

THE CATHOLIC UNIVERSITY OF AMERICA

An Examination of the Foundation and Activation of the Cooperation of Laity and Pastors in the
Munus Docendi in Catechesis according to Canon 776

A DISSERTATION

Submitted to the Faculty of the

School of Canon Law

Of The Catholic University of America

In Partial Fulfillment of the Requirements

For the Degree

Doctor in Canon Law

By

Zabrina R. Decker

Washington, D.C.

2016

An Examination of the Foundation and Activation of the Cooperation of Laity and Pastors in the
Munus Docendi in Catechesis according to Canon 776

Zabrina R. Decker, J.C.D.

Director: Rev. Robert J. Kaslyn, S.J., J.C.D.

Canon 776 of the 1983 Code of Canon Law establishes the obligation of the pastor to provide catechetical formation and responsibility of laity to cooperate in such formation.¹ This study uniquely focuses on the foundation and activation of the cooperation of the lay Christian faithful with pastors in catechesis. Such cooperation derives from baptism (both the right to witness to the gospel message [c. 211] and the correlative obligation of suitable preparation to exercise that right [c. 229]).

Chapter one establishes baptism as the canonical foundation for incorporation, personhood and catechetical responsibility in the Church. From this constitutive basis, chapter two presents the ecclesiology of the sanctifying, governing and teaching (catechetical) mission of the Church for both laity and pastors. Conciliar, ecclesial and canonical definitions of catechesis are the focus of chapter three. Chapter four explores the definition of the lay Christian faithful as derived from their ontological status in baptism. This definition provides the specific synthesis required for both unifying the preceeding chapters and setting the basis for the final chapter. Chapter five promotes

1. Canon 776: “Parochus, vi sui muneris, catecheticam efformationem adultorum, iuvenum et puerorum curare tenetur, quem in finem sociam sibi operam adhibeat clericorum paroeciae addictorum, sodalium institutorum vitae consecratae necnon societatum vitae apostolicae, habita ratione indolis uniuscuiusque instituti, necnon christifidelium laicorum, praesertim catechistarum; hi omnes, nisi legitime impediti, operam suam libenter praestare ne renuant. Munus parentum, in catechesi familiari, de quo in can. 774, §2, promoveat et foveat.”

cooperation of laity with pastors through encouragement of a basic shared formation and responsibility in their canonical mission of catechesis.

The method used is a conciliar-juridical comparative analysis employing the 1917 and 1983 Codes of Canon Law to illustrate the foundation for catechetical cooperation between laity and pastors while respecting both the common priesthood of all the faithful and the sacramental priesthood. Special focus is given to the instruction *Ecclesiae de mysterio* and the publication of the United States Conference of Catholic Bishops, *Co-Workers in the Vineyard of the Lord*.

The study contributes to the catechetical canonical mandate found in canon 776 regarding both the ontological obligation of the pastor for the catechetical mission and the active cooperation of laity in catechesis through a focus on shared formation so as to create a common catechetical language. Significantly, the study provides and unifies the theological and canonical basis for participation in the Church's salvific mission (c. 225), the necessity of proper formation (both obligation and right; c. 229), and particular application to the means by which the laity cooperate in catechetical formation.

This dissertation by Zabrina R. Decker fulfills the dissertation requirement for the doctoral degree in Canon Law, approved by Robert J. Kaslyn, S.J., J.C.D., as Director, and by John P. Beal, J.C.D., and Kurt Martens, J.C.D., as Readers.

Robert J. Kaslyn, S.J., J.C.D., Director

John P. Beal, J.C.D., Reader

Kurt Martens, J.C.D., Reader

TABLE OF CONTENTS

ABBREVIATIONS	viii
CHAPTER ONE Baptism: Salvation, Theology and Canon Law	5
I. Baptism, Christ and the Church	6
II. Baptism: Water, Blood and Desire.....	7
III. Baptism as Gateway to the Sacraments.....	13
IV. The Nature and Effects of Valid Baptism	16
A. Rebirth as Children of God	19
B. Configuration to Christ by an Indelible Character	20
V. Canon 204 §1: Incorporation, Constitution, Vocation	22
VI. Canon 204 §2: The Church	26
VII. Canon 87 and the Historical Context of Canon 96	29
VIII. Canon 96	32
IX. The First Bond of Full Communion: The Profession of Faith	35
X. The Second Bond of Full Communion: Sacraments	37
XI. The Third Bond of Full Communion: Ecclesiastical Governance	37
XII. Canon 208	40
A. Equality in Canon 208	42
B. Building the Body of Christ Through “Condition and Function”	43
C. Canon 209	46
D. Canon 223.....	52
CHAPTER TWO Condition, Function, Clerics, Laity and the <i>Triple Munera</i> of the Church	57
I. Condition and Function in the Church	60

A. Common and Juridic Condition	62
B. Juridic Condition	63
C. Function.....	64
II. Clerics and Lay Persons	66
A. Canon 107 of the 1917 Code of Canon Law	66
B. Canon 207 §1 of the 1983 Code of Canon Law	70
C. Common and Ministerial Priesthood.....	74
D. The Diaconate.....	78
E. Priesthood and Mission	79
III. The <i>Tria Munera Christi</i>	82
A. The <i>Munus Sanctificandi</i>	89
B. The <i>Munus Regendi</i>	100
C. The <i>Munus Docendi</i>	121
CHAPTER THREE Ecclesial, Conciliar and Codal Foundations of the Teaching Function of the Church and of Catechesis.....	127
I. Historial Context of Catechesis	128
II. Catechesis in the Context of Book III of the 1983 Code – Teaching <i>Munus</i>	137
III. Canon 747 of Book III, the Teaching Function of the Church	139
IV. Canon 750: The Focus of Belief	144
V. Title One: The Ministry of the Divine Word	149
VI. Action and the Divine Word	152
VII. The Actors in the Ministry of the Divine Word.....	153
A. The Roman Pontiff and the College of Bishops.....	154

B. Bishops	155
C. Presbyters and Deacons.....	160
D. Institutes of Consecrated Life.....	164
E. Laity.....	165
VIII. Focus and Mission of the Divine Word	168
IX. Catechetical Instruction.....	171
XI. Catholic Education	185
CHAPTER FOUR Lay Christian Faithful: Identity, Mission and Catechesis.....	189
I. Baptism as Verb	190
II. Baptism of Infants	193
III. Baptism of Adults	197
IV. Baptism and Mission of the Church.....	203
V. Terminology of Laity	205
VI. Shared Charisms in the Church.....	210
VII. Communion and Cooperation	212
VIII. The Mission of the Laity	220
IX. <i>Ecclesiae de Mysterio</i>	229
A. The Common Priesthood of the Faithful and the Ministerial Priesthood.....	231
B. The Unity and Diversity of Ministerial Functions	233
C. The Indispensability of the Ordained Ministry	234
D. The Collaboration of the Non-Ordained Faithful in Pastoral Ministry	234
X. <i>Co-Workers in the Vineyard of the Lord</i>	241
XI. Basic Premise	242

CHAPTER FIVE Catechetical Cooperation and Formation of Laity and Pastors	249
I. The Mandate of Cooperation in Catechesis: Canon 1333 of the 1917 Code	251
A. <i>Ex debito</i>	252
B. <i>Etsi minime</i>	253
C. <i>Nankin</i>	255
D. <i>Feltren</i>	255
E. <i>Opus a Catechismis</i>	257
F. <i>Acerbo nimis</i>	257
II. Canon 776 of the 1983 Code	259
A. <i>Orbem catholicum</i>	261
B. <i>Provido sane consilio</i>	262
III. Canon 1333 and Canon 776: Terminology and the Concept of being “Impeded”	268
A. Language of the Laity	268
B. Who is “Impeded”?	270
C. Impeded Laity	271
IV. Formation for Catechesis	273
A. Who is Chosen to Serve	277
B. The Formational Canons	280
C. Canon 244 – The Exhortation	280
D. What makes Formation Human?	282
E. Canon 245 §1 – Spiritual Formation	284
F. Canon 248 and Canon 252 - Intellectual Formation	287
G. Cultural and Ecumenical Formation	289

H. Pastoral Formation	291
I. Continuing (Ongoing) Formation	293
J. Evaluation.....	294
CONCLUSION.....	296
BIBLIOGRAPHY.....	299

ABBREVIATIONS

A Text and Commentary	<i>The Code of Canon Law: A Text and Commentary</i> , ed. J. Coriden, T. Green, and D. Heintschel (New York: McGraw-Hill, 1985); 7+
AA	Vatican II. Decree <i>Apostolicam actuositatem</i> , AAS 58 (1966) 837-: 86
AAS	<i>Acta Apostolicae Sedis</i> , Rome 1909-
ACS	Pius XI. Encyclical <i>Ad Catholici Sacerdotii</i> , December 20, 1935: AAS 28 (1936) 5-53
AG	Vatican II. Decree <i>Ad gentes</i> , AAS 58 (1966) 947-990
AN	Pius X. Encyclical <i>Acerbo nimis</i> , April 15, 1905: In Emi Petri Cardinal Gasparri, ed. <i>Codicis iuris canonici fontes</i> 3 (Rome: Typis Polyglottis Vaticanis, 1925) 647-655
AP	Paul VI. Motu proprio <i>Ad pascendum</i> , August 15, 1972: AAS 64 (1972) 534-540
ActaSS	<i>Acta Sanctae Sedis</i> , Rome 1865-1908
CCC	<i>Catechism of the Catholic Church</i> (Washington D.C.: USCC, 1994)
CD	Vatican II. Decree <i>Christus Dominus</i> , AAS 58 (1966) 673-696
17 CIC	<i>Codex Iuris Canonici Pii X Pontificis Maximi iussu digestus Benedicti Papae XV auctoritate promulgatus</i> (Rome: Typis Polyglottis Vaticanis, 1917)
83 CIC	<i>Codex Iuris Canonici auctoritate Ioannis Pauli PP. II promulgatus</i> (Vatican City: Libreria Editrice Vaticana, 1983)
CL	John Paul II. Apostolic Exhortation <i>Christifideles laici</i> , December 30, 1988: AAS 81 (1989) 393-521
Code Annotated	<i>Code of Canon Law Annotated</i> . Ernesto Caparros et al., eds. (Montreal: Wilson & Lafleur, 1993)
Com Ex	<i>Comentario Exegético al Código de Derecho Canónico</i> . A. Marzoa, J. Miras, and R. Rodríguez-Ocaña, eds. 2 nd ed. 5 vols. (Pamplona: EUNSA, 1996)
CT	John Paul II. Apostolic Exhortation <i>Catechesi tradendae</i> , October 16, 1979: AAS 71 (1979) 1277-1340
DDC	<i>Dictionnaire de Droit Canonique</i> . 7 Vols. (Paris: Letouzey et Ané, 1935-1955)

<i>DF</i>	Vatican I. Dogmatic constitution <i>Dei Filius</i> , <i>ActaSS</i> 5 (1869-1870) 481-493
<i>DH</i>	Vatican II. Decree <i>Dignitatis humanae</i> , <i>AAS</i> 58 (1966) 929-941
<i>DI</i>	Congregation for the Doctrine of the Faith. Declaration, <i>Dominus Iesus</i> , August 6, 2000, <i>AAS</i> 92 (2000) 742-765
<i>Diccionario General</i>	<i>Diccionario General de Derecho Canónico</i> . Javier Otaduy et al., eds., 7 Vols. (Navarre: Editorial Aranzadi, 2012)
<i>Directory</i>	Congregation for Bishops. <i>Directory for the Pastoral Ministry of Bishops "Apostolorum Successores"</i> (Città del Vaticano: Libreria Editrice Vaticana, 2004)
<i>Docendi</i>	Pontificia Commissio Codici Iuris Canonici Recognoscendo. <i>Schema Canonum Libri III De Ecclesiae Munere Docendi</i> (Rome: Typis Polyglottis Vaticanis, 1977)
<i>DV</i>	Vatican II. Dogmatic constitution <i>Dei Verbum</i> , <i>AAS</i> 58 (1966) 817-830
<i>EG</i>	Francis. Apostolic exhortation <i>Evangelii Gaudium</i> , November 24, 2013: <i>AAS</i> 105 N. 12 (2013) 1019-1137
<i>EM</i>	Congregation for the Clergy, Pontifical Council for the Laity, Congregation for the Doctrine of the Faith, Congregation for Divine Worship and the Discipline of the Sacraments, Congregation for Bishops, Congregation for the Evangelization of Peoples, Congregation for Institutes of Consecrated Life and Societies of Apostolic Life, Pontifical Council for the Interpretation of Legislative Texts. Instruction <i>Ecclesiae de mysterio</i> , August 15, 1997, <i>AAS</i> 89 (1997) 852-877
<i>EN</i>	Paul VI. Apostolic exhortation <i>Evangelii nuntiandi</i> , December 8, 1975: <i>AAS</i> 68 (1976) 5-76
<i>EP</i>	(Sacred) Congregation for the Doctrine of the Faith. Decree <i>Ecclesiae pastorum</i> , March 19, 1975: <i>AAS</i> 67 (1975) 281-284
<i>ES</i>	Paul VI. Encyclical <i>Ecclesiam suam</i> , August 6, 1964: <i>AAS</i> 56 (1964) 609-659
<i>EvanP</i>	Pius XII. Encyclical <i>Evangelii Praecones</i> , June 2, 1951: <i>AAS</i> 43 (1951) 497-528
<i>GCD</i>	(Sacred) Congregation for the Clergy. <i>Directorium Catechisticum Generale</i> , April 11, 1971: <i>AAS</i> 64 (1972) 97-176; <i>General Catechetical Directory</i> (Washington D.C.: USCC, 1971)

<i>GCD</i>	Congregation for the Clergy. <i>General Directory for Catechesis</i> (Washington D.C.: United States Catholic Conference, 1998)
<i>GE</i>	Vatican II. Declaration <i>Gravissimum educationis</i> , <i>AAS</i> 58 (1966) 728-739
<i>GS</i>	Vatican II. Pastoral constitution <i>Gaudium et spes</i> , <i>AAS</i> 58 (1966) 1025-1115
<i>LG</i>	Vatican II. Dogmatic constitution <i>Lumen gentium</i> , <i>AAS</i> 57 (1965) 5-67
<i>Magnificate</i>	Pius XII. Allocution <i>Magnificate Dominum</i> , November 2, 1954, <i>AAS</i> 46 (1954) 666-677
<i>MCC</i>	Pius XII. Encyclical <i>Mystici Corporis Christi</i> , June 29, 1943: <i>AAS</i> 35 (1943) 193-248
<i>MD</i>	Pius XII. Encyclical <i>Mediator Dei</i> , November 20, 1947: <i>AAS</i> 39 (1947) 521-595
<i>MDC</i>	<i>Manual de Derecho Canónico</i> . Universidad de Navarra, Facultad de Derecho Canónico (Pamplona: Ediciones Universidad de Navarra, S.A., 1988)
<i>MiserR</i>	Pius XI. Encyclical <i>Miserentissimus Redemptor</i> , May 8, 1928: <i>AAS</i> 20 (1928) 165-178
<i>MuniD</i>	Pius XII. Apostolic constitution <i>Munificentissimus Deus</i> , November 1, 1950: <i>AAS</i> 42 (1950) 753-773
<i>NDC</i>	Committee on Education and Committee on Catechesis. <i>National Directory for Catechesis</i> (Washington D.C.: United States Conference of Catholic Bishops, 2005)
<i>New Commentary</i>	<i>New Commentary on the Code of Canon Law</i> . ed. J. Beal, J. Coriden, and T. Green (New York/Mahwah: Paulist, 2000)
<i>NMI</i>	John Paul II. Apostolic letter <i>Novo Millennio Ineunte</i> , January 6, 2001: <i>AAS</i> 93 (2001) 266-309
<i>OT</i>	Vatican II. Decree <i>Optatam totius</i> , <i>AAS</i> 58 (1966) 713-727
<i>PA</i>	(Sacred) Congregation for the Doctrine of the Faith. Instruction <i>Pastoralis Actio</i> , October 20, 1980: <i>AAS</i> 72 (1980) 1142-1156
<i>PDV</i>	John Paul II. Apostolic exhortation <i>Pastores Dabo Vobis</i> , March 25, 1992: <i>AAS</i> 84 (1992) 657-804
<i>PO</i>	Vatican II. Decree <i>Presbyterorum ordinis</i> , <i>AAS</i> 58 (1966) 991-1024
<i>PP</i>	John XXIII. Encyclical <i>Princeps Pastorum</i> , November 28, 1959: <i>AAS</i> 51 (1959) 833-864

<i>PPF 2006</i>	United States Conference of Catholic Bishops. <i>Program of Priestly Formation</i> , (Washington, DC: United States Conference of Catholic Bishops, 2006)
<i>RICA or OICA</i>	(Sacred) Congregation for Divine Worship. <i>Ordo initiationis Christianae adultorum</i> , January 6, 1972 (Typis Polyglottis Vaticanis, 1972)
<i>SC</i>	Vatican II. Constitution <i>Sacrosanctum Concilium</i> , <i>AAS</i> 66 (1964) 97-134
<i>SD</i>	Pius XII. Allocution <i>Si Diligis</i> , May 31, 1954: <i>AAS</i> 46 (1954) 306-321
<i>STh</i>	St. Thomas Aquinas, <i>Summa Theologiae</i> , Fathers of the English Dominican Province (Notre Dame: Christian Classics, 1981)
<i>Tanner</i>	<i>Decrees of the Ecumenical Councils</i> , Norman P. Tanner, ed., 2 Vols. (London: Sheed & Ward and Washington: Georgetown University Press, 1990)
<i>Trent</i>	Council of Trent. <i>Decrees of the Ecumenical Councils</i> ed. Norman Tanner: 2.
<i>UR</i>	Vatican II. Decree <i>Unitatis redintegratio</i> , <i>AAS</i> 57 (1965) 90-107
<i>Vorgrimler</i>	<i>Commentary on the Documents of Vatican II</i> , H. Vorgrimler, ed., 5 Vols. (New York: Herder & Herder, 1966-1969)

INTRODUCTION

The cooperation of laity and pastors in the exercise of the *munus docendi* in catechesis is mandated in canon 776 of the 1983 Code of Canon Law which states:

By virtue of his function, a pastor is bound to take care of the catechetical formation of adults, youth and children, to which purpose he is to use the help of clerics attached to the parish, of members of institutes of consecrated life and of societies of apostolic life, taking into account the character of each institute, and of lay members of the Christian faithful, especially of catechists. None of these are to refuse to offer their help willingly unless they are legitimately impeded.¹

Canon 776 provides clear responsibility on the part of pastors for the catechesis of the Christian faithful entrusted to him. He is to cooperate with various groups in this catechetical endeavor. The obligation of the lay members of the Christian faithful to cooperate with their pastors in catechesis is so essential that only a legitimate impediment will suffice to justify a refusal. The canon does not offer the canonical or theological basis for this essential catechetical cooperation. The explicit reference to lay persons designated as catechists implies basis in catechetical formation but such formation is not defined in the canon.

The implementation of canon 776 requires clarification, basis and definition. This study will research the necessary foundation of catechetical cooperation found in selected conciliar, ecclesial and theological documents as well as canons of the 1917 and 1983 Codes of Canon Law. Such a foundation will then provide the basis for determining specific requirements and

1. *Codex Iuris Canonici auctoritate Ioannis Pauli PP. II promulgatus* (Vatican City: Libreria Editrice Vaticana, 1983) [hereafter 83 *CIC*] Canon 776: “Parochus, vi sui muneris, catecheticam efformationem adultorum, iuvenum et puerorum curare tenetur, quem in finem sociam sibi operam adhibeat clericorum paroeciae addictorum, sodalium institutorum vitae consecratae necnon societatum vitae apostolicae, habita ratione indolis uniuscuiusque instituti, necnon christifidelium laicorum, praesertim catechistarum; hi omnes, nisi legitime impediti, operam suam libenter praestare ne renuant.” English translation from *Code of Canon Law, Latin-English Edition: New English Translation* (Washington, DC: CLSA, 1998). All subsequent English translations of canons from the code will be taken from this source unless otherwise indicated.

means by which such lay cooperation is activated, that is, the means by which a pastor entrusts such responsibility to specific lay individuals as required in canon 776.

This dissertation consists of five chapters. Chapter one will explore baptism as the gateway to the sacraments. Special focus will be given to canon 96, which notes that incorporation and personhood in the Church of Christ derives from and is concomitant with baptism. Further emphasis will be given to the canonical concept of personhood in the Church. Canon 96 then references certain duties and rights commensurate with condition flowing from the canonical effects of baptism; analysis of such condition is provided through the perspective of the Christian faithful as participants in the triple *munera* as found in canon 204 and more specifically, for this study, the *munus docendi* in catechesis.

From this foundation, chapter two will then further explore the common and ministerial priesthood of the faithful. It will also examine the exercise of the triple *munera* as means for understanding the Church's mission in the world by providing the canonical and theological context for lay catechetical cooperation. Each of the three *munera* - sanctifying, governing and teaching - will be examined from the viewpoint of the participation or cooperation of lay faithful in this mission with reference to both historical and canonical underpinnings. Pertinent to this study, the prophetic *munus* encompasses both preaching (the genus or broader category) and catechesis (the species or specific field within the broader category). General references to the broader category must suffice while giving priority to catechesis.² An examination of the

2. Preaching is an integral part of the prophetic *munus* and will be mentioned in chapter two but it is not the focus of this dissertation and a detailed study of laity and preaching will be left for future investigation.

munera will assist to establish the larger ecclesiological context within which the lay faithful cooperate with pastors in the Church's prophetic *munus* as active participants in catechesis.

From baptismal implications establishing ecclesial personhood in chapter one and lay faithful participation in the *munus docendi* in chapter two, chapter three will examine catechesis itself and the lay faithful's cooperation. First, the nature of catechesis will be traced through select documents of the Second Vatican Council and select ecclesial documents. Then, catechesis in book III of the code, *The Teaching Function of the Church*, will be explored.

This material, in conjunction with the first two chapters will present a more complete picture of "lay cooperation" as found in chapter four which explores the connection between the ontological status of the Christian faithful and involvement in the identity, charism and mission of the Church through catechesis. Special emphasis will be given to the instruction, *Ecclesiae de mysterio* and the publication of the United States Conference of Catholic Bishops, *Co-Workers in the Vineyard of the Lord*.

Chapter five will then present a historical examination of canon 1333 of the 1917 Code. This canon is the precursor of canon 776 of the 1983 Code. The basis of catechetical cooperation will be traced through various ecclesial documents with an emphasis on the function of the lay Christian faithful and the potential canonical mission exercised in *nomine ecclesiae* with lay Christian faithful officially cooperating with pastors in the exercise of the *munus docendi*. The process utilized for establishing this cooperation will be similar to the method used in the previous chapter by tracing the cooperation of laity and pastors in catechesis through select documents of the Second Vatican Council, ecclesial documents and selected canons from both codes. The chapter will conclude with an emphasis on shared formation between clerics

(pastors) and laity. In this way, this final chapter will tie together the concepts presented in the previous chapters and complete the vision of cooperation by stressing the common education of all who mission within the *munus docendi*.

The dissertation will contribute to canonical studies by providing not only the conciliar, ecclesial and canonical background for the cooperation of the lay Christian faithful with pastors in the exercise of the *munus docendi* in catechesis but also the basis for formal activation of that ability to cooperate through examination of the condition and function of laity and activation of canonical mission. This contribution will assist not only canonists but pastors and lay Christian faithful as well as all who seek new ways in the future to cooperate in catechesis for the education of the People of God.

CHAPTER ONE

Baptism: Salvation, Theology and Canon Law

Chapter one will first analyze the theological effects of the sacrament of baptism found in canon 849 of the 1983 *Code of Canon Law* by noting the relationship of baptism to configuration to Christ and rebirth as children of God. This theological foundation will then lead to an examination of baptism as the gateway to the sacraments and necessary for salvation. Elemental aspects of baptism by water, desire and blood will be examined. Canon 204 will lead to an exploration of canonical juridical effects such as incorporation into the Church. From this, canon 96, draws a relationship between condition and function of the faithful with relationship through the three bonds of full communion in the Church, as found in canon 205. The concept of condition and function of the faithful is clarified and presented in canon 208 as an active choice on the part of each person to cooperate, through equality in baptism, the bond of communion and concern for the common good, in the building of the Kingdom of God.

Canon 849 reads:

Baptism, the gateway to the sacraments and necessary for salvation by actual reception or at least by desire, is validly conferred only by a washing of true water with the proper form of words. Through baptism men and women are freed from sin, are reborn as children of God, and, configured to Christ by an indelible character, are incorporated into the Church.¹

1. *Codex Iuris Canonici auctoritate Ioannis Pauli PP. II promulgatus* (Vatican City: Libreria Editrice Vaticana, 1983) [hereafter 83 *CIC*] Canon 849: “Baptismus, ianua sacramentorum, in re vel saltem in voto ad salutem necessarius, quo homines a peccatis liberantur, in Dei filios regenerantur atque indelebili caractere Christo configurati Ecclesiae incorporantur, valide confertur tantummodo per lavacrum aquae verae cum debita verborum forma.” English translation from *Code of Canon Law, Latin-English Edition: New English Translation* (Washington, DC: CLSA, 1998). All subsequent English translations of canons from this code will be taken from this source unless otherwise indicated.

I. Baptism, Christ and the Church

The three terms found in canon 849: freedom from sin, rebirth, and configuration to Christ, constitute the one divine plan of salvation, offered to all through the generosity of God. The knowledge and response of humanity to this offer differs but the steadfastness of God remains. *Lumen gentium* 16 teaches:

There are those who search for the unknown God in shadows and images; God is not far from people of this kind since he gives to all life and breath and everything (see Ac 17, 25-28), and the Saviour wishes all to be saved (see 1 Tm 2, 4). There are those who without any fault do not know anything about Christ or his church, yet who search for God with a sincere heart and, under the influence of grace, try to put into effect the will of God as known to them through the dictate of conscience: these too can obtain eternal salvation. Nor does divine Providence deny the helps that are necessary for salvation to those who, through no fault of their own, have not yet attained to the express recognition of God yet who strive, not without divine grace, to lead an upright life. For whatever goodness and truth is found in them is considered by the church as a preparation for the gospel and bestowed by him who enlightens everyone that they may in the end have life.²

This statement finds clarification in *Dominus Iesus* 12:

Furthermore, the salvific action of Jesus Christ, with and through his Spirit, extends beyond the visible boundaries of the Church to all humanity. Speaking of the paschal mystery, in which Christ even now associates the believer to himself in a living manner in the Spirit and gives him the hope of resurrection, the Council states: “All this holds true not only for Christians but also for all men of good will in whose hearts grace is active invisibly. For since Christ died for all, and since all men are in fact called to one and the same destiny, which is divine, we must hold that the Holy Spirit offers to all the possibility of being made

2. Vatican II, dogmatic constitution *Lumen gentium* 16, November 21, 1964: *AAS* 57 (1965) [hereafter *LG*] 20: “Neque ab aliis, qui in umbris et imaginibus Deum ignotum quaerunt, ab huiusmodi Deus ipse longe est, cum det omnibus vitam et inspirationem et omnia (cfr. *Act.* 17, 25-28), et Salvator velit omnes homines salvos fieri (cfr. i *Tim.* 2, 4). Qui enim Evangelium Christi Eiusque Ecclesiam sine culpa ignorantes, Deum tamen sincero corde quaerunt, Eiusque voluntatem per conscientiae dictamen agnitam, operibus adimplere, sub gratiae influxu, conantur, aeternam salutem consequi possunt. Nec divina Providentia auxilia ad salutem necessaria denegat his qui sine culpa ad expressam agnitionem Dei nondum pervenerunt et rectam vitam non sine divina gratia assequi nituntur. Quidquid enim boni et veri apud illos invenitur, ab Ecclesia tamquam praeparatio evangelica aestimatur 34 et ab Illo datum qui illuminat omnem hominem, ut tandem vitam habeat.” English Translation from *Decrees of the Ecumenical Councils*, ed. Norman Tanner, 2 vols. (London and Washington: Sheed & Ward and Georgetown University Press, 1990) [hereafter Tanner] 2:861.

partners, in a way known to God, in the paschal mystery.” Hence, the connection is clear between the salvific mystery of the Incarnate Word and that of the Spirit, who actualizes the salvific efficacy of the Son made man in the lives of all people, called by God to a single goal, both those who historically preceded the Word made man, and those who live after his coming in history: the Spirit of the Father, bestowed abundantly by the Son, is the animator of all (cf. *Jn* 3:34).³

II. Baptism: Water, Blood and Desire

God’s plan of salvation reaches its culmination and definitive revelation in the life, death and resurrection of Jesus Christ, who willed His Church to continue His salvific mission until He returns. The Sacrament of Baptism is the prerequisite for incorporation into the visible society and mystical body of Christ, the Church. Baptism by desire or by blood can also serve as the prerequisite to the salvific reality of the Church which transcends physical boundaries.

In baptism, the sacrifice made by Christ in his dying and the salvific nature of His resurrection is shared by all who receive the sacrament by water and word. Salvation is also offered through desire for baptism without access to sacramental means.

He has delivered us from the dominion of darkness and transferred us to the kingdom of his beloved Son, in whom we have redemption, the forgiveness of sins...there is a transition from that state in which a person is born as a child of the first Adam to the state

3. Congregation for the Doctrine of the Faith, declaration, *Dominus Iesus* 12, August 6, 2000: *AAS* 92 (2000) [hereafter *DI*] 752-753: “Praeterea, ultra Ecclesiae fines visibiles, actio salvifica Iesu Christi, cum Spiritu Eius et per Spiritum Eius, hominum genus universum pertingit. De mysterio paschali agens, in quo Christus iam nunc credentes sibi vitaliter sociat in Spiritu eisque spem confert resurrectionis, Concilium Vaticanum II asserit: «Quod non tantum pro christifidelibus valet, sed et pro omnibus hominibus bonae voluntatis in quorum corde gratia invisibili modo operatur. Cum enim pro omnibus mortuus sit Christus cumque vocatio hominis ultima revera una sit, scilicet divina, tenere debemus Spiritum Sanctum cunctis possibilitatem offerre ut, modo Deo cognito, huic paschali mysterio consocietur.» Patet igitur coniunctio inter mysterium salvificum Verbi incarnati et mysterium Spiritus Sancti, quippe quod nonnisi in id respiciat, ut nempe influxus salvificus Filii, hominis facti, ad effectum adducatur in vita cunctorum hominum, qui ad unam eandemque metam a Deo vocantur, sive tempore ipsi praecesserint adventum Verbi hominis facti sive post Eius incarnationem vitam in historiae cursu agant: iis omnibus animator exstat Spiritus Patris, quem Filius hominis sine mensura donat (cfr *Io* 3,34).” English translation from: http://www.vatican.va/roman_curia/congregations/cfaith/documents/rc_con_cfaith_doc_20000806_dominus-iesus_en.html. (accessed November 5, 2013). All subsequent English translations of *DI* will be from this source unless otherwise indicated.

of grace and of adoption as children of God through the agency of the second Adam, Jesus Christ our savior; indeed, this transition, once the gospel has been promulgated, cannot take place without the waters of rebirth or the desire for them, as is written: *Unless a person is born again of water and the holy spirit, he cannot enter the kingdom of God.*⁴

If anyone says that the sacraments of the new law are not necessary for salvation but are superfluous, and that people obtain the grace of justification from God without them or a desire for them, by faith alone, though all are not necessary for each individual: let him be anathema.⁵

Canon 849 and the Council of Trent recognize that baptism by desire or blood can, through grace, have salvific effect. If a person consciously holds a desire for baptism but cannot obtain the sacrament due to physical impossibility or if they shed their blood for the faith, their salvation is operative through their “desire”. The *Catechism of the Catholic Church* teaches that: “For catechumens who die before their Baptism, their explicit desire to receive it, together with repentance for their sins, and charity, assures them the salvation that they were not able to receive through the sacrament.”⁶ Hospodár notes: “According to St. Thomas Aquinas, baptism of desire does not operate *ex opera operato* (through the act itself), but *ex opere operantis* through the personal act of love and strength, to which God responds with his own love.”⁷

4. Council of Trent, Session 6, January 13, 1547, *Decretum de iustificatione*, c. 3-4 [hereafter Trent]: “*et eripuit de potestate tenebrarum, transtulitque in regnum Filii dilectionis suae, in quo habemus redemptionem et remissionem peccatorum...* ubi sit translation ab eo statu, in quo homo nascitur filius primi Adae, in statum gratiae et adoptionis filiorum Dei, per secundum Adam Iesum Christum salvatorem nostrum; quae quidem translation post evangelium promulgatum sine lavacro regenerationis aut eius voto fieri non potest, sicut scriptum est: *Nisi quis renatus fuerit ex aqua et Spiritu sancto, non potest introire in regnum Dei.*” Tanner, 2: 672.

5. Trent, Session 7, March 3, 1547, *Decretum primum [De sacramentis]* c. 4: “Si quis dixerit, sacramenta novae legis non esse ad salutem necessaria, sed superflua, et sine eis aut eorum voto per solam fidem homines a Deo gratiam iustificationis adipisci, licet Omnia singulis necessaria non sint: a. s.” Tanner, 2: 684.

6. *Catechism of the Catholic Church* (Washington DC: United States Catholic Conference, 1994) [hereafter CCC] 321.

7. Michal Hospodár, “Baptism and its Consequences for our Life,” *E-Theologos* 3.2 (2012) 175.

A debate regarding the inclusion of the distinction between baptism by water and baptism by desire or blood was taken up in the final redaction of the 1980 schema of the code. Here, it was suggested that, since baptism by desire or blood produced no juridic effects, the distinction drawn in the canon 849 between baptism by water and baptism by desire be dropped. This was rejected due to its doctrinal importance.⁸ It was recognized that the limitations inherent in the juridic effects of baptism cannot limit the salvific will of God through Christ.

Through the Spirit, a person may possess openness to the desire of salvation without the conscious acknowledgement of baptism as the basis of this internal longing. The encyclical *Mystici Corporis Christi* of Pius XII, treats the question of those who have an unconscious desire for salvation but are not united to the visible Church through baptism:

As you know, Venerable Brethren, from the very beginning of Our Pontificate, We have committed to the protection and guidance of heaven those who do not belong to the visible Body of the Catholic Church, solemnly declaring that after the example of the Good Shepherd We desire nothing more ardently than that they may have life and have it more abundantly. Imploring the prayers of the whole Church We wish to repeat this solemn declaration in this Encyclical Letter in which We have proclaimed the praises of the "great and glorious Body of Christ" and from a heart overflowing with love We ask each and every one of them to correspond to the interior movements of grace, and to seek to withdraw from that state in which they cannot be sure of their salvation. For even though by an unconscious desire and longing they have a certain relationship with the Mystical Body of the Redeemer, they still remain deprived of those many heavenly gifts and helps which can only be enjoyed in the Catholic Church. Therefore may they enter into Catholic unity and, joined with Us in the one, organic Body of Jesus Christ, may they together with us run on to the one Head in the Society of glorious love. Persevering

8. See discussion "Relatio: Liber IV: De Ecclesiae Munere Sanctificandi," *Communicationes* 15 (1983) 177; Canon 802: "2. Omittatur «in re vel saltem in voto necessarius», nam conceptus baptismi «in voto» clarus non est, et alia ex parte nullum habet iuridicum momentum, immo confusionem quondam gignere poset in ordine ad prescriptam validitatem lavacri aquae (Duo Patres). R. *Non admittitur: servanda est clausula «vel saltem in voto», quae iam in can. 737 C.I.C. continetur et magni est momenti quoad doctrinam.*"

in prayer to the Spirit of love and truth, We wait for them with open and outstretched arms to come not to a stranger's house, but to their own, their father's home.⁹

In the quote above, Pius XII responded to two extreme views; one that would hold that an implicit salvific yearning would never result in salvation and the other, that salvation can be found equally in every religion. The determining factor for one possessing the unconscious desire for salvation is the disposition of the person; openness to the grace of God and the condition of the soul. The choices that are made in life might lead to salvation even though a conscious awareness of the movement of the Spirit may not be present. In *Mysterio*, Pius recognized the active human response to the invitation of the Spirit which will lead to the Catholic Church, “their father’s home.”

