to be held and functions to be performed, but also... her make-up and meaning as a person.”

## Youth Movement

In the last century, students have not only joined to promote the rights of students, but have been vocal in promoting a better world, a world which these students will inherit. Youth has mobilized through associations all during the last century. Today, in many of the countries of the Third World, more than half the population is under the age of thirty, which means millions and millions of youth are preparing to their adult future.<sup>214</sup> The youth movement is a powerful force politically and socially today. And yet, this countless multitude of youth is plagued by uncertainty and fear, seduced by the escapism of indifference or drugs, or tempted by nihilism or violence.

The Second Vatican Council addressed the call to youth to join the lay apostolate and the mission of the Church. The council hoped that youth “should feel this call to be a special way to themselves.”<sup>215</sup>

---

<sup>214</sup>Pope John Paul II, Apostolic Exhortation on Catechesis in Our Time *Catechesi tradendae* (16 October 1979), 35; Flannery II, 784: “In certain countries, especially those of the Third World, more than half the population is under twenty-five or thirty years of age. This means that millions and millions of children and young people are preparing for their adult future. And there is more than just numbers: recent events, as well as daily news, tell us that, although this countless multitude of young people is here and there dominated by uncertainty and fear, seduced by escapism of indifference or drugs, or tempted by nihilism and violence, nevertheless it constitutes in its major part the great force that amid many hazards is set on building the civilization of the future.”

<sup>215</sup>AA 33; Flannery I, 797: “The younger generation should feel this call to be in a special

Does the Second Vatican Council promote the training and development of youth for the apostolate in any special way? Yes, it does. For the “young”, the council mandated centers of documentation and research, “not just in theology but also in anthropology, psychology, sociology, methodology, for the benefit of all fields of the apostolate... The purpose of such centers is to create a more favorable atmosphere for developing the aptitudes of the laity, men and women, young and old.”<sup>216</sup>

Pope Paul VI also exhorts the laity, including youth, about their role “in evangelization, whether it be in the service of the Church or in the midst of society and the world.”<sup>217</sup> The pope, speaking “to all these (laity)” reminds them that the source of evangelical action is holiness, and the result of the evangelical volunteer ministry is holiness, as the Second Vatican Council says, “Preaching will of itself make the preacher more holy (cf. PO 13).”

## Civil Rights Movement

The Civil Rights Movement was a phenomenon most visible in the United States of America toward the middle of the 20<sup>th</sup> century to allow citizens of African origin who had been slaves to have the right to vote. Slavery was abolished by President Abraham Lincoln at the time

---

way to themselves... to join in his mission as Savior.”

<sup>216</sup>AA 32; Flannery I, 797: “...developing... young...”

<sup>217</sup>Pope Paul VI, Apostolic Exhortation on the Evangelization of the Contemporary World *Evangelii nuntiandi* (8 December 1975), 76; Flannery II, 752: “We exhort the laity... the young...”

of the Civil War (1861-1864), but practically one hundred years later the right to vote was unfairly denied to Black Americans, especially in the southern United States. Denied access to any political remedy, Black Americans suffered poverty and restriction of other rights. Among those who galvanized public opinion and who organized the Civil Rights Movement was Rev. Martin Luther King.

What keeps men from their basic civil rights? The 1971 Synod of Bishops noted that “Economic injustice and lack of social participation keep a man from attaining his basic civil rights.”<sup>218</sup> Church documentation has taken note of the civil rights movement by stating: “Movements among men are seen which express the will to change whatever has become intolerable.”<sup>219</sup>

The 1971 Synod of Bishops questioned the mission of the People of God to further justice in the world.<sup>220</sup> The synod considered the “signs of the times” and sought to detect the meaning of emerging history, while at the same time sharing the aspirations and questions of those who want to build a more human world. True progress recognizes development composed both of

---

To all these we say...”

<sup>218</sup>1971 Synod of Bishops, *On Justice in the World* *Convenientes ex universo* (30 November 1971), I; Flannery II, 697: “...injustice and lack of social participation keep man from attaining his basic human and civil rights.”

<sup>219</sup>*Ibid.*, Introduction; Flannery II, 695: “Movements...express hope in a better world and a will to change whatever has become intolerable.”

<sup>220</sup>*Ibid.*, Introduction; Flannery II, 695: “...questioned ourselves about the mission of the People of God to further justice... ‘signs of the times’ and seeking to detect the meaning of emerging history... sharing the aspirations and questions...”

economic growth, and participation in the economic, social, and political fields.<sup>221</sup>

Concerning economic rights, in the past twenty-five years, a hope had spread around the world that economic growth would bring about a better world.<sup>222</sup> This has proved a vain hope. Pockets of poverty still exist in wealthy areas, and poverty is endemic in the third world. An economic solution is that “lay people should be given fair wages and a system for promotion.”<sup>223</sup> However, civil rights also involve social and political rights.

Concerning social rights, the 1971 Synod of Bishops noted that the basic principles of the gospel on social life can be found in a body of teaching by the popes.<sup>224</sup> This teaching begins with the social encyclical *Rerum novarum*. The Church, through the Second Vatican Council Constitution *Gaudium et spes*, has better understood how a Christian works out his salvation in the modern world by deeds of justice. *Pacem in terris* gave to modern man a charter of human rights. In *Mater et Magistra* the issues of international justice begin to be explored. International issues about the right to development are found in *Populorum Progressio*. A summary of guidelines for political action are found in the encyclical *Octogesima Adveniens*.

---

<sup>221</sup>Ibid., I; Flannery II, 699: “...economic growth and participation... Participation constitutes the right which is to be applied both in the economic and in the social and political field.”

<sup>222</sup>Ibid., I; Flannery II, 697: “...economic growth... vain hope...”

<sup>223</sup>Ibid., III; Flannery II, 703: “...fair wages... a system for promotion...”

<sup>224</sup>Ibid., III; Flannery II, 705-706: “The basic principles whereby the influence of the Gospel has made itself felt in contemporary social life are to be found in a body of teaching set out in a gradual and timely way from the encyclical *Rerum novarum* to the letter *Octogesima*

Concerning political rights, justice is also being violated by forms of oppression springing from the restriction of political power, especially the power to vote.<sup>225</sup> Civil rights not only involve economic and social justice, but also political justice. The 1981 Synod of Bishops commends collaboration with all believers in God in the fostering of freedom.<sup>226</sup>

Concerning the common good, the Church empowers its members to work for the economic, social and political good of all. “The members of the Church, as members of society, have the same right and duty to promote the common good as other citizens,” notes the 1971 Synod of Bishops.<sup>227</sup> Christians, especially the laity, ought to fulfill their temporal obligations with fidelity and competence. Empowered by these mandates from the Church, Catholic laity ought to act as a leaven in the world, in their family, professional, social, cultural and political life. Inspired by the dedication of the religious leaders of the civil rights movement, we are reminded that the liturgy, the heart of the life of the Church, “can greatly serve education for justice.”<sup>228</sup>

In the middle ages and up to the time of the 1917 Code, rights were accorded by social class or by special honor from the government. Thus, it was better to speak of privileges, rather

---

*Adveniens.*”

<sup>225</sup>Ibid., I; Flannery II, 700: “...restriction of the rights of individuals... repression by the political power...”

<sup>226</sup>Ibid., III; Flannery II, 707: “...collaboration with all believers in God in the fostering of... freedom...”

<sup>227</sup>Ibid., II; Flannery II, 702: “...members of the Church... duty... to promote the common good...”

<sup>228</sup>Ibid., III; Flannery II, 706: “...liturgy... serve education for justice.”

than rights. In fact, in the 1917 Code, the idea of privilege granted by authority is prominent. By the time of the promulgation of the 1917 Code, the popes had already begun to adopt a different and more profound view of rights. Rights began to be argued from the dignity of the human person<sup>229</sup>. The experience of the Second World War for churchmen and theologians heightened the awareness of human rights based on the dignity of human persons.<sup>230</sup> The difference between human rights in civil society and in the Church did not at first raise serious problems for practitioners of canon law. Since the Church was a unique society, it was not clear that “subjective rights” pertained to individuals in the Church. The debate over “subjective rights,” as they were called, even occasioned a major congress on the subject.<sup>231</sup>

### Latin American Liberation Movement

The Liberation Movement is a phenomenon of Central America and South America which attempts to “liberate” the poor from what appears to be perpetual economic oppression. The gap between the rich and the poor is extreme, and appears to be widening. The economic movement is accompanied by a “Liberation Theology”.

The populist movements of the 1950s and 1960s brought in governments such as Perón in

---

<sup>229</sup>LG II; Flannery I, 359-369.

<sup>230</sup>Coriden, 134.

<sup>231</sup>See *Acta Congressus Internationalis Iuris Canonici 1950* (Rome: Catholic Book Agency, 1953).

Argentina, Vargas in Brazil, and Cárdenas in Mexico, inspired national consciousness, and promoted industrial development.<sup>232</sup> Although the middle class and the urban proletariat benefitted, the peasantry suffered either in rural marginalization or in urban shantytowns. Development proceeded along the lines of dependent capitalism, subsidiary to that of the First world nations. This process led to the creation of strong popular movements seeking profound changes in the socio-economic structure of these Third World countries. Social and political analysis of this situation is alleged to have a basis in the thought of Karl Marx.

In this context the socialist revolution in Cuba stood out as an alternative.<sup>233</sup> Armed uprisings appeared in a number of Central and South American countries aimed at overthrowing the ruling powers and installing socialist regimes. It is alleged that the Liberation Movement promotes violent revolution, and that funding or support for the movement comes from the Cuba of Fidel Castro, and was exported to South America by Ernesto “Che” Guavera (1928-1967).

Starting in the 1960s, lay volunteer began to commit themselves to the work among the poor.<sup>234</sup> Movements such as Young Christian Students, Young Christian Workers, and the Movement for Basic Education promoted improvement in the living conditions of the poor.

As early as March 1964 at a meeting of Latin American theologians at Petropolis (Rio de

---

<sup>232</sup>Leonardo Boff and Clodovis Boff, *A Concise History of Liberation Theology*, from the book *Introducing Liberation Theology*, published by Orbis Books, reproduced with permission. Database on-line: [www.landreform.org/boff2.htm](http://www.landreform.org/boff2.htm).

<sup>233</sup>*Ibid.*, 1.

Janeiro), Gustavo Gutiérrez described theology as a critical reflection on praxis.<sup>235</sup> The outlines of a theology of liberation were first put forward at the 1969 theological congress at Cartigny, Switzerland, whose theme was “Toward a Theology of Liberation”. In December 1971, Gustavo Gutiérrez published his seminal book, *Teología de la liberación*.

As far back as 1971, the second ordinary assembly of the Synod of Bishops began to show traces of liberation theology in its final document *Justice in the World*.<sup>236</sup> The reception became much stronger in the by 1974, at the third assembly of the Synod of Bishops, whose topic of consideration was “Evangelization of the Modern World”. In 1975, Pope Paul VI devoted fifteen paragraphs, numbers 25 to 39, of his apostolic exhortation *Evangelii nuntiandi* to the relationship between evangelization and liberation.<sup>237</sup> That same document of Pope Paul VI wanted to exclude Marxism, or any other ideology, or any political group from his view of liberation.<sup>238</sup>

---

<sup>234</sup>Ibid., 1-2.

<sup>235</sup>Ibid., 3.

<sup>236</sup>1971 Synod of Bishops, On Justice in the World *Convenientes ex universo*(30 November 1971), III; Flannery II, 707: “Well aware of what has already been done in this field, together with the Second Vatican Ecumenical Council we very highly commend cooperation with our separated Christian brethren for the promotion of justice in the world, for bringing about development of peoples and for establishing peace.”

<sup>237</sup>Pope Paul VI, Apostolic Exhortation on the Evangelization of the Contemporary World *Evangelii nuntiandi* (8 December 1975), 31; Flannery II, 724: “In fact there are close links between evangelization and human advancement, that is development and liberation...1) connection in the anthropological order...man subject to social and economic factors...2) connection in the theological order...plan of creation...establish justice... 3) connection in the evangelical order, order of charity... most promote practical advancement... of justice and peace.”

<sup>238</sup>Ibid., 38; Flannery II, 727: “It is our confident hope that these considerations will remove these ambiguities which are too often associated with the word ‘liberation’ in ideologies, movements and political groups. The liberation which evangelization proclaims and works for is that liberation which Christ himself announced and gave to man by his sacrifice.”

The Liberation Theologians Leonardo and Clodovis Boff maintain that this presentation of the pope is “one of the most profound, balanced, and theological expositions yet made of the longing of the oppressed for liberation.”<sup>239</sup>

Does the Catholic Church have a duty of helping liberation and development of peoples? Yes, Pope Paul VI notes that the current evils of the Third World are often as bad as the old patriarchal colonialism.<sup>240</sup> The pope explicitly proclaims the “duty” of the Catholic Church to help liberation, bear witness on its behalf and assure its full development.<sup>241</sup> There are many generous Christians that are preoccupied with the problems of liberation, and are so very anxious to see the Church involved in helping the liberation of peoples that they wrongly reduce the role of the Church to temporal activity. In this way, the message of liberation proclaimed by the Church would lose its true value, and could easily be influenced or distorted by ideological groups and political parties.<sup>242</sup> Instead, while the Church proclaims liberation and cooperates

---

<sup>239</sup>Boff, 6.

<sup>240</sup>Pope Paul VI, Apostolic Exhortation on the Evangelization of the Contemporary World *Evangelii nuntiandi* (8 December 1975), 30; Flannery II, 724: “These peoples (of the Third World) as we know are striving with all their power and energy to overcome all those circumstances which compel them to live on the borderline of existence: hunger, chronic epidemics, illiteracy, poverty, injustice between nations and especially in the commercial sphere, economic and cultural neo-colonialism which are often as bad as the old political colonialism. The Church is duty bound as her bishops have insisted – to proclaim the liberation of these hundreds of millions of people since very many of them are her children.”

<sup>241</sup>Ibid.: “She (the Church) has the duty of helping this liberation, of bearing witness on its behalf and of assuring its full development. All this is in no way irrelevant to evangelization.”

<sup>242</sup>Ibid.; 32: Flannery II, 724-725: “We must recognize the fact that many generous Christians who are preoccupied with the burning problems of liberation are anxious to see the Church involved in liberation, that they would reduce her role temporal activity, merely... The message of liberation which she (the Church) proclaims would lose its true value and could easily

with all those who are working and suffering on behalf of such liberation of peoples, the Church reaffirms the primacy of the spiritual which is her function and refuses to substitute the promotion of liberation in the merely human order for the preaching of the kingdom of God.<sup>243</sup>

What is the theological position of the Church on the goal of liberation, which is the development of prosperity and human progress? Pope Paul VI notes that while there is a connection between liberation and salvation, the Church never identifies human liberation with salvation in Jesus Christ.<sup>244</sup> Prosperity and progress are not sufficient to assure the coming of the kingdom of God.

Are there practical recommendations in Church documents for those volunteering to aid in the liberation of the poor? Care must be taken in erecting new social and political structures, since even “the most carefully planned systems can easily become inhuman.”<sup>245</sup> Further, the

---

be influenced or distorted by ideological groups and political parties. The Church would then lose its authority to proclaim the cause of liberation in the name of God.”

<sup>243</sup>Ibid.; 34; Flannery II, 725: “The Church proclaims liberation and cooperates with all those who are working and suffering on its behalf. She does not assert that her function is strictly confined to the religious sphere without regard for the temporal problems of men. But she reaffirms the primacy of her spiritual function and refuses to substitute for the preaching of the kingdom of God a proclamation of liberation of the merely human order. She declares that her advocacy of liberation would not be complete or perfect if she failed to preach salvation in Jesus Christ.”

<sup>244</sup>Ibid., 35; Flannery II, 725: “While recognizing the connection between them, the Church never identifies human liberation with salvation in Jesus Christ... She knows that the achievement of liberation, the development of prosperity and progress are not of themselves sufficient to assure the coming of the kingdom of God.”

<sup>245</sup>Ibid., 36; Flannery II, 726: “However, she (the Church) realizes that the best (social and political) structures, the most carefully planned systems can easily become inhuman unless the

Church denounces every form of violence, which inevitably gives rise to new forms of oppression.<sup>246</sup>

Does Pope Paul VI give a mandate to Catholic volunteers to dedicate themselves to the liberation of others? Yes, the pope does give such a mandate since the Church “is trying with ever increasing zeal to encourage many Christians to dedicate themselves to the liberation of others.”<sup>247</sup> The Church offers faith for guiding volunteers. The Church offers the motive of fraternal love to volunteers. The Church gives volunteers the creed of its social teaching, which no true Christian can ignore. It is this social teaching that forms the basis of the wisdom of the volunteer, the pattern of volunteer activities, and the aid to volunteer cooperation and commitment. This is how the Church tries to incorporate Catholic volunteers into the universal plan of salvation.

---

inhuman tendencies of the heart of man are reformed, unless there is a conversion of those who live under these systems or control them.”

<sup>246</sup>Ibid., 37; Flannery II, 726: “The Church cannot accept any form of violence, and especially armed violence – for this cannot be restrained when once it is unleashed – nor the death of any man as a method of liberation. She knows that violence always provokes violence and inevitably gives rise to new forms of government.”

<sup>247</sup>Ibid., 38; Flannery, II, 726: “She is trying with ever increasing zeal to encourage many Christians to dedicate themselves to the liberation of others. She is giving these Christian liberators the spirit and guidance of faith, the motive of fraternal love and a creed of social teaching which no true Christian can ignore, which should form the basis of his wisdom and experience, and contribute the pattern of his activity, of his cooperation and commitment... It is the Church’s constant effort to incorporate the Christians’ effort for liberation into the universal plan of salvation which she preaches.”

## Peace Movement

The Peace Movement has been one of the most visible popular movements of the 20<sup>th</sup> century. The Second Vatican Council (1962-1965) noted “in our generation” there has been hardship and anxiety due to the ravages of war and the threat of war, so much so that “the whole human race faces a moment of supreme crisis in its advance to maturity.”<sup>248</sup>

Does the Second Vatican Council issue a mandate for peace? Yes, the council calls on “all Christians” not only to speak the truth in love (cf. Eph. 4: 15), but to “join with all peace-loving men in pleading for peace and trying to bring it about.”<sup>249</sup> Thus, the council empowers all Christians, but especially the Catholic laity, to work for peace. Also, the council expresses its admiration for all who forego the use of violence to vindicate their rights and resort to other means of defense, as long as this can be done without harm to the rights and duties of others and of the community.

How is the search for peace involved with Catholic volunteers? The conciliar definition of peace, “the fruit of that right ordering of things with which the divine founder has invested human society,” notes that “peace will never be achieved once and for all, but must be built up continuously” by men of good will.<sup>250</sup> Are Catholic volunteers mandated to work for peace? The council answers that “the establishment of a truly human world for all men over the entire earth”

---

<sup>248</sup>GS 77; Flannery I, 986: “In our generation... war...supreme crisis...”

<sup>249</sup>GS 78; Flannery I, 987: “...peace... trying to bring it about... all who forgo the use of violence to vindicate their rights...”

<sup>250</sup>GS 78; Flannery I, 986: “...right ordering of things... must be built up continuously.”

will only happen if “everyone devotes himself to the cause of true peace with renewed vigor.”<sup>251</sup>

This work for peace is truly Catholic in the mind of the Second Vatican Council, which notes, “Thus the message of the Gospel” will shine anew in our times and “advocates of peace are blessed (Mt. 5: 9).”

Besides working for a just world, is there any other reason why Catholic volunteers should be involved in the peace movement. That other reason is Christian love. The Second Vatican Council notes that justice is not enough to establish peace, but “peace is also the fruit of love, for love goes beyond what justice can ensure.”<sup>252</sup> The Catholic volunteer who brings love to the apostolate also is building peace.

Does the Church continue the mandate for Catholic volunteers to work for peace? Yes, there is a mandate from the 1971 Synod of Bishops to work with “our separated Christian brethren in the promotion of justice in the world, for bringing about development of peoples and for establishing peace.”<sup>253</sup> The same synod likewise commends “collaboration with all believers in God in the fostering of social justice, peace and freedom; indeed we commend collaboration also with those who, even though they do not recognize the Author of the world, nevertheless, in their esteem for human values, seek justice sincerely and by honorable means.”<sup>254</sup>

---

<sup>251</sup>GS 77; Flannery I, 986: “...everyone devotes himself... message of the Gospel... advocates of peace are blessed...”

<sup>252</sup>GS 78; Flannery I, 987: “Justice ...not enough... peace is also the fruit of love...”

<sup>253</sup>1971 Synod of Bishops, *On Justice in the World* *Convenientes ex universo* (30 November 1971), III; Flannery II, 707: “...separated Christian brethren... establishing peace...”

<sup>254</sup>Ibid.: “...collaboration with all believers in God... peace... we commend collaboration

In fact, violence and its attendant problems continue to grow in the modern world and have continued to be a concern of the Church.<sup>255</sup> However, Catholic volunteers, who are working in a loving way to reduce poverty in the world, and its attendant evils, are also working for the cause of peace. Pope John Paul II addressed the men and women volunteers of the Pontifical Council “Cor Unum” stating, “Dear brothers and sisters, I encourage you to continue this work already successfully begun, with which you contribute a great deal to the promotion of human dignity and to the cause of peace.”<sup>256</sup>

## Ecological Movement

The ecological movement strives to protect the planet earth and its living creatures from destruction. It is only in modern times that technology is powerful enough to harm the earth. Growing populations also increasingly take natural resources without replacing them. The Second Vatican Council notes, “God destined the earth and all it contains for all men and all peoples so

---

with those who, even though they do not recognize the Author of the world...”

<sup>255</sup>CL 3, note 7: “The Fathers of the Extraordinary Synod of 1985, after affirming ‘the great importance and timeliness of the Pastoral Constitution *Gaudium et spes*’,” continue: “Nevertheless, at the same time, they perceive that the signs of the times are in part different from those at the time of the Council (Vatican II) with its problems and major trials. In fact, hunger, oppression, injustice and war, suffering, terrorism and various forms of violence are growing everywhere in the world today” (*Ecclesia sub Verbo Dei Mysteriorum Christi Celebrans pro salute mundi: Relatio Finalis*, II, D, 1).

<sup>256</sup>Cor Unum 5 §2: “...brothers and sisters...continue this work already successfully begun... contribute a great deal... to the cause of peace.”

that all created things would be shared fairly by all mankind under the guidance of justice tempered by charity... we must never lose sight of this universal destination of earthly goods.”<sup>257</sup>

Does the ecological movement touch the view of the council on volunteer ministry? Yes, it does. “The Council asks individuals and governments... it urges them according to their ability to share and dispose of their goods to help others, above all by giving them aid which will enable them to help and develop themselves.”<sup>258</sup> The motive proposed by the council is one of the sayings of the Fathers of the Church, “Feed the man dying of hunger, because if you do not feed him you are killing him” (cf. Gratian, *Decretum*, cap. 21, dist. 87: ed. Friedberg I, 302. This axiom is found already in PL 54: 591a, and PL 56: 1132b).<sup>259</sup>

Is the call to volunteer ministry for ecological awareness and action only for present needs, and merely local? No, a call for volunteer ministry in the teaching of the Second Vatican Council is not at all merely for the present, nor merely local, rather: “Individuals, associations, public authority must... provide for the future and strike a rightful balance between the needs of present-day consumption, individual and collective, and the requirements of investment for future generations... Always before their eyes they must keep the pressing needs of underdeveloped countries and areas.”<sup>260</sup>

---

<sup>257</sup>GS 69; Flannery I, 975.

<sup>258</sup>GS 69; Flannery I, 976.

<sup>259</sup>Ibid., note 12.

<sup>260</sup>GS 70; Flannery I, 976-977.

The influence of the ecological movement continued in the ecclesiastical concern and documentation after the Second Vatican Council. The 1971 Synod of Bishops remarked that higher rates of consumption and pollution are doing irreparable damage to the essential elements of life on earth.<sup>261</sup> New modes of understanding human dignity are arising from the new recognition of the material limits of the biosphere.<sup>262</sup> Even the so-called first world has much to gain in its “recognition of creation as a gift of God”, and its sending first-world volunteers to help undeveloped countries.<sup>263</sup>

## Conclusion

Although some persons volunteered in the early Church, and although all Catholics were subject to Church law, there does not appear to be a mandate for “all the Christian faithful” to be volunteers. Such a mandate appeared in conciliar and papal documents in more modern times, apparently beginning with the First Vatican Council. The mandate became clearer and more extensively promoted in the Second Vatican Council and subsequent papal documents. An attempt was made to investigate the reason for this new mandate of a universal call for volunteers

---

<sup>261</sup>1971 Synod of Bishops, *On Justice in the World* *Convenientes ex universo* (30 November 1971), I; Flannery II, 697: “Furthermore, such is the demand for resources and energy by richer nations, whether capitalist or socialist, and such are the effects of dumping by them in the atmosphere and in the sea that irreparable damage would be done to the essential elements of life on earth, such as air and water, if their higher rates of consumption and pollution, which are constantly on the increase, were extended to the whole of mankind.”

<sup>262</sup>*Ibid.*: “...the new recognition of the material limits of the biosphere – all this makes us aware of the fact that in today’s world new modes of understanding human dignity are arising.”

<sup>263</sup>Cordes 5 §2: “In all of this, we must never omit that help is never a one-way street. The countries of the so-called first world have much to gain from countries which find themselves still

in the context of the Second Vatican Council. A number of popular ideas and popular movements arose around the time of the council and have continued. Such movements may not be the only reason for the promotion of Catholic lay volunteers, but by the use of documents from the council itself, we were able to show a direct and positive influence of secular empowerment on the areas of empowerment decreed by the Second Vatican Council, especially in the area of volunteers.

---

on the road to development... recognition of creation as a gift of God...”

## Chapter 3: TERMINOLOGY

Is there a need to define the terminology used by the Second Vatican Council and the recent papal magisterium? Yes, there is a need for several reasons. First, there is a need for the use of appropriate terminology in the discussion of the collaboration of the lay faithful in ministry. Without accurate definitions, appropriate terminology cannot be selected.<sup>264</sup> Second, with accurate definitions, precise terminology can be developed and understood. In this way, unlawful titles can be avoided and appropriate role descriptions can be devised.<sup>265</sup> Thirdly, “the terminological question becomes more complex and delicate when all the faithful are recognized as having the possibility of supplying – by official deputation given by Pastors – certain functions more proper to clerics, which, nevertheless do not require the character of Orders,” notes the document *Ecclesiae de mysterio*.<sup>266</sup>

---

<sup>264</sup>EM 17: “Articulus 1: Necessitas adhibendi vocabulorum proprietatem. Summus Pontifex, alloquens participes Symposii ‘de collaboratione christifidelium laicorum in presbyterali ministerio’ necessitati insistit dilucidandi et distinguendi diversas significationes quas vocabulum ‘ministerium’ sumpsit in theologico canonicoque dicendi genere; cf Ioannes Paulus II, Allocutio in Symposio habita *de laicorum cooperatione in ministerio pastoralis presbyterorum* (22 Aprilis 1994), 3: *L’Osservatore Romano*, 23 Aprilis 1994.

<sup>265</sup>EM 18: “Ideo fidelibus non-ordinatis sibi assumere non licet, v. gr. denominationem ‘pastoris’, ‘cappellani’, ‘coordinatoris’, ‘moderatoris’ aliorumque huiusmodi quae illorum functionem confundere possint cum functione pastoris, qui tantum est Episcopus et presbyter; Haec inter exempla recensenda sunt omnia illa dicendi genera quae, in singulorum populorum linguis, similia possunt esse vel aequivalentia et quae significant ‘munus’ ductoris vel huius vicem gerentis.”

<sup>266</sup>EM 17: “Quaestio de vocabulorum sensu fit in dies implicatior et difficilior eo quod

Where would it be prudent to look for definitions used in the magisterium of the Second Vatican Council and the popes? The best place to look is in the documents themselves. The authors are committed to the “tradition” or “the norms of the holy Fathers” of the Church, which tradition is defined: “Understanding and evaluating all the periods of time and ways of thought in which one faith of the Church has been expressed in terms of widely differing human cultures formerly obtaining in the Semitic, Greek and Latin worlds.”<sup>267</sup> The challenge of the authors of these Church documents has been “that of indicating the concrete ways through which this rich “theory” on the lay state expressed by the Council can be translated into Church “practice”.”<sup>268</sup> Further, new issues have arisen, such as ministries entrusted to the lay faithful and the role of women in the Church. Some explanation of terms should be expected in the documents as traditional terms are applied in new ways in theology and practice, such as happened with the more theological and biblical definition of Church, defined like a sacrament, by the council, LG 1, and the 1983 Code, c. 204.<sup>269</sup>

---

omnibus fidelibus facultas agnoscitur exercendi – suppletionis tantum causa atque ex officiali deputatione a Pastoribus concessa – quaedam munia clericorum propria, quae tamen Ordinis characterem non requirunt.”

<sup>267</sup>IGMR 9; Flannery I, 158: “Following ‘the norms of the Fathers’ does not, therefore, mean preserving only what we have received from our most recent ancestors. It means understanding and evaluating all the periods of time and ways of thought in which the one faith of the Church has been expressed in widely different human cultures formerly obtaining in the Semitic, Greek and Latin worlds.”

<sup>268</sup>CL 2: “...challenge... the rich ‘theory’ ... into authentic Church ‘practice’ ... because of a certain ‘novelty’ ... regarding the ministries and Church services entrusted at present and in the future to lay faithful, the growth and spread of new ‘movements’ alongside other group forms of lay involvement, and the place and role of women both in the Church and in society.”

<sup>269</sup>Coriden, 126: “...more theological and biblical perspective. The Church is like a sacrament (LG 1) and in the intimate connection of the human and divine elements it is compared to the mystery of the incarnate Word (LG 8).”

What problems are we likely to encounter in a search for theological and canonical definitions? In theological documents, formal definitions and divisions are not always to be expected.<sup>270</sup> In canonical matters, the 1983 Code avoids definitions when possible, so for example, no definition or description of lay persons are given when the rights of the laity are considered in c. 224.<sup>271</sup> However, c. 207 does give indications of the description of the laity.

## Volunteer

Pope John Paul II addressed a *Message for the Year of Volunteer Work* (5 December 2001) to the United Nations. The pope described the various elements of a volunteer. The pope does not give a definition of volunteer. The pope mentions several elements for volunteering. Although these elements of a definition are spread out in numbers one and two of the document, a reasonable definition can be linked by following the same order as the pope's words. The volunteer is dedicated, in every part of the world, to meet those who live in poverty, acting individually or in special associations, for the benefit of children, the elderly, the sick, people in difficulty, refugees, and the persecuted; motivated by an innate movement of heart that inspires every human being to help his fellow man; experiences joy when he succeeds in giving himself

---

<sup>270</sup>Pope John Paul II, Apostolic Exhortation on Catechesis in Our Time *Catechesi tradendae* (16 October 1979), 18; Flannery II, 772: "This is not the place for giving a rigorous formal definition... It is for specialists to clarify more and more its concepts and divisions."

<sup>271</sup>Coriden, 160: "In keeping with the decision to avoid definitions in the Code when possible, no definition or even description of a lay person is given here in c. 224 (although one should see c. 207)."

freely to others; with the result that volunteer work contributes to humanization making society more attentive to human dignity and revealing the face of God who is love (cf. I Jn. 4: 8).<sup>272</sup>

Pope John Paul II in the same document, in section two, still does not offer a formal definition of volunteer. However, the pope offers elements of a shorter definition of volunteer. According to the pope, the volunteer is one who responds to corporal needs, and as a witness to divine charity leads the poor to a personal experience of the charity of God.<sup>273</sup>

Pope John Paul II presented an *Address to the Plenary Assembly of “Cor Unum”* (7 February 2002) in which the pope again treated “volunteer work”. The pope said, “In fact, volunteer work, the fruit of wise and deeply felt choices, offers to society, beyond the concrete act of service to human beings and to the common good, the witness to the value of unselfish giving, emphasizing the centrality of the human person, and is a significant humanizing and civilizing factor, and for Christians the root cause of this involvement is found in Christ.”<sup>274</sup>

A definition of Catholic Volunteer can be elaborated from the Address of Pope John Paul II to the Plenary Assembly of “Cor Unum” (7 February 2002) which contains a number of deliberately italicized words and phrases. The definition of Catholic volunteer can be elaborated by joining all of the deliberately italicized words and phrases. Thus the elements the pope views necessary are that a Catholic volunteer is a lay woman or man serving the Church in Christian

---

<sup>272</sup>Volunteer, sections 1 and 2.

<sup>273</sup>Volunteer 2, §3.

solidarity and the world, prompted by the wisdom and love of Christ, as a witness to the value of unselfish love and affirming the centrality of human dignity, who shows concrete service, especially to the poor and needy, and like Jesus asks nothing in return.<sup>275</sup>

Archbishop Paul Joseph Cordes made the *Closing Remarks to the XXIV Plenary Assembly of the Pontifical Council “Cor Unum”* (8 February 2002). The archbishop defined “volunteerism”, rather than “volunteer”. “Volunteerism works without recompense, serves persons it is not obligated to serve, operates normally in groups, donates time, energies and talents gratuitously,” says the archbishop.<sup>276</sup> Also noted is that the anthropology that inspires volunteerism is the “natural desire in men to help one another” and that man finds “his full realization only when he gives himself.”<sup>277</sup> Catholic volunteerism fundamentally originates with believing, and it is faith in Christ that motivates the doing of good.<sup>278</sup>

Archbishop Cordes adds some characteristics of volunteerism.<sup>279</sup> Volunteerism is a “sign of the times” (Mt. 16: 4). Second, volunteerism has always existed, and the origin of the term comes from civil society. Third, theological analysis of volunteerism begins with the history of the Church, for Christians have practiced volunteerism for 2,000 years, fired by charity under the names of the corporal and spiritual works of mercy. Fourth, the modern characteristics of this

---

<sup>274</sup>Cor Unum, sections 2 and 3.

<sup>275</sup>Cor Unum, synthesis of “italics” in sections 1 through 5.

<sup>276</sup>Cordes 2, §2.

<sup>277</sup>Cordes 4, §1.

<sup>278</sup>Cordes 7, §4.