A separate salvific question arises for those who are baptized but not into the Catholic Church. Two conciliar documents promulgated in 1964 treat this issue. The dogmatic constitution on the Church, *Lumen gentium*, and the decree *Unitatis redintegratio*, on

9. Pius XII, encyclical *Mystici Corporis Christi*, June 29, 1943: *AAS* 35 (1943) [hereafter *MCC*] 242-243: “Hos etiam, qui ad adspectabilem non pertinent Catholicae Ecclesiae compagem, ut profecto nostis, Venerabiles Fratres, inde ab initio Pontificatu, supernae Nos commisimus tutelae supernoque regimini, sollemniter adseverantes nihil Nobis, Boni Pastoris exemplum sequentibus, magis cordi esse, quam ut vitam habeant et abundantius habeant. Quam quidem sollemnem adseverationem Nostram per Encyclicas has Litteras, quibus «magni et gloriosi Corporis Christi» laudes praedicavimus, imploratis totius Ecclesiae precibus, iterare cupimus, eos singulos universos mantissimo animo invitantes, ut internis divinae gratiae impulsione ultro libenterque concedentes, ab eo statu se eripere studeant, in quo de sempiterna cuiusque propria salute securi esse non possunt; quandoquidem, etiamsi in scio quodam desiderio ac voto ad mysticum Redemptoris Corpus ordinentur, tot tamen tantisque Caelestibus muneribus adiumentisque carent, quibus in Catholica solummodo Ecclesia frui licet. Ingrediantur igitur catholicam unitatem, et Nobiscum omnes in una Iesu Christi Corporis compagine coniuncti, ad unum Caput in gloriosissimae dilectionis societate concurrant. Numquam intermissis ad Spiritum dilectionis et veritatis precibus, eos Nos elatis apertisque manibus exspectamus, non tamquam alienam, sed propriam paternamque domum adituros.” English translation from *The Papal Encyclicals 1939-1958*, ed. Claudia Carlen, 5 vols. (Raleigh, NC: Pierian Press: 1981), 4: 58.

ecumenism, approach this topic with respect for the individual faith journey while clearly stating the belief of salvation through the Church. *Lumen gentium* teaches:

For several reasons, the church recognizes that it is joined to those who, though baptized and so honoured with the Christian name, do not profess the faith in its entirety or do not preserve the unity of communion under the successor of Peter....They are marked by baptism, by which they are joined to Christ...the Spirit arouses in all of Christ's disciples desire and action so that all may be peacefully united, in the way established by Christ, in one flock under one shepherd.¹⁰

Unitatis redintegratio not only recognized that groups had separated from the Church but went beyond this fact to recognize and offer invitation to those who were a generation removed from the original schismatics:

Those who are now born into these communities and who are brought up in the faith of Christ cannot be accused of the sin involved in the separation, and the catholic church looks upon them as sisters and brothers, with respect and love.¹¹

Confirmation of the statement above is found in the declaration, *Dominus Iesus*. Here, again, it is clear that the fullness of salvation flows from "Christ's catholic church."

On the other hand, the ecclesial communities which have not preserved the valid Episcopate and the genuine and integral substance of the Eucharistic mystery, are not Churches in the proper sense; however, those who are baptized in these communities are, by Baptism, incorporated in Christ and thus are in a certain communion, albeit imperfect, with the Church. Baptism in fact tends per se toward the full development of life in Christ, through the integral profession of faith, the Eucharist, and full communion in the Church.¹²

10. *LG* 15; *AAS* 57(1965)19: "Cum illis qui, baptizati, christiano nomine decorantur, integram autem fidem non profitentur vel unitatem communionis sub Successore Petri non servant, Ecclesia semetipsam novit plures ob rationes coniunctam.... baptismo signantur, quo Christo coniunguntur... Ita Spiritus in cunctis Christi discipulis desiderium actionemque suscitatur, ut omnes, modo a Christo statuto, in uno grege sub uno Pastore pacifice uniantur." Tanner, 2: 860-861.

11. Vatican II, decree *Unitatis redintegratio* 3, November 21, 1964: *AAS* 57 (1965) [hereafter *UR*] 93-94: "Qui autem nunc in talibus Communitatibus nascuntur et fide Christi imbuuntur, de separationis peccato argui nequeunt, eosque fraterna reverentia et dilectione amplectitur Ecclesia catholica." Tanner, 2: 910.

12. *DI* 17; *AAS* 92 (2000) 758-759: "Illae vero Communitates ecclesiales, quae validum Episcopatum et genuinam ac integram substantiam eucharistici mysterii non servant, sensu proprio Ecclesiae non sunt; attamen qui baptizati sunt iis in Communitatibus Baptismate Christo incorporantur, et ideo in quadam cum Ecclesia

In the above argument, it is clear salvation is effected by the noted differentiation among those sacramentally baptized or baptized by desire or blood, those ignorant of their need for baptism in the Catholic Church of Christ, and those for whom their choice has kept them from the Catholic Church.

Unitatis redintegratio recognizes that although salvation may come to those who have an imperfect union with the Catholic Church, it is only through the Church that true salvation can be obtained because, as noted above, the salvific sacrifice of Christ manifested in baptism is lived through the grace-filled reality of the Catholic Church.

For those who believe in Christ and have been truly baptized are in some kind of communion with the catholic church, even though this communion is imperfect...it remains true that all who have been justified by faith in baptism are members of Christ's body...it is only through Christ's catholic church, which is the all-embracing means of salvation, that the fullness of the means of salvation can be attained.¹³

The salvific nature of baptism, based in the death and resurrection of Christ, finds its fullness in the Catholic Church through the celebration of the sacrament in water and word. Baptism, as noted in canon 849 establishes the juridic basis for a person to be admitted to the other sacraments. This basis is explored in the next section.

communione, licet imperfecta, exstant. Per se enim Baptismus tendit ad perfectionem vitae in Christo per integram fidei professionem, Eucharistiam et plenam communionem in Ecclesia.”

13. *UR 3; AAS 57* (1965) 93-94: “Hi enim qui in Christum creduntet baptismum rite receperunt, in quadam cum Ecclesia catholica communione, etsi non perfecta, constituuntur.... iustificati ex fide in baptismo, Christo incorporantur... solam enim catholicam Christi Ecclesiam, quae generale auxilium salutis est, omnis salutarium mediorum plenitudo attingi potest.” Tanner, 2: 910.

III. Baptism as Gateway to the Sacraments

The primacy of baptism is found in paragraph one of canon 842 in the *1983 Code of Canon Law* which states that a person who has not received baptism cannot be admitted validly to the other sacraments.¹⁴ It is for this reason that baptism is the main focus of this study.

Paragraph two of canon 842 ties baptism, confirmation and the Most Holy Eucharist to full Christian initiation.¹⁵ Confirmation and Eucharist are recognized as integral to the fullness of Christian life.

As seen in canon 849, baptism is the basis for reception of the other sacraments. What theological value does canon 849 hold when it describes baptism as the “gateway to the sacraments?” Sacraments in the Church are tied to the sacrament of the Church herself.

The Council in this regard stated that “the Church, in Christ, is a sacrament – a sign and instrument – of communion with God and of the unity of the entire human race” (*Lumen gentium*, 1). To quote Saint Cyprian, as “a people made one by the unity of the Father, the Son and the Holy Spirit,” (*Deorat. Dom.*, 23) she is the sacrament of trinitarian communion. The fact that the Church is the “universal sacrament of salvation” (*Lumen gentium*, 48) shows how the sacramental economy ultimately determines the way that Christ, the one Saviour, through the Spirit, reaches our lives in all their particularity. The Church *receives* and at the same time *expresses* what she herself is in the sacraments, thanks to which God’s grace concretely influences the lives of the faithful, so that their whole existence, redeemed by Christ, can become an act of worship pleasing to God. At the centre of the Church’s worship is the notion of “sacrament.” This means that it is not primarily we who act, but God comes first to meet us through his action, he looks upon us and leads us to himself.¹⁶

14. Canon 842: “§1. Ad cetera sacramenta valide admitti nequit, qui baptismum non recepit.”

15. Canon 842: “§2. Sacramenta baptismi, confirmationis et sanctissimae Eucharistiae ita inter se coalescunt, ut ad plenam initiationem christianam requirantur.”

16. Benedict XVI, *The Seven Sacraments*, Giuliano Vigini ed. (London: St. Paul’s Publishing, 2013) Kindle e-book. Location 88 and 94. (accessed December 10, 2013).

In the sacraments, God the Father, Son, and Spirit reaches out to humanity and offers grace which can lead to salvation. This offer of salvation is extended to all of humanity, to “our lives in all their particularity.” The human response establishes the on-going relationship between God and humanity manifested in the sacraments throughout human existence. The Church, a sacrament of Christ, recognizes baptism as the gateway to the official relationship of the spiritual life of the Church celebrated in the sacraments. The Council of Florence confirmed, “Holy baptism holds the first place among all the sacraments, for it is the gate of the spiritual life; through it we become members of Christ and of the body of the church.”¹⁷

This is accomplished through water, word and the outpouring of the Holy Spirit.

According to Hospodár:

The sacramental Baptism causes an existential change in the life of the baptized person. The Holy Spirit is the main cause of that change, water is an instrumental cause. This inexplicable outpouring of God’s life into our soul performed by the Holy Spirit is a mystery even to theologians. At the moment when the sacrament of Baptism is being performed, God temporarily gives a special power to the water to be the actual instrument of sanctification of the person. As the Holy Spirit is the real and physical cause of sanctification of the soul, so water (sacrament) is the real physical instrument through which man is being sanctified. Some church fathers explain this through images that partially help us to penetrate the character of this truth. The ray of sunlight passes through mud, yet it loses nothing of its purity. Otherwise, the same water flows through an iron pipe, as well as, through the golden one. Those who were born again in Baptism can from the hand of the church’s ministers receive the other sacraments, and thus find its fulfillment in eternity. Still, it is necessary to know that the very first touch of God’s love for man takes place in the sacrament of Baptism.¹⁸

17. Council of Florence, Session 8, November 22, 1439, *Bulla unionis Armenorum*: “Primum omnium sacramentorum locum tenet sanctum baptismum quod vite spiritualis ianua est; per ipsum membra Christi ac de corpore efficimur ecclesie.” Tanner, 1: 542.

18. Hospodár, 178-179.

This first manifestation of God in the life of man through baptism is the first invitation to respond, the first touch, the first administration of grace through the Spirit. Baptism is not the end of the sacramental invitation but the beginning. Participation in the sacraments of the Church during a lifetime seals the sacraments to the soul. Sacraments are one characteristic that identify the faithful as set apart from others as the Catholic Church. They are integral to the spiritual life and sanctification of the faithful. According to *Lumen gentium* 11, “the faithful are by the baptismal character given a place in the worship of the Christian religion.”¹⁹ This worship, this life of the Church, is based on the celebration of the sacraments opened to the faithful through baptism.

The holy synod turns its attention first of all to the catholic faithful. Relying on sacred scripture and tradition, it teaches that this pilgrim church is necessary for salvation. For Christ alone, who is present to us in his body, which is the church, is the mediator and the way of salvation; and he, while expressly insisting on the need for faith and baptism (see Mk 16,16; Jn 3, 5), at the same time confirmed the need for the church, into which people enter through baptism as through a door. Therefore, those cannot be saved who refuse to enter the church or to remain in it, if they are aware that the catholic church was founded by God through Jesus Christ as a necessity for salvation.²⁰

One important phrase from the previous quote is that “this pilgrim church is necessary for salvation.” We have established the relationship of Jesus Christ, salvation and the Church in

19. *LG* 11; *AAS* 57 (1965) 15: “ad cultum religionis christianae character deputantur et.” Tanner, 2: 857.

20. *LG* 14; *AAS* 57 (1965) 18: “Ad fideles ergo catholicos imprimis Sancta Synodus animum vertit. Docet autem, Sacra Scriptura et Traditione innixa, Ecclesiam hanc peregrinantem necessariam esse ad salutem. Unus enim Christus est Mediator ac via salutis, qui in Corpore suo, quod est Ecclesia, praesens nobis fit; Ipse autem necessitatem fidei et baptismi expressis verbis inculcando (cfr. *Marc.* 16, 16; *Io.* 3, 5), necessitatem Ecclesiae, in quam homines per baptismum tamquam per ianuam intrant, simul confirmavit. Quare illi homines salvari non possent, qui Ecclesiam Catholicam a Deo per Iesum Christum ut necessariam esse conditam non ignorantes, tamen vel in eam intrare, vel in eadem perseverare noluerint.” Tanner, 2: 860.

baptism but it is the nature of the Church, here described as a “pilgrim church,” that will be explored in the chapters to follow. A “pilgrim church” is comprised of people traveling together in faith toward salvation and eternal life with God. This is done by taking the first step through the door to the Catholic Church by the celebration of the sacrament of baptism. The physical celebration of the sacrament has both theological and canonical effects which establish the basis for further sacramental participation of the faithful and their participation in the triple *munera* of sanctifying, governing and teaching.

IV. The Nature and Effects of Valid Baptism

The Council of Florence, in discussing sacraments in general and Baptism in particular, notes that “all these sacraments are made up of three elements: namely, things as the matter, words as the form, and the person of the minister who confers the sacrament with the intention of doing what the church does. If any of these is lacking, the sacrament is not effected.”²¹ Valid administration of the sacrament of Baptism by the “washing of true water with the proper form of words” as stated in canon 849, brings about effects such as freedom from sin, rebirth as children of God and communion with the Trinity.

Baptism, the cleansing with water by the power of the living word, washes away every stain of sin, original and personal, makes us sharers in God’s own life and his adopted children. As proclaimed in the prayers for the blessing of the water, baptism is a cleansing water of rebirth that makes us God’s children born from on high. The blessed Trinity is invoked over those who are to be baptized, so that all who are signed in this name are consecrated to the Trinity and enter into communion with the Father, the Son,

21. Florence, Session 8, November 22, 1439: “Hec omnia sacramenta tribus perficiuntur, videlicet rebus tanquam materia, verbis tanquam forma, et persona ministry conferentis sacramentum cum intentione faciendi, quod facit ecclesia. Quorum si aliquod desit, non perficitur sacramentum.” Tanner, 1: 542.

and the Holy Spirit.²²

Canon 849 does not define what constitutes “true water” nor does it give the “proper form of words.” The Council of Trent makes the necessity of “true water” clear when it states: “If anyone says that true and natural water is not a necessary element in baptism...let him be anathema.”²³

Further requirements are found in the *Roman Ritual*:

The water used in baptism should be true water and, both for the sake of authentic sacramental symbolism and for hygienic reasons, should be pure and clean.

The words for conferring baptism in the Latin Church are: I BAPTIZE YOU IN THE NAME OF THE FATHER, AND OF THE SON, AND OF THE HOLY SPIRIT.²⁴

Intentionality is a further consideration that affects the validity of baptism. Trent addressed the intentionality of the minister: “If anyone says that, when ministers effect or confer the sacraments, they do not need the intention of at least doing what the church does: let him be anathema.”²⁵ Canon 869 addresses both the intention of the one receiving baptism and the one who administers the sacrament. If either is doubtful, conditional baptism could take place.

§1 If there is a doubt whether a person has been baptized or whether baptism was conferred validly and the doubt remains after a serious investigation, baptism is to be conferred conditionally.

22. International Commission on English in the Liturgy, *The Roman Ritual: Rite of Christian Initiation of Adults* (Collegeville, MN: Liturgical Press, 1988) [hereafter *RCIA*] xv.

23. Trent, Session 7, March 3, 1547, *Decretum primum [De sacramentis] Canones de sacramento baptismi*, c. 2: “Si quis dixerit, aquam veram et naturalem non esse necessitate baptismi...anathema sit.” Tanner, 2: 685.

24. *RCIA*, xvii.

25. Trent, Session 7, March 3, 1547, *Decretum primum [De sacramentis], Canones de sacramentis in genere*, c. 11: “Si quis dixerit, in ministris, dum sacramenta conficiunt et conferunt, non require intentionem, saltem faciendi quod facit ecclesia: anathema sit.” Tanner, 2: 685.

§2 Those baptized in a non-Catholic ecclesial community must not be baptized conditionally unless, after an examination of the matter and the form of the words used in the conferral of baptism and a consideration of the intention of the baptized adult and the minister of the baptism, a serious reason exists to doubt the validity of the baptism.²⁶

This determination is a serious undertaking due to the fact that a valid baptism is not to be repeated (canon 845 §1) and, as seen in canon 869 above, affects not only Catholics as noted in paragraph one of the canon but also “those baptized in a non-Catholic ecclesial community.”

If, even after careful investigation, a serious doubt persists about the proper administration of the Baptism and it is judged necessary to baptize conditionally, the Catholic minister should show proper regard for the doctrine that Baptism may be conferred only once by explaining to the person involved, both why in this case he is baptizing conditionally and what is the significance of the rite of conditional Baptism. Furthermore, the rite of conditional Baptism is to be carried out in private and not in public.²⁷

The important concept to take from the listing of the effects of a valid baptism is that they flow from one another and are interrelated. Therefore, salvation found in baptism results in freedom from death and sin. Rebirth as children of God, configuration to Christ by an indelible character and incorporation into the Church are also constitutive within baptism. The first two will be briefly touched upon below. The third, incorporation into the Church, will be examined in the following section on canon 204.

26. Canon 869: “Si dubitetur num quis baptizatus fuerit, aut baptismus valide collatus fuerit, dubio quidem post seriam investigationem permanente, baptismus eidem sub condicione conferatur. §2. Baptizati in communitate ecclesiali non catholica non sunt sub condicione baptizandi, nisi, inspecta materia et verborum forma in baptismo collato adhibitis necnon attenta intentione baptizati adulti et ministri baptizantis, seria ratio adsit de baptismi validitate dubitandi.”

27. Pontifical Council for Promoting Christian Unity, *Directory for the Application of the Principles and Norms of Ecumenism* (Boston, MA: St. Paul Books & Media, 1993) 70.

A. Rebirth as Children of God

But though *he died for all*, yet not all receive the benefit of his death, but only those to whom the merit of his passion is imparted. For just as men and women would not actually be born unjust if they were not bred and born from the seed of Adam, since that descent they incur through him their own state of injustice while they are being conceived; so, if not reborn in Christ, they would never be justified, because by that rebirth there is granted to them, through the merit of his passion, his grace by which they become just.²⁸

The Council of Florence stated that “by baptism we are reborn spiritually.”²⁹ In the *Summa*, Thomas Aquinas had explained this rebirth:

By Baptism man is born again unto the spiritual life, which is proper to the faithful of Christ, as the Apostle says (Galatians 2:20): "And that I live now in the flesh; I live in the faith of the Son of God." Now life is only in those members that are united to the head, from which they derive sense and movement.³⁰

The unity with the “head” giving sense and movement to the members that Aquinas refers to above will be explored later in canon 96. It is an important concept predicated on the valid reception of baptism and being born again into the spiritual life as children of God. This rebirth then gives the grace of individual vocational discernment commensurate with the canonical concept of condition and function. Gordon Mikoski notes that Gregory of Nyssa applied a type of metamorphosis to the graced discernment that flows from baptism:

28. Trent, Session 6, January 13, 1547, “Verum est ille *pro omnibus mortuus est*, non omnes tamen mortis eius beneficium recipiunt, sed ii dumtaxat, quibus meritum passionis eius communicatur. Nam sicut revera homines, nisi ex semine Adae propagati nascerentur, non nascerentur iniusti, cum ea propagatione per ipsum, dum concipiuntur, propriam iniustitiam contrahant: ita nisi in Christo renascerentur, numquam iustificarentur, cum ea renascentia per meritum passionis eius gratia, qua iusti fiunt, illis tribuatur.” Tanner, 2: 672.

29. Florence, Session 8, November 22, 1439, “Per baptismum enim spiritualiter renascimur” Tanner, 1: 541.

30. Thomas Aquinas, *Summa theologiae*, III, q. 69, a. 5, in *Summa Theologica First Complete American Edition in Three Volumes*, vol. 2, trans. Fathers of the English Dominican Province (New York, Boston, Cincinnati, Chicago, San Francisco: Benziger Brothers, Inc., 1947) [hereafter *STh*] 2412.

It is all encompassing because it has to do with the pattern of dying to the old self and the resurrecting power of the Holy Spirit within the baptizand. The Trinity works in baptism to bring about fundamental and radical transformation in the direction of the doxological life through faith and identification with Jesus Christ. To set in motion the processes of metamorphosis and to serve as paradigm for transformation from one degree of glory to another (2 Cor 3:18) the baptismal rite requires prayer, water, the invocation of the triune name and faith. With these components at play, the baptismal event brings together the redemptive past acts of the triune God with the eschatological future of incorruptible life into the present life of the baptizand. Through this rite, the baptizand is transferred from the realm of death to the realm of life in company with the church. It should be stressed that for Gregory this is not an automatic process. Profession of faith and evidence of repentant life were necessary prerequisites for baptism to be effective. When faith and repentance are evident, the water of baptism is not simply a primordial element; it becomes a font of rebirth that initiates and funds ongoing metamorphosis throughout the course of the rest of the baptizand's life and continues into the life to come.³¹

This metamorphosis directly affects one's ability to participate in the mission of the Church. Baptism, when taken into consideration with condition and function, establishes basis for involvement in the sanctifying, governing and teaching *munera* of the church. Each of these *munera* will be explored in greater depth in chapter two.

B. Configuration to Christ by an Indelible Character

The effects of baptism are described in *Lumen Gentium* when the Council fathers stated that "the followers of Christ, called by God not for their achievements but in accordance with his plan and his grace, and justified in the lord Jesus, by their baptism in faith have been truly made children of God and sharers in the divine nature, and are therefore really made holy."³² What is

31. Gordon S. Mikoski, "Baptism, Trinity, and ecclesial pedagogy in the thought of Gregory of Nyssa," *Scottish Journal of Theology* 59 (2006) 177-178.

32. *LG* 40; *AAS* 57 (1965) 44: "Christi asseclae a Deo non secundum opera sua, sed secundum propositum et gratiam eius vocati atque in Iesu domino iustificati, in fidei baptismo vere filii Dei et consortes divinae naturae, ideoque reapse sancti effecti sunt." Tanner, 2: 880-881.

this character, this justification, this grace of the Spirit that demands and compels the *baptizandi* to take their place as sharers in the divine nature?

This “character” is an expression of the intrinsic relationship of the baptized to the Church. It forms a permanent claim on the individual, imposed by the Church and actually verifiable, which summons him to the concrete exercise of his new relationship with God in a way that is both fully personal or inward and also a public profession, both individual and communal. It is thus a summons to the exercise of the “virtue of religion” in keeping with the revelation of Jesus Christ which is committed to the Church....It expresses an intrinsic orientation which is not found in those justified without baptism, though their grace and salvation is also ultimately “ecclesial.”³³

Orientation of this character is both personal and public, individual and communal and creates not only a right, in the life of the baptized, to a sharing in the salvation, the redemption of Christ’s death and resurrection that is effected in baptism through the dying and rebirth in the waters but also an obligation to live that rebirth in service to Christ’s Church.

As was seen in canon 849, the redemption secured by Christ in his dying and rising is shared with those who are baptized. The “gateway” is opened to the other sacraments of the Church and those who are baptized are reborn as Children of God. Those baptized are also configured to Christ. “Configuration to Christ also has ecclesial effects: the baptized are made sharers in the priestly, prophetic and royal functions of Christ and his mission (c.204).”³⁴ An examination of this mission and more complete view of this configuration and incorporation follows in canon 204.

33. Aloys Grillmeier, “The People of God,” in *Commentary on the Documents of Vatican II*, ed. Herbert Vorgrimler, (New York: Herder and Herder, 1967) 1: 160.

34. Kevin T. Hart, “Baptism,” in *New Commentary on the Code of Canon Law*, ed. John P. Beal et al. (New York/Mahwah, NJ: Paulist Press, 2000) [hereafter *New Commentary*] 1035.

V. Canon 204 §1: Incorporation, Constitution, Vocation

Canon 204 §1 distinguishes the Christian faithful as those who are baptized. This is important to note due to the fact that even though salvation might be shared by those who are not baptized, the participatory and inclusive language of canon 204 applies only to the baptized. The canon examines both the personal and communal relationship of the baptized member as a Christian while providing an outline for participation in mission and ministry which will be expanded upon in subsequent chapters of this dissertation:

§1. 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, made sharers in their own way in Christ's priestly, prophetic, and royal function, 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.³⁵

Le Tourneau defines the broad parameters of the canon.

This canon defines what is meant by «Christ's faithful». We note at the outset that baptism is, at the same time, a sacrament that incorporates one into the Church and is the fundamental basis in the process of salvation. Leaving aside other effects, we highlight four here: «a) full incorporation in the Church; b) the orientation of the baptized in the worship of the Christian religion; c) the vocation to the apostolate and active participation in the life of the Church; d) the requirement to live in accordance with the teachings of Christ by seeking holiness». ³⁶

35. Canon 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, ad missionem exercendam vocantur, quam Deus Ecclesiae in mundo adimplendam concredidit. §2. Haec Ecclesia, in hoc mundo ut societas constituta et ordinata, subsistit in Ecclesia catholica, a successore Petri et Episcopis in eius communione gubernata.”

36. Dominique Le Tourneau, *Droits et devoirs fondamentaux des fideles et des laics dans l'Église* (Montréal: Wilson & Lafleur Ltée, 2011) 71-72: “Ce canon définit ce qu'il faut entendre par «fidèles du Christ». Nous remarquons d'emblée que le baptême est à la fois le sacrement qui incorpore à l'Église et le fait fondamental dans le processus du salut. Laissant de côté d'autres effets, nous en soulignerons quatre ici: «a) la pleine incorporation à l'Église; b) l'orientation du baptisé à rendre le culte de la religion chrétienne; c) la vocation à l'apostolat et à participer activement à la vie de l'Église; d) l'exigence de vivre conformément aux enseignements du Christ en recherchant la sainteté».”

Incorporation into Christ is a direct, personal result of baptism. This incorporation makes one a member of the Christian faithful. The language in canon 204 §1 refers to all who are baptized, whether lay, ordained or in a religious institute or society. According to James Provost, since the source for the canon is *Lumen Gentium* 31,³⁷ the canon presumably applies only to Catholics but it does not do so explicitly. It does not use degree of ecclesial communion within the Church to define a member of the Christian faithful. This follows in canon 205 with regard to those in full communion.³⁸

Canon 204 §1 expands the personal effect of incorporation through baptism to the communal effect of being “constituted” as a member of the “people of God”. Kaslyn notes that “baptism also has a social effect: a person enters into the people of God; more particularly, the person enters into a specific community of faith.”³⁹ This communal effect creates a new reality for the member of the Christian faithful:

The person, who by baptism is incorporated into the reality of the Church, finds himself in a different state than where you find any other sort of juridic group; the faithful are immersed in a unique reality, the Church, which, from the institutional point of view is «all that is communion transcends the individual. However, it should not be forgotten that the real protagonist in those relationships that are established with the institutional Church is the person. Therefore, the new legal situation a person enters into through baptism consists essentially in a communal bond that ties him to all his brethren in the Church: and simultaneously, there are rights and obligations of baptism, aimed, in

37. *LG* 31; *AAS* 57 (1965) 37: “Nomine laicorum hic intelleguntur omnes christifideles praeter membra ordinis sacri et status religiosi in Ecclesia sanciti, christifideles scilicet qui, utpote baptisate Christo concorporati, in Populum Dei constituti, et de munere Christi sacerdotali, prophetico et regali suo modo participes facti, pro parte sua missionem totius populi christiani in Ecclesia et in mundo exercent.”

38. For further analysis of this point, see James H. Provost, “Commentary on Canon 204,” in *CLSA Commentary*, 124.

39. Robert J. Kaslyn, S.J., “The Christian Faithful,” in *New Commentary*, 245.

relationship to the same people, which, of course, also have full value in the relationship with the Church as an institution».⁴⁰

This can present a daunting reality for some of the Christian faithful whose assent to the faith was spoken for them by their parents and godparents. This acceptance was not of their choosing and yet, incorporated into Christ and constituted as people of God, the member is constituted as a part of a communal bond in the Church with baptismal rights and obligations. The assumption made by the Church is that parents, the first teachers of the faith, have knowledge of the faith themselves and can share the beliefs of the Church with their children in a way that makes that faith alive. Though this may be true for some parents, it is most certainly not true for all. Therefore, the prerequisite knowledge necessary to respond to the call to share in Christ's sanctifying, governing and teaching functions redounds to the baptized member themselves. Parents must begin teaching by employing their own education in the faith. Pastors and catechists continue with shared faith experience and the teaching of doctrine. Through these efforts, the faithful are invited to enter into a life-long relationship with the Church. All must make a conscious daily decision that the belief of the Church is their own.

40. Costantino-M. Fabris, "I Diritti Dei Fedeli Come Espressione Giuridica Dei Valori Propri Dell Uomo Battezzato" in *Il Fedele Laico Realtà e Prospettive*, ed. Luis Navarro e Fernando Puig (Milan: Giuffrè Editore, 2012) 287-288: "La persona, che per mezzo del battesimo viene incorporata alla realtà ecclesiale, si trova in una condizione differente da quella in cui si trova un qualsiasi consociato di qualsivoglia ordinamento giuridico; il fidele è immerso in una realtà assolutamente unica, la Chiesa, la quale, dal punto di vista istituzionale rappresenta «tutto ciò che nella comunione trascende le singole persone. Tuttavia, in quei rapporti che si instaurano con la Chiesa istituzionale non va dimenticato che il vero protagonista è la persona. Pertanto la nuova situazione giuridica in cui viene a trovarsi la persona grazie al battesimo consiste essenzialmente in un vincolo comunione che lo lega con tutti i suoi fratelli nella Chiesa: è nei loro riguardi che esistono i diritti e i doveri battesimali, i quali ovviamente anche possiedono pieno valore nel rapporto con la Chiesa quale istituzione, essendo questo rapporto finalizzato alle stesse persone»."

Hospodár notes, “Baptism is a beginning which leads us to the maturity of our Christian faith. The whole church, her shepherds and believers strive for this: to know the value of Baptism, to bear witness to life, to catechize the already baptized and to gain the unity between Baptism and life.”⁴¹ It is only by making this conscious decision to be educated in the beliefs held by the Church that the Christian faithful will be equipped to participate in the mission of the Church according to their function and condition. In noting the pastoral significance of canon 204 §1, Julian Herranz points out that:

(T)he rich theological and pastoral content... makes all the members of the people of God jointly responsible and puts the entire Church in a state of mission. The expressions like “in their own way” and “according to his or her particular condition” should be noted. With these expressions, the diversity of ministries, specific functions and ecclesiastical tasks will be further justified according to the diversity of individual juridical status.⁴²

These ministries, functions and tasks apply to all the People of God as they discern their own unique vocation. There is a level of personal and faith knowledge necessary if a person is to choose a mission that is consonant with their condition and the mission of the Church.

The fulfillment of the threefold mission or *munera* (sanctifying, governing and teaching function) of the Church is the summit of the Christian vocation. In a work entitled *Sources of Renewal*, Pope Saint John Paul II (Karol Wojtyla), as Archbishop of Crakow, made the connection between *munera* and mission by stating that the Second Vatican Council links the salvific mission of God...with the threefold power of Christ as priest, prophet and king, while

41. Hospodár, 181.

42. Julià Herranz, “The Juridical Status of the Laity: The Contribution of the Conciliar Documents and the 1983 Code of Canon Law,” in *Communicationes* 17 (1985) 296.

also showing that participation in that power determines the reality of the Christian life.⁴³ He believed that participation in this salvific mission through sharing in this threefold power of Christ was the central theme of the Council's teaching about the Church.⁴⁴ The significance of the threefold power of Christ as priest, prophet and king is that it is through this expression that the salvific mission of God, the "testimony of God himself," is given in human dimensions.⁴⁵ According to Pope Saint John Paul II, "this threefold participation is very clearly linked with the Mission which forms the content of Christian testimony."⁴⁶

VI. Canon 204 §2: The Church

That which constitutes this entity of Church is the focus of paragraph 2 of canon 204:

§2. This Church, constituted and organized in this world as a society, subsists in the Catholic Church governed by the successor of Peter and the bishops in communion with him.⁴⁷

This paragraph finds its basis in *Lumen gentium* 8:

This church, set up and organised in this world as a society, subsists in the catholic church, governed by the successor of Peter and the bishops in communion with him, although outside its structure many elements of sanctification and of truth are to be found which as proper gifts to the church of Christ, impel towards catholic unity.⁴⁸

43. John Paul II, *Sources of Renewal: the Implementation of the Second Vatican Council* (London: Collins, 1980) 219.

44. Ibid.

45. ~~K~~lf.

46. Ibid., 220.

47. Canon 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."

48. *LG* 8; *AAS* 57 (1965) 12: "Haec Ecclesia, in hoc mundo ut societas constituta et ordinata, subsistit in Ecclesia catholica, a successore Petri et Episcopis in eius communione gubernata licet extra eius compaginem elementa plura sanctificationis et veritatis inveniantur, quae ut dona Ecclesiae Christi propria, ad unitatem catholicam impellunt." Tanner, 2: 854.

The first comment to be made here is a practical one. The Church has been “organised in this world as a society.” In a society, there are laws which govern behavior, and each person has their place as they carry out their mission based on their condition made up of their status, talent and weakness. Canon 204 applies the same analogy. The Church is a society, with law and an organizational system based on fulfilling its mission by identifying the status or condition of each Christian faithful and making the best use of their talents.

In both canon 204 §2 and the quote from *Lumen gentium* above, we see the intentional difference noted between the “Church” and the “Catholic Church” in that the “Church” subsists in the “Catholic Church.” Francis Sullivan notes “the paragraph begins by speaking of the Church that Christ founded and entrusted to Peter and the other apostles; it makes perfect sense to go on to say that this Church of Christ continues to exist in the Church that is governed by the successor of Peter and the bishops in communion with him.”⁴⁹

Following this concept, the language chosen by the Council in *Lumen Gentium* 8, with the use of the words “*subsistit in*” to take the place of “*est*” still prompts discussion. In 2005, Karl Becker came to the conclusion that “the phrase *subsistit in* is intended not only to reconfirm the meaning of the term *est*, that is the identity of the church of Christ with the Catholic Church. Above all it reaffirms that the church of Christ, imbued with the fullness of all the means

49. Francis A. Sullivan, S.J., “*Quaestio Disputata*: A Response to Karl Becker S.J., On the Meaning of *Subsistit In*,” *Theological Studies* 67 (2006) 397.

instituted by Christ, perdures forever in the Catholic Church.”⁵⁰ Sullivan, in a 2006 response to Becker counters that “what motivated the approval of the change from *est* to *subsistit in* was that it would make it possible for the council to acknowledge the fact that outside the Catholic Church there are not only elements of the Church, but...churches and ecclesial communities.”⁵¹ This study notes the debate and repercussions. The available literature indicates that the conversation continues.⁵²

For the purpose of this *opus*, the “Church of Christ” has valid baptism and a possible way to salvation, but the fullness of salvation is found in the “Catholic Church.” According to *Dominus Iesus*, “just as there is one Christ, so there exists a single body of Christ, a single Bride of Christ: a single Catholic and apostolic Church.”⁵³ *Unitatis redintegratio* makes this clear when it recognizes baptism as the beginning of the journey towards “fullness of life in Christ”:

Thus baptism establishes a sacramental bond of unity existing among all who have been reborn by it. But of itself baptism is only a beginning, an inauguration wholly directed towards the acquisition of the fullness of life in Christ. Baptism, therefore, is oriented towards the complete profession of faith, complete incorporation into the institution of salvation such as Christ willed it to be, and finally the completeness of unity which Eucharistic communion gives.⁵⁴

50. Karl Becker, S.J., “The Church and Vatican II’s ‘*Subsistit in*’ Terminology,” *Origins* 19 (January 2006) 520.

51. Sullivan, 402.

52. For further discussion see: Congregation for the Doctrine of the Faith, “Responses to Some Questions Regarding Certain Aspects of the Doctrine on The Church” June 29, 2007: *AAS* 99 (2007) 604-608; and Karim Schelkens, “*Lumen Gentium*’s ‘*Subsistit In*’ Revisited: The Catholic Church and Christian Unity After Vatican II,” *Theological Studies* 69 (2008) 875-893.

53. *DI* 16; *AAS* 92 (2000) 758: “Sicut unus est Christus, unum solummodo Corpus eius exstat, unaque eius Sponsa: «una Ecclesia catholica et apostolica».”

54. *UR* 22; *AAS* 57 (1965) 105-106: “Baptismus igitur vinculum unitatis sacramentale constituit vicens

This “inauguration” helps the Christian faithful to orient their lives and mission towards the direction of the Catholic Church to then be fully incorporated through the Eucharistic communion and profession of faith. Canon 96 with historical context makes clear this above quote from *Unitatis redintegratio*.

VII. Canon 87 and the Historical Context of Canon 96

“Through Baptism we are freed from sin and reborn as sons of God; we become members of Christ, are incorporated into the Church and made sharers in her mission”⁵⁵. With these words, the *Catechism of the Catholic Church* confirms baptism as the basis of cooperation in the mission of the Church. Although this may be the case, there are criteria that must be met prior to participation in that mission. These criteria are of such importance that what follows is an examination of canon 87 of the 1917 Code of Canon Law and the corresponding canon, canon 96 of the 1983 code.

Canon 87 of the 1917 Code of Canon Law stated:

By baptism a person becomes a subject of the Church of Christ with all the rights and duties of a Christian, unless, in so far as the rights are concerned, there is some obstacle impeding the bond of communion with the Church, or a censure is inflicted by the Church.⁵⁶

inter omnes qui per illum regenerati sunt. Attamen baptismus per se dumtaxat initium et exordium est, quippe qui totus in acquirendam tendit plenitudinem vitae in Christo. Itaque baptismus ordinatur ad integram fidei professionem, ad integram incorporationem in salutis institutum, prout ipse Christus illud voluit, ad integram denique in communionem eucharisticam insertionem.” Tanner, 2: 919.

55. CCC, 312.

56. *Codex Iuris Canonici Pii X Pontificis Maximi iussu digestus Benedicti Papae XV auctoritate promulgatus* (Rome: Typis Polyglottis Vaticanis, 1917) Canon 87: “Baptismate homo constituitur in Ecclesia Christi persona cum omnibus christianorum iuribus et officiis, nisi, ad iura quod attinet, obstet obex, ecclesiasticae communionis vinculum impediens, vel lata ab Ecclesia censura.”

It is important to note that in canon 87 there was no language of incorporation as an effect of baptism and the concept of ecclesiastical communion was implicitly and negatively defined when the canon spoke of an “obstacle impeding the bond of communion”. The focus of the canon was on the condition of the person as a “subject” of the Church of Christ (a subject being one who is affected by another not cooperative with another) with rights and duties within a “bond of communion” with the Church. Abbo and Hannan interpreted this “bond of communion” noting that “once valid baptism is administered, the recipient becomes immediately and forever a *persona in Ecclesia*.”⁵⁷

Abbo and Hannan also made the juridic distinction between baptism conferred with water and baptism of blood or desire. “Baptism of blood and baptism of desire suffice for the producing of many of the theological effects of the baptism of water but no juridical consequences derive from them as regards membership and subjection to the Church.”⁵⁸ Therefore, water and the required wording is constitutive for the juridic effects of baptism.

The concept of separation from the Church and of the limiting of innate ecclesiastical rights by a negative “condition” in a person’s life, such as a self-imposed or Church declared censure seen in *Mystici Corporis Christi*, was also operative in canon 87. Abbo and Hannan state the following:

[A]lthough a baptized person remains permanently subject to his obligations in the Church, his rights in it will be denied if he places an obstacle (*obex*) that completely breaks the bond of his membership. This *obex* is *apostasy* (the total defection from the

57. John Abbo and Jerome D. Hannan, *The Sacred Canons: A Concise Presentation of the Current Disciplinary Norms of the Church*, (St. Louis: B. Herder Book Co., 1952) 1: 125.

58. *The Sacred Canons*, 124-125.

faith), or *heresy* (the partial defection from the faith, or *schism* (the rejection of the authority of the Supreme Pontiff or the refusal to communicate with the members of the Church who are subject to him)....The second way whereby the rights of a Christian may be restricted in varying degrees and even reduces to a minimum, is a censure (*censura*). Of all censures or penalties, only one results in the exclusion of a baptized person from the fold of the Church: the penalty by which one is said, expressly or equivalently, to be cast out of the Church. As a rule, this happens only when one is declared *excommunicatus*.⁵⁹

This difference between canon 87 which referred to the “Church of Christ” and “Christians” and membership in the Church with its prerequisites set forth by Pius XII sparked discussion during Vatican Council II. There was an ecumenical concern especially regarding Protestants and the basic requirement of baptism for consideration as a Christian versus the requirement of baptism and ecclesiastical communion for incorporation into the Church and the rights and duties ascribed to each, especially regarding mixed marriages. These baptismal issues arose in the discussions leading up to the council and the revision of the code.⁶⁰ The council fathers were clear in their deliberations that baptism was necessary for incorporation into the Church. “The first Counsultor affirmed that one becomes a «person» in the Church only through baptism.”⁶¹ The question was the status, the condition of those who were not in full communion. In *Lumen Gentium* the fruit of the discussion becomes clear. The council fathers made a distinction between incorporation into “the Church of Christ” and incorporation into the Catholic Church by defining that which is constitutive of the “Catholic Church.”

59. *The Sacred Canons*, 126-127.

60. See discussion “Coetus Studiorum «De Populo Dei» Examen animadversiorum exhibitarum circa schema ex processu verbali lingua italica confecto,” 1 Session in *Communicationes* 12 (1980) 54-58.

61. Ibid., 57. “Il primo Consultore afferma che nella Chiesa si diventa «persona» solamente con il battesimo.”

This is the unique church of Christ, which in the creed we profess to be one, holy catholic and apostolic. After his resurrection our saviour gave the church to Peter to feed (see Jn 21,17), and to him and the other apostles he committed the church to be governed and spread (see Mt 28, 18ff.); and he set it up for all time as the pillar and foundation of the truth (1 Tm 3.15).⁶²

This theological distinction was important for those who were fully incorporated in relation to the interpretation of rights and duties that became operative in canon 87. Canonically, the concern in the interpretation of the canon was to determine communion, condition and sanctions. These came from incorporation through baptism and are seen in the corresponding canon 96 of the 1983 code.

VIII. Canon 96

No one is baptized in isolation. Baptism, a communal event, transforms the baptized into a member of Christ's faithful in the world and is the foundation for the priesthood of all believers. The fundamental differences among the baptized are based in ecclesiastical communion, which makes a person a member of the Catholic Church, and in the condition and function of each Catholic. Canon 96 of the *1983 Code of Canon Law* narrows the juridic concept of incorporation found in canon 204 and links it to communion:

By baptism one is incorporated into the Church of Christ and is constituted a person in it with the duties and rights which are proper to Christians in keeping with their condition, insofar as they are in ecclesiastical communion and unless a legitimately issued sanction stands in the way.⁶³

62. *LG* 8; *AAS* 57 (1965) 11: "Haec est unica Christi Ecclesia, quam in Symbolo unam, sanctam, catholicam et apostolicam profiteamur, quam Salvator noster, post resurrectionem suam Petro pascendam, tradidit (*Io.* 21, 17), eique ac ceteris Apostolis diffundendam et regendam commisit (cfr. *Matth.* 28, 18 ss.), et in perpetuum ut «columnam et firmamentum veritatis» erexit (*1 Tim.* 3, 15)." Tanner, 2: 854.

63. Canon 96: "Baptismo homo Ecclesiae Christi incorporatur et in eadem constituitur persona, cum officiis et iuribus quae christianis, attenta quidem eorum condicione, sunt propria, quatenus in ecclesiastica sunt communione et nisi obstet lata legitime sanctio."

Incorporation, previously treated in canon 204, presents the juridical basis for the exercise of the rights and obligations of all Christ's faithful. Incorporation in canon 96 establishes the juridical status of a baptized person within the Catholic Church and states the requirements for further participation by tying "duties and rights" to one's degree of ecclesiastical communion and consideration of sanctions that may have been imposed.

Fuenmayor observes that in canon 96, "the baptized person, by acquiring the status of a member of the community to which he or she is incorporated, obtains a personality that offers two facets: being the holder of several rights inherent to the status of a faithful; and becoming subject to the juridical duties and to the responsibility that corresponds to that status."⁶⁴ *Lumen gentium* spells out these responsibilities: "They are fully incorporated into the society of the Church who, possessing the Spirit of Christ, accept its whole structure and all the means of salvation that have been established within it, and within its visible framework are united with Christ, who governs it through the Supreme Pontiff and the bishops, by the bonds of profession of faith, the sacraments, ecclesiastical government and communion."⁶⁵

In his encyclical *Mystici Corporis Christi*, Pope Pius XII had expanded the connection between baptism and incorporation: "Through the waters of Baptism those who are born into

64. Amadeo de Fuenmayor, "The Canonical Status of Physical Persons," in *Exegetical Commentary on the Code of Canon Law* ed. Ernesto Caparros et al. (Montreal: Wilson & Lafleur, 1993) [hereafter *Exegetical Commentary*] 1: 693.

65. *LG* 14; *AAS* 57 (1965)18-19: "Illi plene Ecclesiae societati incorporantur, qui Spiritum Christi habentes, integram eius ordinationem omniaque media salutis in ea instituta accipiunt, et in eiusdem compage visibili cum Christo, eam per Summum Pontificem atque Episcopos regente, iunguntur, vinculis nempe professionis fidei, sacramentorum et ecclesiastici regiminis ac communionis." Tanner, 2: 860.

this world dead in sin are not only born again and made members of the Church, but, being stamped with a spiritual seal they become able and fit to receive the other sacraments.”⁶⁶ In this passage, Pius not only recognized the necessity of Baptism for incorporation but also for admittance to the other sacraments of the Church. He built a basis for the actualization of the life of one not only incorporated into the Church but also who possessed the “condition” of being able to receive the other sacraments.

As he continued in the encyclical, Pius clarified this “condition” to include those who possessed ecclesiastical communion through unity with the Church and those not separated either by their own actions or response to their actions taken by the Church: “Actually only those are to be included as members of the Church who have been baptized and profess the true faith, and have not been so unfortunate to separate themselves from the unity of the Body, or been excluded by legitimate authority for grave faults committed.”⁶⁷ It is here that the concept of a person’s “condition” takes on not simply a positive meaning such as in the potential a person possesses for participation in the Church, but also the negative possibility of “condition” comprised of decisions made by a person, such as apostasy, heresy and schism, that can separate them from the sacramental life of the Church and lead to ecclesiastical sanctions such as

66. *MCC; AAS* 35 (1943) 201: “Siquidem per lustralis aquae lavacrum non modo qui sunt mortali huic vitae nati, ex peccati morte renascuntur et Ecclesiae constituuntur membra, sed spirituali etiam character insigniti capaces aptique fiunt ad cetera suscipienda munera sacra.” English translation from Claudia Carlen ed., *The Papal Encyclicals 1939-1958* (Raleigh, NC: Pierian Press: 1981) 4: 41.

67. ~~Kik~~ 0'2040

excommunication. This is not the forum for a discussion regarding excommunication and its effects.⁶⁸ The canon and the example given simply state the possibilities inherent in a person's choice of behavior.

It is important to note that canon 96 does not define ecclesiastical communion. Canon 205 defines full communion within the Catholic Church and must be considered in tandem with canon 96. Canon 205 establishes that those baptized are in full communion when joined with Christ in the visible structure of the Catholic Church by the bonds of the profession of faith, sacraments and ecclesiastical governance.⁶⁹ A mention of each bond is necessary in order to more fully identify those members of the faithful who celebrate full communion in the Church and thereby participate in her mission.

IX. The First Bond of Full Communion: The Profession of Faith

The first bond is the profession of faith. One must be taught the beliefs of the Church. One cannot profess what one does not know. This “knowing” the faith is the basis of catechesis. In canon 865 §1, adults who are to be baptized are to be taught the “truths of the faith and

68. Canon 1331: “§1. Suspendio, quae clericos tantum afficere potest, vetat: 1° vel omnes vel aliquos actus potestatis ordinis; 2° vel omnes vel aliquos actus potestatis regiminis; 3° exercitium vel omnium vel aliquorum iurium vel munerum officio inhaerentium. §2. In lege vel praecepto statui potest, ut post sententiam condemnatoriam vel declaratoriam actus regiminis suspensus valide ponere nequeat. §3. Vetitum numquam afficit: 1° officia vel regiminis potestatem, quae non sint sub potestate Superioris poenam constituentis; 2° ius habitandi, si quod reus ratione officii habeat; 3° ius administrandi bona, quae ad ipsius suspensi officium forte pertineant, si poena sit latae sententiae. §4. Suspendio vetans fructus, stipendium, pensiones aliave eiusmodi percipere, obligationem secumfert restituendi quidquid illegitime, quamvis bona fide, perceptum sit.

69. Canon 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.”

Christian obligations.”⁷⁰ Canons 851 §2 and 867 envision catechetical preparation for parents prior to the baptism of their infant.⁷¹ This augments their own knowledge of the faith and assists them in fulfilling their obligation to “form their children by word and example in faith and in the practice of Christian life” as seen in canon 774 §2.⁷²

The profession of faith also includes an adherence to the authentic teachings of the magisterium of the Church and an obligation to believe, as canon 750 indicates, “with divine and Catholic faith all those things contained...in the one deposit of faith entrusted to the Church...therefore, all are bound to avoid any doctrines whatsoever contrary to them.”⁷³ This reflects the relationship between canon 96 and 205 in that a person may choose to break these

70. Canon 865: “§1. Ut adultus baptizari possit, oportet voluntatem baptismum recipiendi manifestaverit, de fidei veritatibus obligationibusque christianis sufficienter sit instructus atque in vita christiana per catechumenatum sit probatus; admoneatur etiam ut de peccatis suis doleat. §2. Adultus, qui in periculo mortis versatur, baptizari potest si, aliquam de praecipuis fidei veritatibus cognitionem habens, quovis modo intentionem suam baptismum recipiendi manifestaverit et promittat se christianae religionis mandata esse servaturum.”

71. Canon 851: “2° infantis baptizandi parentes, itemque qui munus patrini sunt suscepturi, de significatione huius sacramenti deque obligationibus cum eo cohaerentibus rite edoceantur; parochus per se vel per alios curet ut ita pastoralibus monitionibus, immo et communi precatione, debite parentes instruantur, plures adunando familias atque, ubi fieri possit, eas visitando.”

Canon 867: “§1. Parentes obligatione tenentur curandi ut infantes intra priores hebdomadas baptizentur; quam primum post nativitatem, immo iam ante eam, parochum adeant ut sacramentum pro filio petant et debite ad illud praeparentur.”

72. Canon 774: “§2. Prae ceteris parentes obligatione tenentur verbo et exemplo filios in fide et vitae christianae praxi efformandi; pari obligatione adstringuntur, qui parentum locum tenent atque patrini.”

73. Canon 750: “§1. Fide divina et catholica ea omnia credenda sunt quae verbo Dei scripto vel tradito, uno scilicet fidei deposito Ecclesiae commisso, continentur, et insimul ut divinitus revelata proponuntur, sive ab Ecclesiae magisterio sollemni, sive ab eius magisterio ordinario et universali; quod quidem communi adhaesione christifidelium sub ductu sacri magisterii manifestatur; tenentur igitur omnesquascumque devitare doctrinas iisdem contrarias. §2. Firmiter etiam amplectenda ac retinenda sunt omnia et singula quae circa doctrinam de fide vel moribus ab Ecclesiae magisterio definitive proponuntur, scilicet quae ad idem fidei depositum sancte custodiendum et fideliter exponendum requiruntur; ideoque doctrinae Ecclesiae catholicae adversatur qui easdem propositiones definitive tenendas recusat.”

bonds of communion and incur a sanction which then affects their exercise of rights and obligations of the Church.

X. The Second Bond of Full Communion: Sacraments

Sacraments form the second bond. As was presented previously, the reception of baptism is necessary for salvation and in the Catholic Church and necessary for reception of the other sacraments. Provost adds that “Catholics in full communion are bonded by the same sacraments.”⁷⁴ Sacraments can be requested by the Catholic faithful provided they request them “at the appropriate times, are properly disposed and are not prohibited by law from receiving them” (canon 843 §1).⁷⁵ This concept of being “prohibited by law” reflects the interconnectedness of canon 205 and canon 96.

XI. The Third Bond of Full Communion: Ecclesiastical Governance

The third bond is ecclesiastical governance. According to Kaslyn, “this bond reflects union with the visible or societal structure of the Church, including its hierarchical constitution with the Petrine ministry at the center of the communion.”⁷⁶ The faithful have the duty to maintain this bond, usually through a relationship of obedience to the sacred pastors as seen in

74. James H. Provost, “Full Communion,” in *The Code of Canon Law: A Text and Commentary*, ed. James A. Coriden et al. (New York/Mahwah, NJ: Paulist Press, 1985) [hereafter *A Text and Commentary*] 127.

75. Canon 843: “§1. Ministri sacri denegare non possunt sacramenta iis qui opportune eadem petant, rite sint dispositi, nec iure ab iis recipiendis prohibeantur.”

76. Kaslyn, “The Christian Faithful,” in *New Commentary*, 249.

canon 212 §1.⁷⁷ The conscious choice to break this bond, like the others, can result in sanctions which separate the person from the Church.

It is important here to make a comment regarding “communion” and “full communion” as seen in canon 205. Since the church of Christ “subsists in” the Catholic Church and salvation is operative in the lives of those who are not in full communion with the Catholic Church but have been baptized, it is clear that all the Christian faithful are in some degree of communion with the Catholic Church. These various degrees have canonical effect. For example, canon 1055 states that the marriage of two baptized persons is a sacrament⁷⁸ and canon 844 states that Christians who are not in full communion may be admitted to the sacraments of penance, Eucharist and anointing in Catholic Churches under certain conditions.⁷⁹ These limited canonical rights recognize the effects of baptism for a member of the Christian faithful not in full communion with the Catholic Church.

The definition of full communion as found in canon 205 provides a means to identify those who belong to the Catholic Church. In response to his own question as to why one would be concerned about who is a Catholic, Provost responds:

77. Canon 212: “§1. Quae sacri Pastores, utpote Christum repraesentantes, tamquam fidei magistri declarant aut tamquam Ecclesiae rectores statuunt, christifideles, propriae responsabilitatis conscii, christiana oboedientia prosequi tenentur.”

78. Canon 1055: “§2. Quare inter baptizatos nequit matrimonialis contractus validus consistere, quin sit eo ipso sacramentum.”

79. Canon 844: “§4. Si adsit periculum mortis aut, iudicio Episcopi dioecesanii aut Episcoporum conferentiae, alia urgeat gravis necessitas, ministri catholici licite eadem sacramenta administrant ceteris quoque christianis plenam communionem cum Ecclesia catholica non habentibus, qui ad suae communis ministerium accedere nequeant atque sponte id petant, dummodo quoad eadem sacramenta fidem catholicam manifestent et rite sint dispositi.”

The Code's approach to understanding the Church, rooted in the Council's teaching, goes beyond a view of the Church as a sovereign (or "perfect") society. It addresses the Church as a communion, the people of God, who are engaged in a God-given mission. The juridic condition of full communion in the Catholic Church is a specific manner in which Christians participate in the mission God gave the Church. This is the fundamental reason for seeking to identify who are in full communion: thereby, it is possible to specify those who are responsible for carrying out the mission as the Catholic Church, each in keeping with his or her own proper condition in the Church.⁸⁰

Baptized members of the Catholic Church who fulfill the criteria for communion as defined in canon 205 are the subjects of this dissertation. Ecclesiastical communion and the canonical concept of "condition" as found in canon 96 are important when considering the cooperation between laity and pastors in catechesis due to the fact that a type of "condition" as found in canon 207 §1 lays the foundation for the very definition of clerics and lay persons in the Catholic Church. Canon 207 §1 states:

By divine institution, there are among the Christian faithful in the Church sacred ministers who in law are also called clerics; the other members of the Christian faithful are called lay persons.⁸¹

The baptism shared by both clerics and laity is the same but the particular mission entrusted to each is different based on their function and further sacramental condition. This relationship and canon 207 will be explored in a subsequent chapter but is mentioned here so as to contribute greater clarity to the commentary on canons 208, 209 and 223 which follow. To further explicate the tie between "condition", baptism and mission, canon 208 needs to be

80. Provost, "Commentary on Canon 205," in *A Text and Commentary*, 129.

81. Canon 207: "Ex divina institutione, inter christifideles sunt in Ecclesia ministri sacri, qui in iure et clerici vocantur; ceteri autem et laici nuncupantur."

examined.

XII. Canon 208

It is in canon 208 that the canonical concept of condition and function is tied to corporate and individual mission:

From their rebirth in Christ, there exists among all the Christian faithful a true equality regarding dignity and action by which they all cooperate in the building up of the Body of Christ according to each one's own condition and function.⁸²

This observance of diversity with distinction and definite roles in ministry based on condition was made clear in *Lumen gentium*:

And if some are appointed, by the will of Christ, as teachers, dispensers of the mysteries and pastors for the others, yet there is a true equality of all with regard to the dignity and action common to all the faithful concerning the building up of the body of Christ. For the distinction which the Lord made between sacred ministers and the rest of the people of God brings with it a connection between them, since pastors and the other faithful are bound together by a common bond. The church's pastors, following the Lord's example, are to minister to each other and to the rest of the faithful, and the faithful are to cooperate gladly with the pastors and teachers. So, in their variety, all bear witness to the wonderful unity in the body of Christ: for this very diversity of graces, ministries and works gathers the children of God into one, because "all are inspired by one and the same Spirit" (1 Cor 12, 11).⁸³

82. Canon 208: "Inter christifideles omnes, ex eorum quidem in Christo regeneratione, vera viget quoad dignitatem et actionem aequalitas, qua cuncti, secundum propriam cuiusque condicionem et munus, ad aedificationem Corporis Christi cooperantur."

83. *LG* 32; *AAS* 57 (1965) 38: "Etsi quidam ex voluntate Christi ut doctores, mysteriorum dispensatores et pastores pro aliis constituuntur, vera tamen inter omnes viget aequalitas quoad dignitatem et actionem cunctis fidelibus communem circa aedificationem corporis Christi. Distinctio enim quam Dominus posuit inter sacros ministros et reliquum populum Dei, secumfert coniunctionem, cum pastores et alii fideles inter se communi necessitudine devinciantur; ecclesiae pastores, exemplum Domini secuti, sibi invicem aliisque fidelibus ministrent, hi autem alacriter pastoribus et doctoribus sociam operam praestent. Sic in varietate omnes testimonium perhibent de mirabili unitate in corpore Christi: ipsa enim diversitas gratiarum, ministrationum et operationum filios Dei in unum colligit, quia, haec... omnia operatur unus atque idem Spiritus (1 Cor 12, 11)." Tanner, 2: 876.

According to Holland, “both texts (canon 208 and *LG*) clearly speak of an equality of dignity and action among all the Christian faithful which is intended for the building up of the body of Christ. The council’s reference to the common actions of all (*actionum cunctis fidelibus commune*) is changed in the canon to cooperation by all (*actionum...qua cuncti...cooperantur*), according to each one’s own condition and function.”⁸⁴ This difference in language prompted discussion among those working on the revision of the Code as to the distinction between clergy and laity in the common priesthood and the ministerial priesthood. That discussion will be explored in a future chapter. It is sufficient here to note that the discussion took place.⁸⁵ The focus in this chapter is baptism as basis for fundamental equality and mission that considers the unique condition and function of the Christian faithful, lay or ordained.

There is a true equality among the Christian faithful through baptism but the opening section of canon 208 has, at times, become a focus for those who assert that all offices and ministries in the Church should then be accessible to all who are baptized, whether male or female, one example of this being sacramental priesthood. This is not the case. The second part of canon 208 which refers to a person’s condition and function needs to be considered not only with the first part of canon 208 itself but also with the definition of cleric and lay person as seen previously in canon 207 §1.

Canon 208 presents three characteristics which will be briefly addressed:

a) *equality at the level of being*: all the faithful are equal among themselves under the equal dignity of a child of God obtained by baptism, that is to say a common dignity; b)

84. Sharon Holland, IHM, “Equality, Dignity and the Rights of the Laity,” *The Jurist* 47.1 (1987) 111.

85. See discussion “Coetus Specialis «De Lege Ecclesiae Fundamentali»” in *Communicationes* 12 (1980) 27, 35-36.

the faithful *are equal in their co-responsibility* in the edification of the Body of Christ, that is to say the *joint action* in which they participate «according to their condition and their own function» (here appears the principle of diversity); c) *the basis of this equality is in the regeneration in Jesus Christ, produced by the sacrament of baptism*: from this first moment, the Church is formed of members equal to each other.⁸⁶

A. Equality in Canon 208

The canon asserts the principle of a fundamental equality of the Christian faithful by virtue of baptism. According to canonical tradition, Gratian in his *Decretum* indicated that there were two types of Christians, clergy and laity. This relationship was not one of equals as is clear from Gratian's reference to clerics as "delivered over to the office of the Divine" as the "chosen ones" and, by comparison, to the "miserable" state of the laity.⁸⁷ Hervada notes that, "where there is no equality, relationships are based on *pietas* instead of justice – *pietas* is a Roman concept that means 'respectful behavior towards the parents and the gods,' or 'gratefulness to

86. Le Tourneau, *Droits et devoirs*, 117: "a) *l'égalité au plan de l'être*: tous les fidèles sont égaux entre eux en vertu de l'égale dignité d'enfant de Dieu obtenue par le baptême, c'est-à-dire la dignité commune; b) les fidèles *sont égaux quant à la coresponsabilité* dans l'édification du Corps du Christ, c'est-à-dire l'*action commune*, à laquelle ils participent «selon leur condition et leur fonction propres» (ici apparaît le principe de diversité); c) *le fondement de cette égalité se trouve dans la régénération en Jésus-Christ, produite par le sacrement du baptême*: dès le premier instant, l'Église est formée de membres égaux entre eux."

87. C. 7 q.1 c.7 "Duo sunt genera Christianorum. Est autem genus unum, quod mancipatum diuino offitio, et deditum contemplationi et orationi, ab omni strepitu temporalium cesare conuenit, ut sunt clerici, et Deo deuoti, uidelicet conuersi...Inde huiusmodi homines uocantur clerici, id est sorte electi. Omnes enim Deus in suos elegit. Hi namque sunt reges, id est se et alios regentes in uirtutibus, et ita in Deo regnum habent. Et hoc designat corona in capite. Hanc coronam habent ab institutione Romanae ecclesiae in signo regni, quod in Christo expectatur. Rasio uero capitis est temporalium omnium depositio. Illi enim uictu et uestitu contenti nullam inter se proprietatem habentes, debent habere Omnia communia. Aliud uero est genus Christianorum, ut sunt laici, enim est populus. His licet temporalia possidere, sed non nisi ad usum. Nichil enim miserius est quam propter nummum Deum contempnere. His concessum est uxorem ducere, terram colere, inter uirum et uirum iudicare, causas agere, oblationes super altaria ponere e, decimas reddere, et ita saluari poterunt, si uicia tamen benefaciendo euitauerint." Emil Friedberg, ed., *Corpus iuris canonici*, 2 vols. (Leipzig, 1879–81), 1: 678.

one's superiors.”⁸⁸ Such was the state of equality in the Church until Vatican Council II. Canon 208 preceding from the quote from *Lumen gentium* previously cited represents a fundamental shift from this state of inequality to one of “true equality regarding dignity and action” flowing from the reception of baptism. Kaslyn notes, “the fundamental equality among all the people of God has a sacramental origin; all the baptized share a personal, individual relationship with Jesus Christ, a relationship which finds visible expression through entrance into a particular faith community by baptism.”⁸⁹

This entrance, this incorporation into the Church as seen in canons 204 and 96, works in harmony with canon 208 to underscore a fundamental equality among the faithful while recognizing the right and obligation of each person to build up the body of Christ with self-knowledge of their condition and function. The responsibility placed on the baptized member of the Christian faithful is to seek out their own proper way by which they will function in the mission of the Church while recognizing their responsibility to maintain full communion and respecting the dignity of their own condition and the condition of others.

B. Building the Body of Christ Through “Condition and Function”

This building up of the Body of Christ can be seen in the decree *Ad gentes*: “Since Christ’s faithful have different gifts, they should collaborate in the service of the gospel, each one in accordance with their opportunities, ability, charism and ministry; all, accordingly, those

88. Javier Hervada, “The Obligations and Rights of all Christs’ Faithful,” in *Code Annotated*, 190.

89. Kaslyn, “The Obligations and Rights of All the Christian Faithful,” in *New Commentary*, 258.

who sow and those who reap, those who plant and those who water, should be united so that...they may in harmony spend their energies for the building up of the church.”⁹⁰ There are a number of concepts that flow from this quotation.

The first concept is awareness of one’s condition and function in the Church. If one is baptized there is a true sacramental basis for collaboration in the Church but there must be knowledge regarding the mission of the Church and the place one holds in that mission. This recognition of where one fits in the mission of the Church is one’s “condition.” A member of the Christian faithful must be educated in the faith so that they have an idea as to how to “collaborate in the service of the gospel.” If there is no knowledge of the deposit of faith, moral and social teachings of the Church and Church law, for example, then even though a person might be baptized, they are ignorant of their condition in the Church. This ignorance would then impede the function or action of the faithful. It is the right and responsibility of the Church to teach and invite and the faithful to learn and respond.

Once a person has a basis of knowledge of the teachings of the Church, then true discernment can take place regarding their participation in the *communio* and *missio* of the Church. Canon 208 is clear that this participation is not the same for everyone but unique to the individual. Based upon the knowledge and opportunity one has, there are a myriad of vocations in the Church. Differences exist in the means by which particular individuals participate in the

90. Vatican II, decree *Ad gentes* 28, December 7, 1965: *AAS* 58 (1966) [hereafter *AG*] 979: “Christifideles, cum donationes habeant differentes, pro sua quisque opportunitate, facultate, charismate ac ministerio, in Evangelio collaborare debent; omnes proinde, qui seminant et qui metunt, qui plantant et qui rigant, unum sint oportet, ut «ad eundem finem libere et ordinatim conspirantes», unanimiter ad aedificationem Ecclesiae vires impendant. Quamobrem Evangelii praeconum labores et auxilia ceterorum christifidelium ita dirigenda et colliganda sunt, ut «omnia secundum ordinem fiant» (1 Cor. 14, 40) in cunctis activitatis et cooperationis missionalis campis.” Tanner, 2: 1034-1035.

Church's mission; different levels of responsibility exist. The Christian faithful share in one baptism but their participation in the triple *munera* of Christ differs according to the diversity of charisms in the Church as well as an individual's specific "condition."⁹¹

It is important to note that charisms can be discerned by the Christian faithful to be lived out in the life of the Church or they can come from the Church herself. The notion of vocation, coming from the Latin *vocare*, is one of call and response. For centuries, charisms relating to the mission of the Church and institutes of consecrated life have risen up from the Christian faithful and been embraced by the Church. The Church, herself, also calls people in a more formal way to officially participate in ecclesial functions relating to mission that originate with the hierarchical Church. Knowledge of and communion with the Church is necessary for mission to be fruitful.⁹² There are many ways that the Christian faithful respond to the call of Christ and cooperate with one another for the building up of the people of God. For the purpose of this dissertation, the focus is on the *munus docendi* (prophetic/teaching office) of the Church in catechesis.

91. Kaslyn, "The Obligations and Rights of All the Christian Faithful," in *New Commentary*, 258-259.

92. There are many canons which refer to the rights and obligations of the Christian faithful in regard to religious education or catechesis. Each will not be examined here but all lend themselves to the faith development and subsequent participation of the Christian faithful. These canons include: 210, 211, 215, 216, 217 and 218. Canons 212, 213 and 214 envision an even deeper religiously informed dialogue between the Christian faithful and the hierarchy.

C. Canon 209

Canon 209 states that no matter what way of life the Christian faithful choose, it must be done in “communion with the Church.”

§1. The Christian faithful, even in their own manner of acting, are always obliged to maintain communion with the Church.

§2. With great diligence they are to fulfill the duties which they owe to the universal Church and the particular church to which they belong according to the prescripts of the law.⁹³

Canon 209, in its mandate that the faithful maintain communion, invites a few words regarding the possible spectrum of communion which falls outside of the full communion envisioned for the Catholic faithful in canon 205. A reference to this spectrum is found in *Lumen gentium*: “to this catholic unity of the people of God, which prefigures and promotes universal peace, all are called, and they belong to it or are ordered to it in various ways, whether they be catholic faithful or others who believe in Christ or finally all people everywhere who by the grace of God are called to salvation.”⁹⁴ It was previously made clear that an interior longing for salvation and actions which manifest that longing can have salvific affect. This would be an example of the beginning of the spectrum. This recognition of God’s invitation and response of the person establishes a relationship of communion. This “‘being communion’ results from a person’s search

93. Canon 209: “§1. Christifideles obligatione adstringuntur, sua quoque ipsorum agendi ratione, ad communionem semper servandam cum Ecclesia. §2. Magna cum diligentia officia adimpleant, quibus tenentur erga Ecclesiam tum universam, tum particularem ad quam, secundum iuris praescripta, pertinent.”

94. *LG* 13; *AAS* 57 (1965) 18: “Ad hanc igitur catholicam Populi Dei unitatem, quae pacem universalem praesignat et promovet, omnes vocantur homines, ad eamque variis modis pertinent vel ordinantur sive fideles catholici, sive alii credentes in Christo, sive denique omnes universaliter homines, gratia Dei ad salutem vocati.” Tanner, 2: 860.

for meaning and purpose in his life and possesses as its goal the fulfillment of the individual as intended by God, that is participation in beatitude.”⁹⁵ If a person does not know that baptism is the fulfillment of their longing yet still lives in response to the Spirit, this would be the basic response for baptism of desire and, if they are killed for their belief, baptism of blood. The person is living their public response to the Spirit without benefit of baptism by water. Both baptism by desire and by blood have their place on the spectrum of communion due to the interior disposition of the person with the corresponding physical manifestation of faith.