<sup>279</sup>Cordes 1.

type of activity are, that it receives the maximum social recognition, and also that it has a more articulated social structure. Fifth, common action between the principal Catholic agencies of volunteerism brings Christian values into the civil ambit.<sup>280</sup> Sixth, volunteerism keeps organizations alive and dynamic, since where there are persons who spontaneously put themselves at the disposal of the organization, there is still a will to act and, therefore, vitality.<sup>281</sup>

Should “Serving without pay” be part of the definition of the Catholic lay volunteer? Yes, the volunteer generally serves without pay. However, the question is not without some controversy.<sup>282</sup> In the consultation prior to the 1981 Commission for the Code of Canon Law meeting, an objection was raised against c. 231, §2, which legislated a right (“*ius*”) to a decent remuneration “suited to their condition”. The objection stated that this canon would eliminate a healthy volunteer spirit that has been characteristic of Catholics and also been one of the strengths of the Catholic Church. The officials of the Commission responded that the right needs to be recognized, although individuals are of course free to renounce the exercise of such a right.<sup>283</sup>

Should an “urgent need for the action” be part of the definition of the Catholic lay volunteer? Yes, the new state of the Church and the world today call for a particular urgency for

---

<sup>280</sup>Cordes 3, §3.

<sup>281</sup>Cordes 7, §2.

<sup>282</sup>Coriden 170.

<sup>283</sup>Pontificia Commissio Codici Iuris Canonici Recognoscendo, *Relatio complectens synthesim animadversionum ab Em. mis. atque Exc. mis. Patribus Commissionibus ad ultimum schema Codicis Iuris Canonici Exhibitarum, cum responsionibus a Secretaria et Consultoribus datis* (Vatican City: Typis Ploygoltis Vaticanis, 1981), Relatio 74.

the action of the lay volunteers.<sup>284</sup> It is not permissible for anyone to remain idle.

Should being a “living sign of Jesus” be part of the definition of the Catholic lay volunteer? At first, it seems that the answer could be negative, not important, because volunteers in the world do a commendable job for secular public aid enterprises. However, the true answer is that Jesus is central to the Catholic volunteer. The document *Christifideles laici* declares that for volunteers, their “call becomes a living sign of Jesus Christ in showing love toward the sick and suffering.”<sup>285</sup> To be a “living sign” shows the centrality of Christ in the Catholic volunteer. Further, Archbishop Cordes, in noting that the anchor of volunteerism is that “the volunteer must related with the person of Christ.”<sup>286</sup> To see the importance of Christ in the Catholic volunteer, consider the lack of Christ in the “triple slope” proposed by Cordes: the Catholic volunteer must be motivate by faith, must experience Christ in the poor, and must live so as to explain suffering. None of these actions on “the triple slope” of Archbishop Cordes would be done effectively and for any length of time without Christ.

What is the best definition of volunteer in the context of our study of Catholic lay volunteer? None of the documents give an exact definition. Perhaps the synthesis of elements in the opening of the *Message for the Year of Volunteer Work* (5 December 2001) from Pope John

---

<sup>284</sup>CL 3: “A new state of affairs today both in the Church and in social, economic, political and cultural life, calls with a particular urgency for the action of the lay faithful. If a lack of commitment is always unacceptable, the present time renders it even more so. It is not permissible for anyone to remain idle.”

<sup>285</sup>CL 53: “... volunteers... living sign... toward the sick and suffering.”

<sup>286</sup>Cordes 7, §3.

Paul II to the United Nations provides for the most complete elaboration of a definition: The volunteer is dedicated, in every part of the world, to meet those who live in poverty, acting individually or in special associations, for the benefit of children, the elderly, the sick, people in difficulty, refugees, and the persecuted; motivated by an innate movement of heart that inspires every human being to help his fellow man; experiences joy when he succeeds in giving himself freely to others; with the result that volunteer work contributes to humanization making society more attentive to human dignity and revealing the face of God who is love (cf. I Jn. 4: 8).<sup>287</sup> Such a synthesis would be based on the authority of the pope. Such a synthesis should be used, as has been done above, with the proper emphasis added by the other ecclesiastical documents.

## Laity

In definition, it is often useful to know the specific difference between the defined term and similar others. The Second Vatican Council reversed this process. The council began to consider the people of God, addressing laity, religious and clergy equally.<sup>288</sup> However, the council noted that because of their situation and mission, certain things pertain particularly to the laity, both men and women, the foundations of which must be more fully examined owing to the special circumstances of our time. Therefore, the council notes some special concern for laity due to the conditions of the modern world. Further, this involves Catholic volunteers. The council

---

<sup>287</sup>Volunteer, sections 1 and 2.

<sup>288</sup>LG 30; Flannery I, 388: "...equally to laity, religious and clergy."

notes the contribution of the laity to the welfare of the whole Church, which the council says that pastors know very well due, presumably, to mutual cooperation.

The Second Vatican Council does give its own definition of laity, by negation. The council understands the term “laity” to mean: “all the faithful except those in Holy Orders and those who belong to a religious state approved by the Church.”<sup>289</sup> The council continues to specify the laity as the faithful who by baptism are incorporated into Christ, are placed in the People of God, and in their own way share the priestly, prophetic and kingly office of Christ and to the best of their ability carry on the mission of the whole Christian people in the Church and in the world.

The definition of the laity was initially done by negation, that is, the laity are not priests or religious.<sup>290</sup> The definition of lay person is not easily formulated.<sup>291</sup> The 1987 Synod of Bishops asked for a definition of the vocation and mission of the lay faithful “in positive terms, through an in-depth study of the teachings of the Second Vatican Council in the light of both the recent documentation from the papal magisterium and the lived experience of the Church, guided by the Holy Spirit (cf. *Propositio* 3).”<sup>292</sup> Pope John Paul II in *Christifideles laici* (1988) noted: “The lay faithful’s position in the Church, then, comes to be fundamentally defined by their newness in

---

<sup>289</sup>LG 31; Flannery I, 388: “...all... except...”

<sup>290</sup>Cf. AA 31.

<sup>291</sup>Coriden, 159; Edward Schillebeeckx, *The Mission of the Church* (New York: Seabury, 1973), 90-116.

<sup>292</sup>CL 9: “...positive terms...”

Christian life and distinguished by their secular character.”<sup>293</sup> Therefore, the laity are defined by baptism and a secular character. Where did the pope get these two defining notions of the laity: baptism and secularity?

By baptism a person is incorporated into the being a Christian in the mystery of the Church. This mystery constitutes the Christian’s most basic feature and is the basis of all vocations and dynamism of the Christian life of the lay faithful (cf. Jn 3: 5). Pope John Paul II concludes: “Therefore, only through accepting the richness in mystery that God gives to the Christian in baptism is it possible to come to a basic description of the lay faithful.”<sup>294</sup>

In secularity, the pope takes images from biblical theology, such as salt, light, and leaven.<sup>295</sup> Although these images are indiscriminately applicable to all the disciples of Jesus, these images are specifically applied to the lay faithful. These images are particularly meaningful “because they speak not only of the deep involvement and full participation of the lay faithful in the affairs of earth, the world and the human community, but also and above all these images tell of the radical newness and unique character of an involvement and participation which has as its purpose the spreading of the Gospel that brings salvation.”<sup>296</sup> Lay persons express and exercise the riches of their dignity through their living in the world, and this “typical mission” and “proper

---

<sup>293</sup>CL 15: “...newness in Christian life... secular character.”

<sup>294</sup>CL 9: “...only through accepting the richness in the mystery that God gives to the Christian in baptism is it possible to come to a basic description of the lay faithful.”

<sup>295</sup>CL 15: “...salt, light and leaven...”

<sup>296</sup>CL 15: “...specifically applied to the lay faithful... deep involvement and full participation in the affairs of the lay faithful in the affairs of earth... radical newness and unique

vocation”of the lay faithful “consists ‘in seeking the kingdom of God by engaging in temporal affairs and ordering them according to the plan of God’ (LG 31).”<sup>297</sup>

Why is the definition of laity important for the theme of Catholic volunteers? It is precisely the laity who are Catholic volunteers. The Second Vatican Council acknowledges and thanks those persons “in the Church are the laity, single or married, who, in a definitive way or for a period, put their person and their professional competence at the service of institutions and their activities.”<sup>298</sup> The council is not treating clergy, but “laity”. The council is not treating Religious, who take a vow of celibacy or virginity, but “laity, single or married”. The council is treating “laity” “in the Church” who “put their person and their professional competence at the service of institutions and their activities” either “in a definitive way or for a period”, namely Catholic lay volunteers.

Is the identity of the laity intertwined with mystery of communion in the Church and the mission of the Church? Yes, only from inside the Church’s mystery of communion is the identity of the lay faithful made known, and their fundamental dignity revealed.<sup>299</sup> The Second Vatican Council deals with the mystery of the Church, and through that Church we abide with Christ,

---

character of an involvement and participation...”

<sup>297</sup>Pope John Paul II, Angelus Talk (15 March 1987): *Insegnamenti*, X, 1 [1987], 561.

<sup>298</sup>AA 22; Flannery I, 787: “...in the Church are the laity, single or married, who, in a definitive way or for a period...”

<sup>299</sup>CL 8: “Only from inside the Church’s mystery of communion is the ‘identity’ of the lay faithful made known, and their fundamental dignity revealed. Only within the context of this dignity can their vocation and mission in the Church and in the world be defined.”

without whom we can do nothing (Jn 15: 1-5).<sup>300</sup> The Church herself is the vine of the gospel. The Church is mystery (Jn 14: 20). Thus it is only from inside the Church's mystery of communion that the identity of the lay faithful is made known and the fundamental dignity of the laity revealed. Only within the context of this dignity can the vocation of the laity and their mission in the Church and the world be defined.

## Charisms

What are charisms? Charisms are particular gifts or promptings of grace by which the Holy Spirit enriches the Church, in addition to the bestowing diverse ministries in Church communion.<sup>301</sup> Charisms can be understood from their description and classification in the New Testament. Their descriptions indicate the rich variety of grace the Holy Spirit bestows on the Church.<sup>302</sup>

To each is given a manifestation of the Spirit for the common good. To one is given through the Spirit the utterance of wisdom, and to another the utterance of knowledge according to the same Spirit, to another faith by the same Spirit, to another gifts of healing by the one Spirit, to another the working of miracles, to

---

<sup>300</sup>LG 6.

<sup>301</sup>CL 24: "Holy Spirit...enriches it still further with particular gifts or promptings of grace, called charisms."

<sup>302</sup>Cf. I Cor. 12: 4-6, 28-31; Rom. 12: 6-8; I Pt. 4: 10-11.

another prophecy, to another the ability to distinguish between spirits, to another various kinds of tongues, to another the interpretation of tongues.<sup>303</sup>

What are the effects of charisms? Charisms are useful to the Church. No matter whether charisms are exceptional and great or simple and ordinary, the charisms are graces of the Holy Spirit that have, directly or indirectly, a usefulness for the ecclesial community.<sup>304</sup> Some charisms are ordered to the building up of the Church. Other charisms are ordered to the well-being of humanity. Other charisms are ordered to the needs of the world.

What is the relation of charisms to the theme of Catholic volunteers? Charisms exist even in our own times as a fruitful manifestation of the grace of the Holy Spirit among faithful women and men.<sup>305</sup> Further, charisms are not only given to individuals, but can be shared by others so as to continue in time a precious and effective heritage, serving as a source of a particular spiritual affinity among persons. So women and men, individually and together, can share the gifts of the Holy Spirit in the exercise of the apostolate. The Second Vatican Council is explicit about the gifts of the Holy Spirit helping “the exercise of the apostolate” (cf. I Cor. 12: 7) as the Holy Spirit wills (cf. I Cor. 12: 11), so that persons like Catholic volunteers can be good stewards of God’s varied grace (I Pt. 4: 10) and build up the whole body in charity (cf. Eph. 4: 16).<sup>306</sup>

---

<sup>303</sup>I Cor. 12: 4-10.

<sup>304</sup>CL 24: “...charisms... directly or indirectly, a usefulness for the ecclesial community.”

<sup>305</sup>CL 24: “Even in our own times... women and men.”

<sup>306</sup>AA 3: “For the exercise of the apostolate...”

## Ordained Priesthood

The 1983 Code, c. 207, notes that by the will of Christ, that is by divine institution, there exist in the Church ordained ministers, and this distinguishes them from others in the Church.<sup>307</sup>

The traditional canonical terms for these two groups are “clergy” and “laity”.

Is there anything new in the distinction between clergy and laity? The 1983 Code, c. 129, notes that only those who have been ordained are capable of possessing the power of governance in the Church, which can be received in a variety of ways.<sup>308</sup> Recent Catholic law reflects CIC 118 of the 1917 Code.<sup>309</sup> However, recent Catholic law, in the 1983 Code, c. 129, §2, extends to lay people a role of cooperation in the “exercise” of the power of governance for individual cases provided it has been granted by the Holy See.<sup>310</sup> This need not be done on a case-by-case basis as is evident from c. 1421, §2, concerning the appointment of judges in tribunals.<sup>311</sup> The distinction between possessing the power of governance and sharing the power of governance is new.<sup>312</sup>

---

<sup>307</sup>1983 Code, c. 207: “Ex divina institutione, inter christifideles sunt in Ecclesia ministri sacri, qui in iure et clerici vocantur; ceteri autem et laici nuncupantur.”

<sup>308</sup>1983 Code, c. 129, §1: “Potestatis regiminis, quam quidem ex divina institutione est in Ecclesia et etiam potestatis iurisdictionis vocatur, ad normam praescriptorum iuris, habiles sunt qui ordine sacro sunt insigniti.”

<sup>309</sup>1917 Code, CIC 118: “Soli clerici possunt potestatem sive ordinis sive iurisdictionis ecclesiasticae et beneficia ac pensiones ecclesiasticas obtinere.”

<sup>310</sup>1983 Code, c. 129, §2: “In exercitio eiusdem potestatis, christifideles laici ad normam iuris cooperari possunt.”

<sup>311</sup>1983 Code, c. 1421, §2: “Episcoporum conferentia permittere potest ut etiam laici iudices constituentur...”

<sup>312</sup>Coriden, 93: “The distinction between possessing the power of governance and merely

What kind of difference exists between clergy and laity? What is the source of that difference in each case? It is a theological principle that there is an “essential” difference between the ministries derived from the Sacrament of Orders (the ministry of the Ordained Priest) and those derived from the Sacraments of Baptism and Confirmation (the ministry of those not ordained but having the Priesthood of the Faithful).<sup>313</sup>

Where is the emphasis in the Second Vatican Council and in the 1983 Code relative to similarity and distinction between clerics and laity? The focus of the Second Vatican Council is on the similarity of all the People of God, treated first in *Lumen gentium*, and only afterwards are the different Christian faithful treated.<sup>314</sup> Concerning rights and obligations in the 1983 Code, the fundamental equality of all the Christian faithful, noted in c. 208, is treated first prior to any differentiation in terms of function.<sup>315</sup>

---

sharing in its exercise is new, and it is not at all clear what it means to cooperate in the exercise of a power that a person cannot hold. In the case of a judicial sentence in which two clerical judges are divided, the lay judge casts the decisive and binding vote.”

<sup>313</sup>CL 23: “...more fruitful ecclesial practice of the ministries can be achieved if all the particular Churches (Catholic dioceses) faithfully respect the above mentioned theological principles, especially the essential difference between the ministries derived from the Sacrament of Orders and those derived from the Sacraments of Baptism and Confirmation.”

<sup>314</sup>LG 9; Flannery I, 359: “...reborn... from water and the Holy Spirit..” Only later in LG 10; Flannery I, 361: “Though they differ essentially and not only in degree, the common priesthood of the faithful and the ministerial or hierarchical priesthood are none the less ordered to one another.”

<sup>315</sup>Coriden, 159.

## Priesthood of the Faithful

The 1983 Code, c. 204, notes that the Christian faithful, since they have been incorporated in Christ through baptism, have become sharers of Christ's priestly, prophetic and royal office in their own manner. Therefore the current law of the Church is explicit that the laity share in the "priestly office" of Christ in their own way.<sup>316</sup> This is the priesthood of the faithful.

Where does this concept, noted in c. 204, of the participation of the Christian faithful in the functions ("munera") of Christ originate? The triple functions are an ancient patristic notion that described the three dimensions of the mission of Christ.<sup>317</sup> Christ completes the messianic promises of the Old Testament of the coming of a great prophet, a new high priest, and a king to rule for all time by Christ's preaching, Christ's sacrifice, and by Christ's transforming rule over the whole earth. The threefold *munera* was seldom used in the Middle Ages, but at the time of the Reformation, Calvin reintroduced the trilogy of prophet, priest, and king in order to understand Christ. Calvin's usage was adopted later by some German Lutherans. In the nineteenth century, this usage was adopted by some German Catholic authors through whom it

---

<sup>316</sup>1983 Code, c. 204, §1: "Christifideles sunt qui, utpote per baptismum Christo incorporati, in populum Dei sunt constituti, atque hac ratione muneris Christi sacerdotalis, prophetici et regalis suo modo participes facti, secundum propriam cuiusque condicionem..."

<sup>317</sup>Coriden, 125: "...patristic... seldom used in the Middle Ages... German authors... Vatican II used the threefold *munera* as a convenient theological framework... The revised Code uses this division in c. 204 through a direct quote from the Council (LG 31). It also uses the basic elements of the division in the organization of the Code (Book III on office or *munus* of teaching, Book IV on the *munus* of sanctifying ) but does not make of it the fundamental organizational principle for the entire work (the *munus* of governing, for example, is said to apply to the entire Code)."

entered into current Catholic theology.<sup>318</sup>

Has this threefold division of the *munera* been used by the Second Vatican Council and the recent official teaching of the Church? The Second Vatican Council used the threefold division of the *munera* as a convenient theological framework to describe not only the mission of Christ, but also the mission of the Church. Thus, the Second Vatican Council used the formula in both a Christological and an ecclesiological sense.<sup>319</sup> The Second Vatican Council not only uses this formula about bishops and the Church, but also about the laity.<sup>320</sup> The 1983 Code, in c. 204, uses this division in a direct quote from the Second Vatican Council in *Lumen gentium*, 31. Even more, the 1983 Code uses the basic elements of the division in the general organization of the books of the Code. Book III of the 1983 Code treats the office of teaching. Book IV of the 1983 Code treats the office of sanctifying. Are the *munera*, therefore, the fundamental organizational principles of the entire new 1983 Code? No, they are not. The function or *munus* of governing, for example, is said to apply to the entire Code.<sup>321</sup>

## Empowering Rights

---

<sup>318</sup>See Josef Fuchs, *Magisterium, Ministerium, Regimen: Vom Ursprung einer ekklesiologischen Trilogie* (Bonn: Köllen, 1941).

<sup>319</sup>LG 21; Flannery I, 374: "...bishops, in a resplendent and visible manner, take the place of Christ himself, teacher, shepherd and priest, and act as his representatives (*in eius persona*)."

<sup>320</sup>LG 31; Flannery I, 388: "The term 'laity' is here understood... That is, the faithful who by Baptism are incorporated into Christ, are placed in the People of God, and in their own way, share in the priestly, prophetic and kingly office of Christ..."

<sup>321</sup>See Rel. 47- 48.

The Second Vatican Council notes: “From the fact of their union with Christ the head flows the laymen’s right and duty to be apostles... it is in order that they may in all their actions offer spiritual sacrifices and bear witness to Christ all over the world.”<sup>322</sup> Thus the laity have a “right” to be apostles all over the world.

Rights specific to the laity and empowering the laity are listed in the 1983 Code. These canons run from c. 225 up to c. 231. These canons are list seven obligations and rights as well as six capacities recognized by law.<sup>323</sup> The laity are explicitly acknowledged to enjoy the obligations and rights of all the faithful, which rights are noted from c. 208 up to c. 223. This list is a further specification of the rights of the lay faithful in the light of their situation in life, as noted by c. 224.

Concerning rights, the laity have the obligation and rights concerning participation in the mission of the Church, noted in c. 225; the vocation of married persons, noted in c. 226, §1; duties of parents, noted in c. 226, §2; Christian education, noted in c. 229, §1; higher theological education, noted in c. 229, §2; formation for Church service, noted in c. 231, §1; and a just family wage when employed in Church service, noted in c. 231, §2.

Concerning capacities, the laity have the capacity to exercise the functions of teaching (a mandate to teach theology, noted in c. 229, §3); of sanctifying (installed ministries, noted in c.

---

<sup>322</sup>AA 3; Flannery I, 768: “...laymen’s right and duty to be apostles... all the world over.”

<sup>323</sup>Coriden, 136: “...seven obligations and rights as well as six capacities...”

230, §1; temporary deputation for liturgical service, noted in c. 230, §2; and supplying for services, noted in c. 230, §3), and of ruling (assignment to Church office, noted in c. 228, §1; service as consultants, noted in c. 228, §2).

This list of empowering rights for the laity is new in canon law in the 1983 Code.<sup>324</sup> Further, all the rights and obligations of all the faithful, in which the laity are included, that is c. 208 up to c. 223, are also new in the 1983 Code. Not new are the obligations of the clergy, although simplified from the 1917 Code. Not new, in addition, are the obligations of religious institutes.

## Ministry

At times, the Second Vatican Council distinguishes between the pastoral ministry of the clergy, and the lay apostolate of the laity.<sup>325</sup> The ministry of the word and sacraments is committed in a special way to the clergy. However, the lay apostolate can “complete” the pastoral ministry of the clergy.

---

<sup>324</sup>Coriden, 136: “These first two lists (rights common to all and rights of the laity) are new in canon law.”

<sup>325</sup>AA 6; Flannery I, 772-773: “The principal means of bringing this about is the ministry of the word and of the sacraments. Committed in a special way to the clergy, it leaves room however for a highly important part for the laity, the part namely of ‘helping in the cause of truth’ (III Jn. 8). It is in this sphere most of all that the lay apostolate and the pastoral ministry complete

## Liturgical Ministry

Temporary deputation of lay volunteers for liturgical purposes which is mentioned in the 1983 Code, c. 230, §2, does not confer any special or permanent title on the non-ordained faithful.<sup>326</sup> Further, the Pontifical Council for the Interpretation of Legislative texts gave a Response (11 July 1992): AAS 86 (1994), 541-542, which stated: “Any ceremony associated with the deputation of the non-ordained as collaborators in the ministry of clerics, must not have any semblance to the ceremony of sacred ordination, nor may such a ceremony have a form analogous to that of the conferral of lector or acolyte.”<sup>327</sup>

## Secular Character

The Second Vatican Council noted that the characteristic of the lay state is “being a life led in the midst of the world and of secular affairs, laymen are called by God to make of their apostolate, through the vigor of their Christian spirit, a leaven in the world.”<sup>328</sup> The Second

---

each other.”

<sup>326</sup>EM 18: “Deputatio temporaria ad actiones liturgicas explendas, de quibus c. 230, §2, fidei non ordianto nullam triguit specialem denominationem.”

<sup>327</sup>EM 18, note 57: “Cf. Pontificium Consilium de Legum Textibus Interpretandis, *Responsio ad propositum dubium* (11 July 1992): AAS 86 (1994), 541-542: “Cum functio quaedam praevideatur ad munus committendum cooperationis assistentium pastoralium in ministerio clericorum, cavendum est ne memorata functio concurrat aut commisceatur cum caerimonia sacrae Ordinationis neve ritus celebretur similis ritui praevisto ad collationem acolythatus vel lectoratus.”

<sup>328</sup>AA 2; Flannery I, 768: “...characteristic... secular affairs... a leaven in the world.”

Vatican Council has described the manner of life of the laity as the “secular character”.<sup>329</sup>

To properly understand the position of the lay faithful in the Church in a complete, adequate and specific manner, Pope John Paul II noted that it is necessary to come to a deeper understanding of their secular character in the light of God’s plan of salvation and in the context of the mystery of the Church.<sup>330</sup>

Pope Paul VI said that the Church “has an authentic secular dimension, inherent to her inner nature and mission, which is deeply rooted in the mystery of the Word Incarnate, and which is realized in different forms through her members.”<sup>331</sup> The Church in fact lives in the world, even if she is not of the world (cf. Jn. 17: 16), and the work of the Church “involves the renewal of the whole temporal order.”<sup>332</sup>

The 1987 Synod of Bishops noted: “The secular character of the lay faithful is not therefore to be defined only in a sociological sense, but most especially in a theological sense... The term secular must be understood in the light of the act of God the creator and redeemer, who has handed the world over to women and men, so that they may participate in the work of creation, free creation from sin and sanctify themselves in marriage or the celibate life, in a

---

<sup>329</sup>LG 31; Flannery I, 388: “The secular character is properly and particularly that of the lay faithful.”

<sup>330</sup>CL 15: “...complete, adequate and specific... secular character...”

<sup>331</sup>Pope Paul VI, Talk to members of the Secular Institutes (2 February 1972): AAS 64 (1972), 208.

<sup>332</sup>AA 5; Flannery I, 772: “...renewal of the whole temporal order.”

family, in a profession and in the various activities of society.”<sup>333</sup>

What is meant by the situation of the laity in the secular world? The world is the place where the laity receive their call ‘from God’.<sup>334</sup> The world is also a “place” treated in dynamic terms, such as professions and occupations, family and social life.<sup>335</sup> The world is not simply an external and environmental framework, but a reality destined to find in Jesus Christ the fulness of its meaning.<sup>336</sup> It is Christ who has sanctified those human ties in the secular world.<sup>337</sup> Thus the world becomes the place and means for the lay faithful to fulfill their Christian vocation, because the world itself is destined to glorify God the Father in Christ. The Second Vatican Council indicated the proper and special sense of divine vocation which is directed to the lay faithful, that does not take the lay faithful away from the world, but allows the lay faithful to contribute to the sanctification of the world from within, just as leaven. Laity, by fulfilling their own particular duties manifest Christ in the world. The world is not only an anthropological and sociological reality, but in a specific way a theological and ecclesiological reality as well.<sup>338</sup>

How is baptism related to the secular character of the laity? Baptism, the Christian

---

<sup>333</sup>CL 15: “...not... defined only in a sociological sense... most especially in a theological sense...”

<sup>334</sup>LG 33; Flannery I, 391.

<sup>335</sup>LG 35; Flannery I, 392.

<sup>336</sup>LG 48; Flannery I, 407.

<sup>337</sup>GS 32; Flannery I, 931.

<sup>338</sup>LG 31; Flannery I, 388-389: “...Their secular character is proper and peculiar to the laity... contribute to the sanctification of the world, as from within like leaven, by fulfilling their own particular duties... Then especially by the witness of their life, resplendent in faith, hope and charity they must manifest Christ to others.”

newness of life given to the members of the Church, constitutes for all the Christian faithful the basis of their participation in the priestly, prophetic and kingly mission of Christ and of their vocation to holiness in love. This is true for clergy and laity. But for the lay faithful, baptism receives expression and is fulfilled through the “secular character” which is “uniquely and properly” theirs.<sup>339</sup>

### Apostolic Witness

What is the definition of the term “apostolate”? Christ’s mission is concerned with the salvation of mankind, and each person wins salvation by the grace of Christ and faith in him. Therefore, the apostolate of the Church, and of each of its members, aims primarily at announcing to the world by word and action the message of Christ and communicating to it the grace of Christ.<sup>340</sup>

What are some of the concrete expressions of apostolic work? Some examples are given by the Second Vatican Council.<sup>341</sup> Lay volunteers bring back lost sheep to the Church. Lay volunteers ardently cooperate in the spread of the Word of God, particularly by catechetical instruction. Lay volunteers give their expert assistance to increase the efficacy of the Church in

---

<sup>339</sup>CL 64: “...secular character... uniquely and properly...”

<sup>340</sup>AA 6; Flannery I, 772: “...each of its members... announcing the message... communicating to it the grace of Christ.”

<sup>341</sup>AA 10; Flannery I, 777: “...apostolic works...draw men... spread of the Word...”

the care of souls, as well as in the administration of the goods of the Church.

If volunteer work be truly given for the good of all persons, especially those in most need and forgotten by the social services of society itself, the document *Christifideles laici* (30 December 1988), notes, “Volunteer work can be considered an important expression of the apostolate, in which lay men and women have a primary role.”<sup>342</sup>

## Catechesis

The Second Vatican Council notes concerning lay volunteers: “Nourished by their active participation in the liturgical life of their community, they engage zealously in its apostolic works... they ardently cooperate in the spread of the Word of God, particularly by catechetical instruction...”<sup>343</sup> The teaching of religion is an important apostolic work for the Catholic volunteer.

What is the definition of catechesis? Pope John Paul II defined catechesis: “All in all, it can be taken here that catechesis is an education of children, young people and adults in the faith, which includes especially the teaching of Christian doctrine imparted, generally speaking, in an

---

instruction... efficacy.... administration...”

<sup>342</sup>CL 41.

<sup>343</sup>AA 10; Flannery I, 777: “...particularly by catechetical instruction...”

organic and systematic way, with a view to initiating hearers into the fullness of Christian life.”<sup>344</sup>

Elements of a definition of catechesis are also enumerated as “systematic”, “goal oriented”, “essentials”, “complete”, and relative to “Christian life”.<sup>345</sup>

Does catechesis have a specific character? Pope John Paul II notes: “The specific character of catechesis, as distinct from the initial conversion, bringing proclamation of the Gospel, has the twofold objective of maturing the initial faith and of educating the true disciple of Christ by means of a deeper and more systematic knowledge of the person and message of our Lord Jesus Christ.”<sup>346</sup>

Does catechesis have a long history in the Church? Yes, it does. The Council of Trent gave catechesis priority in its constitutions and decrees.<sup>347</sup> This council was the origin of the *Roman Catechism*, which is also known as the *Catechism of the Council of Trent*, which is a work of first rank as a summary of Christian teaching and traditional theology for use by priests. This book gave rise to a remarkable organization of catechesis in the Catholic Church.

What is the relationship between catechesis and evangelization? The relation is neither

---

<sup>344</sup>Pope John Paul II, Apostolic Exhortation on Catechesis in Our Time *Catechesi tradendae* (16 October 1979), 18; Flannery II 772.

<sup>345</sup>Ibid., 21; Flannery II, 774-775. See also Pope Paul VI, Concluding Address to the 1977 Synod of Bishops (29 October 1977): AAS 69 (1977), 634.

<sup>346</sup>Ibid., 19; Flannery II, 773. See also 1977 Synod of Bishops, About Catechesis in Our Time that Must Be Given Especially to Children and to Youth *Ad Populum Dei Nuntius*, (28 October 1977), 1; confer OssRom, 30 October 1977, p. 3.

<sup>347</sup>Ibid., 13; Flannery II, 769.

separation not simple identification.<sup>348</sup> There is no separation or opposition between catechesis and evangelization. Nor can the two be simply identified. Instead, they have close links whereby they integrate and compliment each other. Evangelization has the aim of bringing the Good News to the whole of humanity, so that all may live by it. Catechesis is one of the these moments in evangelization, and a very remarkable one, in the whole process of evangelization.

## Evangelization

In the past, evangelization had been defined as “the proclamation of Christ Our Lord to those who do not know him, in preaching, catechetics, baptism and the administration of the other sacraments.” However, Pope Paul VI found such a definition defective and incomplete.<sup>349</sup>

Pope Paul VI views evangelization as: “The gospel must impregnate the culture and the whole way of life of man, taking these words in the widest and fullest sense which they are given in the constitution *Gaudium et Spes*” in the Second Vatican Council.<sup>350</sup> Pope Paul VI was also able to draw on the deliberations of the 1974 Synod of Bishops. The result was that the pope gave a deeper and more complete understanding of evangelization in the Church today.

---

<sup>348</sup>Ibid., 18; Flannery II, 773: “...no separation or opposition... nor can the two be simply identified...”

<sup>349</sup>Pope Paul VI, Apostolic Exhortation on the Evangelization of the Contemporary World *Evangelii nuntiandi* (8 December 1976), 17; Flannery II, 718: “But no such defective and incomplete definition...”

<sup>350</sup>Ibid., 20; Flannery II, 719. Cf. LG 1, 9, 48; Flannery I, pp. 350, 359, 407. Cf. GS 42,

Evangelization is made up of the renewal of humanity, witness, explicit proclamation, inner adherence to the gospel, entry into the Christian community, acceptance of the signs of salvation, and apostolic activity by those who have been evangelized.<sup>351</sup> While Pope Paul VI noted that all in the Church are called to the work of evangelization in keeping with the possibilities of their situation, the pope highlighted the roles of the successor of St. Peter, bishops and priest, religious, lay persons in general, the family in particular, young persons, and those in specialized ministries.<sup>352</sup>

Pope John Paul II reaffirmed this broader idea of evangelization. The pope noted that evangelization is not just the former idea of aiming to bring the Good News of the gospel to the whole of humanity, so that all may live by it. Evangelization “is a rich, complex and dynamic reality made up of elements, or one could say moments, that are essential and different from each other, and that must all be kept in view simultaneously.”<sup>353</sup>

Is there a duty for the laity to proclaim the gospel? Yes, as the 1983 Code, c. 211, notes the laity have the obligation and right (“*officium habent et ius*”) of proclaiming the gospel. This proclaiming of the gospel is usually termed evangelization, but that word does not appear in the canon. As Pope Paul VI and Pope John Paul II have noted the term evangelization has both

---

45; Flannery I, 942, 947. Cf. AG 1, 5; Flannery I, 813, 817.

<sup>351</sup>Ibid., 17-24; Flannery II, 718-722, with the Chapter 2 heading: “What is Evangelization?”

<sup>352</sup>Ibid., 67-73; Flannery II, 744-749.

<sup>353</sup>Pope John Paul II, Apostolic Exhortation on Catechesis in Our Time *Catechesi tradendae* (16 October 1979),18; Flannery II, 773: footnote 48 with reference to all of the

narrow and broad senses. Evangelization is a fundamental duty of the people of God “for which all of the Christian faithful have responsibility,” as noted in c. 781.<sup>354</sup> The obligation for the role of lay missionaries and the importance of missionary catechists are emphasized in c. 785 in order to bring the proclamation of the gospel, liturgical celebrations, and the works of charity to those who have only recently heard the good news of the gospel.<sup>355</sup>

Is evangelization also a right of the laity, and what does this mean? Yes, as the 1983 Code, c. 211, notes the laity have the obligation and right (“*officium habent et ius*”) of proclaiming the gospel. This right is in the section of the 1983 Code that treats the rights of all Christians. These Christians need no further authorization or commissioning to exercise this right in various circumstances in their lives.<sup>356</sup> Unlike many other canons that contain certain principles of interpretation for the moderation of the exercise of rights, c. 211 places no conditions on the right to spread the gospel. We must be careful to note that this right to spread the gospel cannot be used contrary to the common good. The exercise of this right to spread the gospel is under the supervision of Church authorities, as noted in c. 754 concerning the constitutions and decrees of the Church magisterium, and in c. 756<sup>357</sup> regarding the duty of the

---

elements noted in *Evangelii nuntiandi* 17-24: AAS 68 (1976), 17-22.