Before a person chooses baptism by water, there is an interior desire prompted by the Spirit. This prompting may be bestowed upon an adult who chooses baptism or upon parents who choose baptism for their child. Either way, there must be preparation for baptism or reception so that this interior desire is made manifest in a way that lends itself to the public expression through baptism. Baptism or reception into the Catholic Church or another Christian denomination marks a point along the spectrum of communion. Here, we have persons who have publically witnessed their belief in Christ. They are a communion of believers. “When this internal dimension finds external expression through a relationship with a particular ecclesial community or church by means of baptism, the person enters into some degree of communion with the Catholic Church; the extent of the fulfillment of obligations and the exercise of rights depends upon whether the individual lives in full communion or not.”⁹⁶

95. Robert J. Kaslyn S.J., “The Value Underlying the Law: A Foundational Analysis of Canon 209, §1,” *Studia Canonica* 29 (1995) 21. This article draws the parallel between theology and canon law when discussing the basis of *communio*.

96. Kaslyn, “The Obligations and Rights of All the Christian Faithful,” in *New Commentary*, 260-261.

Canon 209, in addressing the baptized Christian faithful, is to be considered with canon 205, as examined previously, which defines full communion of Catholic baptized through profession of faith, sacraments and ecclesiastical governance. This valuation of ecclesiastical communion is further influenced by canon 96 which adds consideration of one's "condition" (seen previously in canon 208) to the manner of acting seen in canon 209 and also adds the possibility of the application of a legitimate sanction. Consideration of these three aspects is necessary in evaluating a person's degree of "communion" with the Church in that adherence to full communion and attention to one's condition enhances communion whereas a sanction would reduce communion with the Church.

It is clear in canon 209 that baptized persons, reflecting on the interior life of the Spirit, are called upon to reflect their communion in their manner of acting. Their choices are always to be in communion with the teachings of the Church:

The obligation to observe communion with the Church affects not only the condition of life of the faithful but also all their actions. ...If communion with the Church is to be guarded «including in the way one acts», then the exercise of rights and obligations that each one has must be guarded as well. Communion with the Church is the principal criterion of legitimation and the fundamental limit for the exercise of all of the rights and obligations proper to the baptized; because in the Church, every obligation and every right should be exercised according to the purpose and the proper dynamic that makes up the Church, that is to say, according to the logic of communion. No Christian behavior, no matter whether public or private, can be considered legitimate, if it contradicts or conflicts with one's belonging to the People of God.⁹⁷

97. Daniel Cenalmor, "Commentary on Canon 209," in *Comentario Exegético al Código de Derecho Canónico*, ed. Angel Marzoa et al. (Pamplona: EUNSA, 1996) [hereafter *Comentario Exegético*] 2/1: 66-68: "la obligación de observar la comunión con la Iglesia afecta no solo a la condición de vida del fiel, sino también su actuación... Si la comunión con la Iglesia debe guardarse «incluso en el modo de obrar», se habrá de guardar también, por tanto, al ejercer los demás deberes y derechos que cada uno tenga. La comunión con la Iglesia es el principal criterio de legitimación y el límite fundamental para el ejercicio de todos los deberes y derechos propios del bautizado; porque en la Iglesia, cada deber y cada Derecho debe ser ejercido según la finalidad y la dinámica propia del ser de la Iglesia, es decir, según la lógica de comunión. Ningún comportamiento del Cristiano, sin

The concept of communion is not one that is simply for the Christian faithful to observe. Just as there is a relationship between the interior spirituality of a person and the external manifestation in their actions, so too is there a relationship between the Christian faithful themselves and with their pastors. Here, the subject of “condition and function” as seen in previous canons becomes operative. One’s condition, function or vocation determines their way of relating with others. For example, the sacrament of marriage sets one apart with another and directs them towards a union that is faithful, permanent and fruitful. The ontological change of priesthood establishes a life of particular service and sacramental dedication to the people of God. Communion is preserved in response to how members of the Christian faithful live out their call. *Lumen gentium* teaches that “among members there is a diversity either because of duties, since some are engaged in the sacred ministry for the good of their sisters and brothers, or because of the condition and arrangements of their lives, since many in the religious state, striving towards holiness by a stricter path, are a stimulus to their fellow Christians by their example.”⁹⁸ In this manner, there is no competitiveness regarding mission. All, whether lay or cleric, are focused on the Church and their function in working together for her universal mission.

It is necessary that these relationships be essentially characterized by gratuity and gratitude, that they come from grace – much more than from functional criteria – in the bosom of ecclesial communion, based upon and enriched by gifts hierarchical, sacramental and charismatic which are co-essential to them. This mystery of communion cannot be reduced to a simple division of roles in a functionally mechanical point of view. It is the sacramentality of the Church, the gifts and charisms which build it up and

distinction alguna entre esfera pública y privada, podrá considerarse legítimo si contradice o pone en crisis su pertenencia al Pueblo de Dios.”

98. *LG* 13; *AAS* 57 (1965) 18: “inter membra eius diversitas, sive secundum officia, dum aliqui sacro ministerio in bonum fratrum suorum funguntur, sive secundum condicionem et vitae ordinationem, dum plures in statu religioso, arctiore via ad sanctitatem tendentes, fratres exemplo suo stimulant.” Tanner, 2: 859.

always renew it, the grace which is sought in common and personal prayer, that which ought intimately to give life to any collaboration of the lay faithful with priests and distinguishes that which pertains to the one or to the other in their single communion and mission.⁹⁹

Paragraph two of canon 209, in union with the paragraph above, highlights the obligation of the Christian faithful to collaboratively carry out their responsibilities to not only the universal Church but also to their particular church. This flows from paragraph one in which the faithful are not “static receptors” of the mandates and teachings of the Church but co-operators in the mission of the Church with obligations, each participating according to one’s condition and function. The focus of paragraph two is the relational action response of the faithful in order to maintain communion. “Communion must be manifested externally. The present standard indicates that the fulfillment of duties towards the Church has priority and is the first area where the faithful are invited to live communion.”¹⁰⁰ Note that the faithful encompass both lay and clergy. All must be attentive to obligations actively embraced in communion with the Church as seen in paragraph one. “For it is necessary that all of us, ‘doing...the truth in love, are to grow up in every way in him who is the head, Christ, from whom the whole body, joined and knit

99. Guzman Carriquiry, “The Collaboration of the Unordained Faithful in the Pastoral Ministry of Priests,” in *Priesthood A Greater Love: International Symposium on the Thirtieth Anniversary of the Promulgation of the Conciliar Decree Presbyterorum Ordinis*; Congregation for the Clergy (English translation: Philadelphia, Pennsylvania, Archdiocese of Philadelphia, 1997) 168-169.

100. Le Tourneau, *Droits et devoirs*, 132: “Nous avons dit que la communion doit se manifester extérieurement. La présente norme indique que l’accomplissement des devoirs envers l’Église est prioritaire et constitue le premier domaine dans lequel les fidèles sont invités à vivre la communion.”

together by every joint with which it is supplied, when each part is working properly, makes bodily growth and upholds itself in love' (Eph 4, 15-16)."¹⁰¹

Rights and obligations are exercised in the universal Church and one's particular church. According to Provost, "communion with a particular church is the basis for the worldwide Catholic communion that exists in and from the communion of particular churches."¹⁰² One's particular church is determined by residence (domicile or quasi-domicile). Canonically, domicile is acquired if a person has remained in the territory of a certain parish or diocese with the intention of remaining there permanently or having had actual residence for five years. Quasi-domicile is acquired by remaining in the territory of a certain parish or diocese with the intention of remaining there for at least three months or having had actual residence for three months.¹⁰³ No matter the location, a member of the Christian faithful is called to be aware of and fulfill the duties owed to the Church.

Canon 209 marks an individual relationship between a member of the Christian faithful and the obligation to live in communion with the Church. In canon 223, there is an expansion of

101. *LG* 30; *AAS* 57 (1965) 30: "Oportet enim, ut omnes «veritatem facientes in caritate, crescamus in Illo per omnia, qui est caput Christus : ex quo totum corpus compactum et connexum per omnem iuncturam subministrationis, secundum operationem in mensuram uniuscuiusque membri, augmentum corporis facit in aedificationem sui in caritate » (*Eph.* 4, 15-16)." Tanner, 2: 875.

102. Provost, "Commentary on Canon 209," in *A Text and Commentary*, 142.

103. Canon 102: "§1. Domicilium acquiritur ea in territorio alicuius paroeciae aut saltem dioecesis commoratione, quae aut coniuncta sit cum animo ibi perpetuo manendi si nihil inde avocet, aut ad quinquennium completum sit protracta. §2. Quasi-domicilium acquiritur ea commoratione in territorio alicuius paroeciae aut saltem dioecesis, quae aut coniuncta sit cum animo ibi manendi saltem per tres menses si nihil inde avocet, aut ad tres menses reapse sit protracta."

the scope to include an awareness of the responsibility on the part of the member to promote the common good of the community of faith, the universal Church lived out in *communio*.

D. Canon 223

§1. In exercising their rights, the Christian faithful, both as individuals and gathered together in associations, must take into account the common good of the Church, the rights of others, and their own duties toward others.

§2. In view of the common good, ecclesiastical authority can direct the exercise of rights which are proper to the Christian faithful.¹⁰⁴

As previously noted, the exercise of ecclesiastical rights takes place within the framework of community lived out in the Church. Three factors in paragraph one are to be taken into account in the exercise of rights by the faithful: the common good of the Church; the rights of others; and specific duties owed toward other faithful.¹⁰⁵ Paragraph two establishes the right of ecclesiastical authority to protect the common good through the regulation of the exercise of rights in the Church.

Promotion of the common good allows for the advancement of any society through consideration of the social conditions, both rights and obligations that empower people to make positive personal and societal advancements. *Dignitatis humanae* recognizes that if this is the case, then:

104. Canon 223: “§1. In iuribus suis exercendis christifideles tum singuli tum in consociationibus adunati rationem habere debent boni communis Ecclesiae necnon iurium aliorum atque suorum erga alios officiorum. §2. Ecclesiasticae auctoritati competit, intuitu boni communis, exercitium iurium, quae christifidelibus sunt propria, moderari.”

105. Kaslyn, “Commentary on Canon 223,” in *New Commentary*, 285.

Protection of the right to religious freedom lies with individual citizens and with social groups, with the civil authorities, with the church and other religious communities, each in their own way in view of their obligation towards the common good....The moral maxim of personal and social responsibility must be followed in the exercise of all liberties: in the use of their rights individuals and social groups are bound by the moral law to have regard to the rights of others, to their own duties towards others and to the common good of all.¹⁰⁶

The common good of the Church lies in her ability to create parishes in which the Christian faithful hear and respond to the word of God, celebrate the sacraments, exercise their charisms given by the Spirit and take their place in the mission and communion of the Church.¹⁰⁷ This goal is fulfilled by the active participation and encouragement of each member in the rights and duties lived out in the universal Church. The Christian faithful must have a wider view than their own personal world. They must see themselves as part of salvation history.

The Christian faithful must not only observe or not observe certain conduct because of their own state, but immerse firsthand in the realization of an order of justice, sometimes even sacrificing what may be their legitimate aspirations, in the belief that it is done in view of a greater goal which can also be commonplace. At times sacrificing their own legitimate aspiration or claim to a concrete right that could be obtained through legal action of some kind to achieve justice. If it is not, how is one who has received a new life in Baptism into Christ, to be distinguished from those who have not yet come to embrace the way of salvation? The Gospel message is clear, above all we come to salvation through the personal experience of everyday life.¹⁰⁸

106. Vatican II, declaration *Dignitatis humanae* 6-7, December 7, 1965: *AAS* 58 (1966) [hereafter *DH*] 933-934: “cura iuris ad libertatem religiosam tum ad cives tum ad coetus sociales tum ad potestates civiles tum ad Ecclesiam aliasque communitates religiosas spectat, modo unicuique proprio, pro eorum erga bonum commune officio... In usu omnium libertatum observandum est principium morale responsabilitatis personalis et socialis : in iuribus suis exercendis singuli homines coetusque sociales lege morali obligantur rationem habere et iurium aliorum et suorum erga alios officiorum et boni omnium communis.” Tanner, 2: 1005.

107. James A. Coriden, *The Rights of Catholics in the Church*, (Mahwah, NJ: Paulist Press, 2007) 14.

108. Fabris, in *Il Fedele*, 295-296: “Il fedele non deve solamente tenere o non tenere determinate condotte in quanto proprie del suo stato, deve impegnarsi in prima persona nella realizzazione di un ordine di giustizia, a volte sacrificando anche quelle che possono essere le sue legittime aspirazioni, nella convinzione che lo si fa in vista di un traguardo più alto di quella che possono essere i banali traguardi quotidiani. A volte sacrificare una propria aspirazione, pure legittima, può servire a conseguire un bene ed una giustizia maggiori rispetto a quella materiale

There must be active, on-going discernment regarding the rights and obligations shared by all the Christian faithful even to the point of sacrifice of one's own desires for the common good. The realization is that the Church is greater than the individual Christian faithful and yet each member of the faithful establishes the quiddity of the Church. In order to accomplish the mission of the Church, there is to be mutual cooperation and consideration.

The second paragraph of canon 223 §1 exhorts the Christian faithful to "take into account" the rights of others and the duties owed to others. Consideration must be given to one's personal rights and those of the other members of the Christian faithful. There are also duties that are owed by members of the faithful. This may seem repetitive if one assumes that there is a correlative duty to every right but that is not always so. Cenalmor notes that "duties towards others...can be solely moral duties, and the latter are also to be taken into account when deciding whether to exercise a given right or not, or whether to live it in a correct manner."¹⁰⁹ This applies to all rights recognized in canon law including those exercised when "joined together in associations."¹¹⁰ Interior reflection and knowledge of one's condition and function and what

che si potrebbe ottenere attraverso un'azione giudiziale di un certo tipo, o alla rivendicazione di un diritto concreto. Se così non fosse, in cosa si distinguerebbe colui che ha ricevuto una vita nuova nel Battesimo in Cristo, da coloro i quali non sono ancora giunti ad abbracciare la via della salvezza? Il messaggio evangelico è chiaro, prima di tutto vi è l'impegno personale e quotidiano, attraverso il quale si giunge alla salvezza."

109. Daniel Cenalmor, "Commentary on Canon 223," in *Exegetical Commentary on the Code of Canon Law*, English language edition, ed. Ernesto Caparros et al. (Chicago and Montreal: Midwest Theological Forum and Wilson & Lafleur, 2004) [hereafter *Exegetical Commentary*] 2/1: 149.

110. There is much written regarding the rights and duties of those in canonically recognized associations that will not be taken up here. Background can be found in: John R. Amos, *Associations of the Christian Faithful in the 1983 Code of Canon Law: A Canonical Analysis and Evaluation*, Canon Law Studies 516 (Washington, DC: Catholic University of America, 1986) 1-424; Zabrina R. Decker, "The Role of Vigilance of the Diocesan Bishop with Respect to Associations of the Christian Faithful" (JCL Thesis, The Catholic University of America, 2001) 1-59; Ferdinand Klostermann, "The Layman's Call to the Apostolate," in *Commentary on the Documents of Vatican*

constitutes rights and duties in the Church is necessary if there is to be successful sharing in the Church's mission.

Paragraph 2 of canon 223 allows Church authority to “direct the exercise” of rights to protect and promote the Church's mission in view of the common good. Since this is a potential limitation of rights, any action flowing from this would have to be carefully considered and restrictions measured within the parameters of canon 18 which demands strict interpretation of laws which “restrict the free exercise of rights.”¹¹¹ This authority is not to be abused by the Church but exercised within the boundaries of communion (as seen in canon 209) and focused upon the common good which has been defined for the Church by the magisterium.

It belongs to ecclesiastical authority to settle the exercise of the rights for the common good. Any intervention that departs from this objective, and would therefore ignore extrinsic limits set by legislation or judicial action, would obviously be arbitrary and devoid of merit. The common good in question requires respect for and promotion of the rights of the faithful within their proper bounds. The Church must always consider any limitation of their rights as exceptional.¹¹²

Therefore, if ecclesiastical authority has the power to regulate the exercise of rights of the baptized, the common good requires respect for those same rights. In this way, there is mutual

II, ed. Herbert Vorgrimler, (New York: Herder and Herder, 1967) III: 308-322; Gulielmus Onclin, “Principia Generalia de Fidelium Associationibus,” *Appollinaris* 36 (1963) 68-109.

111. Canon 18: “Leges quae poenam statuunt aut liberum iurium exercitium coarctant aut exceptionem a lege continent, strictae subsunt interpretationi.”

112. Le Tourneau, 250: “C’est à l’autorité ecclésiastique qu’il appartient de régler l’exercice des droits en vue du bien commun. Toute autre intervention qui s’écarterait de cette finalité, et qui ferait donc fi des limites extrinsèques déterminées par voie législative ou judiciaire, serait évidemment arbitraire et dépourvue de tout fondement. Le bien commun dont il est question exige le respect et la promotion des droits des fidèles, dans le cadre de leurs justes limites. L’Église doit toujours considérer comme exceptionnelle toute limitation de ces droits.”

respect and consideration between the Christian faithful and the hierarchy in the identification of and living out of the rights that lead to sharing the mission of the Church in *communio*.

The salvation of the Church is an offered gift that is obtained through sacramental baptism. Once received, the incorporated member of the Church is to keep full communion which is comprised of the three bonds of sacraments, governance and profession of faith. This relationship demands knowledge of the faith corresponding to one's condition and function and leads to participation in the mission of the Church. Incorporation enables the member to activate the bonds of communion through cooperation in the corresponding triple *munera* of sanctifying, governing and teaching.

As was seen in the chapter, there is an active relationship of cooperation to be entered into by all the baptized. This relationship is predicated on the ontological change in baptism which incorporates all into the Church and creates a fundamental equality through the bonds of full communion. This equality is expressed through discernment of one's condition and function in the Church so as to share in the Church's mission in the best way possible.

Chapter two will further explore the concepts of condition and function of the laity and clergy as they relate to incorporation. The triple *munera: sanctificandi, regendi and docendi*, and the mission of the Church through a juridic examination of the canonical definition of clerics and laity will be examined. There will be a focus on the complementarity within the two distinct vocations through explication of the unique participation in the *munera* of both the common and ministerial priesthood.

CHAPTER TWO

Condition, Function, Clerics, Laity and the Triple *Munera* of the Church

As was demonstrated in chapter one, baptism by water, desire or blood leads to salvation. Baptism by water also empowers people to take their place in the mission of the Church as a visible society or as the Church of Christ.¹ Saint John Paul II ties this salvific mission to the Trinity:

However, the mission of the divine Persons to mankind is not only a revelation but also a work of salvation by which mankind becomes the People of God. The Church originated and continues to originate from that divine mission: this gives a ‘missionary’ character to its whole existence, and at the same time determines the attitude of every Christian and, in a sense, of every believer, even if he has not been incorporated into the Church through Baptism and is only ‘related’ to it, as *Lumen Gentium* puts it (cf. LG 14-16). For everyone first of all finds himself personally, albeit only potentially, within the ambit of the salvific mission of the divine Trinity, which is accomplished by means of the Church; and everyone, or at least every Christian, shares in some manner in the mission of the Church itself. What is meant by the Church’s mission? In the first place it signifies the *status missionis* arising from the salvific mission of the Trinity, for which the Church was called into existence.²

Incorporated into the “People of God” through baptism, a person accepts the mission inherent in incorporation. This acceptance directs the person towards a state of life in which

1. *Codex Iuris Canonici auctoritate Ioannis Pauli PP. II promulgatus* (Vatican City: Libreria Editrice Vaticana, 1983) [hereafter 83 *CIC*] Canon 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, ad missionem exercendam vocantur, quam Deus Ecclesiae in mundo adimplendam concredidit. §2. Haec Ecclesia, in hoc mundo ut societas constituta et ordinata, subsistit in Ecclesia catholica, a successore Petri et Episcopis in eius communione gubernata.”

Canon 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.” English translation will be taken from *Code of Canon Law, Latin-English Edition: New English Translation* (Washington, DC: CLSA, 1998). All subsequent English translations of canons from the code will be taken from this source unless otherwise indicated.

2. John Paul II, *Sources of Renewal: the Implementation of the Second Vatican Council* (London: Collins, 1980) [hereafter *Sources of Renewal*] 206-207.

every action is directed towards and every thought, every word is focused on mission. Kaslyn, taking a phrase from the *Instrumentum laboris* of the 1994 Synod of Bishops refers to this state of being as “‘being communion,” which derives from God’s self-communication to an individual and the concomitant necessity of a response.’”³ One must grow into this response no matter if baptized as an infant or adult. The impetus, provided by the Spirit through baptism, is nurtured, as shall be seen in chapter three, through both formal catechesis of school and Church and informal catechesis of the family. Once oriented to the “salvific mission of the Trinity” through catechesis, the very essence of one’s being is radically changed.

Everyone in the Church is in a ‘state of mission’, as is the whole Church-by which we do not as yet mean any particular function or specific task, particularly of an institutional kind. It is a question simply, and above all, of the attitude which is the proper response to Revelation. Revelation is not identical to Mission, but is realized in it. The Christian believer who responds to God’s self-revelation must find himself within the sphere of that divine mission. ‘Committing his entire self to God’, he must not only accept the divine mission but in some degree share in it. We can indeed to a certain extent equate the fundamental attitude of self-commitment to God with the missionary attitude: man commits himself to God by taking whole-heartedly on himself the divine mission in which Revelation becomes a reality. He accepts the mission in this way, both in himself and in the community. Thus he takes part in the ‘state of mission’ in which all the Church continually finds itself; and each individual is a unique, unrepeatable embodiment of the salvific ‘state.’⁴

The first chapter established that Catholic baptism⁵ leads to incorporation, personhood and participation in the Catholic Church. The definition of personhood in the Church through

3. Robert J. Kaslyn, S.J., “The Value Underlying the Law: A Foundational Analysis of Canon 209, §1,” *Studia Canonica* 29 (1995) 20.

4. *Sources of Renewal*, 207.

5. Unless noted, subsequent references to baptism and the baptized specifically denote, as one effect, incorporation into the Catholic Church (see note above) through baptism by water (in the Catholic Church or subsequent reception into the Catholic Church) but neither baptism by desire or by blood since these do not carry a juridic affect.

baptism was explored in canon 96. Once baptized, the person is a subject of rights and duties according to their condition. As one consequence, therefore, canon 208 explicitly states that all the Christian faithful share in equal dignity and action in their mission to build up the “Body of Christ” according to their condition and function. Further, canon 204, a juridical formulation of *Lumen gentium* 31, presents a description of the Christian faithful through the characteristics of communion and mission. The baptized constitute the people of God and share in the triple *munera* of the sanctifying, governing and teaching functions of the Church, again, in accord with their condition.

By virtue of their baptism, all the faithful have a role to perform in the priestly, prophetic and royal functions. According to canon 207, «by divine institution there are, in the church, among the faithful, the sacred ministers who are called clerics, and others who are also called laity». While the 1917 Code was based on the notion of church as an «unequal society», that is to say, made up of the chiefs-the clerical hierarchy and the subjects-the laity, the Code of 1983, in the light of the dogmatic constitution *Lumen gentium*, is rooted in the fundamental equality of all the baptized, equal in dignity and activity, even if the sacred orders create rights and obligations that are specific to the ordained faithful. Each faithful participates in the mission of the Church, but this participation varies «according to the condition and the specific function of each» (c. 208). There are therefore different levels of authority and responsibility, according to the vocations, charisms and conditions of the faithful. This theology is the foundation of the catholic Church.⁶

6. Anne Asselin, *Les Laïcs au service de leur Église: le point actuel du droit* (Ottawa: University of Saint Paul, 2008) [hereafter *Les Laïcs*] 63: “En vertu de leur baptême, tous les fidèles ont un rôle à exercer dans les fonctions sacerdotale, prophétique et royale. Selon le canon 207, «par institution divine, il y a dans l'Église, parmi les fidèles, les ministres sacrés qui en droit sont appelés clercs, et les autres qui sont aussi appelés laïcs». Alors que le Code de 1917 était fondé sur la notion d'Église «société inégale», c'est-à-dire formée de chefs-la hiérarchie cléricale-et le sujets - les laïcs, le Code de 1983, à la lumière de la constitution dogmatique *Lumen gentium*, trouve son fondement dans l'égalité fondamentale de tous les baptisés, égaux en dignité et en activité, même si les ordres sacrés engendrent des droits et des obligations qui sont spécifiques aux fidèles ordonnés. Chaque fidèle participe à la mission de l'Église, mais cette participation varie «selon la condition et la fonction propres de chacun» (c. 208). Il existe donc différents niveaux d'autorité et de responsabilité, selon les vocations, les charismes et les conditions des fidèles. Cette théologie est le fondement de l'Église catholique.”

Chapter two will unify personhood in the Church with further explication of the “juridic condition and function” of members of the Christian faithful in general and specifically as further defined in canon 107 of the 1917 Code of Canon Law and canon 207 of the 1983 code.⁷ An examination of the “common” and “ministerial priesthood” will then present the commonalities and differences between the two priesthoods. The cooperation of the diaconate will also be explored. Then, a general overview of the *munera* of sanctifying, governing and teaching functions of the Church will be presented with specific examples of participation (function) of the Christian faithful, given for each *munera*, based on their condition. For the purpose of this dissertation, greater focus will be given to the teaching *munera*, especially cooperation in catechesis.

I. Condition and Function in the Church

As demonstrated in chapter one, those validly baptized possess personhood in the Church. Consequently, a distinction may arise between those who have been incorporated into the body of Christ through valid baptism with no further involvement in the Church and those

7. According to the Merriam-Webster disctionary, the meaning of “juridic” or “juridical” is: of or relating to the administration of justice or the office of a judge or relating to law or jurisprudence. In canon law, the term “juridic” or “juridical” is usually tied to a function or act that reflects one’s status or ability to enact that function. This term is not the focus of this study but is important in understanding certain official functions of both clergy and laity. In defining a juridic act, Myriam Wijlens, “Juridic Acts (cc. 124-128)” in *The New Commentary*, 177, quotes Robleda in writing that a juridic act is “an externally manifested act of the will by which a certain juridical effect is intended.” A juridic act entails two essential aspects: (a) the person acting has a will to do so, i.e., there must be a decision in which all rational faculties are engaged, and (b) the intention of the action is to bring about a certain juridic effect. The ability to bring about a juridic effect, also related to the capacity (*habilitas*) of the person to place the act finds its expression in the *munus regendi* which will be presented later in this chapter.

who have activated that valid baptism through their actions to become a member of the body of Christ living out their discerned mission in the Church:

It is here that the real reflection begins: the basic action of faith takes place or is performed in baptism. This basic action is the following: the individual can be informed about the Christian revelation purely as regards the content, and may be seized by enthusiasm, or take an interest, consider assent, or be inclined toward it – or however we may describe all the steps there can be in a human life on the way to Christ. To believe in Christ means letting one's personal identity depend on him as its assurance. When a person takes a decision such as this, he must accept it in its totality, and thus also in his thoughts and desires.⁸

An explicit choice, flowing from baptism, is necessary for a person to participate in mission flowing from the triple *munera* of the Church. This choice must be informed by a developing, growing theology and life of faith. Salvation can be doubtful without conscious investment and pursuit of knowledge of the Church and one's place in the *munera* of mission. "That person is not saved, however, even though he might be incorporated into the church, who does not persevere in charity; he does indeed remain in the bosom of the church 'bodily', but not 'in his heart'."⁹ Bonnet notes that "between the members of this body there exists, further, such a unity and solidarity that a member who does not work at the growth of the body to the extent of his possibilities must be considered useless both to the Church and to himself."¹⁰

8. Karl J. Becker, S.J., "The Teaching of Vatican II on Baptism: A Stimulus for Theology," in *Vatican II: Assessment and Perspectives: Twenty-five Years After (1962-1987)*, ed. René Latourelle, S.J., (New York/Mahwah, NJ: Paulist Press, 1989) [hereafter *Vatican II: Assessment*, Latourelle] 2: 61-62.

9. Vatican II, dogmatic constitution *Lumen gentium* 14, November 21, 1964: AAS 57 (1965) [hereafter *LG*] 19: "Non salvatur tamen, licet Ecclesiae incorporetur, qui in caritate non perseverans, in Ecclesiae sinu «corpore» quidem, sed non «corde» remanet." English Translation from *Decrees of the Ecumenical Councils*, ed. Norman Tanner, 2 vols. (London and Washington: Sheed & Ward and Georgetown University Press, 1990) [hereafter Tanner] 2: 860. All subsequent English translations of *LG* will be taken from this source unless otherwise indicated.

10. Piero Antonio Bonnet, "The *Christifideles* as Human Protagonist," *Vatican II: Assessment*, Latourelle 1: 546.

Condition or state (*condicio* or *status*) in life must be considered when determining mission. This condition or state is not to be confused with the condition of one's health, wealth or the status one might hold in society. Condition/status pertains to one's internal being in the Church. Baptism, the basis of initiation, is the determining factor when evaluating the basic condition or status of a member of the Christian faithful due to the fact, as was demonstrated in chapter one, that baptism incorporates a person into the Church and endows both rights and obligations. The exercise of these various rights and obligations leads to participation in the *munera* of sanctifying, governing and teaching in the Church.

A. Common and Juridic Condition

An understanding of the technical meaning of condition/status is crucial to understand its use in the code and in this study. Condition can be “common” or “juridic.” Common condition (*condicio commun*) is shared by all the baptized. This condition, strengthened by faith, influences the daily life of the *Christifideles*. *Ad gentes* notes that it is “the holy Spirit, who calls all to Christ by means of the seed of the word and the preaching of the gospel (that) stirs up in their hearts the submission of faith. When in the womb of the baptismal font, he generates to new life those who believe in Christ, he gathers them into the one people of God which is ‘a chosen race, a royal priesthood, a holy nation, God’s own people’ (1 Pt 2, 9).”¹¹ *Lumen gentium*

11. Vatican II, decree *Ad gentes* 15, December 7, 1965: *AAS* 58 (1966) [hereafter *AG*] 963-964: “Spiritus Sanctus, qui omnes homines per semina verbi praedicationemque evangelii ad Christum vocat et in cordibus obsequium fidei suscitatur, cum credentes in Christum in baptismalis fontis sinu ad novam vitam generat, eos congregat in unum populum Dei qui est «genus electum, regale sacerdotium, gens sancta, populus acquisitionis» (1 Pt 2, 9).” Tanner, 2: 1023.

presents the baptized not only as persons in the Church or people of God but persons who are called to daily witness.

For by the regeneration and anointing of the holy Spirit the baptised are consecrated as a spiritual dwelling and a holy priesthood, so that through all the activity of christian living they may offer spiritual sacrifices, and declare the powers of him who called them out of darkness into his marvelous light (see 1 Pt 2, 4-10). Therefore, all the disciples of Christ, persevering in prayer and praising God together (see Ac 2, 42-47), are to present themselves as a living sacrifice, holy and pleasing to God (see Rm 12,1), witnessing to Christ throughout the world, and explaining to those who ask the hope they possess of eternal life (see 1 Pt 3, 15).¹²

This consecration, this condition, once activated through intentional mission, leads to participations in specific functions in the Church.

B. Juridic Condition

Juridic condition distinguishes individuals from one another within the common baptismal condition while at the same time identifying certain rights and obligations which are appropriate to that condition but not to other conditions (e.g., the *consortium vitae conjugal*is is appropriate only to those in the juridic condition of being married to each other).¹³ According to Anandarayar, juridic condition distinguishes people from one another both from without and within the common condition of Christian faithful. “Baptism establishes a distinct juridic

12. LG 10; AAS 57(1965)14: “Christus Dominus, Pontifex ex hominibus assumptus (cfr. Heb 5, 1-5) novum populum «fecit... regnum, et sacerdotes Deo et Patri suo» (Ap 1, 6; cf. 5, 9-10). Baptizati enim, per regenerationem et Spiritus sancti unctionem consecrantur in domum spiritualem et sacerdotium sanctum, ut per omnia opera hominis christiani spirituales offerant hostias, et virtutes annuntient eius qui de tenebris eos vocavit in admirabile lumen suum (cf. 1 Pt. 2, 4-10). Ideo universi discipuli Christi, in oratione perseverantes et collaudantes Deum (cf. Ac 2, 42-47), seipsos hostiam viventem, sanctam, Deo placentem exhibeant (cf. Rm 12, 1), ubique terrarum de Christo testimonium perhibeant, atque poscentibus rationem reddant de ea, quae in eis est, spe vitae aeternae (cf. 1 Pt 3, 15).” Tanner, 2: 856-857.

13. Ann Prew-Winters, “Who is a Lay Person,” *The Jurist* 47 (1987) 67.

condition vis-à-vis non-baptized persons. Within the Christian faithful, rite is (a) fundamental condition for catholics; age; domicile; physical or mental state are all juridic condition (s).”¹⁴ It is clear that condition/status, as the quiddity of one’s being, can be lived out along a spectrum of involvement in the Church.

C. Function

Diversity of conditions leads to a diversity of functions. Function, how one manifests one’s condition, is based in the realization of both one’s common and juridical condition in the Church. The opportunities for the exercise of rights and obligations in the Church are based on these conditions. The specific functions found in marriage and holy orders are based in the common condition of the faithful but are lived out as specific juridic conditions. Education in the faith, both a right and an obligation of the Christian faithful as seen in canon 229 §1, is a basis for the capacity to both receive religious instruction, which relates to condition, and to catechize, which is a function.¹⁵

The function of each member of the Christian faithful may differ based on their condition. This is not to be seen as ‘greater than’ or ‘lesser than’ but ‘complementary to.’ There

14. Antony Anandarayar, “Participation of the Laity in the Governing, Teaching and Sanctifying Office of the Church In the Light of the 1983 Code,” *Indian Theological Studies* 31 (3) (1994) 222.

15. Canon 229: “§1. Laici, ut secundum doctrinam christianam vivere valeant, eandemque et ipsi enuntiare atque, si opus sit, defendere possint, utque in apostolatu exercendo partem suam habere queant, obligatione tenentur et iure gaudent acquirendi eiusdem doctrinae cognitionem, propriae uniuscuiusque capacitati et condicioni aptatam.” This canon will be explored in greater detail in a following chapter but it is important to note here the canon’s content regarding the obligation to be educated in the faith and its correlation to function in that if one is trained, one can teach and catechize.

is a diversity of gifts and it is this diversity that fulfills the mission of the Church by enabling all members of the faithful to exercise their function for the building up of the Church.

However, diversity and uniqueness in our ecclesial relationship with God, according to the reasoning we have followed up to this point, must actually mean the *creatively* personal modality of a human existence that is unmistakably characterized by the identity incarnated in the common heritage of the communion of the Church, dynamically constructed in proportion to the gifts received. Thus, diversity, originating from freedom, is shown forth in the Church by life in the same unity as expressed and formed by each *christifideles*, who invents it afresh day by day according to her own personal individuality, forming it in such a way as to give life to the charisms received from the Spirit.¹⁶

It is clear that all have an active part to contribute due to the fact that “as in the connected whole of a living body no organ is merely passive but each shares, together with life, in the activity of the body, so in the body of Christ which is the church, the whole body, ‘when each part is working properly, makes bodily growth’ (Eph 4, 16) that a member not working according to its capacity towards the growth of the body cannot be said to profit the church or itself.”¹⁷ Responsibility for growth in faith is to be actively pursued by all the baptized as a manifestation of maturity and is the basis of participation in evangelization. One cannot evangelize if one has not made a conscious choice to be imbued in the teachings and life of the Church.