<sup>354</sup>1983 Code, c. 781: “Cum tota Ecclesia natura sua sit missionaria... christifideles omnes, propriae responsibilitatis conscii, partem suam in opere missionali assumant.”

<sup>355</sup>1983 Code, c. 785: “In opere missionali peragendo assumantur catechistae, christifideles nempe laici... doctrinae evangelicae... liturgicis exercitiis caritatisque operibus...”

<sup>356</sup>Coriden, 144: “...no further authorization...no conditions...”

<sup>357</sup>1983 Code, c. 754: “Omnes christifideles obligatione tenentur servandi constitutiones et decreta... speciali vero ratione, quae edit Romanus Pontifex et Collegium Episcoporum.”

pope and the bishops to proclaim the gospel.<sup>358</sup> This exercise under Church authority is especially important if the evangelization is done in the name of the Church or on Church property. For good church order, any and all those who speak in the name of the Church or in Church buildings should obtain appropriate authorization, as noted in c. 756, c. 757, c. 758, c. 759, c. 764, c. 766, c. 812, c. 823, and c. 831. Nevertheless, as far as the 1983 *Code of Canon Law* is concerned, the law is open to clergy or laity doing evangelization in the name of the Church and on Church property.

Is the right and obligation of evangelization the same for clergy and laity? While both have the right and obligation, the specific lay vocation is different from that of the sacred ministry. In other words, while the right and obligation are present for both, the exercise of that right and obligation is different. Pope Paul VI notes that “their own field of evangelizing activity is the vast and complicated world of politics, society and economics, as well as the world of culture, of the sciences and the arts, of international life, of the mass media...It also includes other realities which are open to evangelization, such as human love, the family, the education of children and adolescents, professional work, and suffering...The more Gospel-inspired lay-people there are engaged in these realities, clearly involved in them, competent to promote them and conscious that they must exercise to the full their Christian powers which are often repressed and buried, the more these realities will be at the service of the Kingdom of God and therefore at the service of salvation in Jesus Christ, without in any way losing or sacrificing their human content

---

<sup>358</sup>1983 Code, c. 756: “...munus Evangelii annunciandi praecipue Romano Pontifici et Collegio Episcoporum commissum est.”

but rather pointing to a transcendent dimension which is often disregarded.”<sup>359</sup>

## Catholic Church

In 1988, Pope John Paul II noted in *Christifideles laici* that the lay faithful find themselves on the front lines of the Church’s life; and for them the Church is the animating principle for human society.<sup>360</sup> Therefore, laity ought to have an ever-clearer consciousness of “belonging to the Church, that is to say, the community of the faithful on earth under the leadership of the pope, the head of all, and of the bishops in communion with him... These are the Church.”<sup>361</sup>

The 1983 Code, c. 204, §1, first gives the definition of Church in terms of the baptized, the “Christian faithful”. The canon states: “The Christian faithful are those who, inasmuch as they have been incorporated into in Christ through baptism, have been constituted the people of God; for this reason, since they have become sharers in Christ’s priestly, prophetic and royal office in their own manner, they are called to exercise the mission which God has entrusted to the Church to fulfill in the world, in accord with the condition proper to each one.”<sup>362</sup> It is clear that the Church is not founded on the will of the members, because it is based on the action of Christ

---

<sup>359</sup>Pope Paul VI, Apostolic Exhortation on the Evangelization of the Contemporary World *Evangelii nuntiandi* (8 December 1975), 70: AAS 68 (1976), 60.

<sup>360</sup>CL 9.

<sup>361</sup>Pope Pius XII, Discourse to the New Cardinals (20 February 1946): AAS 38 (1946), 149.

<sup>362</sup>1983 Code, c. 204, §1: “Christifideles sunt qui, utpote per baptismum Christo incorporati, in populum Dei sunt constituti, atque hac ratione muneris Christi sacerdotalis, prophetici et regalis suo modo participes facti, secundum propriam cuiusque conditionem, ad

at the baptism of the faithful. However, the definition does not make the Church some kind of institution separate from its members, for the people are the Church. Even the diversity of the members does not replace the fundamental principle that the members are the Church.<sup>363</sup> This diversity of membership is a stimulus and a challenge for the Church to become what is truly is — a visible organized community carrying out the mission entrusted to it by Christ.

The 1983 Code, c. 204, §2, then continues to elaborate the definition of “Catholic Church”. The canon states: “The Church, constituted and organized as a society in this world, subsists in the Catholic Church, governed by the successor of Peter and the bishops in communion with him.”<sup>364</sup> Society in this canon refers to the visible dimension of the mystery that is the Church. The 1983 Code, following the Second Vatican Council, conceives of the Church in this world as visible and organized under the pope as successor of Peter and the bishops who govern in communion with the pope.

So the definition of “Church” in the 1983 Code rests on two fundamental principles.<sup>365</sup> First, Christ’s church subsists in the hierarchically constituted and organized Catholic church, in communion with the pope. Second, the baptized constitute the Church, a people on a mission. The terms “communion” and “mission” will be defined more fully below. However, it is

---

missionem exercendam vocantur, quam Deus Ecclesiae in mundo adimplendam concredit.”

<sup>363</sup>Coriden 126: “The diversity... serves to stimulate and call all the Church to be what it truly is — a visible communion of baptized carrying out the mission entrusted to it by Christ.”

<sup>364</sup>1983 Code, c. 204, §2: “Haec Ecclesia, in hoc mundo ut societas constituta et ordinata, subsistit in Ecclesia catholica, a successore Petri et Episcopis in eius communione gubernata.”

<sup>365</sup>Coriden, 126: “Christ’s church subsists...hierarchically organized Catholic church... The

important to note that these terms are used in the very definition of “Church”.

## Communion

The 1983 Code specifies the requirements for full and partial communion. Full communion is treated in c. 205: “Those baptized are fully in communion with the Catholic Church on this earth who are joined with Christ in its visible structure by bonds of profession of faith, of the sacraments and of ecclesiastical governance.”<sup>366</sup> Partial communion is treated in c. 206: “Catechumens are in union with the Church in a special manner, that is, under the influence of the Holy Spirit, they ask to be incorporated into the Church by explicit choice and are therefore united with the Church by that choice just as by a life of faith, hope and charity which they lead; the Church already cherishes them as its own.”<sup>367</sup> Canon 209 notes the obligation of all Catholics to maintain communion with the Church.<sup>368</sup>

Is charism more important than communion in the Church? Charisms are not more

---

baptized constitute the Church, a people on a mission.”

<sup>366</sup>1983 Code, c. 205: “Plene in communione Ecclesiae catholicae his in terris sunt illi baptizati, qui in eius compage visibili cum Christo iunguntur, vinculis nempe professionis fidei, sacramentorum et ecclesiastici regiminis.”

<sup>367</sup>1983 Code, c. 206: “Speciali ratione cum Ecclesia connectuntur catechumeni, qui nempe, Spiritu Sancto movente, explicita voluntate ut eidem incorporentur expetunt, ideoque hoc ipso voto, sicut et vita fidei, spei et caritatis quam agunt, coniunguntur cum Ecclesia, quae eos iam ut suos fovet.”

<sup>368</sup>1983 Code, c. 209, §1: “Christifideles obligatione adstringuntur, sua quoque ipsorum agendi ratione, ad communionem semper servandam cum Ecclesia.”

important because it is possible for charisms to disturb and confuse. Because of this, no charism can dispense a person from reference and submission to the pastors of the Church.<sup>369</sup> The Second Vatican Council also states that the judgement about the genuineness and the proper use of charisms belongs to those who preside over the Church, since their office is “to test all things and hold fast to what is good (cf. I Thess. 5: 12 and 19-21)”.<sup>370</sup> By this method of coordination, all the charisms might work together in their diversity and complementarity for the common good.<sup>371</sup>

## Mission

Does the laity have a mission in the Church? The Second Vatican Council notes that the laity do have their own assignment in the mission of the people of God.<sup>372</sup> The foundation of that mission (noted both by *Lumen gentium*, 31, and the 1983 Code, c. 204) is baptism by which the laity have a share in the priestly, prophetic and kingly office of Christ.<sup>373</sup> In the concrete, there are three duties that the council specifies for the laity as their own assignment in the mission of

---

<sup>369</sup>CL 24: “For this reason (charisms can disturb and confuse) no charism dispenses a person from reference and submission to the pastors of the Church.”

<sup>370</sup>LG 12: “Judgement... genuineness and proper use belongs to those who preside over the Church...” Cf. Flannery I, 364.

<sup>371</sup>LG 30: “...all the charisms might work together in their diversity and complementarity for the common good.” Flannery I, 388, translates: “...charisms that everyone in his own way will with one mind cooperate in the common task.”

<sup>372</sup>AA 2; Flannery I, 768: “...laity... own assignment in the mission... evangelization... temporal order...leaven in the world.”

<sup>373</sup>1983 Code, c. 204, §1: “...per baptismum Christo incorporati, in populum Dei sunt constituti, atque hac ratione muneris Christi sacerdotalis, prophetici et regalis suo modo participes, secundum propriam cuiusque condicionem, ad missionem exercendam vocantur...”

the people of God. First, the laity are to work for the evangelization and sanctification of mankind. Second, the laity are to work to have the gospel permeate and improve the temporal order. Third, laity are to make of their apostolate a leaven in the world.

The 1983 Code also specifies the rights and duties flowing from communion in mission. These are generally mentioned from c. 208 up to c. 233.<sup>374</sup> The content of this listing was proposed prior to the 1983 Code in the 1980 *Lex Ecclesiae Fundamental* and some additions from the list of the committee *De Populo Dei* ( c. 209; c. 220, §2; c. 222, §2). It would be useful to review these canons, and determine whether some refer directly to mission. Especially important for our understanding of mission is c. 211 which gives the right to participate in the mission of the Church. Other canons give the “means” by which Catholics can activate that participation, including c. 215, c. 216, c. 217, and c. 218. All these canons are described, in context, below.

The four following canons refer to the basic equality of all Christians. There is a fundamental equality of all Christians, who have the right and freedom to build up the Body of Christ, as noted in c. 208. All Catholics have the obligation of maintaining communion with the Church, c. 209. All Catholics participate in the universal call to holiness, c. 210. Then, important to our treatment of mission, Catholics have the right to participate in the mission of the Church, to

---

<sup>374</sup>Edward G. Pfnausch, ed., *Code, Community, Ministry*. (Washington, D.C.: Canon Law Society of America, 1992), 62.

evangelize the nations, as noted in c. 211. Thus c. 211 is fundamental to the notion of mission.<sup>375</sup>

Next, there are obligations and rights that arise from the hierarchical differentiation in the Church: obedience, petition, and advisory opinion. Catholics, although obedient to their sacred pastors, have a right to petition, which is to make known their needs and hopes to their pastors, as noted in c. 212. Catholics have the right to recommend, which is to advise pastors concerning the good of the Church, as also noted in c. 212.

Thirdly, means of sanctification are addressed. Catholics have the right to receive the Word of God and the sacraments from pastors, as noted in c. 213. Catholics have the right to participate in worship in accordance with the legitimate norms of their own rite, as noted in c. 214. Catholics have the right to one's proper spirituality, as also noted in c. 214.

Fourth, there follow some very important statements about the mission of the Church, which are listed from c. 215 up to c. 218 inclusive.<sup>376</sup> Catholics have the right of association which involves the right to found and direct associations with charitable purposes and as an expression of Christian vocation, as noted in c. 215. Catholics have the right of assembly, which involves the right to hold meetings for the same purpose as to associate, as noted in c. 215. Catholics have a right to promote the apostolate and to have one's own proper initiative in apostolic work, based on the right to participate in the Church's mission, as noted in c. 216. Catholics have the right to a Christian education, as noted in c. 217. Catholics have academic

---

<sup>375</sup>Coriden, 136: "...participation in the mission of the Church..."

<sup>376</sup>Coriden, 136: "Four statements relative to the mission of the Church follow..."

freedom, which is the right to research and to publication, as noted in c. 218.

Fifth, personal rights are also listed. Catholics have freedom from force in choosing one's station in life, as noted in c. 219. Catholics have the right to a good name and reputation, as noted in c. 220. Catholics have the right to privacy, which is the right to have others respect what is intimate to one's self, as noted in c. 220.

Sixth, protection of rights is considered by the 1983 Code. Catholics have the right to vindicate their rights in a Church court with equity and in accordance with the law, as noted in c. 221. Catholics have the right to be judged. Catholics have the right to legality regarding sanctions, which is the right to expect that the Church will only impose sanctions only in accordance with the laws, as noted in c. 221.

Finally, certain social relationships are specified in the 1983 Code, such as support for the Church, in c. 222, §1; the promotion of social justice and aid to the poor, in c. 222, §2; respect for the common good, in c. 223, §1; and the possibility of the limitation of rights in virtue of the common good, in c. 223, §2.

The 1983 Code also specifies the diverse ways in which the Christian faithful in the Catholic Church carry out the mission of Christ, which is the concern of the rest of the 1983 *Code of Canon Law* after c. 233.

Does the mission of the Church involve charisms? Yes, charisms are a rich source of grace for the vitality of the apostolate. However, by a logic which looks to the divine source of the charism, the gifts of the Holy Spirit demand that those who have received them, exercise them for the growth of the whole Church.<sup>377</sup> This conformity of charisms to the mission of the Church is also the teaching of the Second Vatican Council.<sup>378</sup>

## Conclusion

Some major terms were defined in this chapter. The development of definitions in this chapter followed a logic of several general questions: who are the volunteers, by what power do they act, where do volunteers exercise their power, what kinds of ministry do they exercise and how are they related to the Church? Concerning the persons who volunteer themselves, an attempt was made to define “volunteer” and “laity”. Concerning the power by which volunteers act, we considered “charisms,” “ordained priesthood,” “the priesthood of the faithful,” and “empowering rights”. Concerning the location where the volunteer performs ministry, we considered “Church ministry” and “secular character”. Concerning the activities of the volunteer, we defined “apostolic work,” “catechesis,” “evangelization” and “ministry”. Concerning the relationship of the volunteer to the Church, we must defined “Catholic church,” “communion” and “mission”.

---

<sup>377</sup>CL 24: “...gifts of the Spirit demand... exercise them for the growth of the whole Church.”

---

<sup>378</sup>AA 3: "...use them in the Church."

## Chapter 4: DEVELOPMENT OF DOCTRINE

After a study of the literature concerning Catholic volunteers, it is surprising that not much is mentioned about volunteerism before the twentieth century. There are a number of documents that mention volunteerism as “new”. The call for Catholic volunteers appears to have a certain newness and modernity both in its theological formulation and in its practical application. The Second Vatican Council noted, “It is the Lord who is again sending them into every town and every place where he himself is to come (cf. Lk. 10:1)... He sends them on the Church’s apostolate... an apostolate that must all the time be adapting itself to the needs of the moment...”<sup>379</sup> The Second Vatican Council also noted: “A new state of affairs today both in the Church and in social, economic, political and cultural life, calls with particular urgency for the action of the lay faithful.”<sup>380</sup> The papal document *Ecclesiae de mysterio* also touches on the newness and modernity of the current doctrine of the Catholic volunteer:

The call has been forcefully repeated in the documents of the Magisterium, particularly since the Second Vatican Ecumenical Council (cf. LG 33; AA 24), and thereafter. This is especially true of the last three General Ordinary Assemblies of the Synod of Bishops which reaffirmed the particular identities of the lay faithful and of the sacred ministers and religious, in their proper dignity and diversity of

---

<sup>379</sup>AA 33; Flannery I, 788.

<sup>380</sup>CL 3.

functions. These Assemblies encouraged all the faithful to build up the Church by collaborating, in communion, for the salvation of the world.<sup>381</sup>

Even more interesting is the allegation of Archbishop Cordes that there have always been volunteers in the Church. The 24<sup>th</sup> General Assembly of the Pontifical Council “Cor Unum” met on 5 February 2002 in the Vatican. The meeting lasted until 8 February 2002. Archbishop Paul Joseph Cordes, President of “Cor Unum”, gave *Closing Remarks* to the assembly. Archbishop Cordes notes that “volunteerism has always existed” in the Church.<sup>382</sup> His address was to “Cor Unum”, the Vatican organization to moderate volunteerism, which has a recent history in the later part of the twentieth century. How can volunteerism be both a two thousand year tradition and a recent phenomenon?

---

<sup>381</sup>EM 5: “Huius vocationis repercussa vox saepius personuit in Magisterii documentis, postissimum quidem in Concilio Oecumenico Vaticano II (cf. LG 31; AA 24) ac deinceps. In novissimis praesertim generalibus Sessionibus ordinariis Synodi Episcoporum confirmata est peculiaritas, communi spectata dignitate atque officiorum diversitate, ipsorum fidelium laicorum, sacrorum ministerorum et consecratorum atque fideles omnes sunt incitati ad Ecclesiam aedificandam in communi cooperatione pro mundi salute.”

<sup>382</sup>Archbishop Paul Joseph Cordes, President of the Pontifical Council “Cor Unum”. *Closing Remarks to the XXIV Plenary Assembly of the Pontifical Council “Cor Unum”* (8 February 2002): Database on-line: [www.vatican.va](http://www.vatican.va), page 1: “As to the rest, this is not the first time our Council is concerned with volunteerism. I wish to recall, at least during the time of my presidency, that on May 16, 1999, we had the great Meeting of the Witnesses of Charity with the Pope, in which 40,000 volunteers from all over the world came together. It is not that this phenomenon is new: by itself volunteerism has always existed. We also recalled that the origin of the term comes from civil society. Regardless, even without using the concept, in 2,000 years of history, how many people animated by Christian faith have given their time and energies in favor of others, fired by charity! Think of all that has been carried out in the Catholic Church under the names of the corporal and spiritual works of mercy. A profound theological-spiritual analysis was also made, beginning with the history of the Church. The modern characteristic is that this type of activity receives the maximum social recognition and the more articulated structure.”

To explore this important question for the theme of Catholic volunteers, it will be necessary to ask three questions. First, can development of doctrine happen? Secondly, did development of doctrine actually happen in the case of Catholic volunteers? Thirdly, how could this development take place? Consider each question.

Can there be a development in the theology of Catholic volunteers? We have already noted in our study of literature that the First Vatican Council affirmed this possibility. The First Vatican Council added a paragraph to the schema on Faith which touches on the development of doctrine. The council notes that just as a human person can grow, so can the Church grow in age, and with the passing of time, grow in understanding, science and wisdom, but only according to its own kind, namely the same doctrine, the same sense, and the same meaning.<sup>383</sup> This development of doctrine may help to understand the sameness and the newness of the dogmatic theses on Catholic volunteer.

Did a development of doctrine actually happen in the case of the dogmatic theology of Catholic volunteers? Already noted have been a number of documents which characterize the doctrine of Catholic volunteers as “new”. Some of this teaching comes from the Second Vatican Council. Some of this teaching comes from the papal magisterium concerning theology. Some of this teaching comes from the papal magisterium concerning canon law. Some of this teaching comes from the various Vatican offices giving official teaching approved by the pope himself.

---

<sup>383</sup>Denz. 1800; Vincent of Lerin, *Commonitoruium*, n.28: *Patrologia cursus completus*, Series Latina, ed. J. P. Migne, vol. 50 (Paris: 1857-1865), 688, canon 28.

How could there be a development of doctrine in the case of Catholic volunteers? This is the problem taken up in this chapter. From the history of the Church, reported from Church documents as much as possible, an attempt will be made to show both the practice of volunteerism from the very beginning of the Church in the New Testament, and the restrictions on volunteerism during those same periods up to the twentieth century when volunteerism became a public policy of the Second Vatican Council and the papal magisterium.

A helpful distinction in this matter is the distinction between private charism and public policy. Private charism has inspired Catholic volunteers to work in the Church and the world over the ages from the very beginning of Christianity. Private charism has inspired both individuals and groups. Private charism has inspired great saints in the history of the Church, and these saints have been acknowledged by the official Church. However, private charism does not have a mandate, as such, to determine public policy in the Church. Public policy has been determined by the Apostles, the papal magisterium and by the Ecumenical Councils.

Briefly, how does this private charism and public policy work out for Catholic volunteers over the centuries? In New Testament times, there were Catholic volunteers by private charism, while public policy was the preservation of “tradition” to pass down the creed and Christian morals. In medieval times, there were Catholic volunteers by private charism while public policy emphasized clericalism, the role of superior clergy as leaders of the believing laity. In post-Tridentine times, there were Catholic volunteers by private charism, while public policy in the Church emphasized the role of the hierarchy, whose leaders defended the Church against the

inroads of the Reformation and the incursions of the liberal European States. In modern times, private charisms promoted a number of movements for public and ecclesiastical good. The Second Vatican Council observed these “signs of the times”. Only the council and the papal magisterium had the authority to turn these movements into public policy for the Church. There was mature reflection, a formulation of theological principles, and a measured application of these principles to Church life and to the life of the Church in the world. Therefore, from two thousand years of Catholic volunteerism by private charism grew a new view of public policy establishing Catholic volunteerism as a dogma in the Church, a development of doctrine.

### Apostolic Tradition

The Bible clearly shows how spontaneous and fruitful was the lay apostolate in the early days of the Church.<sup>384</sup> There were the “three men” who brought Peter to the house of the centurion Cornelius.<sup>385</sup> Apollos of Alexandria was educated and encouraged by Priscilla and Aquila.<sup>386</sup> St. Paul in the *Epistle to the Romans* commends Phoebe who is a “minister of the church at Cenchreae”, Prisca and Aquila who were “my co-workers”, Mary “who has worked hard for you”, Urbanus “our co-worker in Christ”, Tryphaena and Tryphosa “workers in the

---

<sup>384</sup>AA 1; Flannery I, 766: “Scripture clearly shows how spontaneous and fruitful was this activity (of the lay apostolate) in the Church’s early days.”

<sup>385</sup>Acts 11: 19-21.

<sup>386</sup>Acts 18: 26.

Lord”, and Persis “who has worked hard in the Lord”.<sup>387</sup> St. Paul also says that Euodia and Syntyche “have struggled at my side in promoting the gospel, along with Clement and my other co-workers.”<sup>388</sup>

It is clear from these scripture citations that women took full part in the work of evangelization from the very beginning. The lay apostles of the apostolic times find their highest embodiment in the Virgin Mary, the Mother of God.<sup>389</sup> Many women accompanied Jesus in his ministry and assisted the group of Apostles.<sup>390</sup> Christ committed to women the task of announcing his resurrection, a foretaste of their apostolic role.<sup>391</sup> Women prayed with the Apostles in the Cenacle awaiting Pentecost.<sup>392</sup> St. Paul spoke several times of the help given by women such as Priscilla, and in their actual preaching of the gospel.<sup>393</sup> Thus the practice of the Church detached itself from the culture of the time so that women performed tasks connected with the spreading of the gospel.<sup>394</sup>

On the other hand, in addition to laity called to evangelization and charity by charism, it is clear that there was an official structure in the early Church. St. Paul took up a collection for the

---

<sup>387</sup>Rom. 16: 1-16.

<sup>388</sup>Phil. 4: 3.

<sup>389</sup>Pastoral Commission of the Sacred Congregation for the Evangelization of Peoples, *The Role of Women in Evangelization Dans le cadre* (1 July 1076): Flannery II, 320. Cf. EM 35.

<sup>390</sup>Cf. Lk. 8: 2-3.

<sup>391</sup>Lk. 24: 1-2, 22-24.

<sup>392</sup>Cf. Acts 1: 14.

<sup>393</sup>Rom. 16: 1-13: “...Phoebe, our sister, who is a minister of the church at Cenchreae”... Prisca and Aquila, my co-workers in Christ Jesus... Mary who has worked hard for you... workers in the Lord, Tryphaena and Tryphosa.”

Church in Jerusalem. Deacons were instituted specifically to minister to the poor. Thus the wording of today's 1983 Code, c. 222, §1, in which "the Christian faithful are obliged to assist with the needs of the Church," follows that same structure of charismatic laity and official public policy Church.<sup>395</sup>

Were leaders in the early Church traditional? Yes, the leaders of the Church belonged to the Jewish faith that stressed tradition. In fact, Christ the Lord did not in the least wish to destroy the rich heritage of the law and the prophets which was gradually formed from the history and experience of the people of God in the Old Testament, but he brought it to completion.<sup>396</sup> In this new and higher way, the heritage of the Old Testament became part of the tradition of the New Testament.

Were leaders in the Church open to change? The leaders of the Church also linked the "agape" to the Eucharistic supper, and built up a Church as one body of Christ united in a bond of charity. However, when there were excesses in this "feast of love", the leaders of the Church suppressed the "agape" while still retaining the Eucharistic supper, the tradition of the Church.<sup>397</sup> The Church also continued to maintain that charitable works as the mission and right of the Church.<sup>398</sup> Thus the leaders of the early Church were clear on their authority over public policy.

---

<sup>394</sup>CL 49: "...detached... from the culture of the time..."

<sup>395</sup>Cf. Coriden, 157.

<sup>396</sup>Cf. Mt. 5: 17.

<sup>397</sup>IGMR 6, 7, 8, and 9; Flannery I, 157-158: "Continuity in Tradition". See also IGMR 10, 11, 12, 13, 14, and 15; Flannery I, 158-161: "Adaptation to New Circumstances".

<sup>398</sup>Cf. Pope John XXIII, Encyclical Letter *Mater et Magistra* (15 May 1961); AAS 53

What can be concluded from the activity of the early Church? Laity were moved by personal charism to volunteer for works of evangelization and charity. Church leadership was clearly in charge of public policy, and in certain cases moved by tradition. In the early Church, public policy did not mandate all of the Christian faithful to be evangelizers or Christian volunteers. Church leaders were those who had received what is now called Holy Orders, “the gift of God that you have through the imposition of my hands.”<sup>399</sup>

## Medieval Clericalism

What marked Church structure in the Middle Ages? Church structure was based on everyone belonging to a certain rank or status. As noted above, and as shown by historical studies, the original distinction of persons in the Church was based on leaders having received Holy Orders, and not on rank or status.<sup>400</sup> The medieval canonist Gratian indicated that there are two types of Christians, clergy and laity.<sup>401</sup> The differentiation of sacred ministers from others does come from Christ, but its legal organization into “clergy” and “laity” is more a reflection of the pseudo-Dionysian ideal of *taxis*, or perfect order in society, including the society of the

---

(1961), 402.

<sup>399</sup>II Tim. 1: 6.

<sup>400</sup>See Yves Congar, *Ministères et communion ecclésiale* (Paris: Cerf, 1971); Bernard Cooke, *Ministry to Word and Sacraments: History and Theology* (Philadelphia: Fortress Press, 1976).

<sup>401</sup>CorpusIC I: 678; *Decretum Gratiani*, C. 7, C. XII, q. 1.

Church.<sup>402</sup> All of society must be tightly organized and everyone must belong to a certain rank or status. Therefore in the Middle Ages there arose two fundamentally distinct and unequal groups, clergy and laity. Since the clergy were superior in the Church, this accounts for the rise of “clericalism”.

How does this clericalism affect lay volunteerism? The implementation of the vision of two fundamentally distinct and unequal groups in the Church marked the medieval period and even modern Catholicism. Lay persons were supposed to support the work of the clergy, receive clerical ministrations, and obey the orders of the clergy. In contrast to this passive role, clergy were responsible for Church activities ranging from preaching to the administration of the sacraments, to the control of Church funds and property, and to the apostolate, although some lay people could cooperate with the apostolate under certain conditions.<sup>403</sup>

Did the influence of medieval clericalism in Church thinking last up to the 1917 Code? Yes, there is clericalism in the 1917 Code, CIC 107, which states: “By divine institution there exist in the Church clergy distinct from laity.”<sup>404</sup> Nearly all the words that are found in the 1917 Code are also found in the corresponding canon in the 1983 Code, c. 207, but the revised text has some important nuances. In c. 207 of the 1983 Code, the distinction between clergy and laity is

---

<sup>402</sup>Coriden 131: “The attempt to implement this vision has marked medieval and even modern Catholicism...”

<sup>403</sup>Coriden, 131: “Underlying the 1917 Code is an understanding of the Church as composed of two fundamentally distinct and unequal groups – clergy and laity.”

<sup>404</sup>1917 Code, CIC 107: “Ex divina institutione sunt in Ecclesia *clerici a laicis distincti...*” Italics are in the original.

based on “sacred ministers” rather than on socially or canonically determined status.<sup>405</sup> Further, sacred ministers are said to be within or among the Christian faithful (“*inter Christifideles*”), which is a condition of being a member of the Christian faithful common to both sacred ministers and the rest of the lay faithful. Thus it is only in the time of the Second Vatican Council that the law attempted to diminish clericalism.

During the medieval period there were still a number of saints from among the laity who volunteered to help evangelization or Church charity due to their personal charism. There was no public policy empowerment of the laity so that all the laity would have a mission in the Church. The social and canonical clericalism of the Middle Ages blocked such a public policy.

#### Post-Tridentine Hierarchy

How did clerics become better than the laity in the Church? The roots of clerical domination are ancient and varied. Sometimes clerical domination arose from reform efforts. Sometimes clerical dominance arose due to the practical necessity of defending the Church against “lay investiture”. Sometimes clerical dominance arose due to the need to defend the Church against the domination of the Church by the State.

---

<sup>405</sup>1983 Code, c. 207: “Ex divina institutione, inter christifideles sunt in Ecclesia ministri sacri, qui in iure clerici vocantur; ceteri autem et laici nuncupantur.”

Did the Council of Trent legislate in a hierarchical way suitable to the conditions of the time? Yes, it did and an example is Holy Communion under two kinds.<sup>406</sup> Once this custom had been common in the Latin Church, but subsequently had been progressively abandoned. Since this state of affairs had become common by the time of the Council of Trent, the council sanctioned and defended it by dogmatic teaching as being suited to the conditions of the time.<sup>407</sup> Notable in the consideration of lay volunteers is that legislation was made by public policy of the hierarchy, and the legislation which affected the laity was for the laity to obey. Further, the distribution of the Eucharist was confined to the hierarchy. Only after the Second Vatican Council were lay volunteers permitted by public policy as extraordinary ministers of the Eucharist, and volunteers were empowered.

Was hierarchy still the common view up to the legislation of the 1917 Code? The 1917 Code still looked upon the Church as a “perfect society” hierarchically modeled after the civil political sovereign state.<sup>408</sup> The Church as a “perfect” society contained within itself all the means necessary to achieve its goal, hence it was “perfect”. The “imperfect” society would be subject to some sovereign State and in some way depend on outside resources (e.g. from that outside State) to achieve its proper goals. The continued problem for volunteers is that the civil political state is still hierarchical. Volunteers can be charismatic, but volunteers have no public

---

<sup>406</sup>Congregation for Divine Worship and the Discipline of the Sacraments, *Instruction on the Manner of Distributing Holy Communion Memoriale Domini* ((29 May 1969); Flannery I, 148.

<sup>407</sup>Cf. Denz. 1726-1727; Council of Trent, Session 21, *The Doctrine of Communion under Both Kinds*.

<sup>408</sup>Coriden, 125-126: “The 1917 Code understood the Church as a visible, organized

mandate until this mandate is confirmed by hierarchy from above.

## Challenge of the Modern World

How is the idea of religion in the modern world of the West radically different from the world of the past? Society has become radically secular. Modern secularism strictly so-called is the conception of the world according to which the world is entirely self-explanatory without any reference to God, who thus becomes unnecessary or an embarrassment, according to Pope John Paul II.<sup>409</sup> Secularism like this in the modern world seeks to assert the power of man, and eventually leads to a situation in which God is either ignored or denied. This is a new form of atheism. From it evolves a pragmatic atheism involving diverse forms of consumer society. Pleasure is proclaimed as the supreme good. Power is used for domination and discrimination. All of this presents a challenge to the Church and its members.<sup>410</sup>

How did this affect the view of the Church as hierarchical, like the secular states of Europe? The Church, like the modern civil states of Europe, had been conceived as a society with all the necessary means to attain its end, or a “perfect society”. Modern challenges like

---

society but based on a civil political model of the sovereign state or ‘perfect society’.”

<sup>409</sup>Pope John Paul II, Apostolic Exhortation on the Evangelization of the Contemporary World *Evangelii Nuntiandi* (8 December 1975), 55; Flannery II, 736.

<sup>410</sup>CL 4: “The present day phenomenon of secularism is truly serious... (GS 7).” Nevertheless, *Christifideles laici* is not entirely negative about the longing and need for religion, but quotes St. Augustine, *Confessions*, I, 1: CCL 27, 1: “You have made us for yourself, O Lord,

secularism caused a modification of the 1917 Code idea of the Church as a “perfect society,” which was the civil political model of the sovereign states of Europe, a hierarchical model. The 1983 Code, in c. 204, §2, states that the Church is “constituted and organized as a society” in the world.<sup>411</sup> In the modern theology, however, the use of the term society looks more to the sacramental nature of the Church and the necessity for a visible element to be a sacrament in this world.<sup>412</sup> The Second Vatican Council notes: “The Church, in Christ, is in the nature of sacrament – a sign and instrument, that is, of communion with God and unity among all men...”<sup>413</sup>

Did Pope Paul VI wish a reform in law for the 1983 Code to reflect a more sacramental and pastoral idea of the Church, rather than a hierarchical and political Church? Yes, canon law conformed to the Second Vatican Council in the need for a new way of thinking in the modern world. At the very first session of the commission for the development of the 1983 Code, Pope Paul VI stressed the prudent reformation of the law in accord with a new way of thinking proper to the Second Vatican Council. The pope told the code commission: “Now, however, with changing conditions – for life seems to evolve more rapidly – canon law must be prudently reformed; specifically, it must be accommodated to a new way of thinking proper to the Second Ecumenical Council of the Vatican, in which pastoral care and the new needs of the people of

---

and our hearts are restless until they rest in you.”

<sup>411</sup>1983 Code, c. 204, §2: “Haec Ecclesia, in hoc mundo ut societas constituta et ordinata...”

<sup>412</sup>Coriden, 126: “The affirmation that the Church is constituted as an organized society, however, looks more to the sacramental nature of the Church....”

<sup>413</sup>LG 1: “...Church... in the nature of sacrament...”