16. Bonnet, 556.

17. Vatican II, decree *Apostolicam actuositatem* 2, November 18, 1965: *AAS* 58 (1966) [hereafter *AA*] 838: “Sicut in viventis corporis compage, nullum membrum mere passive sese gerit, sed simul cum vita corporis eiusdem operositatem quoque participat, sic in corpore Christi, quod est ecclesia, totum corpus «secundum operationem in mensuram uniuscuiusque membri, augmentum corporis facit (Eph 4, 16)». Quinimmo tanta est in hoc corpore connexio et membrorum compactio (cf. Eph 4, 16), ut membrum quod ad augmentum corporis secundum suam mensuram non operatur, nec ecclesiae nec sibi prodesse dicendum sit.” Tanner, 2: 982.

II. Clerics and Lay Persons

In this section, a short synopsis of canon 107 of the *1917 Code of Canon Law* which distinguished the juridic conditions of clerics and lay will be presented to establish a basis for a study of the parallel canon 207 §1 of the 1983 code noted in chapter one. First, the two canons in comparison will give reference to the examination:

Canon 107 (1917 Code)	Canon 207 §1 (1983 Code)
By divine institution there are in the Church <i>clerics</i> distinct from <i>laity</i> , although not all clerics [possess orders that] are of divine institution; either of them can be <i>religious</i> . ¹⁸	By divine institution, there are among the Christian faithful in the Church sacred ministers who in law are also called clerics; the other members of the Christian faithful are called lay persons. ¹⁹

The interrelatedness between the separate juridic conditions of cleric and laity also requires treatment of the concept of the common and ministerial priesthood which will take place subsequently in this chapter.

A. Canon 107 of the 1917 Code of Canon Law

As was seen in chapter one, canon 87 of the 1917 code gave an ontological definition of a person in the Church as one baptized and constituted in the Church of Christ with rights and

18. *Codex Iuris Canonici Pii X Pontificis Maximi iussu digestus Benedicti Papae XV auctoritate promulgatus* (Rome: Typis Polyglottis Vaticanis, 1917) Canon 107: “Ex divina institutione sunt in Ecclesia clerici a laicis distincti, licet non omnes clerici sint divinae institutionis; utrique autem possunt esse religiosi.”

19. Canon 207: “§1. Ex divina institutione, inter christifideles sunt in Ecclesia ministri sacri, qui in iure et clerici vocantur; ceteri autem et laici nuncupantur.” In paragraph two, there is reference to those who have professed evangelical counsels. Exploration of that condition will not be taken up here but will be left to a future examination.

obligations.²⁰ This established an equal common juridic condition among all the Christian faithful.

[A]ll persons who belong to the Church have a common fundamental legal status, because they all have the same fundamental condition and share the same primary common category. All the faithful, from the Pope to the most recently baptized, share one and the same vocation, the same faith, the same Spirit, the same grace. They all need the appropriate sacramental and spiritual aids; they must all live a full christian life, under the same evangelical teachings; they are to have a personal life of basic piety – that of children of God, brothers and disciples of Christ – which is obligatory for them before and above any specific distinctions which may come from the diversity of ecclesial functions. They all have an active and co-responsible share – within the necessary plurality of ministries – in the single mission of Christ and of the Church.²¹

This juridic condition leading from baptism shared among all the Christian faithful is constitutive when considering the definition of one who has been incorporated into the Church. No matter their position, all are obliged to participate in the salvific mission of the Church. “The mission of the church is concerned with the salvation of humanity to be attained through faith in Christ and his grace. And so the apostolate of the church and all its members is primarily directed to making the message of Christ clear to the world by word and deed and to sharing his grace.”²² The mission of the Church is differentiated not in baptismal basis but in the concrete

20. 17 *CIC*; Canon 87: “Baptismate homo constituitur in Ecclesia Christi persona cum omnibus christianorum iuribus et officiis, nisi, ad iura quod attinet, obstet obex, ecclesiasticae communionis vinculum impediens, vel lata ab Ecclesia censura.”

21. Alvaro del Portillo, *Fieles y Laicos en la Iglesia: Bases de Sus Respectivos Estatutos Juridicos*, (Pamplona: Ediciones Universidad de Navarra, S. A., 1991) 40. “todas las personas que pertenecen a la Iglesia tienen un fundamental estatuto jurídico común, porque todas tienen una misma fundamental condición, una primaria categoría común. Todos los fieles, desde el Papa al último bautizado, participan de la misma vocación, de la misma fe, del mismo Espíritu, de la misma gracia. Todos necesitan los apropiados auxilios sacramentales y espirituales; todos deben vivir una vida cristiana plena, bajo las mismas enseñanzas del Evangelio; todos han de tener una fundamental vida personal de piedad-de hijos de Dios, de hermanos y discípulos de Cristo-que precede en obligatoriedad a cualquier específica distinción por razón de la diversidad de funciones eclesiales. Todos participan activamente y corresponsablemente-dentro de la necesaria pluralidad de ministerios-en la única misión de Cristo y da la Iglesia.”

function exercised by each member of the Christian faithful in order to fulfill their specific vocation.

One differentiation of juridic condition that is important for this dissertation is between those who have received holy orders (clerics) and those who have not (lay persons). In the 1917 Code of Canon Law, there was no explicit definition of a lay person. As seen above, canon 107 of the 1917 Code, found in Book II, “On Persons” (*De personis*), distinguished clerics from laity. “The placement of the canon in the 1917 code indicated that the code is concerned with clergy and the ordering of the hierarchy, not with matters of the laity. It is also clear from the context of canon 107 that the distinction between clerics and laity is a matter of the internal ordering of the Church.”²³ The canon distinguished canonical status among persons in the Church based not on the radical equality of persons found in canon 208 but rather from a configuration of rights and duties according to the group, class or condition in which they belonged.²⁴

In that Code (1917) clergy constituted a special socioeconomic group whose standing was protected by special privileges and whose economic security was assured by canonical title.... Underlying this canon is an understanding of the Church as composed of two fundamentally distinct and unequal groups – clergy and laity.²⁵

The description of clergy and laity as “fundamentally distinct” and “unequal” seen in the quote above was reflected in an apostolic letter of Pope Leo XIII as he spelled out the expectations

22. *AA* 6; *AAS* 58 (1966) 842: “Missio Ecclesiae salutem hominum spectat, fide in Christum et gratia eius consequendam. Apostolatus ergo Ecclesiae, omniumque membrorum eius, imprimis dirigitur ad nuntium Christi verbis et factis mundo patefaciendum gratiamque eius communicandam.” Tanner, 2: 985.

23. Prew-Winters, 53.

24. Juan Fornés, “Commentary on Canon 207,” in *Exegetical Commentary* 2/1, 30.

25. Provost, “Commentary on Canon 207,” in *A Text and Commentary*, 131.

assigned to both: “It is indeed certain and clear that in the Church there are two orders very different from one another, the shepherds and the flock, that is, in other words, the leaders and the people. The first order has the duty to teach, to govern, to guide men through life, and to fix rules for them; the duty of the other is to submit to the first, to obey, to carry out its orders and to pay it honor.”²⁶ Abbo-Hannan comments further on the “function” of clergy: “the clergy constitute the sacred governmental authority of the Church. This body of persons is invested with the power in the Church according to rank. Like the Church’s power, that of the hierarchy constituted by this body is twofold: the power of orders and the power of jurisdiction.”²⁷

Book II of the 1917 code does devote its third part (canons 682-725) to lay people but nonetheless offered minimal information concerning description or definition.²⁸ Dalla Torre notes that the third part of book two *De personis* was dedicated in particular to laity: comprised of only 43 canons (cc. 682-725), 41 of which were relative to the discipline of associations of the faithful which however were not exclusively lay, but more comprehensively, included clerics and religious, were therefore, mixed associations.²⁹

26. Leo XIII, apostolic letter *Est Sane Molestum*, December 17, 1888: *Acta Sanctae Sedis* 21 (1888) [hereafter *ActaSS*] 322: “Liquet enimvero et perspicuum est, duplicem hominum esse in Ecclesia ordinem, alterum ab altero natura sua distinctum, pastores et gregem, id est rectores et multitudinem. Prioris ordinis munus est docere, gubernare, moderari vitae disciplinam, praecepta dare: alterius vero officium subesse, obsequi, praecepta sequi, honorem adhibere.” English translation from *Official Catholic Teachings: Clergy & Laity*, ed. Odile M. Liebard, (Wilmington, NC: McGrath Publishing Company: 1978) [hereafter Liebard], 1.

27. John Abbo and Jerome D. Hannan, *The Sacred Canons: A Concise Presentation of the Current Disciplinary Norms of the Church*. 2 vols. (St. Louis: B. Herder Book Co., 1952) 1: 157-158.

28. Canon 682 established the right of the laity to receive spiritual goods from clerics. Canon 683 stated what was forbidden for laity. These will not be addressed in depth here.

29. Giuseppe Dalla Torre, *Considerazioni preliminari sui laici in diritto canonico*, (Modena: Mucchi Editore) 33. “In Particolare ai laici era dedicata la parte terza del libro secondo *De personis*: complessivamente soli 43 canoni (cann. 682-725), di cui peraltro ben 41 relativi alla disciplina della associazioni di fedeli, ed in quanto tali

B. Canon 207 §1 of the 1983 Code of Canon Law

As was presented previously in chapter one, canon 207 §1 states:

By divine institution, there are among the Christian faithful in the Church sacred ministers who in law are also called clerics; the other members of the Christian faithful are called lay persons.³⁰

The focus of canon 207 is radically different from that of canon 107. According to Kaslyn, “canon 207 must be situated within the context of *communio*, that is, the mutually supportive interrelationship of all the Christian faithful in the Church under the guidance of the Holy Spirit. This interrelationship necessarily involves the common mission of all the faithful (c. 204) as well as their ‘true equality regarding dignity and action’ (c. 208) and has as its goal the salvation of all men and women.”³¹ Of particular import in the canon is the concept that both juridic conditions begin with membership in the Christian faithful derived from baptism. It is from this condition and incorporation as a member of the Church that ordination is possible. All are equal members of the Christian faithful, the people of God. Le Tourneau writes that “sacred ministers are said to be «among the faithful», *inter christifideles*. Whereby it is clear that the condition of the faithful of Christ is common to them as well.”³²

non riguardanti esclusivamente I laici, ma comprendenti anche le associazioni con chierici e religiosi, cioè associazioni miste.”

30. Canon 207: “§1. Ex divina institutione, inter christifideles sunt in Ecclesia ministri sacri, qui in iure et clerici vocantur; ceteri autem et laici nuncupantur.” In paragraph two, there is reference to those who have professed evangelical counsels. Exploration of that condition will not be taken up here but will be left to a future examination.

31. Kaslyn, “Commentary on Canon 207,” in *New Commentary*, 252.

32. Dominique Le Tourneau, *Droits et devoirs fondamentaux des fidèles et des laïcs dans l’Église* (Montréal: Wilson & Lafleur, 2011) 95: “Les ministres sacrés sont dits se trouver «parmi les fideles», *inter christifideles*. Moyennant quoi, il est manifeste que la condition de fidèle du Christ leur est commune à eux aussi.”

Canon 323 of the *Code of Canons of the Eastern Churches* also reflects the commonality of incorporation and status as a member of the Christian faithful prior to a status change as a cleric.

§1. Clerics, who are also called sacred ministers, are Christian faithful who, chosen by the competent ecclesiastical authority, are deputed through a gift of the Holy Spirit received in sacred ordination to be ministers of the Church participating in the mission and power of Christ, the Pastor.

§2. In virtue of sacred ordination clerics are distinguished from the other Christian faithful by divine institution.³³

In the canon above, there is a clear focus on the specific vocational call of the man, the member of the Christian faithful, who is to be ordained. His call is a discerned gift of the Holy Spirit, a charism, that he receives as a member of the laity. He is chosen by the bishop, the competent ecclesiastical authority, to be distinguished through sacred ordination by divine institution; the language of reception and participation in the mission of Christ provides his function as a cleric. This is language of relationship. A man is called and chosen to serve in a way that then distinguishes him from the other members of the Christian faithful. He does not lose his status as a member of the Christian faithful but gains another that provides him with the ability to act with

33. *Codex Canonum Ecclesiarum Orientalium auctoritate Ioannis Pauli PP. II promulgatus* (Vatican City: Libreria Editrice Vaticana, 1990) Canon 323: “§1. Clerici, qui etiam ministri sacri vocantur, sunt christifideles, qui ab auctoritate competenti ecclesiastica electi per donum Spiritus Sancti in sacra ordinatione receptum deputantur, ut in Christi Pastoris missione et potestate partem habentes Ecclesiae sint ministri. §2. Ratione sacrae ordinationis clerici ex divina institutione a ceteris christifidelibus distinguuntur.” English translation from *Code of Canons of the Eastern Churches, Latin-English Edition* (Washington, DC: CLSA, 1992). All subsequent English translations of canons from this code will be taken from this source unless otherwise indicated.

the power of Christ. “The sacramental source of any expression of Christ’s power in the Church is primarily baptism.”³⁴

Reception of the Sacrament of Holy Orders adds a new ontological reality to the life of a baptized member of the Christian faithful. The Council of Trent viewed clergy as being “instituted by divine appointment” and comprising the hierarchy.³⁵ According to Provost, “Sacred ministers are in the Church by Divine institution, that is, it is through the will of Christ that ordained ministers are in the Church, and this distinguishes them from others in the Church.”³⁶ The reception of Orders establishes both a condition and function. The male members of the Christian faithful who are called fulfill the function that is possible for them both by baptism and gender through the choice of a particular condition in the Church as a cleric. Further functions, carried out in the ecclesial community and the world are then possible due to the reception of orders.

Indeed the sacrament of Holy Orders incorporates one into the sacred hierarchy, and confers the function within the people of God and imposes a lifestyle in conformity with the newly acquired condition. The legal dimension of these elements is evident. Orders creates legal relationships that concern not only the person involved, but also the ecclesial community and even all of humanity. Just as human legal standards should allow the faithful to live out the obligations and the rights of their condition as baptized, in the same way the laws of humankind must materialize and define the normative core of the condition of orders and its mission.³⁷

34. John M. Huels, “Another Look at Lay Jurisdiction,” *The Jurist* 41 (1981) 68.

35. Council of Trent, Session 23, July 15, 1563, *Canones de sacramento ordinis* [hereafter Trent] c. 6: “Si quis dixerit, in ecclesia catholica non esse hierarchiam, divina ordinatione institutam, quae constat ex episcopis, presbyteris et ministris: a. s.” Tanner, 2: 744.

36. Provost, “Commentary on Canon 207,” in *A Text and Commentary*, 131.

37. Le Tourneau, *Droits et devoirs*, 96: “En effet, le sacrement de l'ordre incorpore à la hiérarchie sacrée, confère une fonction à l'intérieur du Peuple de Dieu et impose de vivre en conformité avec la condition nouvellement acquise. La dimension juridique de ces éléments est évidente. L'ordre crée des liens juridiques qui ne

There is an innate difference between the common condition and function of all the baptized and that of those baptized who have become clerics. “The canon in question (canon 207) does not list requirements necessary for this differentiation, neither does it establish a differentiation of the value of the faithful, based on their personal situation. It instead emphasizes the existence, «by divine institution» of different «modes (ways)» to be faithful, terms that depend on personal, independent choices which characterize the very being of the person who performs such choices. This freedom of choice of the faithful, this mode (way) of being, does not mean it is of a greater or lesser importance in the society of the Church, but only a different role within it.”³⁸ For practical application of this distinction see canon 966 which requires, for the valid absolution of sins, both the “power of orders” (condition) and the authorization/faculty to exercise that power for a particular community of faith (a specific function).

Canon 207 establishes the basis for both the “common condition” of the Christian faithful and the “ministerial priesthood” through the reception of Orders.³⁹ *Lumen gentium* 10 moves

concernent pas seulement l'intéressé, mais aussi la communauté ecclésiale et même l'humanité. Et de même que les normes de droit humain doivent permettre aux fidèles de vivre les obligations et les droits de leur condition de baptisé, pareillement le droit humain doit concrétiser et préciser le noyau normatif de la condition d'ordonné et sa mission.”

38. Costantino-M. Fabris, “I Diritti Dei Fedeli Come Espressione Giuridica Dei Valori Propri Dell Uomo Battezzato,” in *Il Fedele Laico Realtà e Prospettive*, ed. Luis Navarro and Fernando Puig (Milan: Giuffrè Editore, 2012) 285: “Il canone in esame non elenca requisiti necessari a tale differenziazione, né stabilisce una differenziazione di valore tra il fedeli, basata sulla loro condizione personale. In esso si sottolinea invece l'esistenza, «per istituzione divina», di diverse «modalità» di essere dei fedeli, modalità che dipendono da scelte indipendenti e personali, e che caratterizzano l'essere stesso del soggetto che tali scelte compie. Questa libera scelta del fedele, questa *modalità di essere*, non comporta una sua maggiore o minore importanza nell'ambito della società ecclesiale, ma solamente un diverso ruolo all'interno di essa.”

39. Canon 207: “§1. Ex divina institutione, inter christifideles sunt in Ecclesia ministri sacri, qui in iure et clerici vocantur; ceteri autem et laici nuncupantur.”

beyond the “common condition” of the Christian faithful to discussion of the “common priesthood” of the baptized.⁴⁰ This “common priesthood,” although essentially different from the “ministerial priesthood,” flows from the same baptism. “This position that all the baptized are really participants in the high priesthood of Christ such that they exercise a priesthood, properly so called, is supported by papal teachings to which the Council refers when it goes about proposing as its own the doctrine of the common priesthood.”⁴¹ The distinction is explored in the next section.

C. Common and Ministerial Priesthood

It is important to observe that “the essential distinction between the common priesthood, belonging to all of the faithful, which includes those who have received sacred orders, is that because of sacred orders, they do not lose the common priesthood, but receive an additional priesthood: the ministerial priesthood.”⁴² Participation and differentiation between the two conditions, common and ministerial priesthood, is clearest when speaking of Eucharistic participation. Participation in the Eucharist will be explored further in the chapter. A strong focus begins here to assist with the differentiation between the common and ministerial priesthoods.

40. *LG* 10; *AAS* 57 (1965) 14: “Baptizati enim, per regenerationem et Spiritus Sancti unctionem consecrantur in domum spiritualem et sacerdotium sanctum, ut per omnia opera hominis christiani spirituales offerant hostias, et virtutes annuntient Eius qui de tenebris eos vocavit in admirabile lumen suum (cfr. 1 Petr. 2, 4-10).”

41. Peter J. Drilling, “Common and Ministerial Priesthood: *Lumen Gentium*, Article 10,” *The Irish Theological Quarterly*, 53 (1987) 90.

42. Juan Fornés, “Sacerdocio Común y sacerdocio ministerial,” in *Com. Ex.* 2/1: 48: “la distinción esencial...entre sacerdocio común, propio de todos los *fieles*, incluidos los que han recibido el orden sagrado, que no pierden por esta razón el sacerdocio común, sino que reciben un sacerdocio más: el sacerdocio ministerial.”

Wherefore with this most august Eucharistic Sacrifice there ought to be joined an oblation both of the ministers and of all the faithful, so that they also may 'present themselves living sacrifices, holy, pleasing unto God' (Romans xii, 1)....Nor do those only enjoy a participation in this mystic priesthood and in the office of satisfying and sacrificing, whom our Pontiff Christ Jesus uses as His ministers to offer up the clean oblation to God's Name in every place from the rising of the sun to the going down (Malachias I, 11), but the whole Christian people rightly called by the Prince of the Apostles 'a chosen generation, a kingly priesthood' (1 Peter ii, 9), ought to offer for sins both for itself and for all mankind (Cf. Hebrews v, 3), in much the same manner as every priest and pontiff 'taken from among men, is ordained for men in the things that appertain to God' (Hebrews v. 1).⁴³

Pope Pius XII, in his encyclical *Mediator Dei*, tied baptism to the "common priesthood" but also was clear on the condition and function of both the "common priesthood" and the "ministerial priesthood." Pius' connection between baptism and sharing in the priesthood of Christ followed upon his very strong (and distinct) definitions of participation by the two conditions (lay and clerical) in the celebration of the Eucharist. Pius used the *via negativa* to distinguish between identity and authority. He wrote:

The fact, however, that the faithful participate in the eucharistic sacrifice does not mean that they also are endowed with priestly power. It is very necessary that you make this quite clear to your flocks. For there are today, Venerable Brethren, those who, approximating errors long since condemned teach that in the New Testament by the word "priesthood" is meant only that priesthood which applies to all who have been baptized; and hold that the command by which Christ gave power to his apostles at the Last Supper to do what He Himself had done, applies directly to the entire Christian Church, and that thence, and thence only, arises the hierarchical priesthood. Hence they assert that the

43. Pius XI, encyclical *Miserentissimus Redemptor*, May 8, 1928: *AAS* 20 (1928) [hereafter *MiserR*] 171-172: "quamobrem cum hoc augustissimo Eucharistico sacrificio et ministrorum et aliorum fidelium immolatio coniungi debet ut ipsi quoque, «hostias viventes, sanctas, Deo placentes»... Neque enim arcani huius sacerdotii et satisfaciendi sacrificandique muneris participatione ii soli fruuntur, quibus Pontifex noster Christus Iesus administris utitur ad oblationem mundam divino Nomini ab ortu solis usque ad occasum omni loco offerendam, sed etiam christianorum gens universa, ab Apostolorum Principe «genus electum, regale sacerdotium» iure appellata, debet cum pro Se, tum pro toto humano genere offerre pro peccatis, haud aliter propemodum quam sacerdos omnis ac pontifex «ex hominibus assumptus pro hominibus constituitur in iis quae sunt ad Deum». English translation from *The Papal Encyclicals 1903-1958*, ed. Claudia Carlen, 5 vols. (Wilmington, NC: McGrath Publishing Company: 1981), 3: 324.

people are possessed of a true priestly power, while the priest only acts in virtue of an office committed to him by the community. Wherefore, they look on the eucharistic sacrifice as a “concelebration” in the literal meaning of that term.... We deem it necessary to recall that the priest acts for the people only because he represents Jesus Christ... hence he goes to the altar as the minister of Christ, inferior to Christ but superior to the people. The people, on the other hand, since they in no sense represent the divine Redeemer and are not mediator between themselves and God, can in no way possess the sacerdotal power.⁴⁴

Then Pius added:

Nor is it to be wondered at, that the faithful should be raised to this dignity. By the waters of baptism, as by common right, Christians are made members of the Mystical Body of Christ the Priest, and by the “character” which is imprinted on their souls, they are appointed to give worship to God. Thus they participate, according to their condition, in the priesthood of Christ.⁴⁵

In his allocution *Magnificate Dominum*, Pius again recognized the concept of a “common priesthood” of the faithful and distinguished it from the “ministerial priesthood.” He wrote,

[I]t should not be denied or called in question that the faithful have a kind of “priesthood,” and one may not depreciate or minimize it. For the Prince of the Apostles, in his first Letter, addressing the faithful, uses these words: “You, however, are a chosen race, a royal priesthood, a holy nation, a purchased people,” and just before this, he

44. Pius XII, encyclical *Mediator Dei*, November 20, 1947: *AAS* 39 (1947) [hereafter *MD*] 553-555: “Quod tamen christifideles Eucharisticum participant Sacrificium, non idcirco sacerdotali etiam potestate fruuntur. Id quidem vestrorum gregum clare prae oculis ponatis omnino necesse est. Sunt enim, Venerabiles Fratres, qui hodie ad iam olim Sunt enim, Venerabiles Fratres, qui hodie ad iam olim damnatos errores accedentes, doceant in Novo Testamento sacerdotii nomine id solummodo venire, quod ad omnes spectet, qui sacri fontis lavacro expiati fuerint; itemque praeceptum illud, quo Iesus Christus in novissima caena id Apostolis commiserat faciendum, quod ipse fecerat, ad cunctam directo pertinere christifidelium Ecclesiam; atque exinde, deinceps tantum, hierarchicum consecutum esse sacerdotium. Quapropter populum autumant vera perfrui sacerdotali potestate, sacerdotem autem solummodo agere ex delegato a communitate munere. Quam ob rem Eucharisticum Sacrificium veri nominis «concelebrationem» existimant... Illud tamen in memoriam revocandum esse ducimus, sacerdotem nempe idcirco tantum populi vices agere, quia personam gerit Domini nostri Iesu Christi... ideoque ad altare accedere ut ministrum Christi, Christo inferiorem, superiorem autem populo. Populum contra, quippe qui nulla ratione Divini Redemptoris personam sustineat, neque conciliatur sit inter seipsum et Deum, nullo modo iure sacerdotali frui posse.” English translation from Carlen, 4:133. All subsequent English translations of *MD* will be from this source.

45. *MD*; *AAS* 39 (1947) 555: “Nec mirum est christifideles ad huiusmodi dignitatem elevari. Baptismatis enim lavacro, generali titulo christiani in Mystico Corpore membra efficiuntur Christi sacerdotis, et «characterem» qui eorum in animo quasi insculpitur, ad cultum divinum deputantur; atque adeo ipsius Christi sacerdotium pro sua condicione participant.” Carlen, 4:134.

asserts that the faithful possess “a holy priesthood, to offer spiritual sacrifices, acceptable to God through Jesus Christ.” But whatever is the full meaning of this honorable title and claim, it must be firmly held that the “priesthood” common to all the faithful, profound and incomprehensible as it is, differs not only in degree, but in essence also, from priesthood fully and properly so called, which lies in the power of offering the sacrifice of Christ Himself, since he bears the person of Christ, the supreme High Priest.⁴⁶

The documents of the Second Vatican Council include distinct references to the authority of the ministerial priesthood and further development of the definition of participation on the part of the faithful whether baptized or baptized and ordained. One example is *Lumen gentium* 10:

The common priesthood of the faithful and the ministerial or hierarchical priesthood, though they differ in essence and not simply in degree, are nevertheless interrelated: each in its own particular way shares in the one priesthood of Christ. On the one hand, the ministerial priest, through the sacred power that he enjoys, forms and governs the priestly people; in the person of Christ he brings about the eucharistic sacrifice and offers this to God in the name of the whole people. The faithful, on the other hand, by virtue of their royal priesthood, join in the offering of the eucharist, and they exercise their priesthood in receiving the sacraments, in prayer and thanksgiving, through the witness of a holy life, by self-denial and by active charity.⁴⁷

Drilling indicates that the two priesthoods:

differ from each other essentially because each is an instrument of the unique priesthood of Christ in a really different way within the church and for the world. And while

46. Pius XII, allocution *Magnificate Dominum*, November 2, 1954: *AAS* 46 (1954) [hereafter MD] 669: “Ceteroquin negari vel in dubium vocari non debet fideles quoddam habere «sacerdotium», neque hoc parvi aestimare vel deprimere licet. Princeps enim Apostolorum in prima sua Epistola, alloquens fideles, his utitur verbis: «Vos autem genus electum, regale sacerdotium, gens sancta, populus acquisitionis»; et paulo ante ibidem asserit ad fideles pertinere «sacerdotium sanctum, offerre spiritalis hostias, acceptabiles Deo per Iesum Christum». At quaecumque est huius honorifici tituli et rei vera plenaque significatio, firmiter tenendum est, commune hoc omnium christifidelium, altum utique et arcanum, «sacerdotium» non gradu tantum, sed etiam essentia differre a sacerdotio proprie vereque dicto, quod positum est in potestate perpetrandi, cum persona Summi Sacerdotis Christi geratur, ipsius Christi sacrificium.” Liebard, 100.

47. *LG* 10; *AAS* 57 (1965) 14-15: “Sacerdotium autem commune fidelium et sacerdotium ministeriale seu hierarchicum, licet essentia et non gradu tantum differant, ad invicem tamen ordinantur; unum enim et alterum suo peculiari modo de uno Christi sacerdotio participant. Sacerdos quidem ministerialis, potestate sacra qua gaudet, populum sacerdotalem efformat ac regit, sacrificium eucharisticum in persona Christi conficit illudque nomine totius populi Deo offert; fideles vero, vi regalis sui sacerdotii, in oblationem eucharistiae concurrunt, illudque in sacramentis suscipiendis, in oratione et gratiarum actione, testimonio vitae sanctae, abnegatione et actiosa caritate exercent.” Tanner, 2: 857.

ministerial priests also participate in the essence of the common priesthood, since one must be baptized and confirmed in order to receive orders, and the sacramental characters of baptism and of confirmation are not withdrawn or surpassed at the reception of orders, those who belong to the common priesthood but are not ordained do not participate in the ministerial or hierarchical priesthood, for orders confers an essentially different type of participation in Christ's priestly ministry."⁴⁸

D. The Diaconate

In an apostolic letter of 2009, *Omnium in Mentem*, Benedict XVI reemphasizes the essential distinction between the common priesthood of the faithful and the ministerial priesthood, while further recognizing the changes inherent in the norms for the permanent diaconate found in the Apostolic Letter *Ad Pascendum* and thereby clarifying the differences among the episcopate, the presbyterate and the diaconate. He does so by changing the wording of canons 1008 and 1009 of the code. The changes reflected the fact that, as was made clear in *Lumen gentium* 29⁴⁹ and repeated in *Ad Pascendum*, permanent deacons, although clergy, do not function *in persona Christi* as do priests but "at a lower level of the hierarchy (are deacons) who receive the imposition of hands 'not unto the priesthood, but unto the ministry.' For, strengthened by sacramental grace they are dedicated to the people of God, in conjunction with the bishop and his body of priests, in the service of the liturgy, of the Gospel, and works of charity."⁵⁰

48. Drilling, 95.

49. *LG* 29; *AAS* 57 (1965) 36: "In gradu inferiori hierarchiae sistunt Diaconi, quibus «non ad sacerdotium, sed ad ministerium» manus imponuntur." Tanner, 2: 874.

50. Paul VI, apostolic letter *Ad Pascendum*, August 15, 1972: *AAS* 64 (1972) [hereafter AP] 537: "*In gradii inferiori hierarchiae sistunt Diaconi, quibus ((non ad sacerdotium, sed ad ministerium)) manus imponuntur. Gratia etenim sacramentali roborati, in Diaconia liturgiae, verbi et caritatis Populo Dei, in communione cum Episcopo eiusque presbyterio, inserviunt.*" Emphasis in the original.

This clarification that permanent deacons do not function *in persona Christi* is reflected in the changes to both canon 1008 and canon 1009 made by Benedict XVI in the apostolic letter, *Omnium in mentem*. In canon 1008, the original wording in the canon that is the phrase “fulfilling in the person of Christ the Head” applied to each grade of sacred minister is removed and has been replaced by the statement that each grade of sacred minister has the purpose “to serve the people of God with a new and special title.” Canon 1009, which establishes the orders as the episcopate, the presbyterate and the diaconate in paragraph one has a new paragraph added which states: “Those who are constituted in the order of the episcopate or the presbyterate receive the mission and the faculty of acting in the person of Christ the head; deacons, however are rendered capable of serving the people of God in the diaconia of the liturgy, the word and charity.”⁵¹ The permanent diaconate is a different type of participation, a different status and function in the mission of Christ. The deacon’s condition is cleric and his function is service rather than acting in the person of Christ the head. Active participation in the Eucharist unites all the people of God in their respective functions.

E. Priesthood and Mission

Differing functions of the baptized are lived out in the Church; in the “common priesthood”, through the lives of all the baptized Christian faithful in the world and in the

51. Canon 1009: “Conferuntur manuum imposition et precatone consecratoria, quam pro singulis gradibus libri liturgici praescribunt.”

“sacramental priesthood” through those called to ordination. Both are focused on a common mission. Drilling observes:

[T]he momentousness of the Council’s recovery of the doctrine of the church as the People of God and of the priestly character of all the People of God derives not only from the concern, already noted to have been building within the circles of church authority throughout the twentieth century, to enhance the status and activity of the church’s lay people, but also from the revived appreciation that before there are differences among the members of the church because of ministry, rite, culture, locale, there is the unity of a common participation in the priesthood of Christ.⁵²

It is in these actions of sanctification, teaching and governance that the differences between laity and clergy are most evident but it is also here that the interdependence of one upon the other for the completion of the worship of God is also evident.

In the sacred celebration of the Eucharist, the Christian faithful unite, bringing their gifts to be sanctified by God through the priest who acts *in persona Christi*. Drilling notes that “it is of the essence of the ministerial priest, that which makes the ordained priest to be priest, to preside over word and sacrament, personally to preside over the consecration of the elements of bread and wine by proclaiming the eucharistic prayer, and thus to lead the assembly in offering the one sacrifice of Christ.” It is Christ who sanctifies, sending the Holy Spirit to the Christian faithful in order to fulfill the mission. “The essence of all the faithful as priests is to be the subjects of a sacramental character conferred through baptism and confirmation which empowers and commissions those so marked to join themselves to a eucharistic assembly presided over by a ministerial priest and offer the eucharistic sacrifice, be interiorly strengthened, formed and

52. *AP*; *AAS* 64 (1972) 85.

healed through participation in the sacraments, and announce the good news of the Lord Jesus to the society in which they live and bring the values of the Gospel to bear in society.”⁵³

The larger task of the mission of the Church in the world is found in *Apostolicam actuositatem*: “It is the task of the church as a whole to strive to make people capable of establishing the general order of temporal things correctly and ordering them through Christ to God. The pastor’s part is to set out clearly the principles about the end of creation and the right use of the world, and to offer moral and spiritual aids, so that the order of temporal things can be renewed in Christ.”⁵⁴

This focus on the broad mission of the Church through the consideration of condition and function in the common and ministerial priesthood is reiterated in the *Directory for the Pastoral Ministry of Bishops*:

Christ has endowed all the members of this people with Hierarchical and charismatic gifts, established them in a communion of life, charity and truth, and invested them with *priestly dignity* (cf. *Rev* 1:6; 5:9-10). They have been consecrated by him through baptism, so as to offer spiritual sacrifices through everything they do. They have been sent out as the light of the world and the salt of the earth (cf. *Mt* 5:13-16) to proclaim the marvellous works of Him who has called them out of darkness into his wonderful light (cf. *1 Pet* 2:4-10). . . . some members of the Body of Christ, however, are consecrated by the sacrament of holy orders to exercise the priestly ministry. The common priesthood and the ministerial or hierarchical priesthood differ essentially, even if they are ordered one to another, since each shares in its own proper way in the one priesthood of Christ.⁵⁵

53. *AR*; *AAS* 66*3; 94+; 60

54. *AA* 7; *AAS* 58 (1966) 844: “Totius Ecclesiae est ad hoc operam navare, ut homines capaces reddantur universum ordinem rerum temporalium recte instituendi et ad Deum per Christum ordinandi. Ad Pastores spectat principia circa finem creationis et usum mundi clare enuntiare, auxilia moralia et spiritualia praestare, ut ordo rerum temporalium in Christo instauretur.” Tanner, 2: 986.

55. Congregation for Bishops, *Directory for the Pastoral Ministry of Bishops “Apostolorum Successores”* (Vatican City: Libreria Editrice Vaticana, 2004) [hereafter *Apostolorum Successores*] 13.

III. *The Tria Munera Christi*

Baptism, resulting in incorporation into the Catholic Church, is the basis of the mission of both clerics and laity. It is the common starting point when considering cooperation between laity and pastors (clerics). The premise of this cooperation is that clergy and lay are Christian faithful whose juridic conditions have led to differing functions, but who cooperate in the mission of the Church through their “common priesthood” or their “ministerial priesthood.” They are brought together in the celebration of the Eucharist and empowered to engage in the evangelization of the Church.

The foundation of the Church and the various ways in which laity and clergy function together in her mission can be found in an examination of the *tria munera* embodied in the Church’s sanctifying, governing and teaching functions and in canon 204⁵⁶ examined in chapter one.

The Church is hierarchically royal, sacerdotal and prophetic in order that she may transmit the life that is in Christ to men: The faithful, incorporated in him, live spiritually by a life that is kingly, priestly and prophetic. This is how the respective parts of the clergy and the laity are distributed, or preferably, of the hierarchy and faithful people, it being understood that hierarchial persons are firstly and always remain, simply as persons, among the faithful. The two simultaneous truths, a clear inequality on account of function and a radical equality as members of the one body, living the same Christian life, are thus brought together and reconciled.⁵⁷

56. Canon 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, ad missionem exercendam vocantur, quam Deus Ecclesiae in mundo adimplendam concredidit. §2. Haec Ecclesia, in hoc mundo ut societas constituta et ordinata, subsistit in Ecclesia catholica, a successore Petri et Episcopis in eius communione gubernata.”

57. Yves Congar, *Lay People in the Church* (Maryland: The Newman Press, 1965) 115.

Fabris approaches the distinction in a similar way:

Those who choose not to receive the sacrament of Orders do not lose the dignity of the faithful in any way, but they choose not to perform certain functions that are reserved to those who take the clerical state. In legal terms: the non-ordained faithful (that is secular or religious) will participate in the exercise of the *tria munera*, but in a different way, particularly with respect to those who exercise them as one who freely chose instead to become an ordained minister. The ministry that the non-ordained faithful is called to carry out is not inferior to ordained ministry but is of a different kind, not necessarily of lesser importance.⁵⁸

There are different meanings associated with the word *munus* or *munera*. Montan notes that the word may “indicate an obligation, a duty or a task. At other times, it is used to indicate a stable or temporary appointment or function exercised in ecclesial life with a spiritual purpose. In the Code, and as mentioned in the documents of Vatican II, the term *munus* is applied to the three functions of Christ (can. 204 §1: priestly, prophetic and governing).”⁵⁹ Pope Saint John Paul II, on the occasion of the promulgation of the *1983 Code of Canon Law*, presents the people of God as having a role in the *tria munera* through their own condition and function. “Among the elements which characterize the true and genuine image of the Church we should emphasize especially the following: the doctrine in which the Church is presented as the people of

58. Fabris, in *Il Fedeles*, 285-286: “Coloro che scelgono di non ricevere il sacramento dell'ordine non perdono in alcun modo la loro dignità di fedeli, ma sanno che hanno scelto di non svolgere determinate funzioni che sono riservate solamente a coloro che assumono lo stato clericale. In termini giuridici: il fedele non ordinato (laico o religioso che sia) parteciperà all'esercizio del *tria munera*, ma in modo differente, e al tempo stesso particolare, rispetto a come li esercita colui che invece ha liberamente scelto di divenire un ministro ordinato. Il ministero che è chiamato a svolgere il fedele non ordinato, non inferiore a quello che svolge il fedele ordinato, è semplicemente di un altro ordine, si pone su di un altro piano, non necessariamente di minore importanza.”

59. Agostino Montan, “Ministeria, munera, officia. I laici titolari di uffici e di ministeri (cann. 228, 230, 274). Precisazioni terminologiche,” in *I Laici nella ministerialità della Chiesa*, ed. Gruppo italiano docenti di diritto canonico (Milan: Edizioni Glossa, 2000) 102: “indica un obbligo, un atto dovuto, una incombenza... Altre volte *munus* è usato per indicare un incarico, una funzione, un compito, sia occasionale sia stabile, esercitato in vista di un fine spirituale, in qualsiasi ambito della vita ecclesiale.... Anche nel Codice, come già nei documenti del Concilio Vaticano II, il termine *munus* è applicato alle tre funzioni di Cristo (can. 204 §1: sacerdotale, profetica, regale).”

God...likewise the doctrine according to which all the members of the people of God, in the way suited to each of them, participate in the threefold priestly, prophetic and kingly office of Christ, to which doctrine is also linked that which concerns the duties and rights of the faithful and particularly the laity.”⁶⁰ An examination of both the general history of the *munera* and canonical examples of participation of the baptized faithful, both lay and cleric in each of the three, sanctifying, governing and teaching, is important. Once all three *munera* are explored, a special focus can be given to the canonical and ecclesial basis of the prophetic *munera* in catechesis.

The participation in the *munera* flows from a varied historical background. Historically, the *munera* were not referred to as such. They were titles, usually assigned to Christ. According to Rush, “Justin Martyr is the first to group together the three titles. Jerome, Eusebius of Ceasarea and Peter Chrysologus apply the trilogy to Christ; however it is John Chrysostom who is the first to extend its application to all the baptised.”⁶¹ The *Catechism of the Council of Trent* also applies the three titles to Christ: “When Jesus Christ our Saviour came into the world, he assumed these three characters of Prophet, Priest and King, and is, therefore, called ‘Christ.’”⁶² John Calvin, taking lead from Trent and the three “titles” of Christ, applied these “titles” to the

60. John Paul II, apostolic constitution *Sacrae disciplinae leges*, January 25, 1983: *AAS* 75 II (1983) XII: “Ex elementis autem, quae veram ac propriam Ecclesiae imaginem exprimunt, haec sunt praecipue recensenda: doctrina qua Ecclesia ut Populus Dei...item doctrina qua omnia membra Populi Dei, modo sibi proprio, triplex Christi munus participant, sacerdotale scilicet propheticum atque regale, cui doctrinae ea etiam adnectitur quae respicit officia ac iura christifidelium, ac nominatim laicorum.” English translation from 83 *CIC*, XXX.

61. Ormand Rush, “The Offices of Christ, *Lumen Gentium* and the People’s Sense of the Faith,” *Pacifica* 16 (June 2003) 140.

62. *Catechism of the Council of Trent Published by Command of Pope Pius the Fifth*, translated into English by the Rev. J. Donovan (Baltimore: Lucas Brothers, 1829) 34.

three “offices” or *munera*. “Now it is to be noted that the title ‘Christ’ pertains to these three offices.”⁶³ Furthermore, he adopts Chrysostom’s belief that all the faithful benefit from each office and participate in Christ’s priestly office. “Now, Christ plays the priestly role, not only to render the Father favorable and propitious toward us by an eternal law of reconciliation, but also to receive us as his companions in this great office.”⁶⁴

This view of joint participation in the three *munera* would be grounded and linked *christologically* primarily with the work of two Catholic canon lawyers, Ferdinand Walter (1794-1879) and George Phillips (1804-1872). Phillips is, according to the theologian Josef Fuchs, the “decisive influence” in the reception of the trilogy into Catholic theology.⁶⁵ They also make their way into Catholic teaching through the encyclicals of Pius XII in *Mystici Corporis Christi* on the Eucharist and *Mediator Dei* on liturgy and the priesthood of Christ. In *Mystici Corporis Christi*, Pius ties priesthood to the *munera*: “That those who exercise sacred power in this Body are its first and chief members, must be maintained uncompromisingly. It is through them, by commission of the Divine Redeemer Himself, that Christ’s apostolate as Teacher, King and Priest is to endure.”⁶⁶ In *Mediator Dei*, Pius confirms Christ’s function as priest as noted above:

63. John Calvin, *Institutes of the Christian Religion in Two Volumes*, in *The Library of Christian Classics*, Vol. 20, ed. John T. McNeill, translated into English by Ford Lewis Battles (Philadelphia: The Westminster Press: 1960) I: 495.

64. *Ibid.*, 502.

65. Historical background comes from Joseph H. Crehan, “Priesthood, Kingship, and Prophecy,” *Theological Studies* 42 (June 1981) 216-217.

66. Pius XII, encyclical *Mystici Corporis Christi*, June 29, 1943: *AAS* 35 (1943) [hereafter *MCC*] 200: “Omnino utique retinendum est, qui sacra potestate in eiusmodi Corpore fruantur, primaria eos ac principalia membra existere, cum per eosdem, ex ipso Divini Redemptoris mandato, munera Christi doctoris, regis, sacerdotis perennia fiant.” Carlen, 4: 40.

“Thenceforth the priesthood of Jesus Christ is a living and continuous reality through all the ages to the end of time, since the liturgy is nothing more nor less than the exercise of this priestly function.”⁶⁷

The First Vatican Council did not address the theology of the threefold *munera* of Christ. This was explored in the documents of Vatican II.⁶⁸ In the discussions leading up to the final draft of the dogmatic constitution *Lumen gentium* the first introduction of the *tria munera* rubric, applied to the whole People of God, came through a written submission by the Conference of Chilean bishops prior to the second general session of 1963. The Chilean schema addressed the question of the ministry of the People of God in terms of its being a priestly, apostolic and royal people.⁶⁹ Bishop Joseph Schröffer (Eichstätt, Germany) and Bishop Émile De Smedt (Bruges, Belgium) also intervened and, according to Rush, spoke for the use of the three *munera* as a way to present a more unified notion of ministry than the rubric of the common priesthood.⁷⁰ Gérard Philips, a *peritus* at the Second Vatican Council, writes that “Bishops Schröffer, De Smedt, Larrain and others thought that it would be useful if the presentation was based explicitly on

67. *MD*; *AAS* 39 (1947) 529: “ac Iesu Christi sacerdotium per omnem saeculorum decursum nullo non tempore viget, cum sacra Liturgia nihil aliud sit, nisi huius sacerdotalis muneris exercitatio.” Carlen, 4: 123.

68. Crehan, 229.

69. Giuseppe Alberigo, Franca Magistretti, Appendix VI: “Vaticanum II: Schema chilensis Ecclesiam Dei” in *Constitutionis Dogmaticae Lumen gentium: Synopsis Historica* (Bologna: Istituto per le scienze religiose, 1975) 403-404.

70. Rush, 147.

participation in the threefold mission of Christ – priestly, prophetic and kingly, the last being understood as the noblest and humblest form of service.”⁷¹

From December, 1963 through September, 1964, the major work of inscribing the *tria munera* into the structure and the content of *Lumen gentium* took place. It was a way to establish order in the constitution by beginning with what was common to all members of the People of God in chapter two and then noting what marked the difference between the hierarchy in chapter three and the laity in chapter four.⁷² In chapter two there is a broad blessing of all the faithful:

Moreover, the same holy Spirit not only sanctifies and guides the people of God by means of the sacraments and the ministries and adorns it with virtues, he also apportions his gifts ‘to each individually as he wills’ (1 Cor 12, 11), and among the faithful of every rank he distributes special graces by which he renders them fit and ready to undertake the various tasks and offices which help the renewal and the building up of the church, according to that word: ‘To each is given the manifestation of the Spirit for the common good’ (1 Cor 12, 7).⁷³

Chapter three of *Lumen gentium* takes the special graces distributed to all and creates a more narrow focus. “For the nourishment and continual growth of the people of God, Christ the lord instituted a variety of ministries which are directed towards the good of the whole body. Ministers who are endowed with sacred power are at the service of their brothers and sisters, so that all who belong to the people of God, and therefore enjoy real christian dignity, by

71. Gérard Philips, “History of the Constitution,” in *Commentary on the Documents of Vatican II*, ed. Herbert Vorgrimler, (New York: Herder and Herder, 1967) 1:121.

72. *Commentary on the Documents of Vatican II*, 148.

73. LG 12; AAS 57 (1965) 16: “Idem praeterea Spiritus Sanctus non tantum per sacramenta et inisteria Populum Dei sanctificat et ducit eumque virtutibus ornat, sed dona sua «dividens singulis prout vult» (1 Cor. 12, 11), inter omnis ordinis fideles distribuit gratias quoque speciales, quibus illos aptos et promptos reddit ad suscipienda varia opera vel officia, pro renovatione et ampliore aedificatione Ecclesiae proficua, secundum illud: «Unicuique datur manifestatio Spiritus ad utilitatem» (1 Cor. 12, 7).” Tanner, 2: 858.

cooperating with each other freely and in an orderly manner in pursuit of the same goal, may attain salvation.”⁷⁴

Lumen gentium chapter four connects the laity to their mission through a recognition of their incorporation and mission and the *tria munera* as seen in canon 204 §1 examined in chapter one. “Under the title of laity are here understood all Christ’s faithful, except those who are in sacred orders or are members of a religious state that is recognised by the church; that is to say, the faithful who, since that have been incorporated into the Church by baptism, constitute the people of God and, in their own way made sharers in Christ’s priestly, prophetic and royal office, play their own part in the mission of the whole christian people in the church and in the world.”⁷⁵

The decree *Apostolicam actuositatem* follows *Lumen gentium* and ties the Christian mission to the *munera*:

In the church, there is diversity in ministry but unity in mission. The office and power of teaching in the name of Christ, of sanctifying and ruling, were conferred by him on the apostles and their successors. Laypeople, sharing in the priestly, prophetic and kingly offices of Christ, play their part in the mission of the whole people of God in the church and in the world. They truly exercise their apostolate by labours for evangelising and sanctifying people, and by permeating the temporal order with the spirit of the gospel and so perfecting it; thus their labours in this order bear clear witness to Christ and serve the salvation of humanity.⁷⁶

74. *LG* 12; *AAS* 57 (1965) 21-22: “Christus Dominus, ad Populum Dei pascendum semperque augendum, in Ecclesia sua varia ministeria instituit, quae ad bonum totius Corporis tendunt. Ministri enim, qui sacra potestate pollent, fratribus suis inserviunt, ut omnes qui Tie Populo Dei sunt, ideoque vera dignitate christiana gaudent, ad eundem finem libere et ordinatim conspirantes, ad salutem perveniant.” Tanner, 2: 862

75. *Ibid.*, 37: “Nomine laicorum hic intelleguntur omnes christifideles praeter membra ordinis sacri et status religiosi in Ecclesia sanciti, christifideles scilicet qui, utpote baptismate Christo concorporati, in Populum Dei constituti, et de munere Christi sacerdotali, prophetico et regali suo modo participes facti, pro parte sua missionem totius populi christiani in Ecclesia et in mundo exercent.” Tanner, 2: 875

76. *AA* 2; *AAS* 58 (1966) 838-839: “Est in Ecclesia diversitas ministerii, sed unitas missionis. Apostolis eorumque successoribus a Christo collatum est munus in ipsius nomine et potestate docendi, sanctificandi et regendi. At laici, muneris sacerdotalis, prophetici et regalis Christi participes effecti, suas partes in missione totius populi Dei

This examination of lay involvement in the *tria munera* through the code and other ecclesial documents establishes the basis for an individual view of each *munera* to bring together the “diversity in ministry but unity in mission” noted in the quote from *Apostolicam actuositatem* cited above. This will not be an extensive examination of the involvement of laity and clergy in each *munera*. That will be left to others, but knowledge of each is important as to set a basis for the chapters to follow. The first *munera* to be explored will be the sanctifying *munus*.

A. The *Munus Sanctificandi*

Lay Christian faithful participate in the priestly mission of Christ by virtue of their incorporation through baptism. “The participation of the laity in the office of sanctifying is a result of their baptism and confirmation. Thus they are called to celebrate the sacraments and, in turn, actively participate in the mission of Christ.”⁷⁷ This is accomplished in many ways. The faithful offer themselves as a daily sacrifice and, through the Spirit, all of their actions are purified. “There is no doubt at all that the priesthood of the faithful corresponds to the spiritual worship that the offering of a good life is; and we are often told that every righteous person is a priest, or that one is a priest by faith and charity, by belonging to Christ’s mystical body.”⁷⁸ This is mirrored in the person of Jesus. “Jesus Christ, the supreme and eternal priest, wants to

explant in Ecclesia et in mundo. Apostolatam reapse exercent sua operositate ad evangelizationem ac sanctificationem hominum et ad rerum temporalium ordinem spiritu evangelico perfundendum ac perficiendum, ita ut eorum operositas in hoc ordine testimonium Christi manifeste perhibeat et ad salutem hominum inserviat.” Tanner, 2: 982.

77. Asselin, *Les laïcs*, 86-87: “La participation des laïcs à la fonction de sanctification découle de leur baptême et de leur confirmation. C’est ainsi qu’ils sont appelés à célébrer les sacrements, action qui les appelle, en retour, à participer activement à la mission du Christ.”

78. Congar, 137.

continue his witness and service also through the laity. So he gives them life through his Spirit and unceasingly urges them on to every good and perfect work. He associates them intimately with his life and mission and has also given them a share in his priestly office of offering spiritual worship, so that God may be glorified and human beings be saved.”⁷⁹

As noted previously, the summit of the offering of the People of God in their daily lives, their work, their families, joys and sorrows is found in the celebration of the Eucharist. “Every Christian, as a baptized person, is a member of the priestly people, and therefore has an inherent right and at the same time, a duty to participate in the liturgy, tied to his baptismal priesthood.”⁸⁰

Lumen gentium unites all of the Christian faithful in the Eucharistic sacrifice through their incorporation in baptism.

By baptism we are made into the likeness of Christ: “For by One Spirit we were all baptised into one body” (1 Cor 12, 13). Through this sacred rite the union with the death and resurrection of Christ is both symbolized and effected: “We were buried with him by baptism into death,” but if we have been united with him in a death like his, we shall certainly be united with him in a resurrection like his” (Rm 6, 4-5). When we really participate in the body of the Lord through the breaking of the eucharistic bread, we are raised up to communion with him and among ourselves. “Because there is one bread, we who are many are one body, for we all partake of the one bread” (1 Cor 10, 17). In this way all of us are made members of this body (see 1 Cor 12, 27), “individually members one of another” (Rm 12, 5). Just as all the members of the human body, although they are

79. *LG* 34; *AAS* 57 (1965) 39-40: “Supremus et aeternus Sacerdos Christus Iesus, cum etiam per laicos suum testimonium suumque servitium continuare velit, eos suo Spiritu vivificat indesinenterque impellit ad omne opus bonum et perfectum. Illis enim, quos vitae et missioni suae intime coniungit, etiam sui muneris sacerdotalis partem tribuit ad cultum spiritualem exercendum, ut glorificetur Deus et salventur homines.” Tanner, 2: 877.

80. Claudia Izzì, *La Partecipazione del Fedele Laico al Munus Sanctificandi: I Ministeri Liturgici Laicali*, Theses ad Doctoratum in Jure Canonico (Rome: Pontificia Università Lateranense, 2001) 56-57: “Ogni cristiano, in quanto battezzato, è membro del popolo sacerdotale e, pertanto, ha un diritto nativo e, allo stesso tempo, un dovere di partecipare alla liturgia, legato al suo sacerdozio battesimale.”

many, nevertheless make up one body, in the same way the faithful are one in Christ (see 1 Cor 12, 12).⁸¹

Sacrosanctum Concilium takes the “likeness of Christ” through baptism metaphor seen above in *Lumen gentium* and urges active participation in the sanctifying mission flowing from that same baptism. “The church very much wants all believers to be led to take a full, conscious and active part in liturgical celebration. This is demanded by the nature of the liturgy itself; and, by virtue of their baptism, it is the right and the duty of the christian people...of whom God has taken possession.”⁸²

Kizito notes that the function of the laity in the Eucharistic celebration differs from that of their ordained brethern, for the ordained act *in persona Christi*.⁸³ This function, although different, is not less than, it is one of complementarity. In *Mediator Dei* Pius notes: “All this has the certitude of faith. However, it must also be said that the faithful do offer the divine Victim, though in a different sense.... ‘Not only’, says Innocent III of immortal memory, ‘do the priests offer the sacrifice, but also all the faithful: for what the priest does personally by virtue of his

81. LG 7; AAS 57 (1965) 9-10: “Per baptismum enim Christo conformamur : « Etenim in uno Spiritu omnes nos in unum corpus baptizati sumus » (1 Cor. 12, 13). Quo sacro ritu consociatio cum morte et resurrectione Christi repraesentatur et efficitur : ((Consepulti enim sumus cum Illo per baptismum in mortem » ; si autem « compiantati facti sumus similitudini mortis Eius: simul et resurrectionis erimus » (Rom. 6, 4-5). In fractione panis eucharistici de Corpore Domini realiter participantes, ad communionem cum eo ac inter nos elevamur. « Quoniam unus panis, unum corpus multi sumus, omnes, qui de uno pane participamus » (1 Cor. 10, 17). Ita nos omnes membra illius Corporis efficimur (cfr. 1 Cor. 12, 27), « singuli autem alter alterius membra » (Rom. 12, 5). Sicut vero omnia corporis humani membra, licet multa sint, unum tamen corpus efformant, ita fideles in Christo (cfr. 1 Cor. 12, 12).” Tanner, 2: 852-853.

82. Vatican II, constitution, *Sacrosanctum Concilium* 14, December 4, 1963: AAS 56 (1964) [hereafter SC] 104: “Valde cupit Mater Ecclesia ut fideles universi ad plenam illam, consciam atque actuosam liturgicarum celebrationum participationem ducantur, quae ab ipsius Liturgiae natura postulatur et ad quam populus christianus...vi Baptismatis ius habet et officium.” Tanner, 2: 824.

83. Leonard Mukwaya Kizito, *Lay People and Tria Munera Christi: A Study from Can. 214§1 to Instructio Ecclesiae de Mysterio* (Vatican City: Urbaniana University Press, 2002) 55-56.

ministry, the faithful do collectively by virtue of their intention.”⁸⁴ Quoting St. John Chrysostom, Congar notes that in the flow of the Mass, the Eucharistic sacrifice, there is a dialogue of prayer between the priest and the people as each exercises their part in the priestly function.

Sometimes there is no difference between priest and people, as in the receiving of the holy mysteries, to which we are all admitted on the same footing. It is no longer as it was under the Old Covenant, when certain things were reserved to be eaten by the priest and the people were not allowed to partake of the priestly things. It is very different now: the same Body and the same Cup are offered to all without distinction. It is the same with the prayers, wherein the people have an important part. Priest and people together say the prayers for the energumens and for the penitents, so that there is one single prayer, overflowing with mercy. In the same way, when those who are not yet permitted to take part in the sacred meal have left the assembly, we begin another prayer, prostrating together and together rising to our feet. When we give and receive the token of peace, each one kisses his neighbour. At the very heart of these holy mysteries the priest wishes well to the people, and the people wish well to him: that is the meaning of ‘And with your spirit.’ The eucharistic prayer, too, is a common prayer, for the priest does not give thanks [does not ‘eucharistify’] alone but the people with him; he does not begin it until the faithful have signified their assent by ‘It is meet and right’ (In *ii Cor.*, homily 18, n.3).⁸⁵

Canonically, this participation by the Church in the sanctifying function of Christ through liturgy finds expression in canon 834 §§1 and 2:

§1. The Church fulfills its sanctifying function in a particular way through the sacred liturgy, which is an exercise of the priestly function of Jesus Christ. In the sacred liturgy the sanctification of humanity is signified through sensible signs and effected in a manner proper to each sign. In the sacred liturgy, the whole public worship of God is carried out by the Head and members of the mystical Body of Jesus Christ.

84. *MD*; *AAS* 39 (1947) 554: “Quae quidem fidei certitudine constant; at praeterea christifideles etiam divinam offerre hostiam, diversa tamen ratione, dicendi sunt...«Non solum, ita imm. mem. Innocentius III, offerunt sacerdotes, sed et universi fideles: nam quod specialiter adimpletur ministerio sacerdotum, hoc universaliter agitur voto fidelium».” Carlen, 4: 134.

85. Congar, 227.

§2. Such worship takes place when it is carried out in the name of the Church by persons legitimately designated and through acts approved by the authority of the Church.⁸⁶

Pius XII noted that “observing with fidelity the mandate received by her Founder, the Church fulfills the priestly office of Christ, mainly by means of the Sacred Liturgy.”⁸⁷

Sacrosanctum Concilium 7 is reflected in the canon: “It is therefore quite right to think of the liturgy as the enacting of the priestly role of Jesus Christ. In the liturgy, the sanctifying of human beings is being expressed through signs accessible to the senses and carried out in a way appropriate to each of them. Furthermore, the mystical body of Jesus Christ, that is the head and the members, is together giving complete and definitive public expression to its worship.”⁸⁸ As has been presented, through baptism all of the Christian faithful have a part in the sacred liturgy and, even though there are other expressions of devotional sanctification in the Church, it is the celebration of Eucharist, the sacred liturgy, that is “all the same, the high point towards which the activity of the church is directed, and, simultaneously, the source from which all its power flows out.”⁸⁹

86. Canon 834: “§1. Munus sanctificandi Ecclesia peculiari modo adimplet per sacram liturgiam, quae quidem habetur ut Iesu Christi muneris sacerdotalis exercitatio, in qua hominum sanctificatio per signa sensibilia significatur ac modo singulis proprio efficitur, atque a mystico Iesu Christi Corpore, Capite nempe et membris, integer cultus Dei publicus exercetur. §2. Huiusmodi cultus tunc habetur, cum defertur nomine Ecclesiae a personis legitime deputatis et per actus ab Ecclesiae auctoritate probatos.”

87. *MD*; *AAS* 39 (1947) 522: “Ecclesia igitur, accepto a Conditore suo mandato fideliter obtemperans, sacerdotale Iesu Christi munus imprimis per sacram Liturgiam pergit.” Carlen, 4: 119-120.

88. *SC* 7; *AAS* 56 (1964) 101: “Merito igitur Liturgia habetur veluti Iesu Christi sacerdotalis muneris exercitatio, in qua per signa sensibilia significatur et modo singulis proprio efficitur sanctificatio hominis, et a mystico Iesu Christi Corpore, Capite nempe eiusque membris, integer cultus publicus exercetur.” Tanner, 2: 822.

89. *SC* 10; *AAS* 56 (1964) 102: “Attamen Liturgia est culmen ad quod actio Ecclesiae tendit et simul fons unde omnis eius virtus emanat.” Tanner, 2: 823.

Canon 834 notes liturgy as the fulfilling source of the sanctifying function and orders this priestly function of Jesus Christ.⁹⁰ Paragraph one of the canon gives the overview of this worship. “Because the liturgy involves the actual exercise of the priestly function of Christ, the magisterium of the Church has highlighted the particular form of the presence of Christ in the celebration of the sacraments, especially in the Eucharistic Sacrifice.”⁹¹ All of the Christian faithful, the “mystical Body of Jesus Christ,” participate in the liturgy according to sensible signs and a manner proper to each sign. The “manner” that is proper can also be extended and implicitly applied to those participating because of the reference to the participation of the “mystical Body of Jesus Christ.” Here, there needs to be a consideration of the function and condition of each of the faithful as they participate in liturgy. This will be seen in greater detail in canon 837.

Paragraph two of canon 834 takes the inclusive description of participation by the “head and members” and gives specific directives to recall as to how this sharing in the sanctifying office is to take place. They are worded so that worship is “carried out in the name of the Church by persons legitimately designated and through acts approved by the authority of the Church.” At its most basic level, this designation for participation comes from baptism. All the

90. Canon 834: “§1. Munus sanctificandi Ecclesia peculiari modo adimplet per sacram liturgiam, quae quidem habetur ut Iesu Christi muneris sacerdotalis exercitatio, in qua hominum sanctificatio per signa sensibilia significatur ac modo singulis proprio efficitur, atque a mystico Iesu Christi Corpore, Capite nempe et membris, integer cultus Dei publicus exercetur. §2. Huiusmodi cultus tunc habetur, cum defertur nomine Ecclesiae a personis legitime deputatis et per actus ab Ecclesiae auctoritate probatos.”

91. Eloy Tejero, “Commentary on Canon 834,” in *Com. Ex.* 3/1: 381: “Porque la liturgia implica un ejercicio actual de la función sacerdotal de Cristo, ha destacado el magisterio de la Iglesia la forma peculiar de la presencia de Cristo en la celebración de los sacramentos, especialmente en el Sacrificio eucarístico.”

faithful have a role to play. “They should be convinced that the church is displayed with special clarity when the holy people of God, all of them, are actively and fully sharing in the same liturgical celebrations-especially when it is the same eucharist-sharing one prayer at one altar.”⁹²

From this basis in baptism, “legitimate designation” of the faithful has further definition through condition and function: common priesthood and ministerial priesthood as explored above. As McManus notes: “At times this element has been understood as referring only to the presidency of an ordained minister that is requisite for certain but not all liturgical celebrations. In other instances, it has been understood as referring to the liturgical presidency of the non-ordained, who may be designated, in a manner not determined by the canon, for this purpose.”⁹³ Examples of this designation would include baptism, funeral services, word and eucharist services without a priest, and marriages. It would also include those designated by the stipulations found in canon 517 §2, which empowers the diocesan bishop to “entrust” the pastoral care of a parish “to a deacon, to another person who is not a priest, or to a community of persons” under the direction of a priest.⁹⁴ The deacon, specifically mentioned in canon 517, exercises his involvement in the *munus sanctificandi* when he “assists the presider...in accepting

92. SC 41; AAS 56 (1964) 111: “sibi persuasum habentes praecipuam manifestationem Ecclesiae haberi in plenaria et actuosa participatione totius plebis sanctae Dei in iisdem celebrationibus liturgicis, praesertim in eadem Eucaristia, in una oratione, ad unum altare.” Tanner, 2: 829.

93. Frederick R. McManus, “Commentary on Canon 834,” in *New Commentary*, 1006.

94. Canon 517: “§2. Si ob sacerdotum penuriam Episcopus dioecesanus aestimaverit participationem in exercitio curae pastoralis parociae concedendam esse diacono aliive personae sacerdotali caractere non insignitae aut personarum communitati, sacerdotem constituat aliquem qui, potestatibus et facultatibus parochi instructus, curam pastorem moderetur.” There is much discussion that could take place regarding this canon and the Instruction *Ecclesiae de Mystero* that clarify the specific role of the laity in collaboration with clergy. A mention is all that is necessary here to establish a solid foundation for the participation of the laity in these *munera* that will be undertaken in chapter four.

the offerings of the people...and he helps to prepare the gifts for sacrifice. During the celebration, he helps the faithful participate more fully, consciously and actively in the Eucharistic sacrifice...and serves as an ordinary minister of communion. Deacons have a special responsibility for the distribution of the cup.”⁹⁵ This involvement of deacons in the *munera* will be noted again in the discussion of the *munus regendi* which follows.

Through their official designation, the examples of persons noted above are fulfilling the sanctifying function of the Church by acting in the name of the Church through acts approved by the authority of the Church. *Sacrosanctum Concilium* 26 and 28 indicate the involvement of the “whole body” of the Church in approved liturgical acts.

Liturgical events are not private actions but celebrations of the church, which is “the sacrament of unity,” the holy people drawn into an ordered whole under the bishop. Therefore these celebrations are for the whole body which is the church, making this whole body visible and having effects on it; in a different kind of way they touch the individual members of the church, a way related to the differences of ranks, of roles and levels of participation.

During liturgical celebration, everyone, whether minister or in the congregation, should, while carrying out their own role, do all that and only that which is their due-this being determined by the nature of the celebration and by liturgical norms.⁹⁶

The implied collaboration between laity and the “minister” underscores the continued understanding of all the baptised of their role according to condition and function.

95. *National Directory for the Formation, Ministry, and Life of Permanent Deacons in the United States* (Washington, D.C.: United States Conference of Catholic Bishops, 2005) [hereafter *National Directory*] 19.

96. *SC* 26 & 28; *AAS* 56 (1964) 107: “Actiones liturgicae non sunt actiones privatae, sed celebrationes Ecclesiae, quae est «unitatis sacramentum», scilicet plebs sancta sub Episcopis adunata et ordinata. Quare ad universum Corpus Ecclesiae pertinent illudque manifestant et afficiunt; singula vero membra ipsius diverso modo, pro diversitate ordinum, munerum et actualis participationis attingunt...In celebrationibus liturgicis quisque, sive minister sive fidelis, munere suo fungens, solum et totum id agat, quod ad ipsum ex rei natura et normis liturgicis pertinet.” Tanner, 2: 826.

Canon 837 delves even deeper into the parameters of participation given to all depending on their diversity:

§1. Liturgical actions are not private actions but celebrations of the Church itself which is the sacrament of unity, that is, a holy people gathered and ordered under the bishops. Liturgical actions therefore belong to the whole body of the Church and manifest and affect it; they touch its individual members in different ways, however, according to the diversity of orders, functions, and actual participation.

§2. Inasmuch as liturgical actions by their nature entail a common celebration, they are to be celebrated with the presence and active participation of the Christian faithful where possible.⁹⁷

Canon 837 embodies *Sacrosanctam Concilium* 26 and 28, cited previously, and unites itself to canon 834 in the fact that liturgical actions are not private but celebrated by the Church gathered together. Both canons order this involvement by calling the faithful to actively reflect on their role within the liturgical celebration. McManus notes that, “each person should perform his or her own role in the liturgy; those with special liturgical ministries (servers, readers, choir members, etc.) should perform their offices with piety and decorum, be imbued with the spirit of the liturgy and be properly prepared; the people should take part by acclamations, responses, psalmody, antiphons, and songs, as well as by actions, gestures, postures, and, at proper times, reverent silence, with the various roles of the people spelled out in the liturgical books.”⁹⁸

97. Canon 837: “§1. Actiones liturgicae non sunt actiones privatae, sed celebrationes Ecclesiae ipsius, quae est "unitatis sacramentum," scilicet plebs sancta sub Episcopis adunata et ordinata; quare ad universum corpus Ecclesiae pertinent illudque manifestant et afficiunt; singula vero membra ipsius attingunt diverso modo, pro diversitate ordinum, munerum et actualis participationis. §2. Actiones liturgicae, quatenus suapte natura celebrationem communem secumferant, ubi id fieri potest, cum frequentia et actuosa participatione christifidelium celebrentur.”

98. McManus, 1011.

In this way, the faithful fulfill their role in Christ's priestly function.

The observation of one's role in the liturgy flows from preparation and education. If a person is not educated on the nature of the liturgy, there can be no true involvement, no spiritual investment. Simple attendance at the Sunday Eucharistic liturgy with rote recitation of prayers is the very least that is expected of one incorporated into the Church. If asked, most of the baptized have that modicum of doctrinal knowledge of their obligation to attend Mass on Sundays and Holy Days of obligation. They may even admit to knowledge of expectation of participation but actual involvement may vary. For many, the theological basis for this obligation is not well known and therefore, a great deal of catechesis is necessary in order to move people from a mundane, surface knowledge of their participation in liturgy to a truly involved understanding with active, informed participation in union with their pastors and their bishop.

This is reflected in *Mediator Dei* when Pius XII wrote:

When the Church teaches us our Catholic faith and exhorts us to obey the commandments of Christ, she is paving a way for her priestly, sanctifying action in its highest sense; she disposes us likewise for more serious meditation on the life of the divine redeemer and guides us to profounder knowledge of the mysteries of faith where we may draw the supernatural sustenance, strength and vitality that enable us to progress safely, through Christ, towards a more perfect life. Not only through her ministers but with the help of the faithful individually, who have imbibed in this fashion the spirit of Christ, The Church endeavors to permeate with this same spirit the life and labors of men...such action on the part of individual Christians, then, along with the ascetic effort promoting them to purify their hearts, actually stimulates in the faithful those energies which enable them to participate in the august sacrifice of the altar with better dispositions...and all of this not simply for their own advantage, but for that of the whole Church, where whatever good is accomplished proceeds from the power of her Head and redounds to the advancement of all her members.⁹⁹

99. *MD*; *AAS* 39 (1947) 536-537: "Ex quo congruens oritur ac concors membrorum aequilibras in mystico Iesu Christi Corpore. Dum catholicam fidem nos docet, nosque ad christianis obtemperandum praeceptis adhortatur, Ecclesia sternit ac munit viam ad actionem suam maxime sacerdotalem, sanctitatisque effectricem; itemque ad

The focus on the interplay between knowledge of the Catholic faith, personal meditation on that knowledge and then, active participation in liturgy according to role, which benefits all the “Head and members” is key to understanding how one participates in the *communio* of the Church.