God are met.”<sup>414</sup>

Did the Church totally reject the hierarchical theory of “perfect society”? The 1983 Code, c. 113, §1, does retain the practical consequences of the previous theory of a “perfect society”. This canon asserts that: “The Catholic Church and the Apostolic See have the nature of moral persons by divine law itself”, which means that they were founded by divine institution.<sup>415</sup> Therefore, the Catholic Church and the Holy See are sovereign entities, at the same time that the Church is in the nature of sacrament. One of the consequences of this shift away from a hierarchical and perfect society to visible and sacramental Church is that canon law is not to be viewed as parallel to the civil law of a sovereign state but as the legitimate expression of a visible element in the sacramental nature of the Church.<sup>416</sup> In the light of this, canon law can challenge volunteers to be active in an organically cooperative with will all the people of God.

Did the Church reject hierarchical clericalism? Yes, after centuries of trying to implement such a system of hierarchical clericalism, the magisterium of the Second Vatican Council rejected that notion and sought to locate sacred ministry within the people of God and the common condition of all the Christian faithful. Concerning the people of God, the German canonist Klaus Mörsdorf first suggested in 1947 that “people of God” be used in law as one of the two objective

---

<sup>414</sup>Comm. 1 (1969), 41.

<sup>415</sup>1983 Code, c. 113, §1: “*Catholica Ecclesia et Apostolica Sedes, moralis personae rationem habent ex ipsa ordinatione divina.*”

<sup>416</sup>Coriden, 126, footnote 33: “One of the consequences... canon law is not to be viewed as parallel to the civil law of a sovereign state but as a legitimate expression of a visible element in the sacramental nature of the Church.”

descriptions of the Church, the other description being “Ecclesia”.<sup>417</sup> In the second chapter of the Dogmatic Constitution on the Church *Lumen Gentium*, the Second Vatican Council adopted “people of God” as its key description of the mystery of the Church present on earth. All the Christian faithful are “among” the people of God with a certain equality. According to c. 208 of the 1983 Code, all other rights, offices and functions must respect this fundamental equality.<sup>418</sup> Given this fundamental equality, the rights and duties that are based on it are common to all Christians. So in the 1983 Code the section on rights and duties begins with c. 208 on equality. These rights and duties themselves are to govern the interpretation of the rest of the law, rather than the law governing the rights and duties of all Christian faithful. Therefore, this equality empowers the laity for volunteer service.

Did changes favoring the view of the Church as sacrament empower all the Christian faithful to become a Church of service and pastoral concern? The 1983 Code, c. 222, §2, issues a call for all Christians to “promote” social justice.<sup>419</sup> It does not specify how this volunteer work can be done. The possibilities for volunteer work depend on the abilities and situation of each Christian.<sup>420</sup> First, some can be activists who address social justice directly. Second, some others promote social justice by the collective efforts of lay organizations or movements, as noted in c.

---

<sup>417</sup>E. Eichmann and Klaus Mörsdorf, *Lehrbuch des Kirchenrechts*, 5<sup>th</sup> ed. (Paterborn: F. Schöningh, 1947), I, 23.

<sup>418</sup>1983 Code, c. 208: “Inter christifideles omnes, ex eorum quidem in Christo regeneratione, vera viget quoad dignitatem et actionem aequalitas...”

<sup>419</sup>1983 Code, c.222, §2: “Obligatione quoque tenentur iustitiam sociale promovendi necnon, praecepti Domini memores, ex propriis redivitibus pauperibus subveniendi.”

<sup>420</sup>Corden, 157: “The canon calls for Christians to ‘promote’ social justice... activists... Others participate in organizations or movements... For many... considering the impact on justice

298, §1.<sup>421</sup> Third, this obligation to promote social justice may be fulfilled by many by responsibly considering the impact of justice in society from their everyday actions.

Did pastoral changes for laity in the Church also touch the discipline governing the Eucharist. Yes, for the celebration of the Eucharist with greatest dignity and fruitfulness, the Church has preserved the tradition handed down to it in the usage and life of the Church, and at the same time changed the rites for the celebration of the Eucharist “in many and important ways, bringing them more into line with modern men’s spiritual and psychological needs.”<sup>422</sup> Such changes in Eucharistic discipline, public policy, opened the possibility for more active lay participation in the Eucharist.

How can the Church change laws, especially those regarding the sacraments, which have come down to the modern Church by tradition? When the Church specifies how the sacraments are to be administered, the Church has the power to make laws about sacraments and to change these laws so long as the changes do not affect the very nature of the sacrament.<sup>423</sup> The Church makes use of this power to adapt the administration of the sacraments whenever she judges that

---

in society from their everyday actions.”

<sup>421</sup>1983 Code, c. 298, §1: “In Ecclesia habentur consociationes distinctae ab institutis vitae consecratae et societatibus vitae apostolicae, in quibus christifideles, sive clerici sive laici sive clerici et laici simul, comuni opera contendunt ad perfectiorem vitam fovendam, aut ad cultum publicum vel doctrinam christianam promovendam, aut ad alia apostolatus opera, scilicet ad evangelizationis incepta, ad pietatis vel caritatis opera exercenda et ad ordinem temporalem christiano spiritu animandum.”

<sup>422</sup>Congregation for Divine Worship and the Discipline of the Sacraments, Instruction on the Manner of Distributing Holy Communion *Memoriale Domini* (29 May 1969); Flannery I, 148.

<sup>423</sup>IGMR 241; Flannery I, 187.

reverence for the sacrament or the spiritual good of the faithful requires the change in view of the particular circumstances of time and place.<sup>424</sup> In this way the Church, as the teacher of truth, remains faithful to her task of preserving tradition, or “the old”, and at the same time fulfills her other task of considering wisely and adapting to current circumstances, “the new”.<sup>425</sup>

### Cooperation in Communion

Do public policy statements of the Catholic Church now explicitly promote the cooperation of the clergy and laity through a dynamic of organic communion? Yes, one prominent example of the papal magisterium concerning cooperation in communion is found in the document *Ecclesiae de mysterio*. This teaching notes that the call to actively participate in the mission and edification of the people of God is a participation by all members through the dynamic of an organic communion in accord with their diverse ministries and charisms.<sup>426</sup> Another public policy statement is in the 1983 Code, beginning with c. 204 which notes that through baptism all the Christian faithful are called to exercise the mission which God has entrusted to his Church, and then proceeds to list a set of rights and obligations arising from human dignity and baptism. This approach is truly a novel one and unparalleled in the 1917

---

<sup>424</sup>Council of Trent, Session 21, Decree on Communion, chapter 2.

<sup>425</sup>Cf. Mt. 13: 52.

<sup>426</sup>EM 5: “*Ecclesiae de mysterio manat vocatio quae ad omnia mystici Corporis membra dirigitur ut operam suam naviter illa conferant ad missionem ac aedificationem Populi Dei in ordinata quadam communione, secundum diversa singulorum ministeria et charismata.*”

Code.<sup>427</sup> Further, the commission which drafted the 1983 Code explicitly arranged the first part of the book on the “People of God” so that the fundamental equality of all the faithful and the special vocation of the laity would be highlighted. In this way the laity were empowered to Catholic volunteerism.

Did the teaching about cooperation of clergy and laity pass into public policy easily in recent years? Movements in the world that empowered citizens were recognized as useful by the Second Vatican Council, and a sign of the times. Even seeing these movements in the Church and the world as “signs of the times,” there still existed a problem in terminology. It was a common practice to use “lay person” and “faithful” interchangeably. The Second Vatican Council, especially in *Lumen gentium*, tried to correct this by placing the chapter on the “People of God” ahead of the chapters on the hierarchy, laity, and religious life.<sup>428</sup> The 1983 Code attempts to integrate this same point in its organization of canons, and also by inserting the word “lay” when legislation refers specifically to lay Christian faithful.<sup>429</sup> Further, there was resistance to highlighting the cooperation of clergy and laity. One conference of bishops did propose to highlight the cooperation of clergy and laity, but after debating the merits of the proposal, the 1983 Code study group called “De Populo Dei” rejected the proposal.<sup>430</sup>

When the 1983 Code was being debated and prepared, were there any principles guiding the

---

<sup>427</sup>Coriden, 15: “...novel one, unparalleled in the 1917 Code...”

<sup>428</sup>LG 9, chapter two: The People of God; and later LG 30, chapter four: The Laity.

<sup>429</sup>Coriden, 159.

<sup>430</sup>See Comm 14 (1982), 29-31.

revision of the law that applied to the laity? Yes, there were principles involving laity and the story is interesting.<sup>431</sup> By January 1966, the consultants for the revision of the law were organized into study groups. Conferences of Bishops were asked to nominate additional consultants and to offer suggestions for the new code. In April 1967, the central committee of the consultants set out to develop several fundamental principles to guide the task of the revision of the law. These principles were presented to the Synod of Bishops, which approved them with a few reservations after a five day discussion of the forthcoming 1983 Code. These discussions were held between 30 September 1967 and 4 October 1967. One of the principles clearly touched Catholic lay volunteerism, in that the Pope and bishops were to serve the Church (with an implication against clericalism); the laity were to fulfill various roles in the Church (which opportunity had not been available previously); and all clergy and laity were to possess the same fundamental rights. Scrutiny of the other principles shows a number of others touched the laity, but more indirectly, such as the evangelical purpose of the law, pastoral care as a hallmark, subsidiarity, the safeguard of subjective rights, and the restructuring of the law based on the theology of the Second Vatican Council.<sup>432</sup>

---

<sup>431</sup>1983 Code, Praefatio, xxiv: "...ubi de Populo agitur, statutum personale omnium christifidelium poneretur et distincte tractaretur de potestatibus et facultatibus, quae exercitium diversorum officiorum et munerum respiciunt."; see also Coriden, 5-6.

<sup>432</sup>Coriden, 6, offers a convenient list of the ten principles: 1) Law with a unique pastoral and evangelical purpose, but still juridic; 2) Improve harmony between the external and internal fora; 3) Pastoral care should be the hallmark of the code; 4) The office of bishop should be presented positively; 5) Apply subsidiarity; 6) The pope and the bishops serve the Church; the faithful fulfill various roles in the Church; and all possess the same fundamental rights; 7) Safeguard subjective rights; 8) Jurisdiction should be by territory; 9) Penalties should be minimized; 10) The code should be completely restructured.

What are some of the new developments in the 1983 Code, especially with regard to the lay Catholic volunteer? Commentators list a number of new developments in the recent code.<sup>433</sup> The main new developments favoring the apostolate of the laity are: the equality of all Christian faithful which empowers the laity for apostolic work; the shift from legal authority to the promotion of service which empowers laity in the Church; the promotion of subsidiarity in hierarchical communion which empowers the laity to act at their appropriate level; the implementation of consultation on all levels which allows the laity to productively communicate with their pastors; and the priority of pastoral care and flexibility for mission in which the Catholic lay volunteer can cooperate.

Does the public legal recognition of Catholic volunteers still limit some activity of Catholic volunteers? The answer to this question is more positive than negative. More to the point is that the conciliar focus not is on the difference between clergy and laity, but on the interrelationship of sacred ministers and lay persons. The Second Vatican Council provides some liberty as to how the lay apostolate relates to the hierarchy of the Church.<sup>434</sup> The 1988 document *Chritifideles laici* quotes the council: “Depending on its various forms and goals, the lay

---

<sup>433</sup>See Coriden, 21, who gives his own summary of the new developments in the 1983 Code: 1) The Church is the people of God; 2) All Christians are fundamentally equal; 3) Lay persons have an enhanced role in the Church; 4) There was a shift from authority to service (legally recognized); 5) The code promotes subsidiarity and hierarchical communion for a structured pluralism; 6) The code emphasizes the importance of the diocese and its bishop; 7) The code implements consultation on all levels; 8) The code demands accountability in temporalities; and 9) The code places a priority on pastoral care and flexibility for mission.

<sup>434</sup>AA 24.

apostolate provides for different types of relationships with the hierarchy.”<sup>435</sup> The 1983 Code proposes the same distinction in c. 207, and elsewhere in various ways that the cooperation of all in the Church can promote the accomplishment of the mission of Christ. Examples of such cooperation are found in c. 209 about communion with the Church, in c. 212 about obedience and exchange of information with pastors, in c. 228 on laity in office, in c. 275 about clerics promoting the mission of the laity, in c. 394 about bishops promoting the lay apostolate, in c. 529 about the duties of the parish priest toward the laity, in c. 756 about the pope and bishops as moderators of the ministry of the word, in c. 757 about priests and deacons and the ministry of the word, in c. 758 about Religious (many who are laity) and ministry of the word, in c. 759 about the “cooperation” of the laity in the ministry of the word, in c. 835 about the laity in liturgical celebrations and parents in education, in c. 843 about evangelization and catechesis for the sacraments.

Does the legal consideration of the Catholic lay volunteer in the 1983 Code reflect the theology of the Second Vatican Council? Yes, it does reflect that new ecclesiology. The canons on the laity, from c. 224 to c. 231, are few in number. However, these canons are a step forward in the shift of ecclesiological perspective insofar as these canons recognize that the laity, deputed by baptism and confirmation, have an active role to play in the mission of the Church, which means they can be Catholic lay volunteers. Commentators on the 1983 Code list only the limitation to men of liturgical installation in the ministries of lector and acolyte, in c. 230, §1, as a

---

<sup>435</sup>CL 31: “...various forms and goals, the lay apostolate provides for different relationships with the hierarchy.”

canonical curiosity.<sup>436</sup> The reasons alleged against this particular limitation of women are: 1) the ministries of lector and acolyte do not require the reception of Holy Orders; 2) the canon itself states that women may fulfill many liturgical functions, including that of lector, by temporary deputation; and 3) that the code has removed from the canons nearly every other distinction between men and women except for eligibility for the sacrament of Holy Orders.<sup>437</sup>

Are there any continuing restrictions on lay volunteers? Of course, there are some restrictions that make a good deal of sense. For example, it may be necessary for the lay volunteer to be approved for a particular apostolate. One might ask about the criteria for suitability. One might also ask about the process of selection. Another example, lay persons should receive suitable education to perform their duties as volunteers in the best manner possible. However, who is to decide how much education may be necessary for all volunteers. These restrictions need to be carefully and periodically reviewed. In a different dogmatic category are some restrictions on the part of the Church concerning women, although most opportunities stand open equally for men and women. Restrictions on the part of the secular world relate to the lack of freedom of religion, so that Catholic volunteers cannot function in certain countries.

Even if public policy incorporates a mandate for Catholic volunteers, is the law a substitute for faith, grace and charisms? It is “sufficiently clear” that the 1983 Code is in no way intended as a substitute for faith, grace, charisms, and especially charity in the life of the Church

---

<sup>436</sup>Coriden, 15: “The canons on the laity... a step forward... limitation to men of liturgical installation in the ministries of lector and acolyte, c. 230, §1, is a curiosity.”

and of the faithful.<sup>438</sup> On the contrary, the purpose of public policy for Catholic volunteers, as in other legislative matters, is rather to create such an order in ecclesiastical society that, while assigning the primacy to love, grace and charisms, public policy renders the organic development of Catholic volunteerism easier in the life of both the ecclesial society and the individual persons who belong to the Church.

In conclusion, how does private charism and public policy work out for Catholic volunteers over the centuries? In New Testament times, there were Catholic volunteers by private charism, while public policy was the preservation of “tradition” to pass down the creed and Christian morals. In medieval times, there were Catholic volunteers by private charism while public policy emphasized clericalism, the role of superior clergy as leaders of the believing laity. In post-Tridentine times, there were Catholic volunteers by private charism, while public policy in the Church emphasized the role of the hierarchy, whose leaders defended the Church against the inroads of the Reformation and the incursions of the liberal European States. In modern times, private charisms promoted a number of movements for public and ecclesiastical good. The Second Vatican Council observed these “signs of the times”. Only the council and the papal magisterium had the authority to turn these movements into public policy for the Church. There was mature reflection, a formulation of theological principles, and a measured application of these principles to Church life and to the life of the Church in the world. Therefore, from two thousand

---

<sup>437</sup>Coriden, 15, gives these allegations.

<sup>438</sup>Pope John Paul II, Apostolic Constitution for the Promulgation of the Code of Canon Law *Sacrae Disciplinae Leges* (25 January 1983): “Quae cum ita sint, satis apparet finem Codicis minime illum esse, ut in vita Ecclesiae vel christifidelium fides, gratia, charismata ac praesertim

years of Catholic volunteerism by private charism grew a new view of public policy establishing Catholic volunteerism as a dogma in the Church, a development of doctrine.

---

caritas substituantur.”

## Chapter 5: CATHOLIC VOLUNTEER MINISTRY IS AN OBLIGATION ASSUMED AT BAPTISM.

### Proof of Thesis

The Second Vatican Council in the Decree on the Apostolate of Lay People *Apostolicam Actuositatem* notes: “From the fact of their union with Christ the head flows the laymen’s right and duty to be apostles... Inserted as they are in the Mystical Body of Christ by baptism and strengthened by the power of the Holy Spirit in confirmation, it is by the Lord himself that they are assigned to the apostolate.”<sup>439</sup> That volunteer ministry is an obligation, *Apostolicam Actuositatem*, teaches that the “apostolate” of “laymen” is not only a right, but also a “duty”. The Council teaches in that same document that laymen are assigned to the apostolate by “baptism” and “in confirmation”, the sacraments of Christian initiation.

The 1997 document *Ecclesiae de mysterio* notes: “In particular, Pastors are exhorted to ‘...acknowledge and foster the ministries, the offices and roles of the lay faithful that find their foundation in the Sacraments of Baptism and Confirmation, indeed for a good many of them, in

---

<sup>439</sup>AA 3; Flannery I, 768: “...laymen’s right and duty... baptism... confirmation, it is by the Lord himself that they are assigned to the apostolate.”

the Sacrament of Matrimony’.”<sup>440</sup> This quotation by *Ecclesiae de mysterio* is from Pope John Paul II, Post-Synodal Apostolic Exhortation *Christifideles laici* (30 December 1988), 23. Thus two documents of papal magisterium confirm the thesis.

Pope John Paul II in the 1988 document *Christifideles laici* noted: “The voice of the Lord resounds in the depths of each of Christ’s followers, who are through faith and the sacraments of initiation is made like Jesus Christ, is incorporated as a living member in the Church and has an active part in her mission of salvation.”<sup>441</sup> Therefore, volunteer ministry, which is an “active part in the mission of salvation” of the Church, begins through faith and the sacraments of initiation, which are baptism and confirmation. Secondly, the same document notes: “Thus with the outpouring of the Holy Spirit in Baptism and Confirmation, the baptized share in the same mission of Jesus Christ, the savior-Messiah.” Therefore, baptism and confirmation allow the Catholic volunteer to begin to participate in the mission of Christ.”<sup>442</sup> Thirdly, the same document notes: “...in acknowledging and conferring various ministries, offices and roles on the lay faithful, the Pastors exercise maximum care and institute them on the basis of Baptism in which these tasks are rooted...”<sup>443</sup> Therefore the lay volunteer apostolate is rooted in the sacrament of baptism. Taken together, these texts prove that volunteer ministry is an obligation assumed at baptism.

---

<sup>440</sup>EM 6: “Pastores potissimum ‘debent christifidelium laicorum ministeria, officia at munera agnoscere et promovere, cum eadem sacramentale habeant in Baptismo et Confirmatione et pro eorum pluribus etiam in Matrimonio’.”

<sup>441</sup>CL 3.

<sup>442</sup>CL 4.

<sup>443</sup>CL 23.

Are there other magisterial documents that emphasize that the call to volunteer ministry as an obligation? Yes, there are several that use the words “obligation”, “duty”, or “called to be an apostle”. The Second Vatican Council in *Apostolicam Actuositatem* teaches: “On all Christians, accordingly, rests the noble obligation of working to bring all men throughout the whole world to hear and accept the divine message of salvation.”<sup>444</sup> In the General Catechetical Directory *Ad normam decreti* (11 April 1971) is found: “For Christ encounters men and women not just through sacred ministry but also through individual believers and their communities (see LG 35), which therefore places on them the duty to bear witness.”<sup>445</sup> The document on The Role of Women in Evangelization *Dans le cadre* (1 July 1976) notes that there are no exceptions to the call to apostolic ministry: “Every Christian, of whatever sex, age or situation, is called to be an apostle.”<sup>446</sup> That same document notes that the Second Vatican Council, in the Decree on the Church’s Missionary Activity *Ad Gentes*, taught: “In virtue of baptism, all Christians... also called to transmit it (belief).”<sup>447</sup>

Are all the members of the Church, including laity, empowered for ministries? Yes, as Pope John Paul II, in *Christifideles laici* (30 December 1988), teaches: “All the members of the People of God – clergy, men and women religious, the lay faithful – are laborers in the vineyard... At one and the same time they are all the goal and subjects of Church communion as

---

<sup>444</sup>AA 3; Flannery I, 769.

<sup>445</sup>Sacred Congregation for the Clergy, General Catechetical Directory *Ad normam decreti* (11 April 1971), 35; Flannery II, 548.

<sup>446</sup>Pastoral Commission of the Sacred Congregation for the Evangelization of Peoples, The Role of Women in Evangelization *Dans le cadre* (1 July 1976); Flannery II, 319.

<sup>447</sup>AG 35; Flannery II, 319.

well as of participation in the mission of salvation...Every one of us possessing charisms and ministries, diverse yet complementary, works in the one and the same vineyard of the Lord.”<sup>448</sup>

The 1983 Code, c. 204, §1, also confirms the doctrine that volunteer ministry is an obligation assumed at baptism. The canon states: “The Christian faithful are those who, inasmuch as they have been incorporated in Christ through baptism... they are called to exercise the mission which God has entrusted to the Church to fulfill in the world, in accord with the condition proper to each one.”<sup>449</sup> Therefore, the call to volunteer ministry begins with baptism. By it, the faithful Christian laity are called to exercise volunteer ministry, “called to exercise the mission which God has entrusted to the Church to fulfill in the world”. The laity fulfill their mission “in accord with the condition proper to each one”, by volunteer ministry in the world.

### Newness of Doctrine

The thesis that Catholic volunteer ministry is an obligation that begins at baptism is new. The oldest cited text affirming that the obligation of Catholic volunteer ministry has baptism as its source, *Apostolicam Actuositatem*, is from the Second Vatican Council. Other texts are from 1988 and 1997. Texts of the magisterium, the official teaching of the Church, always footnote

---

<sup>448</sup>CL 55: “All members...the lay faithful...are laborers...Every one of us...works in one and the same vineyard of the Lord.”

<sup>449</sup>1983 Code, c. 204, §1: “Christifideles sunt qui, utpote per baptismum Christo incorporati... ad missionem exercendam vocantur, quam Deus Ecclesiae in mundo adimplendam

past pronouncements as a sign of continuity of doctrine. None of the texts have footnotes alluding to the doctrine of the volunteer ministry as an obligation beginning at baptism.

## Opponents

Relativists<sup>450</sup> and traditionalists<sup>451</sup> would both oppose the thesis that volunteer ministry is an obligation assumed at baptism, but for different reasons. Relativists would not bind all the baptized. Traditionalists would not approve the development of doctrine implied in the obligation of all for volunteer ministry.

Relativists would argue that not all are obligated to volunteer ministry, and in the secular context of the world today their arguments may at first appear to make sense. These opponents of the thesis would say that some Christian faithful are exempt from the obligation due to sex, age or situation. In reply, the document on the Role of Women in Evangelization *Dans le cadre* (1 July 1976) teaches: “Every Christian, of whatever sex, age or situation, is called to be an apostle.”<sup>452</sup>

Relativist opponents of this thesis would exempt those in the stages of infancy and childhood from volunteer ministry. Pope John Paul II replies: “Furthermore, it must be

---

concreditit.”

<sup>450</sup>DST 308.

<sup>451</sup>DST 394.

<sup>452</sup>Pastoral Commission of the Sacred Congregation for the Evangelization of Peoples,

acknowledged that valuable possibilities exist even in the life's stages of infancy and childhood, both for the building up of the Church and for making society more humane."<sup>453</sup> The Second Vatican Council in the Pastoral Constitution on the Church in the Modern World *Gaudium et Spes* endorsed the same view: "Children as living members of the family contribute in their own way to the sanctification of their parents", so that the living presence of sons and daughters would be beneficial and constructive for the family, "the domestic church".<sup>454</sup> Considering the importance of children to the local and universal Church, the great theologian and educator of the 15<sup>th</sup> century, John Gerson, taught that "Children and young people are in no way a negligible part of the Church."<sup>455</sup>

Relativist opponents would exclude youth from the obligation of volunteer ministry because "they are troubled by anxiety, deceptions, anguishes and fears of the world as well as by temptations that come with their state," as noted by Pope John Paul II.<sup>456</sup> But the pope answers the objection by teaching: "Youth must not simply be considered as an object of pastoral concern for the Church: in fact, young people are and ought to be encouraged to be active on behalf of the Church as leading characters in evangelization and participants in the renewal of society." Here it is notable that the work of the lay volunteer may be just such a "renewal" of the secular world to bring it to Christ.

---

The Role of Women in Evangelization *Dans le cadre* (1 July 1976); Flannery II, 319.

<sup>453</sup>CL 47: "...valuable possibilities... stages of infancy and childhood..."

<sup>454</sup>See GS 48.

<sup>455</sup>John Gerson, *De Parululis ad Christum Trahendis: Euvres Complete* (Paris: Desclée, 1973), IX, 669.

<sup>456</sup>CL 46: "...encouraged to be active... evangelization... renewal of society."

Relativist opponents of the obligation of volunteer ministry may wish to limit that obligation for those who are elderly and retired. Such persons may be prone to nostalgia or be fleeing responsibility. Pope John Paul II teaches: “At this moment a growing number of older people in different countries worldwide and the expected retirement of persons from various professions and the workplace provides older people with a new opportunity in the apostolate.”<sup>457</sup> The pope quotes the psalm: “They still bring forth fruit in old age; they are ever full of sap and green, to show that the Lord is upright.”<sup>458</sup>

Relativist opponents of the obligation of volunteer ministry may allege that elderly persons are unproductive. Pope John Paul II teaches: “I now address older people, sometimes considered as unproductive, if not directly an unsupportable burden... I remind older people that the Church calls and expects to continue to exercise their mission in apostolic and missionary life... This is not only a possibility for them, but it is their duty...”<sup>459</sup> The pope also notes: “You still have a mission to fulfill, a contribution to make... According to the divine plan, each individual lives a life of continued growth, from the beginning of existence to the moment at which the last breath is taken.”<sup>460</sup>

---

<sup>457</sup>CL 48: “...a new opportunity in the apostolate... refuge in nostalgia... fleeing from present responsibility...”

<sup>458</sup>Ps. 92: 15-16.

<sup>459</sup>CL 48.

<sup>460</sup>Pope John Paul II, Discourse to a Gathering of Older People from the Dioceses of Italy (23 March 1984): *Insegnamenti* VII, 1 (1984), 744.

Traditionalist opponents of the obligation of volunteer ministry arising from baptism may allege that since women of the laity were not active in Church apostolates in the past, women should continue to be excluded even from volunteer ministry. In reply, the document on the Role of Women in Evangelization *Dans le cadre* (1 July 1976) teaches: “Every Christian, of whatever sex, age or situation, is called to be an apostle.”<sup>461</sup> Such Traditionalism not only ignores the many women who accompanied Jesus on his ministry and assisted the group of Apostles (cf. Lk. 8: 2-3), were present at the foot of the cross (cf. Lk. 23: 55), received and transmitted the message of the resurrection on Easter morning (cf. Lk. 24: 1-10), and prayed with the Apostles in the Cenacle awaiting Pentecost (cf. Acts 1: 14). Further, these Traditionalists ignore the fact that the Church at its origin detached herself from the culture of the time and called women to tasks connected with the spreading of the gospel.<sup>462</sup> St. Paul cites many of these women by name (cf. Rom. 16: 1-15; Phil. 4: 2-3; Col. 4: 15; I Cor. 11: 5; I Tim. 5:16). Pope John Paul II in *Christifideles laici* (30 December 1988) teaches that “both men and women are called and sent by him (the Lord).”<sup>463</sup> The Instruction *Ecclesiae de mysterio* (15 August 1997) teaches: “In these areas, the lay faithful of both sexes, have innumerable opportunities to be actively involved.”<sup>464</sup>

Traditionalist opponents of the obligation of volunteer ministry arising from baptism may allege that there is no development of doctrine. Volunteer ministry itself is a charism, and is not

---

<sup>461</sup>Pastoral Commission of the Sacred Congregation for the Evangelization of Peoples, *The Role of Women in Evangelization Dans le cadre* (1 July 1976); Flannery II, 319.

<sup>462</sup>CL 49.

<sup>463</sup>CL 1.

<sup>464</sup>EM 6: “In ipso enim fideles laici utriusque sexus innumeras reperiunt operandi occasiones...”

new in the Church. Volunteer ministry as public policy in the Church is new. How can the Church decide on new doctrines? Concerning the power of the Church, there is now doubt that the Church can and does decide on “new” doctrines “as long as the changes do not change the very nature of the sacrament... whenever she judges that reverence for a sacrament or the spiritual good of the faithful requires the change in view of particular circumstances of time and place.”<sup>465</sup> As the teacher of truth, the Church remains faithful to her task of preserving “the old,” that is, the deposit of faith; at the same time she fulfills her other task of considering and wise making use of “the new” (cf. Mt. 13: 52).<sup>466</sup> However, the Church is always careful in the Second Vatican Council and other magisterial pronouncements to confirm new doctrine in the same sense and often in the same words as the traditional practice of the Church. In this way tradition can and must be preserved.<sup>467</sup> Also, theology can continue to grow.<sup>468</sup>

---

<sup>465</sup>IGMR 241; Flannery I, 187; see Council of Trent, Session 21, Decree on Communion under Both Kinds, chap. 2: Denz. 1726-1727, in which a change has taken place in the discipline governing the laity’s participation in a sacrament.

<sup>466</sup>IGMR 15, Flannery I, 160.

<sup>467</sup>IGMR 3; Flannery I, 155; see SC 47; PO 5, 18; Pope Pius XII, *Humani generis*; Pope Paul VI, *Mysterium fidei*; *Solemnis professio fidei*; Sacred Congregation of Rites, *Eucharisticum mysterium* (25 May 1967), nn. 3, 9; all of which confirm the real presence of Christ our Lord under the eucharistic species, traditionally defined by the Council of Trent, session 13 (11 October 1551).

<sup>468</sup>First Vatican Council, session 3, Dogmatic Constitution on Catholic Faith (24 April 1870), cap. 4, de Fide et Ratione: Denz. 1800: “Crescat igitur... et multum vehementerque proficiat, tam singulorum quam omnium, tam unius hominis quam totius Ecclesiae, aetatum ac saeculorum gradibus, intelligentia, scientia, sapientia: sed in suo dumtaxat genere, in eodem scilicet dogmate, eodem sensu eademque sententia”; see also Vincent of Lerin, *Commonitorium*, 28: PL 50, 668, c. 23.

## Theological Grade

The theological grade (*nota theologica*) is the traditional scholastic method to indicate the level of certitude of a thesis. The lowest grade “probable” arises from logical argumentation. A higher grade “certain and common” arises from the ordinary conciliar and papal magisterium, or canonical legislation, that is the teaching of the Church generally accepted by all. A higher grade “pontifical doctrine” indicates the continuous teaching of the papal magisterium. A higher grade “proximate to faith” indicates that denial would compromise defined dogma. A higher grade “defined faith” indicates a dogma that has been solemnly defined or decreed by an ecumenical council or the pope. A higher grade “divine faith” indicates a truth evident in the Bible. Compare these levels of credibility with the thesis theological grade in the next paragraph.

In my opinion, the theological grade of the thesis that the Catholic volunteer ministry is an obligation assumed at baptism is at least “pontifical doctrine” due to its elaboration in the Second Vatican Council in *Apostolicam Actuositatem*, being noted in papal teaching in *Christifideles laici* and *Ecclesiae de mysterio*, and its inclusion in canon law. There is good probability that the thesis should be upgraded to “proximate to faith” based on the effects of the sacrament of baptism incorporating and empowering the people of God for the salvation of the world. The denial of the thesis that Catholic volunteer ministry is an obligation assumed at baptism would compromise the doctrine baptism itself.

Chapter 6: CATHOLIC VOLUNTEER MINISTRY IS SHAPED BY THE COMMON  
PRIESTHOOD.

Proof of Thesis

The Second Vatican Council in the Decree on the Apostolate of Lay People *Apostolicam Actuositatem* teaches: “But the laity are made to share in the priestly, prophetic and kingly office of Christ; they have therefore, in the Church and in the world, their own assignment in the mission of the whole people of God (LG 33)...In the concrete, their apostolate is exercised when they work at the evangelization and sanctification of men; it is exercised too when they endeavor to have the gospel spirit permeate and improve the temporal order...a leaven in the world.”<sup>469</sup> Therefore it is clear that the laity share in the “priestly... office” of Christ, and so have a common priesthood with all the baptized. This participation in the priestly function of Christ is not just in the world, but part of the life and action of the laity in Church communities.<sup>470</sup>

That volunteer ministry is shaped by the common priesthood is also the doctrine of the Second Vatican Council in the Dogmatic Constitution on the Church *Lumen Gentium* which

---

<sup>469</sup>AA 2; Flannery I, 768.

<sup>470</sup>AA 10; Flannery I, 777: “Church Communities: Participants in the function of Christ, priest, prophet and king, the laity have an active part of their own in the life and action of the Church.”

teaches: “Christ the Lord, high priest taken from among men (cf. Heb. 5: 1-5), made the new people ‘a kingdom of priests to God, his father’ (Apoc. 1: 6; cf. 5: 9-10)... the baptized, by regeneration and the anointing of the Holy Spirit, are consecrated to be a spiritual house and a holy priesthood, that through all the works of Christian men they may offer spiritual sacrifices and proclaim the perfection of him who has called them out of darkness into his marvelous light... They should everywhere on earth bear witness to Christ and give an answer to everyone who asks for a reason for the hope of an eternal life which is theirs (cf. I Pt. 3: 15).”<sup>471</sup> Catholic volunteer ministry is part of “all the works of Christian men” and the way in which “they should everywhere on earth bear witness to Christ.” Thus Christ, “the high priest” who makes the baptized “a kingdom of priests” “consecrated to be... a holy priesthood” “that through all the works of Christian men” “they should everywhere on earth bear witness to Christ.”

The Second Vatican Council in the Dogmatic Constitution on the Church *Lumen Gentium* which also teaches: “The term laity ...that is the faithful who by baptism are incorporated into Christ, and placed in the people of God, and in their own way share in the priestly, prophetic and kingly office of Christ and to the best of their ability carry on the mission of the whole Christian people in the Church and in the world.”<sup>472</sup> The laity, therefore, share in the priestly office of Christ. This priestly laity are empowered to perform a volunteer ministry “to carry on the mission of the whole Christian people”.

---

<sup>471</sup>LG 10; Flannery I, 360-361.

<sup>472</sup>LG 31; Flannery I, 388.

The document *Ecclesiae de mysterio* (15 August 1997) teaches: “The common priesthood of the faithful and the ministerial or hierarchical priesthood ‘though they differ essentially and not only in degree... are nonetheless ordered to one another; (since) each in its own proper way shares the one priesthood of Christ... Between both there is an effective unity since the Holy Spirit makes the Church one in communion, in service and in the outpouring of the diverse hierarchical and charismatic gifts (LG 10)’.”<sup>473</sup> Therefore, the lay volunteer ministry is shaped by the “common priesthood” which in its “own proper way shares in the one priesthood of Christ”, and which the Holy Spirit makes one “in service” as noted by *Ecclesiae de mysterio*.

The 1983 Code also confirms the thesis that volunteer ministry is shaped by the common priesthood. The 1983 Code, canon 204 §1, states: “The Christian faithful are those who, inasmuch as they have been incorporated in Christ through baptism, have been constituted as the people of God; for this reason, since they have become sharers in Christ’s priestly, prophetic and royal office in their own manner, they are called to exercise the mission which God has entrusted to the Church to fulfill in the world, in accord with the condition proper to each one.”<sup>474</sup> Therefore, the call to volunteer ministry begins with baptism, by which all of the Christian faithful are constituted the people of God and sharers in Christ’s priestly office, in their own way. By baptism and participating in the priestly office of Christ, the faithful Christian laity are called

---

<sup>473</sup>EM 10: “Sive sacerdotium commune fidelium sive sacerdotium ministeriale vel hierarchicum, ‘licet essentia et non gradu tantum differant, ad invicem tamen ordinantur; unum eorum et alterum suo peculiari modo de uno Christi sacerdotio participant’ (LG 10).”

<sup>474</sup>1983 Code, c. 204, §1: “Christifideles sunt qui, utpote per baptismum Christo incorporati, in populum Dei sunt constituti, atque hac ratione muneris Christi sacerdotalis, prophetici et regalis suo modo participes facti, secundum propriam cuiusque conditionem, ad

to exercise volunteer ministry, “called to exercise the mission which God has entrusted to the Church to fulfill in the world.” The laity fulfill their mission “in accord with the condition proper to each one,” by volunteer ministry in the world. The 1988 document *Chritifideles laici* quotes the council: “Depending on its various forms and goals, the lay apostolate provides for different types of relationships with the hierarchy.”<sup>475</sup> The 1983 Code proposes the same distinction in c. 207, and elsewhere in various ways that the cooperation of all in the Church can promote the accomplishment of the mission of Christ. Examples of such cooperation are found in c. 209 about communion with the Church, in c. 212 about obedience and exchange of information with pastors, in c. 228 on laity in office, in c. 275 about clerics promoting the mission of the laity, in c. 394 about bishops promoting the lay apostolate, in c. 529 about the duties of the parish priest toward the laity, in c. 756 about the pope and bishops as moderators of the ministry of the word, in c. 757 about priests and deacons and the ministry of the word, in c. 758 about Religious (many who are laity) and ministry of the word, in c. 759 about the “cooperation” of the laity in the ministry of the word, in c. 835 about the laity in liturgical celebrations and parents in education, in c. 843 about evangelization and catechesis for the sacraments.

## Newness of Doctrine

The thesis that Catholic volunteer ministry is shaped by the common priesthood is new.

---

missionem exercendam vocantur, quam Deus Ecclesiae in mundo adimplendam concredidit.”

<sup>475</sup>CL 31: “...various forms and goals, the lay apostolate provides for different

The oldest cited texts affirming that Catholic volunteer ministry has been shaped by the common priesthood, *Lumen Gentium* (21 November 1964) and *Apostolicam Actuositatem* (18 November 1965) are from the Second Vatican Council. Another text is from the 1983 Code of Canon Law. None of the texts have footnotes to previous magisterial texts showing the doctrine of the volunteer ministry as being shaped by the common priesthood.

## Opponents

Secularists<sup>476</sup> and the proponents of clericalism<sup>477</sup> would both oppose this thesis for opposite reasons.

Secularists would oppose this thesis that the volunteer ministry is shaped by the common priesthood by denying mystery of incorporation into the Church by baptism. The Second Vatican Council in the Dogmatic Constitution on the Church *Lumen gentium* taught: “The term laity is understood... the faithful who by baptism are incorporated into Christ, and placed in the People of God, and in their own way share in the priestly, prophetic and kingly office of Christ, and to the best of their ability carry on the mission of the whole Christian people in the Church and in the world.”<sup>478</sup>

---

relationships with the hierarchy.”

<sup>476</sup>DST 338.

<sup>477</sup>DST 58-59.

<sup>478</sup>LG 31.

Clericalism would overvalue the importance of the ministerial priesthood of the clergy. Pope John Paul II in *Christifideles laici* teaches that: “The call (to go into the vineyard) is a concern not only of Pastors, clergy, and men and women religious... The call is address to everyone: lay people as well are personally called by the Lord, from whom they receive a mission on behalf of the Church and the world.”<sup>479</sup>

### Theological Grade

The theological grade (*nota theologica*) is the traditional scholastic method to indicate the level of certitude of a thesis. The lowest grade “probable” arises from logical argumentation. A higher grade “certain and common” arises from the ordinary conciliar and papal magisterium, or canonical legislation, that is the teaching of the Church generally accepted by all. A higher grade “pontifical doctrine” indicates the continuous teaching of the papal magisterium. A higher grade “proximate to faith” indicates that denial would compromise defined dogma. A higher grade “defined faith” indicates a dogma that has been solemnly defined or decreed by an ecumenical council or the pope. A higher grade “divine faith” indicates a truth evident in the Bible. Compare these levels of credibility with the thesis theological grade in the next paragraph.

In my opinion, the theological grade of the thesis that the Catholic volunteer ministry is shaped by the common priesthood of the faithful is at least “certain and common”. The reason is

---

<sup>479</sup>CL 2.

that it is taught by the Second Vatican Council in *Lumen Gentium* and *Apostolicam Actuositatem*, and noted in canon law without significant objection from Catholic theologians.

There is some probability that the thesis could be upgraded to “pontifical doctrine” based on the teaching of the popes, and that one effect of baptism is incorporation into the priestly people, a term also used in the Bible. The argument against the higher grade of certitude comes from its history and from problems in its application. The patristic notion of the triple powers of Christ was not used in the Middle Ages. It was re-introduced by John Calvin, taken up by a number of German theologians and then found as a useful schema in the Second Vatican Council. The Second Vatican Council used the threefold division of the *munera* as a convenient theological framework to describe not only the mission of Christ, but also the mission of the Church. Thus, the Second Vatican Council used the formula in both a Christological and an ecclesiological sense.<sup>480</sup> The Second Vatican Council not only uses this formula about bishops and the Church, but also about the laity.<sup>481</sup> The 1983 Code, in c. 204, uses this division in a direct quote from the Second Vatican Council in *Lumen gentium*, 31. Even more, the 1983 Code uses the basic elements of the division in the general organization of the books of the Code. Book III of the 1983 Code treats the office of teaching. Book IV of the 1983 Code treats the office of sanctifying. Are the *munera*, therefore, the fundamental organizational principles of the entire new 1983 Code? No, they are not. The function or *munus* of governing, for example, is said to

---

<sup>480</sup>LG 21; Flannery I, 374: “...bishops, in a resplendent and visible manner, take the place of Christ himself, teacher, shepherd and priest, and act as his representatives (*in eius persona*).”

<sup>481</sup>LG 31; Flannery I, 388: “The term ‘laity’ is here understood... That is, the faithful who by Baptism are incorporated into Christ, are placed in the People of God, and in their own way,

apply to the entire Code.<sup>482</sup> Therefore, due to some limitations on use of the formula, it may be that the future papal magisterium may chose some description of entitlement, such as “people of God”.

---

share in the priestly, prophetic and kingly office of Christ...”

<sup>482</sup>See Rel. 47- 48.

Chapter 7: CATHOLIC VOLUNTEER MINISTRY MUST BE EXERCISED IN  
COMMUNION WITH THE CHURCH.

Proof of Thesis

Pope John Paul II in *Christifideles laici* (30 December 1988) gave the purpose of his Apostolic Exhortation on the Vocation and Mission of the Laity: “This Exhortation intends to stir and promote a deeper awareness among all the faithful of the gift and responsibility they share, both as a group and as individuals, in the communion and mission of the Church.”<sup>483</sup> The pope wants the laity to know that their volunteer ministry must be exercised in communion with the Church.

Pope John Paul II, in that same document, *Christifideles laici* (30 December 1988), teaches the unity of Christians in the one body of Christ by reason of baptism: “All are baptized into one body (I Cor. 12: 13); by baptism inseparably joined together as ‘members of Christ and members of the body of the Church’ as noted by the Council of Florence.”<sup>484</sup>

How are communion and Church related? Pope John Paul II, in *Christifideles laici* (30

---

<sup>483</sup>CL 2: “Laity” and “...all the faithful...”

<sup>484</sup>CL 10; see Ecumenical Council of Florence, *Decretum pro Armenis*: Denz. 1314.

December 1988), teaches: “Such communion is the very mystery of the Church, as the Second Vatican Council recalls in the celebrated words of St. Cyprian... ‘a people made one with the unity of the Father, Son and Holy Spirit’ (LG 4)...St. Paul, ‘The grace of the Lord Jesus Christ, the love of God, and the fellowship of... (II Cor. 13: 13)...After having described the distinguishing features of the lay faithful on which their dignity rests, we must at this moment reflect on their mission and responsibility in the Church and in the world... A proper understanding of these aspects, however, can be found only in the Church as communion.”<sup>485</sup> Therefore, “Church as communion” is the “only way” to understand Catholic lay volunteerism in “their mission and responsibility in the Church and in the world.”

Is communion in the Church a sociological or psychological reality alone? No, Church communion is a mystery and a divine plan. Pope John Paul II, in *Christifideles laici* (30 December 1988), teaches: “The reality of the Church as Communion is, then, the integrating aspect, indeed the central content of the ‘mystery’, or rather the divine plan for the salvation of humanity... not just... ‘simply a sociological or a psychological reality’... The Church as Communion is the ‘new People’... bonds not of flesh and blood ‘but those of the spirit, more precisely those of the Holy Spirit... all the baptized received (cf. Joel 3: 1).”<sup>486</sup> Therefore, the Catholic volunteer ministry is exercised in the theological dimension of the Church as communion. “This ecclesiology of communion is a central and fundamental concept in conciliar

---

<sup>485</sup>CL 18: “...unity... fellowship... lay faithful... on their mission and responsibility... can be found only in the Church as communion.”

<sup>486</sup>CL 18: “The reality of the Church as Communion... integrating... central context of the ‘mystery’, or rather the divine plan for the salvation of humanity.”

documents,” notes the pope.<sup>487</sup>

Is communion with the Church an indispensable condition for the lay volunteer ministry? Yes, Pope John Paul II, in *Christifideles laici* (30 December 1988), teaches: “Communion with Jesus, which gives rise to the communion of Christians among themselves, is an indispensable condition for bearing fruit: ‘Apart from me you can do nothing’ (Jn. 15: 5)... And communion with others is the most magnificent fruit that the branches can give: in fact, it is the gift of Christ, and his Spirit.”<sup>488</sup> Thus, communion is the “indispensable condition for bearing fruit” such as the lay volunteer ministry. This communion is ordered to mission. The pope notes this too, by saying: “At this point communion begets communion: essentially it is likened to a mission on behalf of communion... In fact, Jesus says to his disciples: ‘You did not choose me, but I have chosen you and appointed you that you should go and bear fruit and that your fruit should abide (Jn. 15: 16).’”<sup>489</sup>

Are communion and mission in the Church profoundly connected? Yes, they are. Pope John Paul II, in *Christifideles laici* (30 December 1988), teaches: “Communion and mission are profoundly connected with each other, they interpenetrate and mutually imply each other, to the point that communion represents both the source and the fruit of mission: communion gives rise to mission and mission is accomplished in communion... Spirit...sends the Church to preach the

---

<sup>487</sup>CL 18: “The ecclesiology of communion... central and fundamental concept in conciliar documents...”

<sup>488</sup>CL 32: “...an indispensable condition for bearing fruit...”

<sup>489</sup>CL 32: “...communion begets communion... go and bear fruit...”

gospel ‘to the ends of the earth’ (Acts 1: 8)... The mission of the Church flows from her own nature... Christ has willed... ‘sign and instrument... of unity of all the human race’ (LG 1)... making everyone know and live the ‘new’ communion... ‘fellowship with the Father... and Son Jesus Christ (I Jn. 1: 3).’<sup>490</sup>

Are Catholic lay volunteers, in communion with the other members of the Church, empowered for Church mission? Yes, they are. Pope John Paul II, in *Christifideles laici* (30 December 1988), teaches: “In the context of Church mission, then, the Lord entrusts a great part of the responsibility to the lay faithful, in communion with all other members of the People of God... The Council... and the Synod... and ‘Indeed, Pastors know how much the lay faithful contribute to the welfare of the entire Church...not for the lay faithful to undertake alone; and also recognize the latter’s services and charisms that all according to their proper roles may cooperate in this common undertaking (the entire saving mission of the Church) with one heart (LG 30).’<sup>491</sup>

The 1983 Code, c. 204, teaches: “The Christian faithful are those who, inasmuch as they have been incorporated in Christ through baptism, have been constituted as the people of God... they are called to the exercise the mission which God has entrusted to the Church to fulfill in the world...”<sup>492</sup> By baptism all Christian faithful are members of the Church and in communion with

---

<sup>490</sup>CL 32: “Communion and mission are profoundly connected with each other, they interpenetrate and mutually imply each other to the point that communion represents both the source and the fruit of mission...”

<sup>491</sup>CL 32: “In the context of Church mission then the Lord entrusts a great part of the responsibility to the lay faithful, in communion... services and charisms... common undertaking...”

<sup>492</sup>1983 Code, c. 204: “Christifideles sunt qui, utpote per baptismum Christo incorporati,

the Church. They are called to exercise the mission entrusted to them, the Church. These Christian lay faithful exercise a volunteer ministry in communion with the Church.

### Newness of Doctrine

The thesis that the volunteer ministry must be exercised in communion with the Church does not seem to be new in practice. St. Paul went to see the Apostles in Jerusalem before beginning his ministry. However, his was not a volunteer ministry. Those volunteers that helped Paul were volunteers, did exercise their ministry in communion, but did so from charism rather than from public policy. Foundations of Church unity are noted by Pope John Paul II in the Council of Florence, but that Council did not treat the volunteer ministry. In fact, *Christifideles laici* only has a few references to the Second Vatican Council. Generally, then, it can be said that the thesis of volunteer ministry being exercised in communion with the Church is a new development of doctrine, which developed after the specification of the need for volunteer ministry.

### Opponents

---

in populum Dei sunt constituti... ad missionem exercendam vocantur, quam Deus Ecclesiae in mundo adimplendam concredit.”

Individualism or Indifferentism<sup>493</sup> would be the opponent of the thesis regarding volunteer ministry in communion with the Church. Pope John Paul II speaks out against this individualism in *Christifideles laici*, when he teaches: “...the entire existence of the lay faithful has as its purpose to lead a person to a knowledge of the radical newness of Christian life that comes from baptism, the sacrament of faith, so that this knowledge can help a person live the responsibilities which arise from that vocation received from God... unites us to Christ and to his Body, the Church.”<sup>494</sup>

## Theological Grade

The theological grade (*nota theologica*) is the traditional scholastic method to indicate the level of certitude of a thesis. The lowest grade “probable” arises from logical argumentation. A higher grade “certain and common” arises from the ordinary conciliar and papal magisterium, or canonical legislation, that is the teaching of the Church generally accepted by all. A higher grade “pontifical doctrine” indicates the continuous teaching of the papal magisterium. A higher grade “proximate to faith” indicates that denial would compromise defined dogma. A higher grade “defined faith” indicates a dogma that has been solemnly defined or decreed by an ecumenical council or the pope. A higher grade “divine faith” indicates a truth evident in the Bible. Compare these levels of credibility with the thesis theological grade in the next paragraph.

---

<sup>493</sup>DST 174.

<sup>494</sup>CL 10.

In my opinion, the theological grade of the thesis that Catholic volunteer ministry must be exercised in communion with the Church is “pontifical doctrine”. The reason is that the pope explicitly teaches<sup>495</sup> the necessity of volunteer ministry to be exercised in communion with the Church as an effect of baptism, in *Christifideles laici* and in the canon law in the 1983 Code, c. 204.

---

<sup>495</sup>CL 55: “All members of the people of God... the lay faithful, are laborers in the vineyard... At one and the same time they are the goal and subjects of Church communion...”

Chapter 8: CATHOLIC VOLUNTEER MINISTRY MUST BE EXERCISED FOR THE  
MISSION OF THE CHURCH.

Proof of Thesis

Pope John Paul II in *Christifideles laici* (30 December 1988) gave the purpose of his Apostolic Exhortation on the Vocation and Mission of the Laity: “This Exhortation intends to stir and promote a deeper awareness among all the faithful of the gift and responsibility they share, both as a group and as individuals, in the communion and mission of the Church.”<sup>496</sup> The pope wants the laity to know that their volunteer ministry must be exercised for the mission of the Church.

Pope John Paul II affirms that the volunteer ministry must be exercised for the mission of the Church. Pope John Paul II, in *Christifideles laici* (30 December 1988), teaches: “The voice of the Lord clearly resounds in the depths of each of Christ’s followers, who through faith and the sacraments of initiation is made like Jesus Christ, is incorporated as a loving member in the Church and has an active part to play in her mission of salvation.”<sup>497</sup> Also, in the same document, the pope notes that the lay faithful are sustained by the Holy Spirit in their mission: “In this field

---

<sup>496</sup>CL 2: “Laity” and “...all the faithful...”

<sup>497</sup>CL 3: “...an active part in her mission...”

the Church is present and working in every one of us, Pastors, priests, deacons, religious and lay faithful...The adverse situations...deeply affect the Church... do not crush her, nor even less overcome her, because the Holy Spirit who gives her life, sustains her in her mission.”<sup>498</sup> Also, in the document *Christifideles laici*, the pope says: “Thus with the outpouring of the Holy Spirit in Baptism and Confirmation, the baptized share in the mission of Jesus as the Christ, the savior-Messiah.”<sup>499</sup> The pope also teaches: “Lay people as well are personally called by the Lord, from whom they receive a mission on behalf of the Church and the world.”<sup>500</sup>

The 1983 Code, c. 204, teaches: “The Christian faithful are those who, inasmuch as they have been incorporated in Christ through baptism, have been constituted as the people of God... they are called to the exercise the mission which God has entrusted to the Church to fulfill in the world...”<sup>501</sup> By baptism all Christian faithful are called to exercise the mission entrusted to them, the Church. These Christian lay faithful exercise a volunteer ministry for fulfillment of the mission of the Church.

## Newness of Doctrine

*Christifideles laici* is a document published on 30 December 1988. The chapter, number

---

<sup>498</sup>CL 7: “...every one of us... lay faithful... sustain her in her mission.”

<sup>499</sup>CL 13: “...baptized share in the same mission...”

<sup>500</sup>CL 2: “...personally... mission...”

<sup>501</sup>1983 Code, c. 204: “Christifideles sunt qui, utpote per baptismum Christo incorporati, in populum Dei sunt constituti... ad missionem exercendam vocantur, quam Deus Ecclesiae in mundo adimplendam concredit.”

thirteen, which considers volunteer ministry in the mission of the Church has no footnotes on this thesis. Accordingly, it appears that the thesis, that volunteer ministry must be exercised for the mission of the Church, is something new. “Mission” is also mentioned in chapter two, with the reference that the preaching of St. Gregory the Great indirectly recalls this fact and comments on the parable of the laborers in the vineyard: ‘Keep with your manner of life, dear people, and make sure that you are indeed the Lord’s laborers... Each person should take into account what he does and consider if he is laboring in the vineyard of the Lord’.”<sup>502</sup> However, it is notable that the citation from St. Gregory the Great mentions the mission of the Church only indirectly and in the area of moral and spiritual theology. The citations from *Christifideles laici* represent a personal call of the Lord “from whom they receive a mission in behalf of the Church and the world.”

## Opponents

Personalists<sup>503</sup> would oppose the thesis based on their own judgement of what is good for the Church. Secularist<sup>504</sup> historians may endorse volunteer ministry for the time of the Church of the New Testament but not its relevance today, so that Jesus does not continue to send volunteer ministers into the vineyard.

Personalists would oppose the thesis that the volunteer ministry must be exercised for the mission of the Church. It is not for every person to determine the usefulness of a charism in the

---

<sup>502</sup>St. Gregory the Great, Hom. in Evang. 1, XIX, 2: PL 76, 1155.

<sup>503</sup>DST 297.

mission of the Church. The clergy have the charism of judgement of charisms for the public good. Because of this, no charism can dispense a person from reference and submission to the pastors of the Church.<sup>505</sup> The Second Vatican Council also states that the judgement about the genuineness and the proper use of charisms belongs to those who preside over the Church, since their office is “to test all things and hold fast to what is good (cf. I Thess. 5: 12 and 19-21)”.<sup>506</sup> By this method of coordination, all the charisms might work together in their diversity and complementarity for the common good.<sup>507</sup>

Secularist historians view the New Testament as literature with value limited to its own time. There is no doubt that the volunteer ministry “might be likened to the laborers in the vineyard...he sent them into his vineyard (Mt. 20: 1-2).”<sup>508</sup> However, it is also true that the call of the Lord Jesus... never fails to resound in the course of history: it is addressed to every person who comes into the world.”<sup>509</sup> Pope John Paul II, in *Christifideles laici* (30 December 1988), teaches: “The present-day phenomenon of secularism... Council... continually calls for re-evangelization.”<sup>510</sup> So the pope sees current secularism as an opponent of the mission of Christian volunteers.

---

<sup>504</sup>DST 338-339.

<sup>505</sup>CL 24: “For this reason (charisms can disturb and confuse) no charism dispenses a person from reference and submission to the pastors of the Church.”

<sup>506</sup>LG 12: “Judgement... genuineness and proper use belongs to those who preside over the Church...” Cf. Flannery I, 364.

<sup>507</sup>LG 30: “...all the charisms might work together in their diversity and complementarity for the common good.” Flannery I, 388, translates: “...charisms that everyone in his own way will with one mind cooperate in the common task.”

<sup>508</sup>CL 1.

<sup>509</sup>CL 2.

## Theological Grade

The theological grade (*nota theologica*) is the traditional scholastic method to indicate the level of certitude of a thesis. The lowest grade “probable” arises from logical argumentation. A higher grade “certain and common” arises from the ordinary conciliar and papal magisterium, or canonical legislation, that is the teaching of the Church generally accepted by all. A higher grade “pontifical doctrine” indicates the continuous teaching of the papal magisterium. A higher grade “proximate to faith” indicates that denial would compromise defined dogma. A higher grade “defined faith” indicates a dogma that has been solemnly defined or decreed by an ecumenical council or the pope. A higher grade “divine faith” indicates a truth evident in the Bible. Compare these levels of credibility with the thesis theological grade in the next paragraph.

In my opinion, the theological grade of the thesis that Catholic volunteer ministry must be exercised for the mission of the Church is “pontifical doctrine”. The reason is that the pope explicitly teaches the necessity of volunteer ministry to be exercised for the mission of the Church as an effect of baptism, in *Christifideles laici* and in the canon law in the 1983 Code.

---

<sup>510</sup>CL 4.

## Chapter 9: CATHOLIC VOLUNTEER MINISTRY IS MORE THAN PAROCHIAL.

### Proof of Thesis

The parish offers the most available apostolate for most lay Catholic volunteers. The laity should develop a habit of working in the parish in close union with their priests, says the Second Vatican Council.<sup>511</sup> The parish also offers an outstanding example of community apostolate, for the parish gathers all of the human diversity within it and inserts that diversity into the universality of the Catholic Church, so that they can form “one”, holy, Catholic and apostolic Church.<sup>512</sup>

In treating the various fields of the lay apostolate, the Second Vatican Council in *Apostolicam Actuositatem* “proposes to mention here the chief among them: Church communities, the family, the young, the social environment, national and international spheres.”<sup>513</sup>

In treating the family apostolate, the Second Vatican Council in *Apostolicam Actuositatem* teaches: “Among the various works of the family apostolate, the following may be listed:

---

<sup>511</sup>AA 10; Flannery I, 777: “The laity should develop the habit of working in the parish in close union with their priests...”

<sup>512</sup>AA 10; Flannery I, 777: “The parish offers an outstanding example of community apostolate, for it gathers into a unity all the human diversities that are found there and inserts them into the universality of the Church.”

<sup>513</sup>AA 9; Flannery I, 776: “The lay apostolate... Church communities, the family, the

adopting abandoned children, helping with the running of the school, supporting adolescents with advice and help, assisting engaged couples to make a better preparation for marriage, taking a share in catechism teaching, supporting married people and families in material and moral crisis, and in the case of the aged not only providing them with what is indispensable but also procuring for them a fair share of the fruits of economic progress.”<sup>514</sup>

The laity are not simply members of a parish, but also of organizations. The Second Vatican Council in *Apostolicam Actuositatem* teaches: “Similarly laymen who have followed their particular vocation and become members of any of the associations or institutions approved by the Church, aim sincerely at making their own forms of spirituality proper to these bodies.”<sup>515</sup> Pope John Paul II, in *Christifideles laici* (30 December 1988), teaches a number of criteria for evaluating associations of lay faithful in the Church.<sup>516</sup> In order to make these associations and institutions more attractive, they should “take as their models so many Saints of charity who with their lives left in the Church a wake of outstanding evangelical heroism.”<sup>517</sup>

The laity are not simply members of a parish, but also of a larger unit, the diocese. They should cultivate a “feeling for the diocese” and be ready as Catholic volunteers to help at the

---

young, the social environment, national and international spheres.”

<sup>514</sup>AA 11; Flannery I, 779: “... works of the family apostolate may be listed...”

<sup>515</sup>AA 4; Flannery I, 771.

<sup>516</sup>CL 30: Such criteria for Catholicity of Lay Groups include: 1) Primacy of holiness; 2) Profession of the Catholic faith; 3) Witness Church communion; 4) Conformity to the Church’s apostolic goals; and 5) Serve the total dignity of the person, which promotes the social goals of the Church.

<sup>517</sup>Cor Unum 3: “...models so many Saints of charity...”

diocesan level.<sup>518</sup> Pope John Paul II, in an address to lay volunteers, noted: “In this regard, dear brothers and sisters, your active involvement in the pastoral care of the sick, as carried out in your Dioceses, is truly commendable.”<sup>519</sup>

The laity are not to feel that Catholic volunteerism is merely local in any sense.<sup>520</sup> The Second Vatican Council mandates the Catholic volunteer to consider the need of the rural population. Also, there are interparochial, interdiocesan, national and international needs. The council raises the concern of the Catholic volunteer for the needs of the People of God scattered throughout the world. Concerning the national, international and missionary volunteers, the Second Vatican Council in the Decree on the Apostolate of the Laity *Apostolicam Actuositatem* teaches: “Worthy of special respect and praise in the Church are the laity, single or married, who in a definitive way or for a period, put their person and their professional competence at the service of institutions and activities... whether within the confines of their own country, or in the international field or, above all, in Catholic communities of the missions and of young Churches.”<sup>521</sup> Also in *Apostolicam Actuositatem*, the Second Vatican Council teaches: “And among these organizations today especially must be numbered the international associations or

---

<sup>518</sup>AA 10; Flannery I, 778: “The laity will continuously cultivate the ‘feeling for the diocese,’ of which the parish is a kind of cell; they will be always ready on the invitation of their bishop to make their own contribution to diocesan undertakings.”

<sup>519</sup>Pope John Paul II, Address to Volunteer Workers (8 March 1997), 1. Database on-line: [www.vatican.va](http://www.vatican.va).

<sup>520</sup>Ibid.: “The laity... but will endeavor, in response to the needs of towns and rural districts, to extend it (their cooperation) to interparochial, interdiocesan, national and international spheres... The laity will therefore have concern for the needs of the People of God scattered throughout the world.”

<sup>521</sup>AA 22; Flannery I, 788: “...laity...their own country, or in the international field, or

societies of Catholics.”<sup>522</sup> Pope John Paul II addressed the Federation of Christian Organizations for International Volunteer Service (FOCSIV) (22 February 1997) noting: “You wish to be volunteers in the world... This brings to mind the fundamental role that volunteer organizations carry out together with public institutions... Their members serve their brothers and sisters freely and directly, especially those who are in situations of hardship or marginalization.”<sup>523</sup> Pope John Paul II, in his Address to FOCSIV (14 December 2002), notes that the Vatican has been cooperative in the establishment of an International Volunteer Service (FOCSIV): “This federation came into being after the Second Vatican Council, through the initiative of the laity, encouraged by my venerable Predecessor, the Servant of God, Paul VI... From its beginning, the federation has been outstanding for its concentration on cooperation among peoples, for the dedication with which it has constantly promoted their development through the generous work of thousands of volunteers whom the organizations that comprise the Federation have sent to countries in what is known as the Third World since 1972... Today your associations are present on five continents.”<sup>524</sup>

The 1983 Code, c. 781, teaches that the “entire Church is missionary by its nature and since its work of evangelization is viewed as a fundamental duty of the people of God, all the

---

above all, in the Catholic communities of the missions...”

<sup>522</sup>AA 21: Flannery I, 788: “...international associations...”

<sup>523</sup>Pope John Paul II, Address to Representatives of the Federation of Christian Organizations for International Volunteer Service (FOCSIV) (22 February 1997), 1. Database on-line: [www.vatican.va](http://www.vatican.va).

<sup>524</sup>Pope John Paul II, Address to the Federation of Christian Organizations for International Volunteer Service (FOCSIV) (14 December 2002), 1. Database on-line: [www.vatican.va](http://www.vatican.va).

Christian faithful, conscious of their own responsibilities in this area, are to assume their own role in missionary work.”<sup>525</sup> The legislation turns “all the Christian faithful” outward toward evangelizing the world, and not just activity that is internal and parochial.

### Newness of Doctrine

The Second Vatican Council published its Decree on the Apostolate of Lay People *Apostolicam Actuositatem* on 18 November 1965. In chapter three of that document, the council announces its three major objectives for the laity: 1) the apostolate of evangelization and sanctification; 2) the renewal of the temporal order; and 3) charitable works and social aid.<sup>526</sup>

Concerning point one, the apostolate of evangelization and sanctification, reference by footnote is made only by comparison. However, there is no mandate for lay volunteers to preach the gospel in either the Encyclical Letter of Pope Pius XI *Ubi arcano* (23 December 1922), nor in the Encyclical Letter of Pope Pius XII *Summi Pontificatus* (20 October 1939). Further, even these references date only for the recent twentieth century.

Concerning the second point, the renewal of the temporal order, it is clear that an

---

<sup>525</sup>1983 Code, c. 781: “Cum tota Ecclesia natura sua sit missionaria et opus evangelizationis habendum sit fundamentale officium populi Dei, christifideles omnes, propriae responsibilitatis conscii, partem suam in opere missionali assumant.”

<sup>526</sup>AA 5-8; Flannery I, 772-776.

apostolate of Christian social action began in the late nineteenth century.<sup>527</sup> However there is no mandate for lay volunteers to an apostolate “extended today to every sector of life, not forgetting the cultural sphere.”<sup>528</sup>

Concerning the third point, charitable works and social aid, love of God and neighbor is mandated by the New Testament (cf. Mt. 22: 37-40), Christians celebrated the “agape” in the early days of the Church, and charitable works are held in special honor in the Church.<sup>529</sup> However, the pastoral mandate is explicit in the Second Vatican Council, and much more forceful: “Today these activities and works of charity have become much more urgent and worldwide.”<sup>530</sup>

## Opponents

Parochialism, or Reductionism,<sup>531</sup> by pastors or by the laity themselves, is the opponent of this thesis that volunteer ministry is more than parochial.

This parochialism, or reductionism, can be on the part of pastors. Concerning the

---

<sup>527</sup>Cf. Pope Leo XIII, Encyclical Letter *Rerum Novarum*: AAS 23 (1890-1891), 647; Pope Pius XI, Encyclical Letter *Quadragesimo Anno*: AAS 23 (1931), 190; Pope Pius XII, *Nuntius Radiophonicus* (1 June 1941): AAS 33 (1941), 207.

<sup>528</sup>AA 7; Flannery I, 775.

<sup>529</sup>Cf. Pope John XXIII, Encyclical Letter *Mater et Magistra*: AAS 53 (1961), 402; Flannery I, 775: “...charitable works and works of mutual aid for the alleviation of all kinds of human needs, are held in special honor in the Church.”

<sup>530</sup>AA 8; Flannery I, 775: “...much more urgent and worldwide...”

encouragement of the lay apostolate by bishops, the Second Vatican Council in the Decree on the Pastoral Office of Bishops in the Church *Christus Dominus* teaches: “Various forms of the apostolate should be encouraged... whether their object be catechetical, missionary, charitable, social, family, educational, or any other pastoral end...”<sup>532</sup> The Second Vatican Council in the Decree on the Apostolate of Lay People *Apostolicam Actuositatem* teaches: “The hierarchy’s duty is to favor the lay apostolate...”<sup>533</sup> Concerning the encouragement of the lay apostolate by pastors, the Second Vatican Council in that same decree *Apostolicam Actuositatem* teaches: “Pastors are to welcome these lay persons with joy and gratitude... They will see to it that their condition of life satisfies as perfectly as possible the requirements of justice, equity and charity, chiefly in the matter of resources necessary for themselves and their families... They should too be provided with the necessary training and with spiritual comfort and encouragement.”<sup>534</sup> The document *Ecclesiae de mysterio* teaches: “In particular, Pastors are exhorted to acknowledge and foster the ministries, the offices and roles of the lay faithful...”<sup>535</sup>

This parochialism, or reductionism, can also be limited vision or limited charity on the part of the laity. Pope John Paul II, in *Christifideles laici* (30 December 1988), teaches: “...Do not be afraid! ...Open... doors to Christ!... Open to his saving power the confines of states, the

---

<sup>531</sup>DST 313-314.