The unity of the Christian faithful with their bishops is an important observation. This unity again presumes the knowledge of the faithful of their relationship with their bishops and the role they play as not only individual members of the Church themselves but ordained to lead the Church in worship. *Lumen gentium* reflects this: “The bishop, marked with the fullness of the sacrament of order, is ‘the steward of the grace of the supreme priesthood’, especially in the eucharist which he offers or which he ensures is offered, and by which the church continuously lives and grows....In any community of the altar, under the sacred ministry of the bishop, there is made manifest the symbol of that charity and ‘unity of the mystical body without which there can be no salvation.’”¹⁰⁰

Since liturgical actions are not private, they envision the “presence and active participation of the Christian faithful” as seen in canon 837 §2. *Sacrosanctum Concilium* 27

penitiorem divini Redemptoris vitae contemplationem nos praeparat nosque ad altiore perducit mysteriorum fidei cognitionem, ut supernum inde alimentum hauriamus, quo roborati et aucti tutum per Christum ad vitae perfectionem processum facere possimus. Non solum per ministros suos, sed singulorum quoque christifidelium ope, qui eiusmodi ratione Iesu Christi spiritum imbiberint, conititur Ecclesia hoc eodem spiritu privatam, coniugalem, sociale ac vel oeconomicam et politicam hominum vitam actionemque permeare... Itaque privata id genus christianorum opera piusque ille nusus, quo iidem ad suum purificandum animum ducuntur, eorum profecto vires excitant, quibus aptius instruuntur ad Augustum altaris Sacrificium participandum... idque non modo propriae cuiusque utilitatis causa, sed totius etiam corporis Ecclesiae, in quo quidem quidquid bonum agitur, ex eius Capitis virtute proficiscitur atque in membrorum omnium profectum redundat.” Carlen, 4: 126.

100. *LG* 26; *AAS* 57 (1965) 31: “Episcopus, plenitudine sacramenti Ordinis insignitus, est «oeconomus gratiae supremi sacerdotii, praesertim in Eucharistia, quam ipse offert vel offerri curat, et qua continuo vivit et crescit Ecclesia... In quavis altaris communitate, sub Episcopi sacro ministerio, exhibetur symbolum illius caritatis et «unitatis Corporis mystici, sine qua non potest esse salus».” Tanner, 2: 870.

embodies this imperative: “Whenever the particular character of the rites suggests a community celebration, with a congregation present and actively taking part, it should be stressed that this sort of celebration is to be preferred, as far as possible, to a celebration of them by one person alone, as it were in private. This applies especially to the celebration of mass and to the administration of sacraments.”¹⁰¹

Again, there is the implicit understanding of the knowledge of the faithful regarding the doctrine of the Church which contributes to their ability to “actively take part” in the Mass and sacraments. This doctrinal knowledge is not only essential for participation in the sanctifying office of the Church but in the governing office (within the *munus regendi*) as well. Without knowledge of rights and obligations or knowledge of possibilities and limits, the faithful could entertain ideas which would lead to actions that endanger their juridic and salvific relationship to the Church.

B. The *Munus Regendi*

The *munus regendi*, or ruling function of the Church, is shared by those who have been incorporated into the Church. It is the *munus* of the “people of God through which the secular world is brought into harmony with the kingdom of God.”¹⁰² This is accomplished through “a

101. SC 27; AAS 56 (1964) 107: “Quoties ritus, iuxta propriam cuiusque naturam, secum ferunt celebrationem communem, cum frequentia et actuosa participatione fidelium, inculcetur hanc, in quantum fieri potest, esse praefendam celebrationi eorundem singulari et quasi privatae. Quod valet praesertim pro Missae celebratione et pro Sacramentorum administratione.” Tanner, 2: 826.

102. Elissa A. Rinere, *The Term “Ministry” as Applied to the Laity in the Documents of Vatican II, Post-Conciliar Documents of the Apostolic See, and the 1983 Code of Canon Law*, Canon Law Studies 519 (Washington DC: Catholic University of America, 1986) 324-325.

public function common to every organized society including the Church, which is carried out under particular circumstances of service, namely, that of ordering the social life and governing the people.”¹⁰³ These circumstances of service in the *munus regendi* include participation in “many activities in the areas of pastoral care and works of the apostolate, participation on consultative bodies and various administrative and pastoral offices.”¹⁰⁴

According to Huels, when considering the *munus regendi*, it is important to note that the power of governance is closely related to the *munus* but is not identical with it. The ruling function is much broader than but includes the power of governance. The power of governance within the *munus* “corresponds to the traditional notion of jurisdiction which is not simply power for specific juridic acts but interpreted in the broad sense of power of the leadership of the Church over the faithful in administration, oversight, encouragement of apostolic and charitable efforts; vigilance over church discipline, etc.”¹⁰⁵ Governance or jurisdiction is one of the ways that the *munus* is exercised. Viana notes that “the power of governance or jurisdiction refers in the strict sense to the issuing of dispositions, decisions, or mandates that have the virtual quality as recognized by the legal system of juridically binding, externally and internally, the conduct of the faithful. It is a decision-making capacity, necessary for the legal effectiveness of a just social

103. Juan Ignacio Arrieta, *Governance Structures within the Catholic Church* (Montreal, Canada: Wilson & Lafleur Ltée, 2000) 6-7.

104. John M. Huels, “The Power of Governance and its Exercise by Lay Persons: A Juridical Approach,” *Studia Canonica* 35 (2001) 62.

105. Ibid.

order in the Church and is manifested as legislative, executive and judicial power, pursuant to the principle of distinction of powers in the exercise of ecclesiastical power (cf. c. 135 §1).”¹⁰⁶

a. Participants in the *Munus Regendi*

The manner of the activation of the public function of the *munus* referred to above is dependent upon the condition and function of each of the baptized. It is important to identify the various actors in the *munus* due to their individual specific involvement. This is true of both clergy and laity. Ordination itself imparts an ontological change and through “sacred power” (*sacra potestas*) enables clerics to participate in the *munus* in a particular way. “In this way, the divinely instituted ecclesiastical ministry is exercised in different orders by those who right from ancient times are called bishops, priests and deacons.”¹⁰⁷ Each cleric, bishop, priest or deacon, has a specific role in the *munus regendi* which will be briefly explored. The role of the laity will then follow. There will also be a specification made between participation in the broader *munus regendi* and ability to participate in the more specific power of governance/jurisdiction which is inherent in the *munus*.

b. Clerics and their Role in the *Munus Regendi*

Canon 1008, quoted in part earlier, provides the canonical notion of orders:

By divine institution, the sacrament of orders establishes some among the Christian faithful as sacred ministers through an indelible character which marks them. They are

106. Antonio Viana, “Introduction to Title VIII,” in *Exegetical Commentary* 1: 817.

107. *LG* 28; *AAS* 57 (1965) 33-34: “Sic ministerium ecclesiasticum divinitus institutum diversis ordinibus exercetur ab illis qui iam ab antiquo Episcopi, Presbyteri, Diaconi vocantur.” Tanner, 2: 872.

consecrated and designated, each according to his grade, so that they may serve the People of God by a new and specific title.¹⁰⁸

The Sacrament of Orders changes the canonical condition and function of a man. If he is ordained to the presbyterate then:

By the laying on of hands a gift of the Holy Spirit is communicated which cannot be lost. This reality configures the ordained minister to Christ the Priest, consecrates him, and makes him a sharer in Christ's mission under its two aspects of authority and service. This authority does not belong to the minister as his own: it is a manifestation of the Lord's *exousia*, or power, by which the priest is an ambassador of Christ in the eschatological work of reconciliation. He also assists in directing human freedom toward God for the building up of the Christian community.¹⁰⁹

Canon 1009 provides the three orders and their mission and faculty which will be examined in the following pages beginning with bishops.

§1. The orders are the episcopate, the presbyterate, and the diaconate.

§2. They are conferred by the imposition of hands and the consecratory prayer which the liturgical books prescribe for the individual grades.

§3. Those who are constituted in the order of the episcopate or the presbyterate receive the mission and capacity to act in the person of Christ the Head, whereas deacons are empowered to serve the People of God in the ministries of the liturgy, the word, and charity.¹¹⁰

108. Canon 1008: "Sacramento ordinis ex divina institutione inter christifideles quidam, caractere indelebili quo signantur, constituuntur sacri ministri, qui nempe consecrantur et deputantur ut, pro suo quisque gradu, novo et peculiari titulo Dei populo inserviant."

109. Synod of Bishops, *De Sacerdotio Ministeriali*, November 30, 1971: *AAS* 63 (1971) 907: "Per manuum impositionem donum inamissibile Spiritus Sancti communicatur (cf. *2 Tim.* 1, 6). Haec ipsa res ministrum ordinatum Christo Sacerdoti configurat et consecrat (cf. *PO* 2), eundemque participem efficit Christi missionis sub duplici eius respectu, auctoritatis nempe et servitii. Ista auctoritas non est ministri propria: est enim manifestatio «exousiae» (i. e. potestatis) Domini, cuius virtute sacerdos legatione fungitur, in opere eschatologico reconciliationis (cf. *2 Cor.* 5, 18-20). Ipse quoque inservit humanis libertatibus in Deum convertendis ad christianae communitatis aedificationem." Liebard, 329.

From among the presbyterate, “bishops, through sacramental ordination, receive the power necessary to exercise pastoral ministry (*munus pastorale*) as a sharer in the consecration and mission of Christ himself.”¹¹¹ Ordination also leads to the bishops sharing in the *munus regendi* of Christ: “through the imposition of hands and the words of consecration the grace of the Holy Spirit is so conferred and the sacred character so imprinted, that bishops, in an eminent and visible way take on the functions of Christ the teacher, shepherd and pontiff and act in his person.”¹¹² These functions are seen in canon 375 §1, when bishops are described as “teachers of doctrine, priests of sacred worship and ministers of governance.”¹¹³

There are various ways that the bishops exercise the *munus regendi*:

The bishops govern the churches entrusted to them as vicars and legates of Christ, by counsel, persuasion and example and indeed also by authority and sacred power which they make use of only to build up their flock in truth and holiness, remembering that the greater must become as the younger and the leader as one who serves (see Lk 22, 26-27). . . . By virtue of this power, bishops have the sacred right and duty before the Lord of making laws for their subjects, of passing judgment on them and of directing everything that concerns the ordering of worship and the apostolate. . . . the holy Spirit unfailingly preserves the form of government established in his church by Christ the lord.¹¹⁴

110. Canon 1009: “§1. Ordines sunt episcopatus, presbyteratus et diaconatus. §2. Conferuntur manuum impositione et precatone consecratoria, quam pro singulis gradibus libri liturgici praescribunt. §3. Qui constituti sunt in ordine episcopatus aut presbyteratus missionem et facultatem agendi in persona Christi Capitis accipiunt, diaconi vero vim populo Dei serviendi in diaconia liturgiae, verbi, et caritatis.”

111. *Directory*: 176.

112. *LG* 21; *AAS* 57 (1965) 25: “perspicuum est manuum impositione et verbis consecrationis gratiam Spiritus Sancti ita conferri et sacrum characterem ita imprimi, ut Episcopi, eminenti ac adspectabili modo, ipsius Christi Magistri, Pastoris et Pontificis partes sustineant et in Eius persona agant.” Tanner, 2: 865.

113. Canon 375: “§1. ut sint et ipsi doctrinae magistri, sacri cultus sacerdotes et gubernationis ministri.”

114. *LG* 27; *AAS* 57 (1965) 32-33: “Episcopi Ecclesias particulares sibi commissas Ut vicarii et legati Christi regunt, consiliis, suasionibus, exemplis, verum etiam auctoritate et sacra potestate, qua quidem nonnisi ad gregem suum in veritate et sanctitate aedificandum utuntur, memores quod qui maior est fiat sicut minor et qui praecessor est sicut ministrator (cfr. *Luc.* 22, 26-27). . . . Vi huius potestatis Episcopi sacrum ius et coram Domino officium habent in suos subditos leges ferendi, iudicium faciendi, atque omnia, quae ad cultus apostolatusque

This broad sacred power in the Church with its many facets, including governance/jurisdiction, is exercised by those with episcopal consecration who function in hierarchial communion with the head of the college and its members.¹¹⁵ Hierarchial communion flows from the communion of all the faithful, discussed above, which is the bond that exists among the baptized. In paragraph two of the *Nota explicativa praevia* to *Lumen gentium*, official function is tied to hierarchical communion:

But to have such power ready for action there has to be added, through hierarchical authority, the *canonical or juridical determination*.... For this reason it is expressly stated that *hierarchical* communion is required with the church's head and members. *Communion* is a notion which was held in high esteem in the ancient church (as it is also today especially in the east). It is understood, however, not as consisting in some vague *disposition*, but as an *organic reality* which requires a juridical form and at the same time is animated by charity.¹¹⁶

In Vorgrimler's commentary, Ratzinger notes:

Consecration gives one an ontic share in the offices of a bishop, something that is directly ordered to its legitimate exercise but that must be fitted into the whole structure of the Church before it can come into play – it needs a “juridical placing” (*iuridica determinatio*) which will turn “office” into “power.” The Commission says that declarations of the magisterium to the effect that bishops receive their jurisdiction through the Pope are to be interpreted in this sense, of a juridical placing whereby “office” becomes a concrete “power” that can be exercised.¹¹⁷

ordinem pertinent, moderandi.... Spiritu Sancto constitutam a Christo Domino in sua Ecclesia regiminis formam indefectibiliter servante.” Tanner, 2: 871.

115. *LG* 21; *AAS* 57 (1965) 25: “Episcopalis autem consecratio, cum munere sanctificandi, munera quoque confert docendi et regendi, quae tamen natura sua nonnisi in hierarchica communione cum Collegii Capite et membris exerceri possunt.” Tanner, 2: 865.

116. *LG NEP* 2; *AAS* 57 (1965) 73: “Ut vero talis expedita potestas habeatur, accedere debet *canonica* seu *iuridica determinatio* per auctoritatem hierarchicam.... Quapropter signanter dicitur, requiri *hierarchicam* communionem cum Ecclesiae Capite atque membris. *Communio* est notio quae in antiqua Ecclesia (sicut etiam hodie praesertim in Oriente) in magno honore habetur. Non intelligitur autem de vago quodam *affectu*, sed de *realitate organica*, quae iuridicam formam exigit et simul caritate animatur.” Tanner, 2: 899.

117. Joseph Ratzinger, “Announcements and Prefatory Notes of Explanation,” Vorgrimler 1: 301.

Ghirlanda, applies hierarchial communion to the various participants by defining it as “an organic and structural bond between bishops and the head and members of the college, among presbyters and the order of bishops, among deacons and the bishop and his presbyterium.”¹¹⁸

Kaslyn writes that, “for example, canon 757¹¹⁹ states that deacons serve the Christian faithful through their ministry of the word ‘in communion with the bishop and his presbyterate.’ In this strict sense, then, *communio hierarchica* refers to relationships among members sharing in the ministerial priesthood.”¹²⁰

This communion and the activation of the bishop’s participation in the *munus* is brought about by the conferral of canonical mission. Beyer notes that “this mission inserts the one ordained to the episcopate into the college of bishops, defines the scope of his office, and confers the power of jurisdiction that enables him to exercise the *munera* of teaching and governing in fulfillment of that office.”¹²¹ Canonical mission has both a specific determination as seen above and is also lived out in the broader interpretation of bishop as shepherd of all the Christian faithful entrusted to his care. In that interpretation, the bishop’s participation in the *munus*

118. John P. Beal, “The Exercise of the Power of Governance by Lay People: State of the Question,” *The Jurist* 55 (1995) 38-39.

119. Canon 757: “Presbyterorum, qui quidem Episcoporum cooperatores sunt, proprium est Evangelium Dei annuntiare; praesertim hoc officio tenentur, quoad populum sibi commissum, parochi alique quibus cura animarum conceditur; diaconorum etiam est in ministerio verbi populo Dei, in communione cum Episcopo eiusque presbyterio, inservire.”

120. Robert J. Kaslyn, “*Communion with the Church*” and the Code of Canon Law: *An Analysis of the Foundation and Implications of the Canonical Obligation to Maintain Communion with the Catholic Church* [hereafter *Communion with the church*] Roman Catholic Studies Volume 5 (Ontario, Canada: Edwin Mellen Press, 1994) 185.

121. Beal, 40-41.

regendi includes and expands upon teaching and governing. Kaslyn notes that “a *communio* relationship establishes the means by which the triple *munera* conferred in episcopal ordination become *potestates* in action.”¹²²

The exercise of the *munus regendi* is directed both to gathering the flock in the visible unity of a single profession of faith lived in the sacramental communion of the Church and to guiding that flock, in the diversity of its gifts and callings, toward a common goal: the proclamation of the Gospel to the ends of the earth. Every act of ecclesiastical governance, consequently, must be aimed at fostering communion and mission. In view, then, of their common purpose and aim, the three *munera* of teaching, sanctifying and ruling are clearly inseparable and interpenetrating: “when the bishop teaches, he also sanctifies and governs the People of God; when he sanctifies, he also teaches and governs; when he governs, he teaches and sanctifies” (*Pastores Gregis*, no. 9; cf. *Lumen gentium*, nos. 20, 27).¹²³

In his relationship with the lay faithful, the bishop must exercise his mission “with due respect for the subjective rights and legitimate interests of the faithful entrusted to his care because their sacramentally grounded rights and obligations are equally sacred.”¹²⁴ In the *Directory for the Pastoral Ministry of Bishops*, the *munus regendi* is exercised with all the faithful through the function of the bishop as the “guide of his people” through his words and witness as well as his coordination of the diocesan apostolate and pastoral plan.¹²⁵ The focus on the broader apostolate is the true focus of the *munus regendi*. Pope Saint John Paul II recognized this in an address:

122. Kaslyn, “*Communion with the Church*,” 189.

123. John Paul II, “Collaboration is Needed in Governing the Church,” Address of Saint John Paul II to the Bishops of the Ecclesiastical Region of Pennsylvania and New Jersey on their *Ad Limina* Visit, (September 11, 2004) http://w2.vatican.va/content/john-paul-ii/en/speeches/2004/september/documents/hf_jp-ii_spe_20040911_ad-limina-usa.html. (accessed November 30, 2015).

124. Thomas J. Green, “The Pastoral Governance Role of the Diocesan Bishop: Foundations, Scope and Limitations,” *The Jurist* 49 (1989) 478.

125. *Directory*, 177-182.

In this regard, the Synod of Bishops acknowledged the need today for each bishop to develop “a pastoral style which is ever more open to collaboration with all” (*Pastores Gregis*, no. 44), grounded in a clear understanding of the relationship between the ministerial priesthood and the common priesthood of the baptized (cf. *Lumen Gentium*, no. 10). While the bishop himself remains responsible for the authoritative decisions which he is called to make in the exercise of his pastoral governance, ecclesial communion also “presupposes the participation of every category of the faithful, inasmuch as they share responsibility for the good of the particular Church which they themselves form” (*Pastores Gregis*, loc. cit.). Within a sound ecclesiology of communion, a commitment to creating better structures of participation, consultation and shared responsibility should not be misunderstood as a concession to a secular “democratic” model of governance, but as an intrinsic requirement of the exercise of episcopal authority and a necessary means of strengthening that authority.¹²⁶

Priests share in the *munus regendi* through the “exercise of their ministry only in dependence on the bishop and in communion with him.”¹²⁷ The exercise of governance/jurisdiction within the *munus regendi* takes place through the sharing of the sacred power of the bishop. From this unity with the bishop flows the canonical mission of priests. The sanctifying function of priests was discussed above. The teaching function will be explored in chapter five. The royal function and the ministry of governance/jurisdiction contained therein is exercised through their ministry to the People of God.

As they fulfill within their own measure of responsibility the role of Christ the head and the shepherd, priests gather the family of God in the name of the bishop into one fellowship inspired for one purpose, and lead them in the Spirit through Christ to God the Father. Spiritual power is given to priests to carry out this ministry, as for their other duties: it is given for the development of the body. In building up the church priests should treat everyone with the greatest humanity, after the pattern of the Lord.¹²⁸

126. John Paul II, “Collaboration is Needed,” 82-83.

127. *Catechism of the Catholic Church*, (Washington DC: United States Catholic Conference, 1994) [hereafter *CCC*] 392.

128. Vatican II, decree *Presbyterorum ordinis* 6, December 7, 1965; *AAS* 58 (1966) 999: “Munus Christi Capitis et Pastoris pro sua parte auctoritatis exercentes, Presbyteri, nomine Episcopi, familiam Dei, ut fraternitatem in unum animatam, colligunt, et per Christum in Spiritu ad Deum Patrem adducunt. Ad hoc autem ministerium

In the quote from *Presbyterorum ordinis* above, the broad exercise of the *munus regendi* by the priest is promoted through his sharing in the authority of and being in hierarchical communion with the bishop and his service to the People of God that follows.

If entrusted with the pastoral care of a parish as pastor envisioned in canon 519, the priest exercises this ministry “under the authority of the diocesan bishop in whose ministry of Christ he has been called to share, so that for that same community he carries out the functions of sanctifying, governing and teaching also with the cooperation of other presbyters or deacons and with the assistance of lay members of the Christian faithful, according to the norm of law.”¹²⁹

Deacons also have a function in the *munus regendi*. In *Lumen gentium* 29, the deacon is described as being “at the service of the people of God in the ministry of the liturgy, the word and charity, in communion with the bishop and his presbyterium.”¹³⁰ “The deacon, therefore, participates in his own way in the three functions of *teaching, sanctifying and governing*, which belong properly to the members of the hierarchy.”¹³¹

His function begins with ordination and his relationship with the bishop. “At an ordination to the diaconate only the bishop lays hands on the candidate, thus signifying the

exercendum, sicut ad cetera munera Presbyteri, confertur potestas spiritualis, quae quidem ad aedificationem datur. In aedificanda autem Ecclesia, Presbyteri cum omnibus eximia humanitate ad exemplar Domini conversari debent.” Tanner, 2: 1049.

129. Canon 519: “sub auctoritate Episcopi dioecesanī, cuius in partem ministerii Christi vocatus est, ut pro eadem communitate munera exsequatur docendi, sanctificandi et regendi, cooperantibus etiam aliis presbyteris vel diaconis atque operam conferentibus christifidelibus laicis, ad normam iuris.”

130. *LG* 29; *AAS* 57 (1965) 36: “in diaconia liturgiae, verbi et caritatis Popula Dei, in communione cum Episcopo eiusque presbyterio, inserviunt.” Tanner, 2: 874.

131. *Directory*, 103-104.

deacon's special attachment to the bishop in the tasks of his 'diakonia.'"¹³² The *diakonia* or exercise of charity of the bishop corresponds to the practice of the *munus regendi* in its broadest sense and it is this practice which is a hallmark of diaconal ministry. "The deacon, consecrated and conformed to the mission of Christ, Lord and Servant, has a particular concern for the vitality and genuineness of the exercise of *diakonia* in the life of the believing community...the deacon sacramentalizes the mission of the Church in his words and deeds, responding to the master's command of service and providing real-life examples of how to carry it out."¹³³

The bishop can share his governing/jurisdictional function within the *munus regendi* with the deacon. Canon 1421 §1 states, in a trial, "the bishop is to appoint diocesan judges who are to be clerics."¹³⁴ These clerical judges can either form a collegiate tribunal of three judges as envisioned in canon 1425 or, as is seen in paragraph four, a cleric (permanent deacon) can serve as a single judge.¹³⁵ In contrast, a lay person cannot function as a single judge. Paragraph 2 of canon 1421 states that the bishop is "permitted" to appoint a lay person as a judge and "when it

132. CCC, 392.

133. *National Directory*, 21.

134. Canon 1421: "§1. In dioecesi constituentur ab Episcopo iudices dioecesani, qui sint clerici. §2. Episcoporum conferentia permittere potest ut etiam laici iudices constituentur, e quibus, suadente necessitate, unus assumi potest ad collegium efformandum."

135. Canon 1425: "§1. Reprobata contraria consuetudine, tribunali collegiali trium iudicum reservantur: 1° causae contentiosae: a) de vinculo sacrae ordinationis; b) de vinculo matrimonii, firmis praescriptis cann. 1686 et 1688; 2° causae poenales: a) de delictis quae poenam dimissionis e statu clericali secumferre possunt; b) de irroganda vel declaranda excommunicatione. §2. Episcopus causas difficiliore vel maioris momenti committere potest iudicio trium vel quinque iudicum. §3. Vicarius iudicialis ad singulas causas cognoscendas iudices ex ordine per turnum advocet, nisi Episcopus in singulis casibus aliter statuerit. §4. In primo iudicii gradu, si forte collegium constitui nequeat, Episcoporum conferentia, quamdiu huiusmodi impossibilitas perduret, permittere potest ut Episcopus causas unico iudici clerico committat, qui, ubi fieri possit, assessorem et auditorem sibi asciscat. §5. Iudices semel designatos ne subroget Vicarius iudicialis, nisi ex gravissima causa in decreto exprimenda."

is necessary,” a lay judge can “be selected to form a college.” The other two judges must be clerics. This has been changed in the *motu proprio, Mitis Iudex Dominus Iesus* issued by Pope Francis on September 8, 2015. Canon 1673 §3, as amended, states that in a three judge collegiate tribunal, “a clerical judge must preside, the remaining judges can even be laypersons.”¹³⁶

Another of participation in the *munus* is the example found in canon 517 §2, which involves the possible appointment of a deacon to participate in official ministry through the pastoral care of a parish when there is a lack of priests. This can be interpreted as an example of sharing in governance/jurisdiction.¹³⁷ It is here that the deacon combines the broad sharing in the *munus* through charity with the specific participation in the governing/jurisdictional authority of the bishop in the care of a parish.

Where permanent deacons participate in the pastoral care of parishes which, because of shortage of priests, do not have the immediate benefit of a parish priest, they should have precedence over non-ordained faithful. In virtue of Sacred Orders, the deacon is teacher in so far as he preaches and bears witness to the word of God; he sanctifies when he administers the Sacrament of Baptism, the Holy Eucharist and the sacramentals, he participates at the Holy Eucharist as ‘a minister of the blood’ and conserves and

136. Francis, *Motu proprio Mitis Iudex Dominus Iesus*, September 8, 2015: http://w2.vatican.va/content/francesco/en/motu_proprio/documents/papa-francesco-motu-proprio_20150815_mitis-iudex-dominus-iesus.html (accessed November 17, 2015).

137. Canon 517: “§1. Ubi adiuncta id requirant, paroeciae aut diversarum simul paroeciarum cura pastoralis committi potest pluribus in solidum sacerdotibus, ea tamen lege, ut eorundem unus curae pastoralis exercendae sit moderator, qui nempe actionem coniunctam dirigat atque de eadem coram Episcopo respondeat. §2. Si ob sacerdotum penuriam Episcopus dioecesanus aestimaverit participationem in exercitio curae pastoralis paroeciae concredendam esse diacono aliive personae sacerdotali caractere non insignitae aut personarum communitati, sacerdotem constituat aliquem qui, potestatibus et facultatibus parochi instructus, curam pastorem moderetur.”

distributes the Blessed Eucharist; he is a guide in as much as he animates the community or a section of ecclesial life.¹³⁸

c. Laity and the *Munus Regendi*

Baptism and incorporation open the door of the *munus* to the laity. This *munus* has broad implications for the faith-life of the laity and demands their full involvement. A conscious choice must be made on a daily basis to live as Christ demands in unity with the Church.

The sharing in Christ's kingly function, with respect to the spirit of can. 204 §1 is to rediscover in oneself and others the special dignity of one's vocation that can be described as «kingship». This dignity is expressed in one's readiness to serve in keeping with the example of Christ, who «came not to be served but to serve» (Mt 20:28). The kingly function of lay people is hereby truly possible only by «being a servant». This entails discipline and mastery of oneself, discernment and fidelity to one's vocation.¹³⁹

The mandate for lay involvement in the *munus* is nothing less than the mission to bring the world to Christ through all means possible. “The whole work of transforming the world and bringing it to man's level by means of science, technology and civilization – all this bears the imprint of man's kingship and his sharing in the *munus regale* of Christ. Vatican II sees one aspect of that participation in the skill and activity of the laity, ‘interiorly raised up by grace’... (that) must also serve to strengthen justice, love and peace among men.”¹⁴⁰

Lumen gentium 36 adds to the basis and scope of this interrelatedness.

Through their competence in secular disciplines and their activity, interiorly raised up by the grace of Christ, they are to work effectively so that the goods of creation, in accordance with the plan of the creator and the light of his word, through human work, technical skill and civilisation, may be developed for the good of everyone without

138. Therese Guerin Sullivan and Gary D. Yanus, *In Time of Need: Parishes and Canon 517, §2*, (Alexandria, Virginia: Canon Law Society of America, 2005) 27.

139. Kizito, 61.

140. *Sources of Renewal*, 265-266.

exception, that there may be more equitable distribution of these goods and that they may lead in their own way to universal progress in human and christian freedom. In this way, through the members of the church, Christ will increasingly enlighten the whole of human society with his saving light.¹⁴¹

d. We, Too are Created

The mission to humanity is still not enough for the laity. “In particular, the lay faithful are called to restore to creation all its value. Indeed, they share in the kingly mission by seeking to order the created world to the true good of all people, through activity sustained by the grace of God. In doing this, they share in the exercise of the power with which the Risen Christ draws all things to himself.”¹⁴² This is not subjugation or abuse of creation in the most negative way or exploitation of one people for the use of another but the wisdom needed to recognize the interrelatedness of all creation.

The universe as a whole, in all its manifold relationships, shows forth the inexhaustible riches of God. Saint Thomas Aquinas wisely noted that multiplicity and variety “come from the intention of the first agent” who willed that “what was wanting to one in the representation of the divine goodness might be supplied by another”, inasmuch as God’s goodness “could not be represented fittingly by any one creature”. Hence we need to grasp the variety of things in their multiple relationships. We understand better the importance and meaning of each creature if we contemplate it within the entirety of God’s plan. As the Catechism teaches: “God wills the interdependence of creatures. The sun and the moon, the cedar and the little flower, the eagle and the sparrow: the spectacle of their countless diversities and inequalities tells us that no creature is self-sufficient.

141. *LG* 36; *AAS* 57 (1965) 41-42 : “Sua igitur in profanis disciplinis competentia suaque activitate, gratia Christi intrinsecus elevata, valide conferant operam, ut bona creata secundum Creatoris ordinationem Eiusque Verbi illuminationem humano labore, arte technica, civilique cultura ad utilitatem omnium prorsus hominum excolantur, aptiusque inter illos distribuantur, et suo modo ad universalem progressum in humana et christiana libertate conducant. Ita Christus per Ecclesiae membra totam societatem humanam suo salutari lumine magis magisque illuminabit.” Tanner, 2: 878.

142. Peter Coughlan, *The Hour of The Laity: Their Expanding Role* (Philadelphia, Pennsylvania: E.J. Dwyer, 1989) 33.

Creatures exist only in dependence on each other, to complete each other, in the service of each other.”¹⁴³

This level of servant leadership recognizes true dependence on the grace of God and the interrelatedness of all creation. Humanity is not only called to serve each other but to care for all of creation. It is recognition of this interrelatedness and communion that requires wisdom and an active pursuit of justice for all persons and all of creation.

Ecological education can take place in a variety of settings: at school, in families, in the media, in catechesis and elsewhere. Good education plants seeds when we are young, and these continue to bear fruit throughout life. Here, though, I would stress the great importance of the family, which is “the place in which life – the gift of God – can be properly welcomed and protected against the many attacks to which it is exposed, and can develop in accordance with what constitutes authentic human growth.... All Christian communities have an important role to play in ecological education. It is my hope that our seminaries and houses of formation will provide an education in responsible simplicity of life, in grateful contemplation of God’s world, and in concern for the needs of the poor and the protection of the environment.”¹⁴⁴

e. Laity and the Exercise of Governance/Jurisdiction

There is a debated question in canon law surrounding the capacity of lay persons and/or the necessity of ordination to exercise the power of governance/jurisdiction which, as cited above, is one aspect of the *munus regendi*.¹⁴⁵ The question will not be fully addressed here but a

143. Francis, encyclical letter *Laudato Si* 86, May 24, 2015, United States Conference of Catholic Bishops (Washington DC, July 18, 2015) 42.

144. *Laudato Si*, 103, 104.

145. There are many authors who have approached the topic of laity and the power of governance / jurisdiction. Some that have been examined for this study include the following: Giuseppe Dalla Torre, “La collaborazione dei laici alle funzioni sacerdotale profetica e regale dei ministri sacri,” *Monitor Ecclesiasticus* 109 (1984) 140-165; James Provost, “The Participation of the Laity in the Governance of the Church,” *Studia Canonica* 17/2 (1983) 417-448; John Beal, “The Exercise of the Power of Governance by Lay People: State of the Question,” *The Jurist* 55 (1995) 1-92; John Huels, “The Power of Governance and its Exercise by Lay Persons: A Juridical Approach,” *Studia Canonica* 35 (2001) 59-96; Julián Herranz, “The juridical Status of the Laity: The Contribution of the Conciliar Documents and the 1983 Code of Canon Law,” *Communicationes* 17 (1985) 287-315; Ladislav

summary of the issue and some background is necessary. The 1917 code clearly stated in canon 118 that only clerics could share in the power of jurisdiction.¹⁴⁶ Clerics, according to canon 108 of the 1917 code, were those who received tonsure.¹⁴⁷ Since only clerics had the power of jurisdiction, the condition of being a cleric, not ordination, was necessary for the acquisition of the power of jurisdiction according to the 1917 code.

The *Nota explicativa praevia*, found in *Lumen gentium* and referred to earlier, ties the “ontological share in the sacred functions given by consecration” with the canonical or juridical determination necessary to bring consecration to action through canonical mission. According to Huels, a view expressed in Wernz-Vidal:

[H]olds that the ontology of jurisdiction is relational. This means that jurisdiction does not exist independently of the person’s relationship to a given community. According to this theory, jurisdiction is relational power. It is not a power “possessed,” but a power which operates in virtue of the moral relationship between an authorized minister and a diocese, a parish, or some other designated group.¹⁴⁸

In this theory, jurisdiction is not tied to orders but to canonical mission. Lay persons would be able to exercise jurisdiction because, through baptism, their incorporation into the Church and their relationship with the Christian faithful, they are capable (*habiles*) of designation by competent ecclesiastical authority for canonical mission. This is one possible theory. The

Orsy, “Lay persons in church governance?: A disputed question,” *America* 174/11 (1996) 10-13; Robert Kennedy, “Shared Responsibility in Ecclesial Decision-Making,” *Studia Canonica* 14 (1980) 5-23.

146. 17 *CIC*, Canon 118: “Soli clerici possunt potestatem sive ordinis sive iurisdictionis ecclesiasticae et beneficia ac pensiones ecclesiasticas obtinere.”

147. 17 *CIC*, Canon 198: “§1. Qui divinis ministeriis per primam saltem tonsuram mancipati sunt, clerici dicuntur.”

148. John Huels, “Another Look at Lay Jurisdiction,” *The Jurist* 41 (1981) 64.

question of laity and their ability to exercise jurisdiction was not settled in the 1983 Code and it is still debated today.

There are two opposing mainstream positions regarding the exercise of governance/jurisdiction by laity which may be identified as the Roman school and more recently by canonists associated with the University of Navarre and the Ateneo Romano della Santa Croce and the position held by the German school (championed by Klaus Mörsdorf and his students of the University of Munich). Wijlens, writing in the *New Commentary*, differentiates between the two schools:

The Roman school points out that the council did not really speak about the power of jurisdiction, but answered questions about the powers of the bishops and affirmed the oneness of sacred power for the episcopacy. The council neither intended, nor did it in fact speak about, the power of jurisdiction of the laity. This school refers to historical examples which testify to laity having exercised jurisdiction and concludes that, because Vatican II had no intention to break with history, laity can exercise the power of jurisdiction.