<sup>532</sup>CD 17; Flannery I, 573: “The various form of the apostolate should be encouraged... under the direction of the bishop should be promoted in the diocese as a whole or in part of it...”

<sup>533</sup>AA 24; Flannery I, 789: “The hierarchy’s duty is to favor the lay apostolate...”

<sup>534</sup>AA22; Flannery I, 788: “Pastors are to welcome these lay persons with joy and gratitude... requirements of justice, equity and charity... training and with spiritual comfort...”

<sup>535</sup>EM 6: “Pastores potissimum debent christifidelium laicorum ministeria, officia et munera agnoscere et promovere...”

systems political and economic, as well as the vast new fields of culture, civilization and development... Do not be afraid!...Allow Christ to speak to the person in you...Only he has the words of life, yes, eternal life.”<sup>536</sup>

## Theological Grade

The theological grade (*nota theologica*) is the traditional scholastic method to indicate the level of certitude of a thesis. The lowest grade “probable” arises from logical argumentation. A higher grade “certain and common” arises from the ordinary conciliar and papal magisterium, or canonical legislation, that is the teaching of the Church generally accepted by all. A higher grade “pontifical doctrine” indicates the continuous teaching of the papal magisterium. A higher grade “proximate to faith” indicates that denial would compromise defined dogma. A higher grade “defined faith” indicates a dogma that has been solemnly defined or decreed by an ecumenical council or the pope. A higher grade “divine faith” indicates a truth evident in the Bible. Compare these levels of credibility with the thesis theological grade in the next paragraph.

In my opinion, the theological grade of the thesis that Catholic ministry is more than parochial is “certain and common”. The reason is that the Second Vatican Council, in

---

<sup>536</sup>CL 34: “...open to his saving power the confines of states, the systems political and economic, as well as the vast fields of culture, civilization and development... only he has the words of life...”; cf. Pope John Paul II, Homily of His Holiness at the Beginning of His Ministry as Supreme Shepherd of the Church (22 October 1978: AAS 70 (1978), 947.

*Apostolicam Actuositatem* teaches a wider scope of Catholic volunteer ministry than the parish alone. The 1983 Code, c. 781, notes that the entire Church is missionary, reaching outside merely parochial ministry. The thesis and its canonical legislation is not generally opposed by Catholic theologians.<sup>537</sup>

---

<sup>537</sup>DST 376-377: Teologia della missione.

## Chapter 10: CATHOLIC VOLUNTEER MINISTRY IS ESSENTIAL IN THE CHURCH.

### Proof of the Thesis

The Second Vatican Council in the Decree on the Apostolate of the Laity *Apostolicam Actuositatem* teaches: “Participators in the function of Christ, priest, prophet and king, the laity have an active part of their own in the life and action of the Church... Their action within the Church communities is so necessary that without it the apostolate of pastors will frequently be unable to obtain its full effect.”<sup>538</sup>

The 1997 document *Ecclesiae de mysterio* notes: “The necessity and importance of apostolic action on the part of the lay faithful in present and future evangelization must be kept in mind... The Church cannot put aside this task because it is part of her very nature, as the People of God, and also because she has need of it in order to realize her own mission of evangelization.”<sup>539</sup>

The notion of volunteer ministry is clear in the above quote, when the document treats “apostolic action on the part of the lay faithful in present and future evangelization”. Volunteer

---

<sup>538</sup>AA 10; Flannery I, 777: “... the laity have an active part...is so necessary...”

<sup>539</sup>EM 5: “Prae oculis habenda sunt necessitas et momentum apostolicae industriae fidelium laicorum de praesenti ac futuro evangelizationis tempore. Ecclesia praetermittere non potest hoc opus, quandoquidem ad ipsius naturam Populi Dei pertinet eoque indiget ut suam

ministry is that apostolic action of the lay faithful. The document notes that the necessity of this apostolic action “must be kept in mind”. The apostolic action is not only necessary for the Church, but also “important”, which also must be kept in mind. The apostolic action is not just temporarily necessary and important, but permanently necessary and important “in present and future evangelization”.

Since someone could allege that the volunteer ministry is only partly necessary, or that it is only temporarily necessary (for example, due to lack of clergy), the document goes on to give reasons that the volunteer ministry is essential in the Church. The two reasons are the nature and mission of the Church. The first reason is the “nature” of the Church as the People of God. “The People of God participate in this call (addressed to all the members of the Mystical Body) through the dynamic of an organic communion in accord with their diverse ministries and charisms.”<sup>540</sup> Therefore it is of the very nature of the Church to need all her members to form an organic communion in accord with their diverse ministries and charisms by their active participation. Thus the volunteer ministry is essential from the nature of the Church. Secondly, the volunteer ministry is necessary from the “mission” of the Church. This mission of evangelization cannot be realized without the collaboration of the lay volunteers. Three assemblies of the Synod of Bishops have “encouraged all the faithful to build up the Church by collaborating, in communion,

---

evangelizandi missionem compleat.”

<sup>540</sup>EM 5: “Ecclesiae de mysterio manat vocatio quae ad omnia mystici Corporis membra dirigitur ut operam suam naviter illa conferant ad missionem ac aedificationem Populi Dei in ordinata quadam communione, secundum diversa singulorum ministeria et charismata.”

for the salvation of the world.”<sup>541</sup> The mission of the Church is the salvation of the world, and the collaboration of the lay volunteers is necessary to fulfill that mission. Thus the volunteer ministry is essential from the mission of the Church.

Pope John Paul II in *Christifideles laici* (30 December 1988) explicitly endorsed the doctrine that the lay volunteer ministry is essential to the Church. The Pope said: “The lay faithful have an essential and irreplaceable role in this announcement and in this testimony: through them the Church of Christ is made present in various sectors of the world, as a sign and source of hope and love.”<sup>542</sup> The pope notes the action of the lay volunteers by noting their role in the announcement of the gospel and their testimony. The pope notes the essential nature of the lay volunteer, by stating that the lay faithful have “an essential and irreplaceable role.” Therefore, Pope John Paul II in *Christifideles laici* also supports the thesis that the lay volunteer ministry is essential to the Church.

The 1983 Code, c. 210, teaches that “All the Christian faithful must make an effort... to promote the growth of the Church...”<sup>543</sup> Further, the 1983 Code, c. 211, teaches that “every one of the Christian faithful have a duty and right to work so that the divine message of salvation may increasingly reach the whole of humankind in every age and in every land.” Catholic volunteer

---

<sup>541</sup>EM 5: “...communi spectata dignitate atque officiorum diversitate, ipsorum fidelium laicorum, sacrorum ministerorum et consecratorum atque fideles omnes sunt incitati ad Ecclesiam aedificandum in communi cooperatione pro mundi salute.”

<sup>542</sup>CL 7: “The lay faithful have an essential and irreplaceable role...”

<sup>543</sup>1983 Code, c. 210: “Omnes Christifideles secundum propriam conditionem... ad Ecclesiae incrementum... vires suas conferre debent.”

ministry, of all the faithful, is what promotes the “growth of the Church” and fulfills “the duty” to bring “the divine message of salvation” to “every age and in every land.”

### Newness of Doctrine

Is the doctrine that the volunteer ministry is essential in the Church something new? Yes, it appears that the doctrine is new. The presentation in *Ecclesiae de mysterio* concerning the essential nature of the volunteer ministry has no footnotes indicating its sources. Normally, one would expect a link to previous documents in so serious a presentation, which is backed up with several arguments. The text itself of *Ecclesiae de mysterio* treats the essential nature of the volunteer ministry and then, in the next paragraph, continues to verify that the call has not been unheard, and that the Holy Spirit continues to inspire “the participation of so many lay faithful.”<sup>544</sup> The text appears to move from the essential nature of the lay volunteer ministry to its actuation in the world. The essential nature of the lay volunteer ministry is shown by examples: “... a new manner of active collaboration among priests, religious and lay faithful; by active participation in the Liturgy; in the proclamation of the Word of God and catechesis; in the multiplicity of services and tasks entrusted to the lay faithful and fulfilled by them; by the flourishing of groups, associations and spiritual movements as well as by lay commitment to the life of the Church and in the fuller and meaningful participation of women in the development of

---

<sup>544</sup>EM 5: “...novamque sanctitatis et participationis virtutem in multis christifidelibus laicis suscitare.”

society.”<sup>545</sup> However, this cooperation, liturgical participation, proclamation, tasks entrusted, and flourishing groups are mostly new after the Second Vatican Council, and are recently mentioned by Pope John Paul II in *Christifideles laici*, published 30 December 1988. Accordingly, from the silence of links to previous documents and from the examples of recent volunteerism, it appears that the doctrine that Catholic volunteers are essential in the Church is a new doctrine.

The newness of the doctrine that Catholic volunteerism is essential in the Church is implicit in the Second Vatican Council’s Dogmatic Constitution on the Church *Lumen gentium*. (21 November 1964). “The apostolate of the laity is a sharing in the salvific mission of the Church... The laity, however, are given this special vocation: to make the Church present and fruitful in those places and circumstances where it is only through them that she can become the salt of the earth.”<sup>546</sup> Accordingly the Catholic volunteer is essential for the Church if it is only through this volunteer that the Church can fulfill its mission. That this doctrine is new is inferred from the footnotes that cite recent documents. The idea of the essential nature of volunteerism is implicit in Pope Pius X, Encyclical Letter *Quadragesimo anno* (15 May 1931): AAS 23 (1931), 221; and also implicit in Pope Pius XII, Allocution *De Quelle consolation* (14 October 1951): AAS 43 (1951), 790 et seq. Accordingly, the idea is new in *Lumen gentium*.

---

<sup>545</sup>EM 5: “Quod in aliis multis, ex renovata et mutua agendi collaborandi ratione sacerdotum, religiosorum et christifidelium laicorum comprobatur; ex actuosa in liturgia participatione, in modo verbi Dei nuntiandi, in catechesi tradenda; ex multis pensis et operis christifidelibus laicis concreditis at ab his susceptis; ex florentibus coetibus, consociationibus, motibus spiritualibus atque ex laicorum in haec deditio; ex ampliore et perspicua participatione mulierum in vita Ecclesiae atque in societas hodiernae progressu.” The quotation is taken from CL 2, which is dated 30 December 1988.

<sup>546</sup>LG 33; Flannery I, 391.

The newness of the doctrine of Catholic volunteerism as essential to the Church is also mentioned in the Second Vatican Council Decree on the Apostolate of Lay People *Apostolicam Actuositatem* (18 November 1965). The council states: “Mention has already been made in other documents of the laity’s special and indispensable role in the mission of the Church... Indeed, the Church can never be without the lay apostolate; it is something that derives from the layman’s very vocation as a Christian.”<sup>547</sup> The source of the comment that “mention has already been made” is five other documents of the Second Vatican Council.<sup>548</sup> The quotation from *Apostolicam Actuositatem* is explicit about the essential nature of the Catholic volunteer in the Church, calling the role of the laity “special and indispensable”. All the other five documents are for comparison, but not the direct source of a quotation. Further, all those documents are also from the Second Vatican Council, and therefore can be classified as new in doctrine.

## Opponents

Clericalism<sup>549</sup> would oppose the thesis by saying that only the sacred ministry is necessary for the Church. In reply, the General Catechetical Directory *Ad normam decreti* notes: “For Christ encounters men and women not just through the sacred ministry, but also through

---

<sup>547</sup>AA 1; Flannery I, 766.

<sup>548</sup>Cf. LG 33 et seq.; cf. SC 26-40; cf. IM; cf. UR; cf. CD 16-18; and cf. GE 3, 5, 7; see Flannery I, 766, footnote 2.

<sup>549</sup>DST 58-59.

individual believers and their communities (see LG 35)...”<sup>550</sup> Pope John Paul II also is against clericalism and exclusivity when he teaches in *Chritifideles laici*: “‘You go too’... The call is a concern not only of Pastors, clergy, and men and women religious... The call is addressed to everyone: lay people as well are personally called by the Lord, from whom they receive a mission on behalf of Christ and the world.”<sup>551</sup>

## Theological Grade

The theological grade (*nota theologica*) is the traditional scholastic method to indicate the level of certitude of a thesis. The lowest grade “probable” arises from logical argumentation. A higher grade “certain and common” arises from the ordinary conciliar and papal magisterium, or canonical legislation, that is the teaching of the Church generally accepted by all. A higher grade “pontifical doctrine” indicates the continuous teaching of the papal magisterium. A higher grade “proximate to faith” indicates that denial would compromise defined dogma. A higher grade “defined faith” indicates a dogma that has been solemnly defined or decreed by an ecumenical council or the pope. A higher grade “divine faith” indicates a truth evident in the Bible. Compare these levels of credibility with the thesis theological grade in the next paragraph.

In my opinion, the theological grade of the thesis that Catholic volunteer ministry is

---

<sup>550</sup>Sacred Congregation for the Clergy, General Catechetical Directory *Ad normam decreti* (11 April 1971), 35; Flannery II, 548: “...not just through sacred ministry...”

essential in the Church is certainly “pontifical doctrine”. The reason is that the doctrine is taught by several papal documents, including *Christifideles laici* and *Ecclesiae de mysterio*, and it is also implicit in canon law in the 1983 Code. Moreover, the popes appear interested in avoiding clericalism and exclusivity in the apostolate.

---

<sup>551</sup>CL 2.

## Chapter 11: CATHOLIC VOLUNTEER MINISTRY IS ESSENTIALLY DISTINCT FROM ORDAINED MINISTRY.

### Proof of Thesis

The Second Vatican Council in the Dogmatic Constitution on the Church *Lumen Gentium* (21 November 1964) teaches the essential difference between the ordained ministry and the common priesthood of the faithful, when it says: “Though they differ essentially and not only in degree, the common priesthood of the faithful and the ministerial or hierarchical priesthood are none the less ordered to one another; each in its own proper way shares in the one priesthood of Christ.”<sup>552</sup> So the ministerial priest, by the sacred power that he has, forms and rules the priestly people; in the person of Christ he effects the eucharistic sacrifice and offers it to God in the name of all the people. The special role of the ministerial priesthood in the celebration of the Eucharist is noted in the document *Eucharisticum Mysterium* (25 May 1957), which says that the ministerial priesthood “differs from the common priesthood in essence and not merely in degree.”<sup>553</sup>

---

<sup>552</sup>LG 10; Flannery I, 361: “...they differ essentially and not only in degree...”; cf. Pope Pius XII, Allocution *Magnificate Dominum* (2 November 1954: AAS 46 (1954), 669; Pope Pius XII, Encyclical Letter *Mediator Dei* (20 November 1947): AAS 39 (1947), 555.

<sup>553</sup>Sacred Congregation of Rites, Instruction on the Worship of the Eucharistic Mystery *Eucharisticum Mysterium* (25 May 1967), 11; Flannery I, 110, which cites in footnote 53: LG 10; and PO 2 and 5.

Does the Second Vatican Council show how the common priesthood of the laity is ordered to the ministerial priesthood? Yes, the council notes in *Lumen Gentium*: “The faithful indeed, by virtue of their royal priesthood, participate in the offering of the Eucharist<sup>554</sup>.. They exercise that priesthood, too, by the reception of the sacraments, prayer and thanksgiving, the witness of a holy life, abnegation and active charity.”

The document *Ecclesiae de mysterio* (15 August 1997) teaches: “The common priesthood of the faithful and the ministerial or heirarchical priesthood ‘though they differ essentially and not only in degree... are nonetheless ordered to one another; (since) each in its own proper way shares the one priesthood of Christ... Between both there is an effective unity since the Holy Spirit makes the Church one in communion, in service and in the outpouring of the diverse hierarchical and charismatic gifts (LG 10)’.”<sup>555</sup> Therefore, the lay volunteer ministry is shaped by the “common priesthood” which in its “own proper way shares in the one priesthood of Christ”, and is essentially distinct from the ministry of the hierarchical priest, as noted by *Ecclesiae de mysterio*.

Does the distinction between the ministerial priesthood and the common priesthood also involve union? Yes, the council notes in *Lumen Gentium* that “the distinction which the Lord made between the sacred ministers and the rest of the People of God involves union, for the

---

<sup>554</sup>Cf. Pope Pius XI, Encyclical Letter *Miserentissimus Redemptor* (8 May 1928): AAS 20 (1928), 171; Pope Pius XII, Allocution *Vous nous avez* (22 September 1956: AAS 48 (1956), 714.

<sup>555</sup>EM 10: “Sive sacerdotium commune fidelium sive sacerdotium ministeriale vel hierarchicum, ‘licet essentia et non gradu tantum differant, ad invicem tamen ordinantur; unum

pastors and the other faithful are joined together by a close relationship.”<sup>556</sup> However, the distinction between the ministerial priesthood and the common priesthood is one “which the Lord has made.” So the essential distinction between sacred ministers and the laity is divinely mandated.

This divinely given nature of the sacred ministry affirmed by the Second Vatican Council was incorporated into canon law in the 1983 Code, c. 207, §1: “Among the Christian faithful by divine institution there exist in the Church sacred ministers, who are also called clerics in law, and other Christian faithful, who are also called laity.”<sup>557</sup> Sources of this canon are in *Lumen Gentium* of the Second Vatican Council. Since the nature of sacred ministry is divinely established, the people do not constitute ministers in the Church, Christ does (LG 32). The purpose of the sacred ministry is to give service and promote unity in the Church (LG 18). Although distinct, sacred ministers and the lay Christian faithful are complimentary (LG 32). The sacred ministers do not take away from the role of the laity, but support and promote their role. The laity are not to usurp the work of the sacred ministers, but the laity are not excluded from full participation in the life and work of the Church. The ministerial and common priesthoods differ in essence and not just in degree, but both are called to mutual effort in the work of the Church (LG 10).<sup>558</sup>

This canon in the 1983 Code, c. 207, called for adjustment of some other areas of law,

---

einem et alterum suo peculiari modo de uno Christi sacerdotio participant’ (LG 10).”

<sup>556</sup>LG 32; Flannery I, 389-390: “...distinction which the Lord made...”

<sup>557</sup>1983 Code, c. 207, §1: “Ex divina institutione, inter christifideles sunt in Ecclesia ministri sacri, qui in iure et clerici vocantur; ceteri autem et laici nuncupantur.”

which had already been done by post-conciliar legislation. Entrance into the clerical state had been by tonsure, but now entrance into the clerical state is by ordination to the sacred ministry, beginning with the diaconate, as noted in c. 266, §1. The so-called minor orders have been eliminated, so that in the Latin Church the sacred minister is constituted by ordination as deacon, presbyter, or bishop, as noted in c. 1008 and c. 1009. Other services are provided by lay persons, even by permanent installation in these ministries. However, this service by the laity or even installation does not make them sacred ministers nor brings them into a distinct class, as noted in c. 230.

Based on the essential distinction between the ministerial priesthood and the common priesthood, what are the offices that the 1983 Code forbids to lay volunteers? The 1983 Code, c. 274, §1, legislates: “Only clerics can obtain those offices for whose exercise there is required the power of orders or the power of ecclesiastical governance.”<sup>559</sup> Based on this canon, Catholic lay volunteers could not take an office involving full care of souls, noted in c. 150; nor the office of bishop, noted in c. 378; nor the office of vicar general or episcopal vicar, noted in c. 478, §1; nor participate in the office of pastor where several priests hold the office together (“*in solidum*”), as noted in c. 517, §1; nor the office of pastor, as noted in c. 521; nor the office of parochial administrator, as noted in c. 539; nor the office of parochial vicar, as noted in c. 546; nor the office of dean or vicar forane, as noted in c. 553, §1; nor the office of rector of a church, as noted in c. 556; nor the office of chaplain, as noted in c. 564; nor the office of judicial vicar or adjutant

---

<sup>558</sup>Coriden, 131.

<sup>559</sup>1983 Code, c. 274, §1: “Soli clerici obtinere possunt officia ad quorum exercitum

judicial vicar, as noted in c. 1420, §4; nor the office of single judge, as note in c. 1425, §4.

What are the offices that may be entrusted to Catholic lay volunteers? The 1983 Code, c. 228, §1, legislates: “Qualified lay persons are capable of assuming from their sacred pastors those ecclesiastical offices and functions which they are able to exercise in accord with the prescriptions of law.”<sup>560</sup> Some canonists think that a comprehensive list is not possible even after the publication of the 1983 Code.<sup>561</sup> The reason is that many offices are left to the appropriate local ecclesiastical authority to develop. Examples of office that Catholic lay volunteers could fill might be related to the diocesan curia, as noted in c. 469; or in parish ministry, as noted in c. 516, §2 and in c. 517, §2; or in various teaching functions. Some offices that had been restricted by law to priests now have no such restrictions. Examples of this offices where lay persons could serve are these: the diocesan chancellor, as noted in c. 483, §2, and various positions in the diocesan tribunal, as noted in c. 1421, §2; c. 1428, §2, and c. 1435. Delegation of an office to the laity is another possibility for the lay volunteer to exercise ministry, and an example would be that the power of vigilance that can be delegated to finance officers, as noted in c. 1278. It is of interest that lay persons can and do exercise certain functions in the Church that had been traditionally restricted to priests.

There are many areas of Church service for Catholic lay volunteers which do not require

---

requiritur potestas ordinis aut potestas regiminis ecclesiastici.”

<sup>560</sup>1983 Code, c. 228, §1: “Laici qui idonei reperiantur, sunt habiles ut a sacris Pastoribus ad illa officia ecclesiastica et munera assumantur, quibus ipsi secundum iuris praescripta fungi valent.

“ecclesiastical office” as determined by law. Further, Pope John Paul II in *Christifideles laici* taught, with a number of conditions: “When necessity and expediency in the Church require it, the Pastors, according to established norms from universal law, can entrust to the lay faithful certain offices and roles that are connected to their pastoral ministry but do not require the character of Orders.”<sup>562</sup>

### Newness of Doctrine

The thesis that Catholic volunteer lay ministry is essentially distinct from ordained ministry is new in explicit documentation. Of course, since the beginning of the Church, the priest celebrated the Mass and the laity attended the Mass; so there was an essential distinction in practice. However, there was no need to establish this essential distinction by documentation, until the Second Vatican Council began to consider the common priesthood of the laity and the hierarchical ministry of the sacred ministers. The main proofs to the thesis are from Second Vatican Council in *Lumen Gentium*, and there are no footnotes to that the council had direct sources. There were some indirect sources from the recent papal magisterium, but only from the twentieth century. Therefore, the thesis as doctrine is new. The thesis as practice dates from the early Church.

---

<sup>561</sup>Coriden 164: “A comprehensive list is not possible at this point...”

<sup>562</sup>CL 23: “...Pastors...can entrust to the lay faithful certain offices and roles...”

## Opponents

Laicism<sup>563</sup> is opposed to the thesis that the lay volunteer ministry is essentially distinct from ordained ministry. Some of this laicism is already evident in the condemnation of “Laicism” in the Encyclical Letter of Pius X *Quas primas* (11 December 1925), in which the pope notes that some laity deny the right of the Church to teach, to make laws, to lead peoples, and to lead them to eternal beatitude.<sup>564</sup> Since the leaders of the Church are clerics, this laicism indirectly denies the that Church leaders are any different from the elected leaders of civil states, and in fact have less power.

Laicism is also the rejection of the practical teaching and governing power of the clergy in the various situations of the modern world. Pope John Paul II in Post-Synodal Apostolic Exhortation on the Vocation and Mision of the Laity *Christifideles laici* (30 December 1988) notes that one of the errors of the laity is “to legitimize the unwarranted separation of faith from life, that is, a separation of the Gospel’s acceptance from the actual living of the Gospel in various situations in the world

---

<sup>563</sup>DST 189.

<sup>564</sup>Pope Pius X, Encyclical Letter *Quas primas* (11 December 1925): AAS 17 (1925), 604; Denz. 2197: “Pestem dicimus aetatis nostrae laicismum... negatum, quod ex ipso Christi iure existit, ius Ecclesiae docendi humanum genus, ferendi leges, regundi populos, ad aeternam utique

## Theological Grade

The theological grade (*nota theologica*) is the traditional scholastic method to indicate the level of certitude of a thesis. The lowest grade “probable” arises from logical argumentation. A higher grade “certain and common” arises from the ordinary conciliar and papal magisterium, or canonical legislation, that is the teaching of the Church generally accepted by all. A higher grade “pontifical doctrine” indicates the continuous teaching of the papal magisterium. A higher grade “proximate to faith” indicates that denial would compromise defined dogma. A higher grade “defined faith” indicates a dogma that has been solemnly defined or decreed by an ecumenical council or the pope. A higher grade “divine faith” indicates a truth evident in the Bible. Compare these levels of credibility with the thesis theological grade in the next paragraph.

In my opinion, the theological grade of the thesis that the Catholic volunteer ministry is essentially distinct from the ordained ministry is certainly “proximate to faith”. The reason is that the denial of the thesis would compromise the special ministry created by the sacrament of Holy Orders. Further, the thesis is not only strongly argued in *Ecclesiae de mysterio*,<sup>565</sup> but is a central theme of the entire work.<sup>566</sup>

---

beatitatem perducendos.”

<sup>565</sup>EM 10: “Essentiale discrimen inter sacerdotium commune et sacerdotium ministeriale... Notae quae distinguunt sacerdotium ministeriale Episcoporum presbyterorumque a sacerdotio communi fidelium ... reperit radicem in successione apostolica atque sacra postestatefruitur...idem sacros ministros famulos efficit Christi et Ecclesiae per legitimam proclamationem Dei verbi, per sacramentorum celebrationem, et pastorem fidelium directionem.”

<sup>566</sup>EM 9: “Hoc documentum illuc tantum spectat ut plane auctoritateque innumeris urgentibusque postulatis (circa fidelium laicorum cooperationem sacerdotum ministerium

---

spectantem) respondeatur...”; cf. EM 13: “Ministerium ordinatum substitui non potest.”

## THE GENERAL CONCLUSION:

### Dogmatic Theology of Catholic Volunteers

The main goal of this dissertation was the development of a dogmatic theology<sup>567</sup> of Catholic volunteers. We have successfully done this. A presentation of seven dogmatic theses as a possible academic class was elaborated. We have proved that Catholic volunteer ministry is assumed at Baptism, is shaped by the common priesthood, must be exercised in communion with the Church, must be exercised for the mission of the Church, is more than parochial, is essential in the Church, and is essentially distinct from the ordained ministry. A solid foundation, or proof, of each thesis was established from documents of the Second Vatican Council and the papal magisterium. The newness of each thesis was examined to verify the development of doctrine in the case of Catholic volunteer ministry.

Some other serious theological issues relative to Catholic volunteer ministry can round out the dogmatic presentation by way of a conclusion. These issues relate to different types of theological presentations.

### Fundamental Theology of Catholic Volunteers

---

<sup>567</sup>DST 112-113: Dogma.; 378-379: Teologia dogmatica.

What are the foundational issues considered prior to the inception of the study?

Fundamental theology considers such preliminary issues to avoid theological misunderstanding.<sup>568</sup>

First, the study is Catholic. There are, of course, many other kinds of volunteers, even in secular society. Also, excellent programs for volunteers in other religious groups, such as the Mormon Faith, may well be radically different from our presentation.

Second, the dogmatic idea of Catholic volunteer appears to be new. Volunteers in the Church are not new, but the current presentation of volunteerism for all the Catholic faithful based on baptism and confirmation is different from the presentation of volunteerism in the past. Nevertheless, a development of doctrine has been noted. The current doctrine is not alien from the doctrine of the past, but is an organic and logical extension of that prior doctrine.

Third, because the study is Catholic and dogmatic, the emphasis is on citation of magisterial documents, especially conciliar and papal. An effort was made, in the survey of literature, to allow the documents to speak for themselves, as much as possible. In this way, the entire “survey of literature” in this study is actually Fundamental Theology.

Fourth, because the study is theological and dogmatic, every effort was made to stay on the level of theology. This study includes theological education for volunteers, and theological

---

<sup>568</sup>DST 379: Teologia fondamentale.

motivation for volunteers. Even practical considerations have been linked to the dogmatic theology of Catholic volunteers. However, a full examination of all practical ideas is not considered in this study. Such a full critical examination of all practical ideas pertains more to the theology of ministry. Many of these ideas are rightly studied in the area of “Communication Theology of Catholic Volunteers”, noted briefly below.

Fifth, other foundational issues could arise, depending on the participants in the dialogue. Fundamental theology examines the bias or prejudice (prior judgements) on each side. For example, the bias of this study always favors conciliar and papal documents.

#### Biblical Theology of Catholic Volunteers

Biblical theology examines the biblical basis of some theological idea.<sup>569</sup> Although the Bible has been cited a number of times, the presentation of this study has been more dogmatic, rather than biblical. This study did not intend to do a biblical theology. However, it is to be noted that there already exists a biblical theology of Catholic volunteers by Pope John Paul II in his 1988 document *Christifideles laici*.<sup>570</sup> To illustrate this, a brief summary follows.

The “Introduction” (beginning CL 1) treats the biblical pronouncement of Jesus (Jn. 15: 1-

---

<sup>569</sup>DST 374: Teologia biblica.

<sup>570</sup>Pope John Paul II, Post-Synodal Apostolic Exhortation on the Vocation and Mission of

17). This introduction also treats the need for such a biblical theology. It is the antidote to worldly secularism, the affirmation of the dignity of the human person, and the key to peace in the world.

Chapter One (beginning CL 8) is a commentary on the text: “I am the true vine” (Jn. 15: 1). This chapter applies the scripture to the dignity of the lay faithful and the Church as mystery.

Chapter Two (beginning CL 18) treats “All Branches of a Single Vine”. The texts in the Gospel of St. John involve “remaining” part of the true vine (Jn. 15: 4, and also 15: 6). Jesus then repeats, “I am the vine and you are the branches” (Jn. 15: 3). The application is a presentation of the mystery of the Church as communion.

Chapter Three (beginning CL 32) uses the text “I appointed you to go and bear fruit” (Jn. 15: 16). The application is that the lay faithful have a co-responsibility in the mission of the Church. Whereas the emphasis in the last chapter was on communion, the emphasis in this chapter is on mission.

Chapter Four (beginning CL 45) uses the concept of “Laborers in the Vineyard”. The biblical reference appears to be: “It is to the glory of my Father that you should bear much fruit, and then you will be my disciples” (Jn. 15: 8). The application is the mandate for the laity to be good stewards of God’s varied grace.

---

the Laity *Christifideles laici* (30 December 1988): AAS 81 (1989),393-521.

Chapter Five (beginning CL 57) uses the concept “That You Should Bear Much Fruit”. The biblical reference is likewise: “It is to the glory of my Father that you should bear much fruit...” (Jn. 15: 8). The application is the formation of the lay faithful. This formation is to the lay apostolate.

Other biblical theologies could be developed. Nevertheless, *Christifideles laici* has two advantages as a biblical theology of the Catholic volunteer. First, it is the papal magisterium. Secondly, an serious attempt is made to link the biblical pronouncement of Jesus to every major thesis concerning Catholic volunteers: dignity of lay faithful, the mystery of the Church, communion, mission, stewardship, and formation.

### Systematic Theology of Catholic Volunteers

Systematic theology seeks some fundamental notion from which to build a system of theological thesis.<sup>571</sup> Ideally, all of the doctrine should flow for the central ideal which is the core of the presentation. The present study is one of dogmatic theology, but three questions can still be considered. First, is there a central idea in the consideration of Catholic volunteers? Secondly, can a systematic theological presentation be illustrated as growing from that central concept? Third, given that Catholic theology is usually studied in formal courses in the theological

---

<sup>571</sup>DST 386: Teologia sistematica.

manuals, to what course or academic branch of theology would the study of Catholic volunteers belong?

It does appear that there is a central idea in the consideration of Catholic volunteer? Yes, there does appear to be a central idea in the “mystery of the Church”. The document *Ecclesiae de mysterio* also urged all the faithful to collaborate: “The source of the call addressed to all members of the Mystical Body to participate actively in the mission and edification of the People of God, is to be found in the mystery of the Church... These Assemblies encouraged all the faithful to build up the Church by collaborating, in communion, for the salvation of the world.”<sup>572</sup>

How can a systematic theological presentation grow from such a central concept? Consider the quotation above from *Ecclesiae de mysterio*. Catholic volunteer ministry is a “call addressed to all the members of the Mystical Body (i.e. the Church) to participate actively”. The efficient cause, or “the source of the call, is found... in the mystery of the Church” where membership begins by baptism and confirmation. The material cause of the Church would be its members “in communion”. The formal cause of the Church would be “to participate actively in its mission”. The final cause of the mission and growth of the Church would be “the edification of the People of God” and “the salvation of the world”.

---

<sup>572</sup>Congregatio pro Clericis et Aliae, Instructio: De quibusdam quaestionibus circa fidelium laicorum cooperationem sacerdotum ministerium spectantem *Ecclesiae de mysterio* (15 August 1997), page 5: “Ecclesiae de mysterio manat vocatio quae ad omnia mystici Corporis membra dirigitur ut operam suam naviter illa conferat ad missionem ac aedificationem Populi Dei in ordinata quadam communione... Sessionibus ordinariis Synodi Episcoporum confirmata est peculiaritas, communi spectata dignitate atque officiorum diversitate, ipsorum fidelium laicorum, sacrorum ministerorum et consecratorum atque fideles omnes sunt incitati ad Ecclesiam aedificandam in communi cooperatione pro mundi salute”.

What academic branch of theology does the study of “systematics” suggest as the location for the dogmatic treatment of Catholic volunteers? The above citation from *Ecclesiae de mysterio* notes that: “The source of the call addressed to all members of the Mystical Body to participate actively in the mission and edification of the People of God, is to be found in the mystery of the Church.” The dogmatic treatment of Catholic volunteers should then be found in the branch of theology that treats the Church, technically called “ecclesiology”. It is another question for the future as to whether there ought to be a separate theological tract on “the Apostolate of the Laity”, in which the Catholic volunteer is an “efficient cause”.

#### Communication Theology of Catholic Volunteers

Communication theology is advocated by Bernard Lonergan,<sup>573</sup> and has been successfully practiced by his student Terry Tekippe.<sup>574</sup> Lonergan notes that the fruit of theology must be shared with the faithful. This is even more important in the case of the Catholic volunteer. The Catholic volunteer must know that there is such a mandate. The faithful must be urged to volunteer. The faithful must be prepared for the mission that would be accepted. The faithful must be supported in the mission. An analysis of the success of the mission might well be done, to ensure the success of the subsequent mission. The results of such an analysis must be

---

<sup>573</sup>Cf. Bernard J. F. Lonergan, *Method in Theology* (San Francisco: Harper, 1984).

<sup>574</sup>Cf. Terry Tekippe, *Papal Infallibility: An Application of Lonergan's Theological*

incorporated into the mandate and training of the next Catholic volunteers.<sup>575</sup>

As an adjunct to communication theology, the science of communication theory and practice should be considered here. While courses in the science of communication are *per se* secular, it is also true that a number of conciliar and papal documents mandate such teaching and training of Catholic volunteers.<sup>576</sup> Second, the Catholic volunteer is putting faith into action, even using secular tools. Third, although the mystery of the Church involves the “communion of the saints” and other not entirely visible aspects, Catholic “volunteers are the visible face of the parish,” says Kathy Hendricks.<sup>577</sup> Hendricks has a number of topics that should be briefly noted here. She asks, “How can we join in this important work of attracting others to share their talents and work and grow with us?” Hendricks answers, “It starts with working with the pastor and staff on good volunteer planning.” Hendricks’ check lists are typical and variously useful.

Most volunteer management systems call for creating job descriptions. This involves writing down: job title, extent of commitment, duties, essential qualities, accountability, and what

---

*Method* (Lanham, Maryland: University Press of America, 1983)

<sup>575</sup>AA 32; Flannery I, 797: “These educational aids take into account the various types of the apostolate exercised in this or that particular area. With this end in view, higher centers of institutions have been created; these have already given excellent results.”

<sup>576</sup>Ibid.: “Moreover, centers of documentation and research should be established, not only in theology but also in anthropology, psychology, sociology, methodology, for the benefit of all fields of the apostolate. The purpose of such centers is to create a more favorable atmosphere for developing the aptitudes of the laity, men and women, young and old.”

<sup>577</sup>Kathy Hendricks, “The Secret for Great Volunteers,” *Catholic Digest* 69/no. 11 (September 2004): 49.

to expect from the parish.<sup>578</sup>

What kind of techniques work in recruiting volunteers? First, be personal by naming a talent that would go with the volunteer position. Second, be sensitive so that you are willing to take “no” for an answer, or to offer an alternative. Third, be creative to market volunteer positions in an inviting, intriguing and engaging way. Fourth, be honest in giving all the essential information. Fifth, be exact about what work, how long, and who benefits.<sup>579</sup>

After the volunteer moderator recruits volunteers, what must be done to follow up? First, record information, even if the interview is negative. Who is the person in terms of interests, abilities, skills, and personal gifts? How much time can the person volunteer? What are the expectations of the committee or parish, and can this volunteer match those expectations? How can the moderator keep in contact with the volunteer if there are changes? Second, actively confirm the volunteer, so that there is no lag between the sign-up and follow-up, even if it is just a post card with thanks. Third, provide the volunteer with step-by-step information: meetings, dates, resources, names and phone numbers of co-workers, revised job descriptions, and preliminary reading matter.<sup>580</sup>

What kind of duties does the volunteer moderator perform prior to the event? Know the experience of the volunteer to match the person to the job. Make a phone call to confirm: the

---

<sup>578</sup>Ibid., 50.

<sup>579</sup>Ibid., 50-52.

date, the place, and the time. What kind of duties does the volunteer moderator perform at the time of the event? Greet the volunteers at arrival. Introduce the volunteers to each other. Give the volunteers refreshment, and identification. Have a training period if necessary. The paid parish staff should be on hand to trouble-shoot. Serve a full lunch, or supper, to the volunteers. What does the volunteer moderator do after the event? Send a hand-written thank-you note to acknowledge volunteer service.<sup>581</sup>

What are common reasons for the loss of volunteers? Volunteers may not see any value in their work. Volunteers are not challenged. Volunteers are not sufficiently prepared. Volunteers do not receive feed-back. Volunteers get more of a job than they bargained for.<sup>582</sup>

How does the volunteer moderator keep volunteers? Be sure to greet the volunteer upon arrival at the activity or ministry. Be sure the volunteer is sufficiently instructed in order to make the activity or ministry a success. Show a continued interest in the volunteer, the group of volunteers, or the volunteer activity, and try to get some superior like the Pastor to show personal interest. Finally, be attentive to volunteer problems.<sup>583</sup>

## Method in Theology

---

<sup>580</sup>Ibid., 53.

<sup>581</sup>Ibid., 49.

<sup>582</sup>Ibid., 54-56.

<sup>583</sup>Ibid., 54.

Generally, in the Catholic dogmatic theology manuals, a system of thesis evaluation is followed: the statement of the thesis, the definition of terms, the listing of adversaries, and then proof of the thesis. Because of the nature of the project, namely that the theology of Catholic volunteer is relatively new, a different presentation, more accommodated to the subject, was used. First, the survey of literature illustrated that, instead of adversaries, there was a development, from a clerical dominated hierarchical Church that fit a prior social structure to a new understanding of the Church as a cooperative People of God. Second, the causes of this development had to be considered, so movements in the modern world were examined, by using conciliar and papal documents relative to the influence of these movements. Third, there was an examination of terms. Conciliar and papal documents were used to help to understand how the Church defined terms relative to Catholic volunteers. Fourth, as another fruit of the survey of literature, a list of dogmatic theses was developed. Fifth, each thesis was “proved” by the use of conciliar and papal documents. Sixth, added to the proof was a consideration of the relative newness of the thesis. This was done by attempting to trace the thesis back in time using the footnotes of the conciliar or papal documentation, which would signal the origin of an idea in the mind of the authors.

**BIBLIOGRAPHY**  
**DOCUMENTS**  
(Chronological Order)

- Ecumenical Council of Florence (1438-1445). *Decretum pro Armenis ex Bulla "Exultate Deo"* (22 November 1439). In Denz., 695-702.
- Ecumenical Council of Trent (1545-1563). *Doctrina de Sacramentis* (3 March 1547). In Denz., 843a-982.
- Pope Benedict XVI (1675-1758). *De Synodo Dioecessana*. In *Theologiae Cursus Completus*, ed. J. P. Migne, tome 25, col. 799-1591. Paris: J. P. Migne, 1863.
- First Vatican Council (1869-1870). Dogmatic Constitution *de Ecclesia Christi* (18 July 1870). In Denz., 1821-1829.
- Pope Leo XIII. Encyclical Letter *Sapientiae christianae* (10 January 1890): ASS 22 (1889-90), 385-391; in Denz., 1936.
- \_\_\_\_\_. Encyclical Letter *Rerum Novarum* (15 May 1890): ASS 23 (1890-91), 641-647; in Denz., 1938-1938d.
- \_\_\_\_\_. *Address* (28 January 1894): *Acts* 14 (1894), 424-425.
- Pope Pius X. *Allocutio ad catholicam Associationem Iuventutis Gallicae de pietate, scientia, et actione* (25 September 1904): ASS 37 (1904-1905), 296-300.
- \_\_\_\_\_. Apostolic Letter *Creationis duarum novarum paroeciarum* (1 June 1905): ASS 38 (1905), 65-67.
- Pope Benedict XV. *Codex Iuris Canonici* (27 May 1917). Vatican City: Typis Polyglottis Vaticanis, 1917.
- \_\_\_\_\_. Apostolic Constitution Promulgating the 1917 Code of Canon Law *Providentissima Mater Ecclesia* (27 May 1917). In *Code of Canon Law* (1917), page xlv. Westminster, Maryland: Newman, 1942.
- \_\_\_\_\_. Motu Proprio Establishing the Commission for the Authentic Interpretation of the Canons of the 1917 Code *Cum iuris canonici* (15 September 1917). In *Code of Canon Law* (1917), page "1". Westminster, Maryland: Newman, 1942.
- Gasparri, Pietro Cardinal. "Preface" to the 1917 Code of Canon Law. In *Code of Canon Law* (1917), pages "xxi-xliii". Westminster, Maryland: Newman, 1942.

Pope Benedict XV. Apostolic Letter *Communes Litteras* (10 April 1919): AAS 11 (1919), 172.

Sacred Congregation of the Council. Decree *Corrienten*. (13 November 1920): AAS 13 (1921), 137-140.

Pope Pius XI. Encyclical Letter *Ubi arcano* (23 December 1922): AAS 14 (1922), 659-698.

\_\_\_\_\_. Encyclical Letter *Quas primas* (11 December 1925): AAS 17 (1925), 598-604.

\_\_\_\_\_. Encyclical Letter *Rerum Ecclesiae* (1926): AAS 18 (1926), 65.

\_\_\_\_\_. Letter to Cardinal Bertram *Quae nobis* (13 November 1928): AAS 20 (1928), 385.

\_\_\_\_\_. Encyclical Letter *Miserentissimus Redemptor* (8 May 1928): AAS 20 (1928), 171.

\_\_\_\_\_. Encyclical Letter *Divini Illius Magistri* (31 December 1929): AAS 22 (1930), 49-86.

\_\_\_\_\_. Encyclical Letter on Christian Marriage *Casti connubi* (31 December 1930): AAS 22 (1930), 539-592.

\_\_\_\_\_. Encyclical Letter *Quadragesimo Anno* (15 May 1931): AAS 23 (1931), 190-226.

\_\_\_\_\_. Encyclical Letter *Noi abbiamo bisogno* (29 June 1931): AAS 23 (1931), 311 ff.

\_\_\_\_\_. Encyclical Letter on the Necessity and Office of the Priest *Ad catholici sacerdotii* (20 December 1935): AAS 28 (1936), 8 ff.

\_\_\_\_\_. Encyclical Letter *Quamvis Nostra* (30 April 1936): AAS 28 (1936), 160-161.

Pope Pius XII. Encyclical Letter *Summi Pontificis* (20 October 1939): AAS 31 (1939), 428-443.

\_\_\_\_\_. Encyclical Letter *Sertum laetitiae* (1 November 1939): AAS 31 (1939), 635-644.

\_\_\_\_\_. *Allocutio ad Actionem Catholicam Italicam* (4 September 1940): AAS 32 (1940), 362.

\_\_\_\_\_. *Nuntius Radiophonicus* (1 June 1941): AAS 33 (1941), 203-207.

\_\_\_\_\_. *Allocutio ad Cardinales* (18 February 1946): AAS 38 (1946), 101-102.

\_\_\_\_\_. *Discourse to the New Cardinals* (20 February 1946): AAS 38 (1946), 149.

\_\_\_\_\_. Apostolic Constitution *Provida Mater* (2 February 1947): AAS 39 (1947), 114-124.

- \_\_\_\_\_. *Ad Conventum J.O.C. Montreal* (24 May 1947): AAS 39 (1947), 257.
- \_\_\_\_\_. Encyclical Letter *Mediator Dei* (20 November 1947): AAS 39 (1947), 528-555.
- \_\_\_\_\_. *Delegatis ad Conventum Unionis Internationalis sodalitatum ad iura familiae tuenda* (20 September 1949): AAS 41 (1949), 552.
- \_\_\_\_\_. *Nuntius Radiophonicus ad J.O.C. Bruxelles* (3 September 1950): AAS 42 (1950), 640-641.
- \_\_\_\_\_. Apostolic Exhortation *Menti Nostrae* (23 September 1950): AAS 42 (1950), 660.
- \_\_\_\_\_. *Allocutio ad Parochos* (6 February 1951): *Discorsi e Radiomessagi di SS. Pio XII*, 12 (1950-1951), 437-443.
- Sacred Congregation of Rites. Decree *Dominica Resurrectionis* (9 February 1951): AAS 43 (1951), 128 ff.
- Pope Pius XII. Encyclical Letter *Evangelii Praecones* (2 June 1951): AAS 43 (1951), 514.
- \_\_\_\_\_. *Ad patresfamilias e Gallia Romae peregrinantes* (18 September 1951): AAS 43 (1951), 731.
- \_\_\_\_\_. Address *De Quelle consolation* (14 October 1951): AAS 43 (1951), 790.
- \_\_\_\_\_. *Allocutio ad I Conventum ex Omnibus Gentibus Laicorum Apostolatui provehendo* (15 October 1951): AAS 43 (1951), 788.
- \_\_\_\_\_. *Allocutio ad Parochos* (8 March 1952): *Discorsi e Radiomessagi di SS. Pio XII*, 14 (1952-1953), 5-10.
- \_\_\_\_\_. *Ad congressum Universalem Foederationis Juventutis Femininae Catholicae* (18 April 1952): AAS 44 (1952), 414-419.
- \_\_\_\_\_. *Ad Delegatos Conventus Sodalitatum Caritas* (27 April 1952): AAS 44 (1952), 470-471.
- \_\_\_\_\_. *Ad I Conferentiam internationalem 'Boy Scouts'* (6 June 1952): AAS 44 (1952), 579-580.
- \_\_\_\_\_. *Nuntius Radiophonicus in Natali Domini* (25 December 1952): AAS 45 (1953), 41.
- \_\_\_\_\_. *Allocutio ad fideles Paroeciae S. Saba* (11 January 1953): *Discorsi e Radiomessagi di SS. Pio XII*, 14 (1952-1953), 449-454.

\_\_\_\_\_. *Allocutio ad Parochos* (27 March 1953): *Discorsi e Radiomessagi di SS. Pio XII*, 15 (1953-1954), 27-35.

\_\_\_\_\_. *Allocutio ad Parochos* (28 February 1954): *Discorsi e Radiomessagi di SS. Pio XII*, 15 (1953-1954), 585-590.

\_\_\_\_\_. *Address Magnificate Dominum* (2 November 1954): AAS 46 (1954), 669.

\_\_\_\_\_. *Ad Associationem Christianam Operariorum Italiae (A.C.L.I.)* (1 May 1955): AAS 47 (1955), 403-404.

\_\_\_\_\_. *Letter to Italian Social Week* (20 September 1955): *OssRom* 29 September 1955.

Sacred Congregation of Rites. Decree *Maxima Redemptionis nostrae mysteria* (16 November 1955): AAS 47 (1955), 838 ff.

Pope Pius XII. *Address to Historians and Artists* (9 March 1956): AAS 48 (1956), 212.

\_\_\_\_\_. *Discourse to the Participants in the First International Congress for Pastoral Liturgy, Assisi* (22 September 1956): AAS 48 (1956), 712.

\_\_\_\_\_. *Address Vous nous avez* (22 September 1956): AAS 48 (1956), 714.

\_\_\_\_\_. *Allocutio ad Consilium Foederationis internationalis virorum catholicorum* (8 December 1956): AAS 49 (1957), 26-27.

\_\_\_\_\_. *Address to the Association of Catholic Teachers of Bavaria* (31 December 1956): *Discorsi e Radiomessagi di SS. Pio XII*, 18 (1956-1957), 746..

\_\_\_\_\_. *Allocutio ad Pax Romana M.I.I.C.* (25 March 1957): AAS 49 (1957), 299.

\_\_\_\_\_. *Encyclical Letter Le pèlerinage de Lourdes* (2 July 1957): AAS 49 (1957), 615.

\_\_\_\_\_. *Sermo ad Iuvenes Operarios Catholicos* (25 August 1957): AAS 49 (1957), 843.

\_\_\_\_\_. *Address to the Participants in the Second International Congress of the Lay Apostolate* (5 October 1957): AAS 49 (1957), 925.

\_\_\_\_\_. *Ad II Conventum ex Omnibus Gentibus Laicorum Apostolatu provehendo* (5 October 1957): AAS 49 (1957), 927.

Pope John XXIII. *Conventum Consilii 'Food and Agriculture Organization' (F.A.O.)* (10 November 1959): AAS 51 (1959), 856-866.

- \_\_\_\_\_. Encyclical Letter *Princeps Pastorum* (10 December 1959): AAS 51 (1959), 836.
- \_\_\_\_\_. Encyclical Letter *Mater et Magistra* (15 May 1961): AAS 53 (1961), 402-459.
- \_\_\_\_\_. Apostolic Constitution promoting the Ecumenical Council *Humanae salutis* (25 December 1961): AAS 54 (1962), 5-13.
- \_\_\_\_\_. *Allocutio clero et christifidelibus e diocesi suburbicaria Albanensi, ad Arcem Gandalfi habita* (16 August 1962): AAS 54 (1962), 656-660.
- \_\_\_\_\_. Encyclical Letter *Pacem in terris* (11 April 1963): AAS 55 (1963), 265-266.
- Pope Paul VI. *Discourse to the Roman Clergy* (24 June 1963): AAS 55 (1963), 674.
- Second Vatican Council. Constitution on the Sacred Liturgy *Sacrosanctum Concilium* (4 December 1963): AAS 66 (1964), 97-134.
- \_\_\_\_\_. Decree on the Means of Social Communication *Inter mirifica* (4 December 1963): AAS 56 (1964), 145-153.
- Congregation for Divine Worship and the Discipline of the Sacraments. Instruction on the Sacred Liturgy *Inter Oecumenici* (26 September 1964): AAS 56 (1964), 877-900.
- Second Vatican Council. *Nota Explicativa Praevia* (16 November 1964) published as an appendix to the official Latin version of the Dogmatic Constitution *Lumen gentium* to clarify the relationship between the college of bishops and their head, the pope: AAS 57 (1965), 72-75.
- \_\_\_\_\_. Dogmatic Constitution on the Church *Lumen gentium* (21 November 1964): AAS 57 (1965), 5-75.
- \_\_\_\_\_. Decree on Ecumenism *Unitatis redintegratio* (21 November 1964): AAS 57 (1965), 90-107.
- Sacred Congregation of Rites. Decree on Concelebration and Communion under Both Species *Ecclesiae Semper* (7 March 1965): AAS 57 (1965), 410-412.
- Pope Paul VI. Encyclical Letter on the Doctrine and Worship of the Eucharist *Mysterium Fidei* (3 September 1965): AAS 57 (1965), 753-774.
- \_\_\_\_\_. Address to the United Nations Assembly (4 October 1965): AAS 57 (1965), 877-885.
- Second Vatican Council. Decree on the Pastoral Office of Bishops in the Church *Christus*

- Dominius* (28 October 1965): AAS 58 (1966), 673-696.
- \_\_\_\_\_. Decree on the Training of Priests *Optatam totius* (28 October 1965): AAS 58 (1966), 713-727.
- \_\_\_\_\_. Decree on Christian Education *Gravissimum educationis* (28 October 1965): AAS 58 (1966), 728-739.
- \_\_\_\_\_. Dogmatic Constitution on Divine Revelation *Dei Verbum* (18 November 1965): AAS 58 (1966), 817-830.
- \_\_\_\_\_. Decree on the Apostolate of Lay People *Apostolicam Actuositatem* (18 November 1965): AAS 58 (1966), 837-864.
- \_\_\_\_\_. Decree on the Church's Missionary Activity *Ad Gentes* (7 December 1965): AAS 58 (1966), 947-990.
- \_\_\_\_\_. Decree on the Ministry and Life of Priests *Presbyterorum Ordinis* (7 December 1965): AAS 58 (1966), 991-1024.
- \_\_\_\_\_. Pastoral Constitution on the Church in the Modern World *Gaudium et spes* (7 December 1965): AAS 58 (1966), 1025-1115.
- \_\_\_\_\_. Message to Youth (8 December 1965): AAS 58 (1966), 18.
- Pope Paul VI and Archbishop Michael Ramsey. The Joint Declaration on Cooperation (22 March 1966): AAS 58 (1966), 286-288.
- Pope Paul VI. Wednesday General Audience Talk (8 June 1966): *Insegnamenti*, IV (1966), 794. Vatican City: Typis Polyglottis Vaticanis, 1963-1978.
- \_\_\_\_\_. Apostolic Letter, Written *Motu Proprio*, on the Implementation of the Decrees *Christus Dominus*, *Presbyterorum Ordinis* and *Perfectae Caritatis: Ecclesiae Sanctae*, first of three parts (6 August 1966): AAS 58 (1966), 757-775.
- \_\_\_\_\_. Apostolic Constitution on the Revision of Indulgences *Indulgentium Doctrina* (1 January 1967): AAS 59 (1967), 5-24.
- \_\_\_\_\_. Apostolic Letter Establishing a Council on the Laity, and a Commission of Experts on Justice and Peace *Catholicam Christi Ecclesiam* (7 January 1967): AAS 59 (1967), 25-28.
- Sacred Congregation for the Oriental Churches. Marriages between Roman Catholics and Orthodox *Crescens Matrimonium* (22 February 1967): AAS 59 (1967), 165-166.

Secretariate for the Promotion of Unity of Christians. Directory Concerning Ecumenical Matters: Part One *Ad Totam Ecclesiam* (14 May 1967): AAS 59 (1967), 574-592.

Sacred Congregation of Rites. Instruction on the Worship of the Eucharistic Mystery *Eucharisticum Mysterium* (25 May 1967): AAS 59 (1967), 539-573.

1967 Synod of Bishops. On Dangerous Opinions and On Atheism *Ratione habita* (28 October 1967): OssRom, 30-31 October 1967.

\_\_\_\_\_. Document on the Ministerial Priesthood *Ultimis temporibus* (30 November 1967): AAS 63 (1971), 898-942.

Pope Paul VI. Apostolic Constitution on the Roman Missal *Missale Romanum* (3 April 1969): Latin text printed in the Roman Missal.

Congregation for Divine Worship and the Discipline of the Sacraments. The Rite of Infant Baptism *Ordo baptismi parvulorum* (15 May 1969), *Praenotanda*, pp. 7-22. Vatican City: Typis Polyglottis Vaticanis, 1969.

\_\_\_\_\_. Instruction on Mass for Particular Groups *Actio pastoralis* (15 May 1969): AAS 61 (1969), 806-811.

\_\_\_\_\_. The Funeral Rite *Ordo exequiarum* (15 August 1969), *Praenotanda*, pp. 7-14. Vatican City: Typis Polyglottis Vaticanis, 1969.

\_\_\_\_\_. Instruction on the Manner of Distributing Holy Communion *Memoriale Domini* (29 May 1969): AAS 61 (1969), 541-547.

\_\_\_\_\_. Decree Promulgating the Latin Original of the Roman Missal and Declaring It the "Editio Typica" *Celebrationis Eucharisticae* (20 March 1970): AAS 62 (1970), 554.

\_\_\_\_\_. The General Instruction on the Roman Missal *Institutio Generalis Missalis Romani* (26 March 1970), pp. 19-92. Vatican City: Typis Polyglottis Vaticanis, 1970. English translation: *The Roman Missal: General Introduction on the Roman Missal*, trans. Clifford Howell, S.J. London: Catholic Truth Society, 1970.

\_\_\_\_\_. Instruction on the Extension of the Faculty to Administer Holy Communion under Both Kinds *Sacramentali Communionis* (29 June 1970): AAS 62 (1970), 664-667.

\_\_\_\_\_. Third Instruction on the Proper Implementation of the Constitution on the Sacred Liturgy *Liturgiae instaurationis* (5 September 1970): AAS 62 (1970), 692-704.

Pontifical Commission for Interpreting the Decrees of the Second Vatican Council. *Response* (11 January 1971): AAS 63 (1971), 329.

Pontifical Commission for the Instruments of Social Communication. Pastoral Instruction on the Means of Social Communication *Communio et Progressio* (29 January 1971): AAS 63 (1971), 593-656.

Sacred Congregation for the Clergy. General Catechetical Directory *Ad normam decreti* (11 April 1971): AAS 64 (1972), 97-176.

Congregation for Divine Worship and the Discipline of the Sacraments. General Instruction for the Liturgy of the Hours (11 April 1971), English ed. New York: Catholic Book Publishing Company, 1975.

Sacred Congregation for Religious and Secular Institutes. Apostolic Exhortation on the Renewal of Religious Life *Evangelica Testificatio* (29 June 1971): AAS 62 (1971), 497-526.

1971 Synod of Bishops. On Justice in the World *Convenientes ex universo* (30 November 1971): EV, IV, nn.1238-1308; in English: *Justice in the World*. Washington: National Conference of Catholic Bishops, 1982.

Council for the Laity. Directory: Establishing Criteria for Defining International Catholic Institutions (3 December 1971): AAS 63 (1971), 648-656.

Sacred Congregation for the Clergy. *Directorium Catechisticum Generale* (1972): AAS 64 (1972), 110-118.

Pope Paul VI. Address to the Members of the Secular Institutes (2 February 1972): AAS 64 (1972), 208.

\_\_\_\_\_. Apostolic Letter given *Motu Proprio* on First Tonsure, Minor Orders, and the Subdiaconate in the Latin Church *Ministeria quaedam* (15 August 1972): AAS 64 (1972), 529-534.

\_\_\_\_\_. Apostolic Letter Containing Norms for the Order of the Diaconate *Ad Pascendum* (15 April 1972): AAS 64 (1972), 534-540.

Congregation for Divine Worship and the Discipline of the Sacraments. On Instituting Readers and Acolytes, On Admission to Candidacy for the Diaconate and Priesthood, On Embracing Celibacy: *De institutione lectorum et acolythorum, de admissione inter candidatos ad diaconatum et presbyteratum, de sacro celibatu amplectendo* (3 December 1972). Vatican City: Typis Polyglottis Vaticanis, 1972.

\_\_\_\_\_. The Rite of Anointing the Sick and their Pastoral Care *Ordo Unctionis Infirmorum eorumque Pastoralis Cura* (7 December 1972), *Praenotanda*, pp. 13 to 22. Vatican City: Typis Poliglottis Vaticanis, 1972.

- \_\_\_\_\_. Instruction on Sacramental Communion *Immensae caritatis* (25 January 1973): AAS 65 (1973), 264-271.
- \_\_\_\_\_. About Holy Communion and the Cult of the Eucharistic Mystery outside Mass *Eucharistiae Sacramentum* (21 June 1973), *Praenotanda*, pp. 7 to 15, 36 to 40, 43 to 45. Vatican City: Typis Polyglottis Vaticanis, 1973.
- Sacred Congregation for the Doctrine of Faith. Declaration in Defense of the Catholic Doctrine on the Church Against Some Present Day Errors *Mysterium ecclesiae* (24 June 1973): AAS 65 (1973), 396-408.
- Congregation for Divine Worship and for the Discipline of the Sacraments. Directory on Masses with Children *Pueros baptizatos* (1 November 1973): AAS 66 (1974), 5-21.
- \_\_\_\_\_. *Ordo Missae* (1975), "editio typica altera". Vatican City: Typis Polyglottis Vaticanis, 1975.
- Secretariate for the Promotion of Unity of Christians. Ecumenical Collaboration at the Regional, National and Local Levels *Réunis á Rome* (22 February 1975): French original, EV, V, nn. 1096-1198.
- Pope Paul VI. Discourse to the Committee for the International Year of the Woman (18 April 1975): AAS 67 (1975), 266.
- \_\_\_\_\_. Apostolic Exhortation on the Evangelization of the Contemporary World *Evangelii nuntiandi* (8 December 1975): AAS 68 (1976), 1-96.
- Pastoral Commission of the Sacred Congregation for the Evangelization of Peoples. The Role of Women in Evangelization *Dans le cadre* (1 July 1976): *Documentation Catholique*, 1 July 1976, 612-618.
- Sacred Congregation for the Doctrine of Faith. Declaration on the Question of Admission of Women to the Ministerial Priesthood *Inter Insigniores* (15 October 1976): AAS 69 (1977), 98-116.
- Sacred Congregation for Catholic Education. On Catholic Schools *Malgré les déclarations* (24 June 1977): *Documentation Catholique*, August 1977, 7-21.
- 1977 Synod of Bishops. About the Catechesis in Our Time that Must Be Given Especially to Children and to Youth *Ad Populum Dei Nuntius* (28 October 1977). Vatican City: Typis Polyglottis Vaticanis, 1977; confer OssRom, 30 October 1977, 3.
- Pope Paul VI. Concluding Address to the 1977 Synod of Bishops (29 October 1977): AAS 69 (1977), 634.

Sacred Congregation for Religious and Secular Institutes. Directives for Mutual Relations between Bishops and Religious in the Church *Mutuae Relationes* (23 April 1978): Flannery II, 209-243.

Pope John Paul II. Homily at the Beginning of his Pastoral Ministry as Supreme Shepherd of the Church (22 October 1978): AAS 70 (1978), 946.

\_\_\_\_\_. First Christmas Message to the World (25 December 1978): AAS 71 (1979), 66.

Pope John Paul II. Encyclical Letter on Jesus Christ Redeemer of Man *Redemptor hominis* (4 March 1979): AAS 71 (1979), 257-324.

\_\_\_\_\_. Letter to All the Priests of the Church *Novo incipiente* (8 April 1979): AAS 71 (1979), 393-417.

\_\_\_\_\_. Letter on Holy Thursday to All the Priests of the Church (9 April 1979): *Insegnamenti*, II, 1 (1979), 844-847.

\_\_\_\_\_. Apostolic Exhortation on Catechesis in Our Time *Catechesi tradendae* (16 October 1979): AAS 71 (1979), 1277-1340.

\_\_\_\_\_. Letter *Dominicae coenae* (24 February 1980): AAS 72 (1980), 142.

Sacred Congregation for the Clergy. Norms for Cooperation among Local Churches and for a Better Distribution of the Clergy *Postquam apostoli* (25 March 1980): AAS 72 (1980), 343-346.

Congregation for Divine Worship and for the Discipline of the Sacraments. Instruction on Eucharistic Cult *Inaestimabile donum* (3 April 1980): AAS 72 (1980), 331-343.

Sacred Congregation for the Doctrine of Faith. Procedural Norms for the Dispensation of Priestly Celibacy *Ordinarius Competens* (14 October 1980): AAS 72 (1980), 1136-1137.

\_\_\_\_\_. Instruction on Infant Baptism *Pastoralis Actio* (20 October 1980): AAS 72 (1980), 1137-1156.

Pope John Paul II. Encyclical Letter *Dives in Misericordia* (30 November 1980): AAS 72 (1980), 1215-1217.

Pontificia Commissio Codicis Iuris Canonici Recognoscendo, *Relatio complectens synthesim animadversionum ab Em. mis. atque Exc. mis. Patribus Commissionis ad ultimum schema Codicis Iuris Canonici Exhibitarum, cum responsionibus a Secretaria et Consultoribus datis*. Vatican City: Typis Polyglottis Vaticanis, 1981.

Sacred Congregation for Religious and Secular Institutes. Religious and Human Advancement *Le scelte evangeliche* (January 1981): *Documentation Catholique*, 15 February 1981.

Sacred Congregation for Divine Worship and the Discipline of the Sacraments. General Instruction to the Lectionary for Mass *De verbi Dei* (21 January 1981), 2<sup>nd</sup> ed. *Notitiae*, nn.180-183, pp. 361 ff.

Pope John Paul II. Apostolic Exhortation on the Christian Family *Familiaris Consortio* (22 November 1981): AAS 74 (1982), 81-191.

International Committee on English in the Liturgy. General Instruction to the Roman Missal, revised text (IGMR), Liturgy Documentary Series 2. Washington, United States Catholic Conference, 1982.

Pope John Paul II. Discourse to the Participants in the National Congress of Church Movements of Cultural Responsibility (M.E.I.C.) (16 January 1982): *Insegnamenti*, V, 1 (1982), 131.

\_\_\_\_\_. Letter to Cardinal Agostino Casaroli, Secretary of State, Establishing the Pontifical Council of Culture (20 May 1982): AAS 74 (1982), 685.

Sacred Congregation for Catholic Education. Lay Catholics in Schools: Witnesses to Faith *Les laïcs Catholiques* (15 October 1982): *Documentation Catholique*, 7 November 1982.

Pope John Paul II. *Codex Iuris Canonici* (25 January 1983). Vatican City: Typis Polyglottis Vaticanis, 1983.

\_\_\_\_\_. Apostolic Constitution for the Promulgation of the Code of Canon Law *Sacrae disciplinae leges* (25 January 1983): AAS 75/ II (1983), 7-16.

Sacred Congregation for the Doctrine of Faith. Letter on Some Questions Regarding the Minister of the Eucharist *Sacerdotium ministeriale* (6 August 1983): AAS 75/ I (1983), 1001-1009.

Congregation for Divine Worship and for the Discipline of the Sacraments. *Caeremoniale Episcoporum*. Vatican City: Typis Polyglottis Vaticanis, 1984.

Pope John Paul II. Apostolic Letter *Salvifici Doloris* (11 February 1984): AAS 76 (1984), 203.

\_\_\_\_\_. Discourse to a Gathering of Older People from the Dioceses of Italy (23 March 1984): *Insegnamenti*, VII, 1 (1984), 744.

\_\_\_\_\_. Apostolic Letter for the International Year of Youth *Dilecti Amici* (31 March 1985): AAS 77 (1985), 620-621.

\_\_\_\_\_. Discourse at a Meeting of the Church of Loreto, Italy (10 April 1985): AAS 77

- (1985), 964 ff.
- \_\_\_\_\_. Discourse to the Community of the University of Louvain (20 May 1985): *Insegnamenti*, VII, 1 (1985), 1591.
- \_\_\_\_\_. Encyclical Letter *Sollicitudo Rei Socialis* (2 June 1985): AAS 80 (1988), 565-568.
- 1985 Extraordinary Synod of Bishops. *Relatio Finalis*: “Ecclesia sub Verbo Dei Mystera Christi Celebrans pro salute Mundi,” *Exeunte coetu* (10 December 1985). Vatican City: Typis Polyglottis Vaticanis, 1985.
- Sacred Congregation for the Doctrine of Faith. Instruction on Christian Freedom and Liberation (22 March 1986): AAS 79 (1987), 554-599.
- 1987 Synod of Bishops. *Instrumentum Laboris*: “The Vocation and Mission of the Lay Faithful in the Church and in the World Twenty Years after the Second Vatican Council”. Vatican City: Typis Polyglottis Vaticanis, 1987.
- \_\_\_\_\_. *Per Consilii Semitas ad Populum Dei Nuntius*. Vatican City: Typis Polyglottis Vaticanis, 1987.
- Sacred Congregation for the Doctrine of Faith. Instruction on Respect for Human Life in its Origins and on the Dignity of Procreation: Replies to Certain Questions of the Day *Donum Vitae* (11 March 1987): AAS 80 (1988), 701-702.
- Pope John Paul II. Angelus Talk (15 March 1987): *Insegnamenti*, X, 1 (1987), 561.
- \_\_\_\_\_. Angelus Talk (23 March 1987): *Insegnamenti*, X, 3 (1987), 20.
- \_\_\_\_\_. Encyclical Letter *Redemptoris Mater* (25 March 1987): AAS 79 (1987), 424-425.
- Pontifical Council for the Authentic Interpretation of the Code of Canon Law. *Response* (20 June 1987): AAS 79 (1987), 1249.
- Pope John Paul II. Homily at the Solemn Eucharistic Concelebration for the Close of the Seventh Ordinary Assembly of the Synod of Bishops (30 October 1987): AAS 80 (1988), 598-600.
- \_\_\_\_\_. Message for the Twenty-first World Day of Peace: “Religious Freedom, Condition for Peace” (8 December 1987): AAS 80 (1988), 278-280.
- Pontifical Commission for the Authentic Interpretation of the Code of Canon Law. *Response* (1 June 1988): AAS 80 (1988), 1373.
- Congregation for Divine Worship and for the Discipline of the Sacraments. Directory about

- Sunday Celebrations without a Priest *Christi Ecclesia* (10 June 1988): *Notitiae* 263 (1988).
- Pope John Paul II. Apostolic Letter on the Dignity and Vocation of Woman *Mulieris dignitatem* (15 August 1988): AAS 80 (1988), 1653-1729.
- \_\_\_\_\_. Post-Synodal Apostolic Exhortation on the Vocation and Mission of the Laity *Christifideles laici* (30 December 1988): AAS 81 (1989), 393-521.
- Congregation for Divine Worship and for the Discipline of the Sacraments. *Pontificale Romanum* (29 July 1989), 2<sup>nd</sup> ed. Vatican City: Libreria Editrice Vaticana, 1989.
- Pope John Paul II. Encyclical Letter *Redemptoris Missio* (7 December 1990): AAS 83 (1991), 249-340.
- \_\_\_\_\_. Apostolic Exhortation on the Formation of Priests *Pastores dabo vobis* (25 March 1992): AAS 84 (1992), 657-804.
- Pontifical Council for the Interpretation of Legislative Texts. *Response* (11 July 1992): AAS 86 (1994), 541-542.
- Pope John Paul II. Apostolic Constitution on the Publication of the Catechism of the Catholic Church *Fidei Depositum* (11 December 1992). Vatican City: Typis Polyglottis Vaticanis, 1992.
- Interdicasterial Commission for the Catechism of the Catholic Church. *Catechism of the Catholic Church*, ed. Joseph Cardinal Ratzinger et al. (10 October 1992). Vatican City: Typis Polyglottis Vaticanis, 1992; also in English: *Catechism of the Catholic Church*, San Francisco: Ignatius Press, 1994.
- Pope John Paul II. Address: *Ad quosdam Americae Septentrionalis Episcopos Sacra Limina Visitantes* (5 June 1993): AAS 86 (1994), 340.
- 1994 Synod of Bishops. *Instrumentum Laboris: The 9<sup>th</sup> General Ordinary Assembly of the Synod of Bishops*. Vatican City: Typis Polyglottis Vaticanis, 1994.
- Pope John Paul II. *Allocutio in Symposio habita "de laicorum cooperatione in ministerio pastoralis presbyterorum"* (22 April 1994): OssRom, 23 April 1994; in English, OssRom English Edition, 11 May 1994.
- \_\_\_\_\_. Post-Synodal Apostolic Exhortation *Vita consecrata* (25 March 1996): AAS 88 (1996), 420.
- \_\_\_\_\_. Address to Representatives of the Federation of Christian Organizations for

- International Volunteer Service (22 February 1997). Database on-line: [www.vatican.va](http://www.vatican.va).
- \_\_\_\_\_. Address to Volunteer Workers (8 March 1997). Database on-line: [www.vatican.va](http://www.vatican.va).
- Congregatio pro Clericis et Aliae. Instructio: “de Quibusdam Questionibus circa Fidelium Laicorum Cooperationem Sacerdotum Ministerium Spectantem” *Ecclesiae de mysterio* (15 August 1997): AAS 89 (1997), 852-877.
- Pope John Paul II. *Message for the Year of Volunteer Work* (5 December 2001). Database on-line: [www.vatican.va](http://www.vatican.va).
- \_\_\_\_\_. *Address to the Plenary Assembly of the Pontifical Council “Cor Unum”* (7 February 2002). Database on-line: [www.vatican.va](http://www.vatican.va)
- Pontifical Council “Cor Unum”. *Closing Remarks to the XXIV Plenary Assembly of the Pontifical Council “Cor Unum”* (8 February 2002) by Archbishop Paul Joseph Cordes. Database on-line: [www.vatican.va](http://www.vatican.va).
- Pope John Paul II. Address to the Federation of Christian Organizations for International Volunteer Services (FOCSIV) (14 December 2002). Database on-line: [www.vatican.va](http://www.vatican.va).

## BIBLIOGRAPHY

### BOOKS

- Abbott, Walter M., S.J., ed. *Documents of Vatican II*. Chapman, 1966.
- Acta Congressus Internationalis Iuris Canonici 1950*. Rome: Catholic Book Agency, 1953.
- Atti del II Congresso Internazionale di Diritto Canonico (10-16 Settembre 1973). *Persona e Ordinamento nella Chiesa*. Milan: Vita e Pensiero, 1975.
- American Heritage Dictionary*, 2<sup>nd</sup> College ed. New York: Dell, 1983
- Bishops' Committee on the Liturgy. *Ministries in the Church: Study Text 3*. Washington: USCC, 1974.
- Bonnet, Piero Antonio and Gianfranco Ghirlanda. *De Christifidelibus: De eorum iuribus, de laicis, de consociationibus*. Rome: Pontificia Universitas Gregoriana, 1983.
- Calhoun, John E. *The Restraint of Exercise of One's Rights: Canon Law Studies 462*. Washington: Catholic University, 1965.
- Cassell's Latin Dictionary*. London: Cassell, 1968.
- Confraternity of Christian Doctrine and the National Conference of Catholic Bishops. *The New American Bible*. Nashville: Catholic Bible Press of Nelson Publishers, 1987.
- Congar, Yves. *Lay People in the Church: A Study of a Theology of the Laity*. Westminster: Newman, 1954.
- \_\_\_\_\_. *Ministères et Communion Ecclesiale*. Paris: Cerf, 1971.
- Cooke, Bernard. *Ministry to Word and Sacrament: History and Theology*. Philadelphia: Fortress Press, 1976.
- Coriden, James A., ed. *The Case for Freedom: Human Rights in the Church*. Washington: Corpus, 1969.
- Coriden, James A., Thomas Green and Donald Heintschel, eds. *The Code of Canon Law: A Text and Commentary*. Mahwah: Paulist Press, 1985.
- Corecco, Eugenio, et al. *Les Droits Fondamentaux du Chrétien dans l'Eglise et dans la Société*. Fribourg Switzerland: Ed. Universitaires, 1981.

- Daneels, Franz. *De Subjecto Officii Ecclesiastici Attenta Doctrina Concilii Vaticani II: Suntne Laici Offici Offici Ecclesiastici Capaces?* Rome: Pontificia Universitas Gregoriana, 1973.
- DeLubac, Henri. *La Drame de l'Humanisme Athée.* Paris: Edition Spes, 1945.
- Denzinger, Henricus. *Enchiridion Symbolorum, Definitionum et Declarationum de Rebus Fidei et Morum*, 28<sup>th</sup> ed. Friburg im Brisgau: Herder, 1952.
- Eichman, E. and Klaus Mörsdorf. *Lehrbuch des Kirchenrechts*, 5<sup>th</sup> ed. Paderborn: F. Schöningh, 1947.
- Enchiridion Vaticanum: Documenti Ufficiali della S. Sede*, multiple vols. Bologna: 1966-
- Flannery, Austin, O.P., ed. *Vatican Council II. Colledgeville, Liturgical Press. Vol. I, The Conciliar and Post Conciliar Documents*, 7<sup>th</sup> printing, 1984. Vol. II, *More Postconciliar Documents*, 1982.
- Fuchs, Josef. *Magisterium, Ministerium, Regimen: Vom Ursprung einer ekklesiologischen Trilogie.* Bonn: Köllen, 1941.
- Gerson, John. "De Parulis ad Christum Trahendis." In *Euvres Complete*, ix, 669. Paris: Desclee, 1973.
- Ghirlanda, Gianfranco. *Il Diritto nella Chiesa: Mistero di Comunione.* Milan: Edizione San Paolo, 1993.
- Hales, E. E. Y. *Pio Nono: A Study in European Politics and Religion in the Nineteenth Century.* New York: Doubleday Image Books, 1962
- Hertel, James A. "The Legal Implications of the Decree of Vatican II *Apostolicam actuositatem*: An Historical Survey of the Mission of the People of God." J.C.L. diss., Catholic University of America, 1967.
- Hervada, Javier. *Tres Estudios sobre el Uso del Termine Laico.* Pamplona: EUNSA, 1973.
- Interdicasterial Commission for the Catechism of the Catholic Church. *Catechism of the Catholic Church*, English ed. San Francisco: Ignatius Press, 1994.
- Kinney, John F. *The Juridical Condition of the People of God: Their Fundamental Rights and Obligations in the Church.* Rome: Catholic Book Agency, 1972.
- Lonergan, Bernard J. F. *Method in Theology.* San Francisco: Harper, 1984.
- 1971 Synod of Bishops. *Justice in the World.* Washington: USCC Publications, 1982

- O'Collins, Gerald and Edward G. Farrugia. *Dizionario Sintetico di Teologia*. Vatican City: Libreria Editrice Vaticana, 1995.
- Saint Ambrose. *De Virginitate*. PL 16, 288.
- Saint Augustine. *Sermo CCCIV*. PL 38,1396.
- \_\_\_\_\_. *De Catechiz. Rudibus*. CCL 46,168.
- Saint Francis De Sales. "Introduction to the Devout Life." In *Ouvres Complete*, III. Annecy: Monastere de la Visitation, 1983.
- Saint Gregory the Great. *Hom. in Evang.* I. PL 76, 1155.
- Saint Ignatius of Antioch. *Ad Ephesios*. S.Ch. 10, 64.
- Saint Leo the Great. *Serm. II*. S.Ch. 200, 248.
- Saint Methodius of Olympo. *Symposium*. S.Ch. 95, 110.
- Saint Thomas Aquinas. *Summa Theologica*, trans. Fathers of the English Dominican Province. Milwaukee: Benzinger Brothers, 1947.
- Schillabeeckx, Edward. *The Mission of the Church*. New York: Seabury, 1973.
- Tekippe, Terry. *Papal Infallibility: An Application of Lonergan's Theological Method*. Lanham, Maryland: University Press of America, 1983.
- Turabian, Kate L, John Grossman and Alice Bennett. *A Manual for Writers of Term Papers, Theses, and Dissertations*, 6<sup>th</sup> ed. Chicago: University of Chicago Press, 1996.
- USCC. *Co-Workers in the Vineyard of the Lord: A Resource for Guiding the Development of Lay Ecclesial Ministry*. Washington: USCC Publications, 2005.
- Webster's Encyclopedia of Dictionaries*, New American Edition. Farmington Massachusetts: Ottenheimer, 1978.
- Viladrich, Pedro Juan. *Teoria de los Darechos Fundamentales del Fiel: Presupuestos Criticos*. Pamplona: EUNSA. 1969.

**BIBLIOGRAPHY**  
ARTICLES

- Aumann, Jordan. "The Role of the Laity in the Church and the World." *Angelicum* 65 (1988): 157-169.
- Bertrams, Wilhelm. "Das Wesen des Subjektiven Rechtes." In *Questiones Fundamentales Iuris Canonici*. Rome: Pontificia Universitas Gregoriana, 1969.
- \_\_\_\_\_. "De Influxu Ecclesiae in Iura Baptizatorum." In *Questiones Fundamentales Iuris Canonici*. Rome: Pontificia Universitas Gregoriana, 1969,
- Beyer, Jean. "De Statu Iuridico Christifidelium iuxta Vota Synodi Episcoporum in Novo Codice Iuris Canonici Condendo." P 57 (1968): 550-581.
- \_\_\_\_\_. "De Iuribus Humanis Fundamentalibus in Statu Iuridico Christifidelium Assumendis." P 58 (1969): 29-58.
- \_\_\_\_\_. "Laïcat ou Peuple de Dieu." In *La Chiesa dopo il Concilio: Atti del Congresso Internazionale di Diritto Canonico*. Milano: 1972.
- \_\_\_\_\_. "De Natura Potestatis Regiminis seu Iurisdictionis Recte in Codice Renovato Enuntianda." P 71 (1982): 93-145..
- \_\_\_\_\_. "Le Laïcat et les Laïcs dans l'Eglise." *Gregorianum* 68 (1987): 157-185.
- \_\_\_\_\_. "I Laici nella Chiesa." *Vita Consecrata* 25 (1989): 254-263.
- Boff, Leonardo and Clodovis Boff. *A Concise History of Liberation Theology*, from the book *Introducing Liberation Theology*, published by Orbis Books. Reprinted with permission. Database on-line: [www.landreform.org/boff2.htm](http://www.landreform.org/boff2.htm).
- Bonnet, Piero Antonio. "De Laicorum Notione Adumbratio." P 74 (1985): 227-271.
- Center for Applied Research in the Apostolate. "Special Report: Understanding the Ministry and Experience: Parish Life Coordinators in the United States." *Touchstone* 21/1 (Fall 2005), special eight page insert.
- Coccopalmerio, Francesco. "Quid Significet Verba 'Spiritus Christi Habentes' Lumen gentium 12: 2?" P 68 (1979): 253-276.
- \_\_\_\_\_. "De Conceptibus 'Christifidelis' et 'Laici' in Codice Iuris Canonici: Evolutio Textuum et Quaedam Animadversiones." P 77 (1988): 381-424.

- Congar, Yves. "My Path-Findings in the Theology of Laity and Ministries." J 32 (1972): 169-188.
- Cordes, Archbishop Paul Joseph. "Closing Remarks to the XXIV Plenary Assembly of the Pontifical Council 'Cor Unum'" (8 February 2002). Database on-line: [www.vatican.va](http://www.vatican.va)
- Corecco, Eugenio. "I Laici nel Nuovo Codice di Diritto Canonico." *La Scuola Cattolica* 112 (1984): 194-218.
- Erdő, Péter. "Il Senso della Capacità dei Laici agli Uffici nella Chiesa." *Fidelium Iura: De Derechos y Deberes Fundamentales del Fiel – Suplemento: Persona y Derecho* 2/1992: 165-186.
- \_\_\_\_\_. "Questiones de Officiis Ecclesiasticis Laicorum." P 81 (1992): 179-209.
- Dulles, Avery. "Changing Concepts of Church Membership." In *The Resilient Church*, 133-151. New York: Doubleday, 1977.
- Ghirlanda, Gianfranco. "De Laicis iuxta Novum Codicem." P 72 (1973): 53-70.
- \_\_\_\_\_. "I Laici nella Chiesa secondo il Nuovo Diritto Canonico." *Aggiornamenti Sociali* 34 (1983): 489-496.
- \_\_\_\_\_. "De Obligationibus et Iuribus Christifidelium in Communionem Ecclesiali deque Eorum Adimpletione in Exercitio." P 73 (1984): 329-378.
- \_\_\_\_\_. "I Laici nella Chiesa secondo il Nuovo Codice di Diritto Canonico." *La Civiltà Cattolica* 134/II (1983): 531-543.
- \_\_\_\_\_. "Doveri e Diritti dei Fidei nel Nuovo Codice di Diritto Canonico." *La Civiltà Cattolica* 136/I (1985): 22-36.
- Group Publishing. "Detailed Ministry Description: Adult Education Director" (2004). Database on-line: [www.grouppublishing.com](http://www.grouppublishing.com).
- Hendricks, Kathy. "The Secret for Great Volunteers." *Catholic Digest* 69/no.11 (September 2005): 48-56.
- Keener, Ronald E. "When Ordinary People Become Extraordinary Pastors." *Church Executive* (April 2006): 20-23.
- Kelley, Tammy. "Starting a New Ministry," excerpt from *Rev. Magazine* (2004). Database on-line: [www.grouppublishing.com](http://www.grouppublishing.com).

- Kennedy, Robert T. "Canonical Tradition and Christian Rights." In *The Case for Freedom*, ed. James Coriden. Washington: Corpus, 1969.
- Komonchak, Joseph. "Clergy, Laity, and the Church's Mission in the World." *J* 41 (1981): 422-447.
- Lombardia, Pedro. "Personas Jurídicas Públicas y Privadas." In *Estudios de Derecho Canónico y Derecho Eclesiástico en Homenaje al Prof. Maldonado*. Madrid: 1983.
- Lu, Alfred. "Stopping Volunteer Burnout," excerpted from *Group Magazine* (2004). Database on-line: [www.grouppublishing.com](http://www.grouppublishing.com).
- Manzanares, J. "De Schemate Legis Ecclesiae Fundamentalibus in Colloquio Hispano-Germanico Adnotationes." *P* 61 (1972): 647-662.
- Mösdorf, Klaus. "Persona in Ecclesia Christi." *AkK* 131 (1962): 345-393.
- Murphy, Joe. "Recruiting as Jesus Did," excerpt from *Group Magazine* (2004). Database on-line; [www.grouppublishing.com](http://www.grouppublishing.com).
- National Center for the Laity. "100 Plus Years of Catholic Social Thought." *Initiatives* 156 (May 2006): 4-5.
- National Center for the Laity. "North American Spirituality: Msgr. Jack Egan (1916-2001)." *Initiatives* 156 (May 2006): 5-6.
- Pontifical Commission for the Revision of the Code of Canon Law. "Report of the Study Group on Lay Persons and Associations of the Faithful." *Comm* 2 (1970): 89-98.
- \_\_\_\_\_. "Report of the Bishops' Response to the 1971 LEF." *Comm* 4 (1972): 142-144.
- \_\_\_\_\_. "General Comments of the LEF Study Group." *Comm* 5 (1973): 209.
- \_\_\_\_\_. "Review of Some Canons in LEF." *Comm* 8 (1976): 80-87.
- \_\_\_\_\_. "Material in 1983 Code of Canon Law for c. 205 and c. 206." *Comm* 12 (1980): 33-35.
- \_\_\_\_\_. "LEF Study Group." *Comm* 12 (1980): 35-44.
- \_\_\_\_\_. "Material in 1983 Code of Canon Law, c. 207." *Comm* 12 (1980): 45-46.
- \_\_\_\_\_. "Material in 1983 Code of Canon Law, c. 204." *Comm* 12 (1980): 59-62.

- \_\_\_\_\_. “Report of the Study Group on *De Populo Dei*.” *Comm* 12 (1980):78-90.
- \_\_\_\_\_. “Report of the Discussion of the Study Group on *De Populo Dei* in 1980.” *Comm* 13 (1981): 314-322.
- \_\_\_\_\_. “Material in the 1983 Code of Canon Law, c. 207.” *Comm* 14 (1982): 29-31.
- \_\_\_\_\_. “The *Relatio* on c. 204, c. 205, c. 206, and c. 207.” *Comm* 14 (1982): 154-158.
- Pontificia Universitas Gregoriana. “Lay People in the Church Today/ Les Laïcs dans l’Eglise d’Aujourd’hui.” *Gregorianum* 68/ I-II (1987).
- Provost, James H. “Ecclesial Rights.” *Canon Law Society of America Proceedings* (1982): 41-62.
- \_\_\_\_\_. “The Participation of the Laity in the Governance of the Church.” *Studia Canonica* 17 (1983): 417-338
- Rahner, Karl. “Membership in the Church According to the Teaching of Pius XII’s Encyclical *Mystici Corporis Christi*.” In *Theological Investigations* II, 1-88. Baltimore: Helicon, 1963.
- Schillebeeckx, Edward. “Definizione del Laico Cristiano.” In *La Chiesa del Vaticano II*, 959-977. Florence: Barauna, 1965.
- Smith, Karen Sue and Paul Wilkes. “Lay Parish Ministry: The Francis Next Door.” *America* 194/7 (27 February 2006): 8-11.
- Viladrich, Pedro Juan. “La Declaration de Derechos y Deberes de los Fieles.” In *El Proyecto de Ley Fundamental de la Iglesia*, 123-159. Pamplona: EUNSA, 1971

## GENERAL INDEX

1917 Code.....	17, 23-26, 35, 53, 65, 90, 115, 120, 148, 150, 152, 157
1983 Code.....	9, 35-41, 47, 49, 103, 104, 115-121, 129, 130, 132-135, 137, 138, 146, 148, 149, 152-161, 167, 177-179, 181, 186, 189, 191, 194, 198, 199, 203, 206, 210, 214-216, .....
	243
AA .....	10, 11, 31, 34, 64, 65, 80, 86, 110, 112, 115, 119, 121-123, 125, 126, 135, 138, 140, 141, .....
	144, 159, 164, 166, 175, 195-201, 204, 209, 227
adolescents.....	131, 196
adults .....	126
AG .....	76, 80, 82, 83, 128, 166
apostolate.....	3, 4, 10, 14, 18, 27, 31-35, 39-41, 55, 64, 69, 80, 81, 83, 85, 86, 97, 114, 115, 121, ..... 122, 124, 125, 135, 137, 138, 140, 144, 148, 159-161, 164, 165, 170, 175, 178, .....
	195, 197, 199-201, 204, 208, 209, 211, 224, 226, 227
apostolic witness.....	124
associations.....	5, 25, 39, 53, 57, 68, 75, 85, 99, 104, 109, 137, 196, 198, 207
baptism .....	26, 41, 43, 47, 65, 71, 72, 82, 110, 111, 116-118, 124, 127, 132, 135, 156, 160, 164- ..... 168, 171-174, 176, 177, 179, 181, 183, 186, 188, 189, 191, 194, 220, 221, 225
Bible study groups.....	71
Biblical Movement.....	68
bishops.....	9, 11, 16, 19, 21, 22, 24, 37, 42, 44, 49, 67, 68, 70, 83, 84, 87-89, 92, 93, 97, 100, 110, ..... 118, 123, 126, 128, 130-133, 140, 157, 158, 160, 178, 181, 201, 205
catechesis.....	5, 68, 70, 71, 76, 82, 85, 104, 125-127, 129, 139, 160, 178, 207
Catholic Church.....	14, 18, 58, 68, 78, 79, 93, 107, 127, 131-133, 138, 139, 141, 153, 156, 195
CD .....	201, 209
charisms.....	7, 82, 113, 114, 134, 138, 139, 144, 156, 161, 162, 167, 186, 193, 205
children.....	40, 41, 67, 85, 93, 104, 109, 126, 131, 169, 196
civil rights.....	86-89
Civil Rights Movement.....	86, 87, 89
CL.....	8-11, 43, 44, 48, 66-68, 80, 84, 85, 98, 103, 108, 110-114, 116, 122-125, 131, 134, 138, 140, 145, 151, 160, 165, 167, 169-171, 178, 180, 183-186, 188-191, 193, 194, 196, .....
	202, 206, 207, 210, 217, 222, 223
common priesthood.....	29, 47, 49, 117, 175, 177-180, 212-215, 217, 220
communion.....	3, 7, 11, 15, 16, 40, 41, 43-45, 47, 74, 78, 112, 113, 131-136, 139, 141, 147, 150, ..... 152, 155, 156, 159, 160, 167, 172, 177, 178, 183-190, 196, 205, 213, 220, 223-

	225, 227
Council of Florence	15, 16, 183, 187
Council of Trent	16-20, 25, 29, 127, 150, 156, 172
councils	1, 13, 15, 30, 77, 143
culture	5, 33, 43, 70, 128, 131, 145, 171, 202
definition	21, 33, 34, 51, 54, 58, 62, 96, 103-105, 107-110, 112, 124, 126, 128, 132, 133, 230
development of doctrine	1, 2, 10, 18, 20, 140, 142-144, 163, 168, 172, 187, 220, 221
DH	75, 76
diocese	159, 196, 197, 201
distinction	37, 115, 116, 143, 147, 149, 160, 161, 178, 213-215, 217
DST	168, 179, 187, 192, 200, 203, 209, 217, 220-222, 224
DV	70
Ecumenical Movement	77-79
education	31, 37, 39, 40, 69, 71, 81, 89, 91, 120, 126, 131, 137, 160, 161, 178, 221
EM	4-12, 36, 44, 45, 47-50, 102, 107, 121, 141, 145, 156, 165, 172, 177, 201, 204, 205, 207, 213, 219
empower	38, 64, 80, 154
empowering rights	119, 120, 139
equality	28, 39, 84, 117, 136, 154, 157, 159
Eucharist	37, 41, 74, 150, 155, 212, 213
evangelization	4, 6-8, 34, 43, 44, 46, 76, 77, 80-82, 86, 92, 93, 127-131, 135, 139, 145-147, 149, 151, 160, 166, 168, 169, 171, 175, 178, 194, 198, 199, 204, 205
family	4, 51, 61, 62, 89, 120, 123, 128, 131, 169, 195, 196, 201
First Vatican Council	16, 19-23, 63, 101, 142, 173
formation	41, 44, 48, 71, 120, 224
GE	209
group	14, 36, 58, 67, 92, 103, 145, 157, 171, 183, 190, 229
GS	64-67, 79, 96, 97, 99, 100, 123, 128, 151, 169
history	5, 14, 51, 58, 65, 87, 88, 91, 106, 127, 141, 143, 146, 147, 181, 193
human advancement	92
human rights	88, 90
IGMR	81, 103, 146, 155, 172
IM	209
importance	1, 6, 13, 31, 52, 66, 98, 108, 129, 169, 180, 204
international	18, 51, 55, 69, 72, 81, 88, 131, 195, 197, 198
laity	2, 3, 5, 6, 8, 15, 16, 18, 24-27, 30-34, 36-38, 41-47, 65, 68, 73, 74, 77, 80, 86, 89, 96, 104, 109-113, 115-124, 129-131, 135, 139, 143, 146-150, 154-162, 166, 167, 171, 175- 179, 181, 183, 190, 195-201, 204, 208, 209, 213-218, 222, 223, 226, 227
Lex Ecclesiae Fundamentalis	34, 36-38, 135
LG	8-11, 16, 30, 31, 48, 65, 67, 79, 90, 103, 109, 110, 112, 113, 117, 118, 122-124, 128, 134,

.....	140, 141, 152, 157, 166, 175-177, 179, 181, 184, 186, 193, 208, 209, 212-214
liberation.....	76, 81, 83, 90-94, 93-95
liturgical ministry.....	121
Liturgical Movement.....	72
liturgy.....	5, 41, 68, 72-74, 80, 81, 89, 207
Mass.....	71, 73, 74, 83, 131, 217
media.....	83, 131
methods.....	31, 64
ministerial priesthood.....	28, 48, 49, 180, 212-215
ministry of the word.....	121, 160, 178
mission.....	3, 4, 6-8, 11, 25, 30-32, 39, 42-46, 49, 76, 77, 79, 86, 87, 109, 110, 112, 113, 117, 118, ..... 120, 122, 124, 132, 133, 135-139, 146, 149, 156, 159, 160, 165, 167, 170, 175- ..... 181, 183-187, 190-194, 204-206, 208-210, 220, 222-226
missionary.....	69, 76, 77, 80, 129, 166, 170, 197-199, 201, 203
modern world.....	30, 51, 53, 64, 66-68, 78, 79, 88, 92, 98, 110, 151, 152, 169, 218, 230
national.....	69, 70, 77-79, 91, 195, 197
obligations.....	36, 38, 40, 41, 89, 117, 119, 120, 136, 156
ordained ministers.....	115
ordained priesthood.....	48, 115, 139
OT.....	70
parish.....	41, 80, 83, 160, 178, 195-197, 203, 216, 227-229
peace.....	42, 52, 92, 96-98, 223
People of God.....	3, 6-8, 14, 36, 45, 65, 80, 87, 109, 110, 116, 118, 129, 132, 135, 146, 153, 154, ..... 156, 157, 159, 166, 174-177, 179, 181, 182, 186, 189, 191, 197, 198, 204, 205, ..... 213, 225, 226, 230
PO.....	86, 172, 212
politics.....	5, 19, 131
Pope John Paul II.....	37, 38, 42, 48, 50, 54, 71, 83-85, 98, 104, 105, 109-112, 122, 126, 128, 129, 131, 151, 162, 165, 166, 169-171, 180, 183-188, 190, 193, 196-198, 201, 202, 206, ..... 208, 209, 216, 218, 222
Pope John XXIII.....	31, 34, 35, 38, 65, 84, 147, 200
Pope Leo XIII.....	22, 199
Pope Paul VI.....	18, 35, 72, 76, 78, 86, 92-95, 122, 126, 128-131, 152, 172
Pope Pius X.....	23, 208, 218
Pope Pius XI.....	26-28, 199, 213
Pope Pius XII.....	28, 29, 72, 131, 172, 199, 208, 212, 213
preaching.....	22, 32, 86, 94, 118, 127, 145, 148, 192
press.....	3, 17, 147, 226
priests.....	5, 8, 33, 44, 46, 47, 49, 68, 110, 127, 160, 176, 178, 191, 195, 207, 215, 216
radio.....	83

Religious.....	5, 11, 24, 26, 33, 44, 46, 68, 69, 74-76, 89, 94, 109, 110, 112, 120, 128, 140, 157, 160, 166, 178, 180, 191, 207, 210, 221
rights.....	21, 26, 36-42, 74, 76, 79, 85-90, 96, 104, 117, 119, 120, 129, 130, 135-139, 154, 156, .....158
role.....	18, 31-33, 37, 50, 65, 66, 77, 80-83, 86, 93, 94, 102, 103, 115, 125, 129, 143, 145, 148, .....159, 160, 162, 166, 168, 171, 198, 206, 209, 212, 214
SC .....	30, 65, 66, 73, 74, 80, 172, 209
Second Vatican Council .....	3, 4, 6, 8-10, 12, 16, 18, 29-32, 35, 37, 42, 44, 46, 48, 52, 63, 64, 66, 68, 69, 72, 75-80, 83, 85, 86, 88, 96, 97, 99-103, 109, 110, 112-114, 116, 118, 119, 121, 122, 124-126, 128, 133-135, 138, 140, 142-144, 149, 150, 152, 154, 157-160, ..... 162, 164, 166, 167, 169, 172, 173, 175, 176, 179, 181, 184, 187, 193, 195-202, ..... 204, 208, 209, 212-214, 217, 220
secretariate.....	69, 70, 77-79
secular character .....	49, 111, 122-124, 139
social work .....	60, 82
teachers.....	20, 22
television .....	83
temporal order .....	34, 46, 123, 135, 175, 199
training.....	70, 86, 201, 227, 229
United Nations.....	50-54, 56, 104, 109
UR .....	79, 209
values.....	57, 62, 63, 76, 98, 107
volunteers .....	1, 1-3, 7, 8, 10, 13, 14, 17, 21, 23, 27, 30, 41-44, 46-64, 67, 68, 71, 74, 76, 77, 83, ...95-98, 100, 101, 108, 110, 112, 114, 115, 121, 125, 126, 138-143, 147, 150, 151, . 153, 159-162, 186, 187, 194-200, 205, 206, 208, 215, 216, 220-222, 224, 226-230
war .....	66, 87, 90, 96, 98
witness .....	4, 13, 47, 54-57, 82, 93, 105, 106, 119, 124, 128, 166, 176, 196, 213
women .....	5, 13, 27, 28, 46, 52-54, 57, 66, 68, 77, 79-84, 86, 98, 103, 109, 114, 123, 125, 145, .....161, 166, 168, 171, 180, 207, 209, 210, 227
youth.....	68, 85, 86, 126, 169

**INDEX OF CANONS  
1983 CODE OF CANON LAW**

c. 113 .....	153
c. 150 .....	215
c. 204 .....	103, 117, 118, 132, 135, 152, 156, 167, 177, 181, 186, 189, 191
c. 205 .....	133
c. 206 .....	133, 134
c. 207 .....	37, 104, 115, 148, 149, 160, 178, 214
c. 208 .....	37, 39, 42, 117, 119, 120, 135, 136, 154
c. 209 .....	40, 134-136, 160, 178
c. 210 .....	37, 40, 136, 206
c. 211 .....	37, 39, 40, 42, 129, 130, 135, 136, 206
c. 212 .....	37, 39, 40, 136, 160, 178
c. 213 .....	37, 39, 136
c. 214 .....	37, 39, 136
c. 215 .....	37, 39, 136, 137
c. 216 .....	39, 136, 137
c. 217 .....	37, 39, 136, 137
c. 218 .....	37, 39, 136, 137
c. 219 .....	39, 137
c. 220 .....	37, 39, 135, 137
c. 221 .....	37, 40, 137
c. 222 .....	40, 135, 138, 146, 154
c. 223 .....	119, 120, 138
c. 224 .....	104, 119, 160
c. 225 .....	37, 41, 119, 120
c. 226 .....	37, 40, 41, 120
c. 227 .....	41
c. 228 .....	41, 120, 160, 178, 216
c. 229 .....	41, 120
c. 230 .....	41, 47, 120, 121, 160, 161, 215
c. 231 .....	41, 49, 107, 119, 120, 160
c. 266 .....	47, 215
c. 298 .....	155
c. 330 .....	37
c. 331 .....	37
c. 333 .....	37

c. 334 .....	37
c. 336 .....	37
c. 378 .....	215
c. 392 .....	9
c. 469 .....	216
c. 478 .....	215
c. 483 .....	216
c. 516 .....	216
c. 517 .....	41, 215, 216
c. 521 .....	215
c. 539 .....	215
c. 546 .....	215
c. 553 .....	215
c. 556 .....	215
c. 564 .....	215
c. 756 .....	130, 160, 178
c. 757 .....	130, 160, 178
c. 758 .....	130, 160, 178
c. 759 .....	130, 160, 178
c. 764 .....	130
c. 766 .....	130
c. 776 .....	41, 243
c. 781 .....	129, 198, 199, 203, 243
c. 785 .....	129, 243
c. 812 .....	130, 243
c. 823 .....	130, 243
c. 831 .....	130, 243
c. 835 .....	37, 160, 178, 243
c. 841 .....	37, 243
c. 861 .....	41, 243
c. 897 .....	37, 243
c. 898 .....	37, 243
c. 910 .....	41, 243
c. 943 .....	41, 243
c. 1112 .....	41
c. 1248 .....	47
c. 1420 .....	215
c. 1421 .....	116, 216
c. 1425 .....	215
c. 1428 .....	216

c. 1435 .....216