The Munich (German) school, however, states that the council clearly decided on the oneness of sacred power which is indivisible. The only source of sacred power is ordination. Hence, laity cannot exercise power of jurisdiction. According to this school, the council restored the unity of the powers of orders and jurisdiction. To state that laity could exercise the power of jurisdiction would therefore be a break with the insight of the council.¹⁴⁹

Summarizing the Navarre position which is more in line with the Roman position, Beal writes:

Fundamental to the approach of this school is the conviction that, unconsciously absorbing the secular legal notions of the late Middle Ages, traditional canon law excessively “personalized” the powers of orders and jurisdiction by treating them as the personal possessions of the clerics who exercised them. The result of this personalization of the two powers was forgetfulness of the fact that these powers were entrusted by Christ not to individuals but to the Church and that they are to be exercised by private

149. Myriam Wijlens, “Commentary on Canon 129,” in *New Commentary*, 185.

individuals in and for the service of the Church....It was the Second Vatican Council that transcended the overly “personalized” approach to powers in the Church and laid the groundwork for a more adequate ecclesiology with its recovery of the ancient understanding of the Church as the People of God.¹⁵⁰

These positions are important to consider when looking at canon 129 of the 1983 code:

§1. Those who have received sacred orders are qualified, according to the norm of the prescripts of the law, for the power of governance, which exists in the Church by divine institution and is also called the power of jurisdiction.

§2. Lay members of the Christian faithful can cooperate in the exercise of this same power according to the norm of law.¹⁵¹

When the common and ministerial priesthood was examined earlier in the chapter, it was clear that ordination created not only an ontological change in one’s condition but also a change in one’s ability to function. This change in condition and function is addressed in paragraph one of canon 129. Function in sacred power (*sacra potestas*) referred to previously not only has a sacramental character, but also includes “the capacity received by the sacrament of order to produce in the name of Christ the supernatural effects bound to the confection and administration of the sacraments and with the preaching of the divine Word”¹⁵² but also a structural character which “is understood as the classical powers of order, jurisdiction and magisterium.”¹⁵³ These powers are to be used for the good order and protection of the People of God.

150. John Beal, “The Exercise of the Power of Governance by Lay People: State of the Question,” *The Jurist* 55 (1995) 42-43.

151. Canon 129: “§1. Potestatis regiminis, quae quidem ex divina institutione est in Ecclesia et etiam potestas iurisdictionis vocatur, ad normam praescriptorum iuris, habiles sunt qui ordine sacro sunt insigniti. §2. In exercitio eiusdem potestatis, christifideles laici ad normam iuris cooperari possunt.”

152. Viana, “Introduction to Title VIII: Power of Governance,” in *Exegetical Commentary*, 1:816.

153. Ibid.

The existence of an unequivocal right and duty of governance entrusted to the successors of the apostles is an essential part of the Church's divinely-willed constitution (cf. *Lumen Gentium*, no. 18). As a ministerial power, given for the building up of the Body (cf. 2 Cor 10:8), this *sacra potestas* must be seen as one of the hierarchical gifts (cf. *Lumen Gentium*, no. 4) bestowed upon the Church by her divine Founder, and thus a constitutive element of that sacred Tradition which contains everything passed down from the apostles as a means of preserving and fostering the holiness and faith of the People of God (cf. *Dei Verbum*, no. 8).¹⁵⁴

The power contained in the *sacra potestas* of jurisdiction/governing has various applications.

The function of governing or ruling is that dimension of *sacra potestas* specifically referred to in the government of the Church as a society. Its exercise includes therefore «the regulation of the social life of the people of God and the direction, coordination and control of the activities of a public nature». Among the various aspects of the *munus regendi* we can distinguish with Hervada the direction, coordination and control of public activities; the establishment of general rules of participation in the life of the Church; decisions and judgments on doctrinal controversies, spirituality of the faithful and activities of the institutions in their social aspects; regulation, building and support of the activities resulting from the freedom of the faithful.¹⁵⁵

In paragraph two, laity are able to “cooperate” in the power of jurisdiction. Wijlens indicates that this was a change from the word “participate” (*partem habere*) which had been in the 1980 and 1982 drafts of the code. The German school has interpreted this change to mean that laity can only be involved in the preparation, accompaniment, and execution of acts of jurisdiction. “All the baptized are called to participate in the governmental function in the

154. John Paul II, “Collaboration is needed,” 81.

155. Antonio Viana, “Introducción: De potestate regiminis,” in *Com. Ex.* 1, 839: “La función de regir o gobernar constituye aquella dimensión de la *sacra potestas* específicamente referida al gobierno de la Iglesia como sociedad. Su ejercicio incluye, por tanto, «la regulación de la vida social del Pueblo de Dios y la dirección, coordinación y control de las actividades de naturaleza pública». Entre los diversos aspectos del *munus regendi* podemos distinguir con Hervada la dirección, coordinación y control de las actividades públicas; el establecimiento de las normas generales de participación en la vida de la Iglesia; las decisiones y juicios sobre controversias doctrinales, espiritualidad de los fieles y actividades de las instituciones en sus aspectos sociales; la regulación, fomento y suplencia de las actividades derivadas de la libertad de los fieles.”

Church at large. This includes pastoral care, ministry, participation on boards and committees, administrative and pastoral offices. These activities, although participation in the function of government are not necessarily an exercise of governmental power (*potestas regiminis*).¹⁵⁶

The question to be answered is the meaning and intention of the use of the word “cooperate” in canon 129. The code utilizes different meanings for the word “cooperate.”

Cooperation” is used to refer to coordination of efforts. At other times, it refers to direct participation in the work of another....More fundamentally, all the baptized are called by the fact of their baptism to cooperate in the work of the building up of Christ. Cooperation is also used to refer to situations where one person is the principal agent and others are co-workers....What it means to “cooperate,” therefore, can run the gamut from simple good will and support to active involvement in the most important functions of the Church....To say that lay persons can “cooperate” in the exercise of the power of governance on one hand avoids the debate about whether they can “possess” this power without having sacred orders, but on the other hand leaves open the possibility for considerable involvement of lay persons in the exercise of the power of governance.¹⁵⁷

The Roman school interprets the word *cooperari* or *cooperatores* in the light of parallel canons that use this term for “co-workers” or “sharers” (c. 545 §1).¹⁵⁸

156. Asselin, *Les laïcs*, 102. “Tous les baptisés sont appelés à participer à la fonction de gouvernement dans l'Église qui, au sens large. Inclut le soin pastoral, l'apostolat, la participation aux conseils et comités, les offices administratifs et pastoraux. Ces activités, bien qu'étant une participation à la fonction de gouvernement, ne sont pas nécessairement, un exercice du pouvoir de gouvernement (*potestas regiminis*). Le débat entourant l'exercice du pouvoir dans l'Église est aussi théologique que canonique.”

157. James Provost, “The Participation of the Laity in the Governance of the Church,” *Studia Canonica* 17/2 (1983) 434-435. Provost cites various canons as examples in his text and footnotes.

158. Canon 545: “§1. Quoties ad pastorem paroeciae curam debite adimplendam necesse aut opportunum sit, parochi adiungi possunt unus aut plures vicarii paroeciales, qui, tamquam parochi cooperatores eiusque sollicitudinis participes, communi cum parochi consilio et studio, atque sub eiusdem auctoritate operam in ministerio pastoralis praestent. §2. Vicarius paroecialis constitui potest sive ut opem ferat in universo ministerio pastoralis explendo, et quidem aut pro tota paroecia aut pro determinata paroeciae parte aut pro certo paroeciae christifidelium coetu, sive etiam ut operam impendat in certum ministerium in diversis simul paroeciis persolvendum.”

Since the possibility of cooperation is present, how is it exercised by the laity? A detailed discussion of each example from the code is not the focus of this study, but one clear example is seen in the judicial function of a lay judge in a trial. The 1917 code did not permit lay persons to be judges. Provost notes that lay persons who are appointed to the office of judge by virtue of canon 1421 §2, which states that the “conference of bishops can also permit the appointment of lay persons as judges,”¹⁵⁹ cooperate in the exercise of judicial power in virtue of an office for whose exercise the power of governance is required.

The appointment of a lay person to the ecclesiastical office of judge flows from canon 228 §1 which states that “lay persons who are found suitable are qualified to be admitted by the sacred pastors to those ecclesiastical offices and functions which they are able to exercise according to the precepts of law.”¹⁶⁰ The lay judge is one of those ecclesiastical offices. The concept of an ecclesiastical office is found in canon 145 §1: “An ecclesiastical office is any function constituted in a stable manner by divine or ecclesiastical ordinance to be exercised for a spiritual purpose.”¹⁶¹ The lay judge, by definition, holds an ecclesiastical office that exercises the judicial power of jurisdiction.

The broader debate regarding the exercise of the power of jurisdiction by the laity will not be settled here. The example given in the law of the ability of the laity to “cooperate” and

159. Canon 1421: “§2. Episcoporum conferentia permittere potest ut etiam laici iudices constituentur, e quibus, suadente necessitate, unus assumi potest ad collegium efformandum.”

160. Canon 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.”

161. Canon 145: “§1. Officium ecclesiasticum est quodlibet munus ordinatione sive divina sive ecclesiastica stabiliter constitutum in finem spiritualem exercendum.”

share in the judicial power of jurisdiction suffices to establish basis for further discussion in chapters four and five.

C. The *Munus Docendi*

Baptism is again the basis for sharing in this teaching *munus*. A more in-depth scrutiny regarding the catechetical portion of the *munus docendi* and the actors within the *munus* will be given in the following chapters. A basic overview of the *munus* and her components will set the stage for continuing discussion. All those incorporated into the Church, no matter their particular condition or function, bishop or lay person, are called to witness to Christ through the *munus propheticum* which is the basis for the *munus docendi*.

The holy people of God has a share, too, in the prophetic role of Christ, when it renders him a living witness, especially through a life of faith and charity, and when it offers to God a sacrifice of praise, the tribute of lips that honour his name (see Heb 13, 15). The universal body of the faithful who have received the anointing of the holy one (see 1 Jn 2, 20 and 27), cannot be mistaken in belief. It displays this particular quality through a supernatural sense of the faith in the whole people when “from the bishops to the last of the faithful laity,” it expresses the consent of all in matters of faith and morals. Through this sense of faith which is aroused and sustained by the Spirit of truth, the people of God, under the guidance of the sacred magisterium to which it is faithfully obedient, receives no longer the words of human beings but truly the word of God (see Th 2, 13); it adheres indefectibly to “the faith which was once for all delivered to the saints” (Ju 3); it penetrates more deeply into that same faith through right judgment and applies it more fully to life.¹⁶²

162. LG 12; AAS 57 (1965) 16: “Populus Dei sanctus de munere quoque prophetico Christi participat, vivum Eius testimonium maxime per vitam fidei ac caritatis diffundendo, et Deo hostiam laudis offerendo, fructum laborum confitentium nomini Eius (cfr. Hebr. 13, 15). Universitas fidelium, qui unctionem habent a Sancto (cfr. Io. 2, 20 et 27), in credendo falli nequit, atque hanc suam peculiarem proprietatem mediante supernaturali sensu fidei totius populi manifestat, cum «ab Episcopis usque ad extremos laicos fideles» universalem suum consensum de rebus fidei et morum exhibet. Illo enim sensu fidei, qui a Spiritu veritatis excitatur et sustentatur, Populus Dei sub ductu sacri magisterii, cui fideliter obsequens, iam non verbum hominum, sed vere accipit verbum Dei (cfr. 1 Th. 2, 13), semel traditae sanctis fidei (cfr. Iud. 3), indefectibiliter adhaeret, recto iudicio in eam profundius penetrat eamque in vita plenius applicat.” Tanner, 2: 858.

The quote from *Lumen gentium* demonstrates the same mission of a life of faith and charity that was seen in the *munus regendi*. This mission is fulfilled through the word of God and in communion with the magisterium. It is here that an honest knowledge of one's condition and function is necessary. Each person, depending on their role in the Church, is to pursue not only knowledge of the faith but a conversion of heart so that the faith is a lived reality. This comes from the Word and after conversion, flows from the baptized to redeem the world and bring it to Christ. Pope Saint John Paul II observes that "the prophetic nature of the attitude of Christian testimony is centered in the sense of responsibility towards the gift of truth contained in Revelation. This is expressed through the *sensus fidei* and determines the close harmony between faith and the teaching office of the Church; and it is a manifestation of the same responsibility towards the truth of God and the same sharing in the *munus propheticum* of Christ."¹⁶³

This sharing is seen in canon 211 when it is stated that "all the Christian faithful have the duty and right to work so that the divine message of salvation more and more reaches all people in every age and in every land."¹⁶⁴ Each member of the Christian faithful has a responsibility in the transmission of the message beginning with the hierarchy.

Moreover, within the Church there are different degrees and ways to participate in the teaching function; in particular, even the *munus docendi* is hierarchically ordered. In fact, it is exercised in accordance with the new code, in an official way, authentic, authoritative and public, by various members of the hierarchy and in different ways.

163. *Sources of Renewal*, 245.

164. Canon 211: "Omnes christifideles officium habent et ius allaborandi ut divinum salutis nuntium ad universos homines omnium temporum ac totius orbis magis magisque perveniat."

Evangelization and catechesis, with of course the official and authentic magisterium, come to constitute the core of the hierarchical ministry.¹⁶⁵

Found in *Dei verbum*, referring specifically to bishops, it is written that “in order that the gospel should be preserved in the church for ever living and integral, the apostles left as their successors the bishops, ‘handing on their own teaching function’ to them.”¹⁶⁶ Priests are to not only profess the faith through the example of their lives but also through their sharing of the word. *Optatam totius* is clear that in priestly formation, a focus should be on the word: “So, let them be prepared for the ministry of the word, in such a way that they may acquire an ever better understanding of the revealed word of God, take it to heart by meditating on it and express it in speech and conduct.”¹⁶⁷ The deacon “participates as an evangelizer and teacher in the Church’s mission of heralding the word.”¹⁶⁸

Laity, too, share in canon 211. As is seen in the canon, it is not only the duty but the right of the Christian faithful to share in the mission of spreading the divine message. This can be done in a number of ways. As was seen in the *munus sanctificandi*, the laity participate in the

165. Giuseppe Dalla Torre, “La collaborazione dei laici alle funzioni sacerdotale profetica e regale dei ministri sacri,” *Monitor Ecclesiasticus* 109 (1984) 147: “Peraltro all'interno della Chiesa diversi sono i gradi ed i modi di partecipazione alla funzione di insegnare; in particolare, anche il *munus docendi* è gerarchicamente ordinato. Esso infatti è esercitato, a norma del nuovo codice, in modo ufficiale, autentico, autorevole, pubblico, dai vari membri della gerarchia e con diverse modalità. La evangelizzazione, la catechesi, oltre che naturalmente il magistero ufficiale ed autentico, entrano a costituire il nucleo essenziale del ministero gerarchico.”

166. Vatican II, *Dei verbum* 7, November 18, 1965: *AAS* 58 (1966) [hereafter *DV*] 820: “Ut autem Evangelium integrum et vivum iugiter in Ecclesia servaretur, Apostoli successores reliquerunt Episcopos, ipsis «suum ipsorum locum magisterii tradentes».” Tanner, 2: 974.

167. Vatican II, *Optatam totius* 4, October 28, 1965: *AAS* 58 (1966) [hereafter *OT*] 716: “praeparentur ergo ad ministerium verbi: ut verbum Dei revelatum semper melius intelligant, meditantes possideant, lingua et moribus expriment.” Tanner, 2: 981.

168. *National Directory*, 18.

sacred Mass with the priest. This participation is not only external but leads to greater internal conversion. In the *munus regendi*, the internal conversion of the laity flowing from the profession of faith, leads to the conversion of the whole world. This mission is undertaken in communion with the hierarchy. The cooperation of laity in the *munus docendi* takes the grace from living the Mass and the blessings of the Spirit into the world and gives it focus in sharing the divine message.

Christ, the great prophet, who by the witness of his life and the power of his word, proclaimed the Father's kingdom, continues to carry out his prophetic task, until, the full manifestation of his glory, not only through the hierarchy who teach in his name and by his power, but also through the laity whom he constitutes his witnesses and equips with an understanding of the faith and a grace of speech (see Ac 2, 17-18; Ap 19, 10) precisely so that the power of the gospel may shine forth in the daily life of family and society....Just as the sacraments of the new law, by which the life and apostolate of the faithful are nourished, foreshadow the new heaven and the new earth (see Ap 21, 1), so the laity become effective heralds of faith in the things we hope for (see Heb 11, 1) if they firmly combine the profession of faith to a life of faith. This evangelisation—that is the message of Christ proclaimed by word and the witness of life—takes on special quality and a particular effectiveness from the fact that it is carried out in ordinary worldly situations.¹⁶⁹

Historically, evangelization has been seen in more of a mission context. The Catholic Church has a broad history of missionary activity in foreign lands and this activity in mission locations will be examined in chapter three on catechesis. Evangelization includes but is more than a witness of faith in foreign lands. “Evangelization is no longer understood as only the

169. LG 35; AAS 57 (1965) 40: “Christus, Propheta magnus, qui et testimonio vitae et verbi virtute Eegnum proclamavit Patris, usque ad plenam manifestationem gloriae suum munus propheticum adimplet, non solum per Hierarchiam, quae nomine et potestate Eius docet, sed etiam per laicos, quos ideo et testes constituit et sensu fidei et gratia verbi instruit (cfr. Act. 2, 17-18; Apoe. 19, 10), ut virtus Evangelii in vita quotidiana, familiari et sociali eluceat....Sicut sacramenta Novae Legis, quibus vita et apostolatus fidelium alitur, caelum novum et terram novam (cfr. Apoe. 21, 1) praefigurant, ita laici evadunt validi praecones fidei sperandarum rerum (cfr. Hebr. 11, 1), si cum vita ex fide professionem fidei inhaesitanter coniungunt. Haec evangelizatio, nuntium Christi scilicet et testimonio vitae et verbo prolutum, notam quamdam specificam et peculiarem efficacitatem acquirit ex hoc, quod in communibus condicionibus saeculi completur.” Tanner, 2: 877.

proclamation of faith in these so-called ‘mission’ territories. In a broader sense it extends worldwide and includes any activity of the Church. The Church is missionary by nature. All faithful are bound by the obligation of spreading the faith, according to his personal situation.”¹⁷⁰

It is when the faithful take responsibility for evangelization in their own personal situation that “all people in every age and in every land,” as seen in canon 211, will come to know the divine message of salvation. This responsibility can be exercised in a more informal way in the living out of the faith daily (*munus propheticum*) or it can be more formal in the teaching of the faith in catechetics recognized by competent ecclesiastical authority (*munus docendi*).

To begin with, it is clear that the Church has always looked on catechesis as a sacred duty and an inalienable right. On the one hand, it is certainly a duty springing from a command given by the Lord and resting above all on those who in the New Covenant receive the call to the ministry of being pastors. On the other hand, one can likewise speak of a right: from the theological point of view every baptized person, precisely by reason of being baptized, has the right to receive from the Church instruction and education enabling him or her to enter on a truly christian life; and from the viewpoint of human rights, every human being has the right to seek religious truth and adhere to it freely.¹⁷¹

170. Le Tourneau, *Droits et devoirs*, 138: “L’évangélisation n’est plus comprise comme étant seulement l’annonce de la foi dans ces territoires dits «de mission». Dans un sens plus large elle s’étend au monde entier et concerne toute l’activité de l’Eglise. L’Eglise est missionnaire par nature. Tout fidèle est tenu par l’obligation de répandre la foi, en accord avec sa situation personnelle.”

171. John Paul II, *Catechesi Tradendae* 14, October 16, 1979: *AAS* 71 (1979) [hereafter *CT*] 1288: “Patet ante omnia catechesim semper fuisse sacrum Ecclesiae officium iusque perpetuum, a quo discedi non possit. Ex una parte est profecto officium ex Domini mandato natum, quod eos praesertim obstringit, qui Novo in Foedere acceperunt vocationem ad pastorum ministerium; ex altera vero parte licet de eo item loqui ut de iure; si enim rem theologicam consideramus, quisque baptizatus, ob ipsum suum baptismum, habet aequabiliter ius recipiendae ab Ecclesia institutionis et educationis, quae eum iuvet, ut ad veram christianam vitam perveniat. Quod vero ad hominis iura attinet, omni personae humanae est ius quaerendae veritatis religiosae libereque ad eam adhaerescendi.” English translation from *The Catechetical Documents: A Parish Resource*, ed. Martin Connell (Chicago, IL: Liturgical Training Publications, 1996) [hereafter *Catechetical Documents*] 381.

“Precisely by reason of being baptized” highlights the foundation thus far established in chapter one and two. Following on the theme of baptism leading to incorporation and participation in the mission of the Church based on the bonds of full communion and a person’s condition and function, chapter two examined the vocation of the laity and ordained with respect to participation in the triple *munera*. Juridic condition and function were further developed so as to concretize the basis of cooperation. This basis of participation in the *munera* in general in chapter two leads to a presentation of various forms of catechesis in chapter three. It is within the *tria munera* and moving forward that a positive view of the possibilities for cooperation between clergy, specifically pastors and laity in the mission of the Church in catechesis, open to each baptized and incorporated member of the *christifideles* must be considered. These possibilities, though they hold differing levels of participation and responsibility for clerics and laity, are no more or less integral to the building up of the kingdom of God. All are needed to complete the kingdom.

Chapter three will examine catechesis in its definition and participation based on ecclesial, conciliar and codal documents. The various types of catechesis defined in Book III of the Code will be explored. Special attention will be given to the cooperation of the Christian faithful in both “unofficial catechesis” and “official catechesis.”

CHAPTER THREE

Ecclesial, Conciliar and Codal Foundations of the Teaching Function of the Church and of Catechesis

Comprehensive catechetical instruction, the living content of the truth in faith, is manifested in many forms. From parental teaching to formal catechetical classes under the auspices of ecclesiastical authority, catechesis illuminates the life of the faith in those who are baptized.

It is important to display before the eyes of the intelligence and of the heart, in the light of faith, the sacrament of Christ's presence constituted by the mystery of the Church, which is an assembly of human beings who are sinners and yet, at the same time have been sanctified and who make up the family of God gathered together by the Lord under the guidance of those whom "the Holy Spirit has made...guardians, to feed the Church of God."...Hence the importance in catechesis of personal moral commitments in keeping with the Gospel and of Christian attitudes, whether heroic or very simple, to life and the world – what we call the Christian or evangelical virtues. Hence also, in its endeavor to educate faith, the concern of catechesis is not to omit but to clarify properly realities such as man's activity for his integral liberation, the search for a society with greater solidarity and fraternity, the fight for justice and the building of peace.¹

In order to establish clarity in all facets of catechesis, Book III of the Code of Canon Law entitled "Teaching Function of the Church" provides a canonical framework encompassing

1. John Paul II, *Catechesi Tradendae* 29, October 16, 1979: *AAS* 71 (1979) [hereafter *CT*] 1301-1302: "Pariter refert, ut tum intellectui tum cordi proponatur sub fidei claritate illud Sacramentum praesentiae eius, quod est mysterium Ecclesiae, congregationis hominum peccatorum quidem at simul sanctificatorum et efficientium Dei familiam, a Domino conglobatam sub illorum ductu, quos «Spiritus Sanctus posuit episcopos, pascere Ecclesiam Dei».... Hinc efficitur quanti momenti in catechesi sint postulationes morales, ad unumquemque pertinentes et congruentes Evangelio, necnon christiane se gerendi modi in vita et in mundo, sive heroici illi quidem sunt sive admodum simplices, quos christianas vel evangélicas virtutes appellamus. Hinc similiter cura et opera proficiscitur, quam catechesis dabit, ne umquam intra suum in fide educandi opus praetermittat sed ut clare ipsa exponat - quemadmodum decet - certas quasdam res, quales sunt hominis navitas ad integram liberationem adipiscendam, conquisitio societatis magis coniunctae ac fraternae, contentio iustitiae pacisque conficiendae." English translation from *Catechetical Documents*: 389.

participation in the divine Word, missionary work, formal Catholic education and use of social media to highlight all methods of catechesis.

Chapter three follows upon the examination of the condition and function and the cooperation of the laity in the *tria munera Christi* as it narrows the focus of cooperation in both the *munus propheticum* and *munus docendi* in catechesis. This consideration will include a brief overview of catechesis with its historical context, definition and purpose. Further reflection is given to evangelization and catechesis, catechesis in the context of Book III (Teaching Office) of the code, responsibility for the word and the different forms catechesis takes in Book III. In catechesis, as was seen in the *munus sanctificandi* and *munus regendi*, one's participation based on condition and function is to be respected.

I. Historical Context of Catechesis

Catechesis begins with Christ who used the oral tradition of his ancestors to communicate his teachings. "Without going as far as the ancient law when Jewish religion was certainly taught orally especially at synagogue meetings, let us say that Our Lord was the first catechist of the new law; giving the sermon on the Mount."² Tirpák notes that the term "catechesis" has its etymological root in the Greek word "katecheo," that is "to call from above or "to make an echo" ("kata"= from above, "echo"=to sound, to claim).³ This "sounding" is not only instructional but

2. *Dictionnaire de Droit Canonique*, ed. R. Naz 7 vols. (Paris: Librairie Letouzey et Ane, 1937) 2: [hereafter DDC] 1403: "Sans remonter jusqu'à l'ancienne loi, où l'enseignement de la religion juive était certainement donné oralement, en particulier dans les réunions de la synagogue, disons que Notre-Seigneur a été le premier catéchiste de la loi nouvelle; le Sermon sur la montagne a été prononcé par lui."

3. Peter Tirpák, "Pastoral Meaning and Application of Selected Messages of His Holiness Benedict XVI to Catechesis and Media," *E-Theologos* 2 (2011) 103.

vocational. As one hears and understands the echo of faith, one is called to respond. This response is dependent on catechesis which is an integral part of the spectrum between the *munus propheticum* (the unofficial teaching of the faith) and the *munus docendi* (authorized official teaching of the Catholic faith).

Unofficial catecheses arise because the faithful do not require any mandate or any authorization from the hierarchy to catechize; they can catechize simply because they are baptized. In this type of catechesis, the tie between catechizers and catechumens is not public, but rather arises from apostolic friendship, common social relations, etc.

In official catecheses, there are specific duties and rights which arise from the laity's pledge to the special service of the church; to exercising a role that depends on the ecclesiastical organization.⁴

The right and obligation to catechize flows from baptism and incorporation into the Church and requires active participation on the part of the Christian faithful. Participation can be lived out in the catechesis of daily life and/or cooperation with competent ecclesiastical authority in the official teaching function of the Church. “[N]ot everyone will have the moral duty or, if applicable, the legal duty to provide catechetical instruction. That is some baptized for their particular responsibilities, in relation to other believers (in a particular way, the position corresponding to parents regarding their children), or because they acquire responsibilities in cooperation with pastors, have a moral duty and a legal duty to catechize.”⁵ Each member of the faithful has the responsibility to discern the depth of their duty in catechetical action.

4. José Antonio Fuentes, “The Active Participants in Catechesis and their Dependence on the Magisterium (Canons 773-780),” *Studia canonica* 23 (1989) 381-382.

5. *Diccionario General de Derecho Canónico*, ed. Javier Otaduy, Antonio Viana, Joaquín Sedano, 2 vols. (Facultad de derecho Canónico Universidad de Navarra: Editorial Aranzadi, 2012) 1: [hereafter *Diccionario General*] 932: “no todos tendrán el deber moral o, en su caso, el deber jurídico de impartir enseñanza catequética. Eso si, algunos bautizados, por sus particulares posiciones en relación con otros fieles (de modo particular la

This duty, to be fulfilled by the order of bishops, under the successor of Peter and with the prayers and help of the whole Church, is one and the same everywhere and in every condition, even though it may be carried out differently according to circumstances. Hence, the differences recognizable in this, the Church's activity, are not due to the inner nature of the mission itself, but rather to the circumstances in which this mission is exercised. These circumstances in turn depend sometimes on the Church, sometimes on the peoples or groups or men to whom the mission is directed. For the Church, although of itself including the totality or fullness of the means of salvation, does not and cannot always and instantly bring them all into action. Rather, she experiences beginnings and degrees in that action by which she strives to make God's plan a reality.⁶

There is a symbiotic relationship between the mission of the Church and the *munera*.

According to Alonso, the *munera* of sanctifying and teaching, although they can be distinguished one from the other, cannot be separated, because they are manifested together in the life of the Church.⁷ “Catechesis, like preaching, is one of the ministries in which the duty to teach and sanctify come together. Indeed, it includes both the teaching of Christian doctrine in an organic and systematic way, as the experience of the Christian life. In fact, catechesis is the form of Christian ministry that targets those who have heard the Gospel message and have responded with a practiced and lived faith.”⁸ This manifestation is both learned and lived out not only in

posición que corresponde a los padres en relación con sus hijos), o porque adquieren responsabilidades de cooperación con los pastores, tienen deber moral y deber jurídico de catequizar.”

6. Vatican II, decree *Ad gentes* 6, December 7, 1965: *AAS* 58 (1966) [hereafter *AG*] 952-953: “Hoc munus, ab Ordine Episcoporum, cui praeest Successor Petri, orante et cooperante tota Ecclesia, adimplendum, unum idemque existit, ubique et in omni condicione, licet non eodem pro rerum condicione modo exercentur. Differentiae proinde, quae in hac Ecclesiae activitate agnoscendae sunt, non sumuntur ex intima natura ipsius missionis, sed ex condicionibus in quibus missio haec exercetur. Dependent vero hae condiciones sive ab Ecclesia, sive etiam a populis, a coetibus vel ab hominibus ad quos missio dirigitur. Ecclesia enim, quamvis de se totalitatem seu plenitudinem mediorum salutis comprehendat, nec semper nec statim secundum omnia agit nec agere potest, sed initia et gradus in actione sua experitur, qua propositum Dei ad effectum adducere conatur.” Tanner, 2: 1015.

7. José Antonio Fuentes Alonso, “La Función de Enseñar,” in *Manual de Derecho Canónico* Universidad de Navarra, Facultad de Derecho Canónico (Pamplona: Ediciones Universidad de Navarra, S.A., 1988) [hereafter *Manual de Derecho Canónico*] 375.

8. *Diccionario General* 1: 937: “La catequesis es, como la predicación, uno de los ministerios en los que el deber de enseñar y de santificar se unen. En efecto, incluye tanto la enseñanza de la doctrina cristiana de una manera

the *munera* of sanctifying and teaching but in governing as well. No one can authentically function in the *munera* if they do not have the knowledge of the faith or the will to serve the people of God through the manifestation of that same faith. The development of both is faith in action or lived catechesis.

This concept of catechesis as faith in action is found in the *National Directory for Catechesis*:

Catechesis is the word used to describe this essential ministry of the Church through which the teachings of Christ have been passed on to believers throughout the ages...the name *catechesis* was given to the totality of the Church's efforts to make disciples, to help men believe that Jesus is the Son of God so that believing they might have life in his name, and to educate and instruct them in this life, thus building up the body of Christ...Catechesis is an *education in the faith* of children, young people, and adults which includes especially the teaching of Christian doctrine imparted, generally speaking, in an organic and systematic way, with a view to initiating the hearers into the fullness of Christian life.⁹

Pope Saint John Paul II is clear in that the aim of catechesis "is to put people not only in touch but in communion, in intimacy with Jesus Christ: only He can lead us to the love of the Father in the Spirit and make us share in the life of the Holy Trinity."¹⁰ He goes on to say that catechesis is "the communication of the living mystery of God."¹¹ This communication takes

orgánica y sistemática, como la experiencia de la vida cristiana. De hecho, la catequesis es la forma del ministerio cristiano que se dirige a aquellos que han escuchado el mensaje del Evangelio y han respondido con una fe practicada y vivida."

9. *National Directory for Catechesis* (Washington DC: United States Conference of Catholic Bishops, 2005) [hereafter *NDC*] 6.

10. *CT* 5; *AAS* 71 (1979) 1281: "ut quis non solum Iesum Christum contingat, sed etiam ad communionem cum eo, immo ad intimam familiaritatem perveniat; ipse enim solus conducere aliquem potest ad amorem Patris in Spiritu et ad Sanctissimae Trinitatis vitam participandam." *Catechetical Documents*: 377.

11. *CT* 7; *AAS* 71 (1979) 1282: "sed communicatio viventis mysterii Dei." *Catechetical Documents*: 377.

place in many ways but the constitutive components of catechesis are focused on interior reflection, sharing of the Gospel and communication of doctrine.

Accordingly, while not being formally identified with them, catechesis is built on a certain number of elements of the Church's pastoral mission that have a catechetical aspect, that prepare for catechesis, or that spring from it. These elements are: the initial proclamation of the Gospel or missionary preaching through the *kerygma* to arouse faith, apologetics or examination of the reasons for belief, experience of Christian living, celebration of the sacraments, integration into the ecclesial community, and apostolic and missionary witness.¹²

The Catechism of the Catholic Church lists the components of a reflective and active catechesis:

- *a catechesis of the Holy Spirit*, the interior Master of life according to Christ, a gentle guest and friend who inspires, guides, corrects, and strengthens this life;
- *a catechesis of grace*, for it is by grace that we are saved and again it is by grace that our works can bear fruit for eternal life;
- *a catechesis of the beatitudes*, for the way of Christ is summed up in the beatitudes, the only path that leads to the eternal beatitude for which the human heart longs;
- *a catechesis of sin and forgiveness*, for unless man acknowledges that he is a sinner he cannot know the truth about himself;
- *a catechesis of human virtues* which causes one to grasp the beauty and attraction of right dispositions towards goodness;
- *a catechesis of the Christian virtues* of faith, hope and charity set forth in the Decalogue;

12. CT 14; AAS 71 (1979) 1292: "[C]atechesim esse educationem in fide impertiendam pueris, iuvenibus, adultis, potissimum per institutionem doctrinae christianae, quae plerumque cohaerenti fit via atque ratione, eo nempe consilio ut credentes christianae vitae plenitudini initientur. Quae quidem institutio plura elementa pastoralis missionis Ecclesiae continet, quae sane catechesim sapiunt quaeque vel eam praeparant vel ab illa manant, quamvis cum iisdem elementis illa haud plane coalescat. Sunt autem : prima Evangelii annuntiatio seu praedicatio missionalis per *kerygma* ad fidem excitandam; res apologetica seu inquisitio argumentorum, quae ad credendum moveant; exercitatio christianae vitae; celebratio Sacramentorum; plena communitatis ecclesialis participatio; testimonium demum vitae apostolicae atque missionalis." *Catechetical Documents*: 383.

- *an ecclesial catechesis*, for it is through the manifold exchanges of “spiritual goods” in the “communion of saints” that Christian life can grow, develop and be communicated.¹³

Catechesis is not a single system of delivery of doctrine. Since it serves all of the people of God, it must have a different focus for each individual group it serves. Consideration must be given to the universality of the Church. The cultural, missionary aspect of catechesis to the world will be considered later in this chapter. The need to address the respective needs of individual age groups and gender is a constant common to all cultural groups. Age affects catechesis. Religious experiences of men and women are different. Gender affects not only the relationship among the Christian faithful, but also the relationship of female Christian faithful with a male magisterium.¹⁴ According to the *General Directory for Catechesis*, other catechetical considerations must be given to those who are disabled and handicapped, the marginalized (immigrants, refugees, prisoners and the chronically ill), those in specific professions and those living in urban or suburban settings. “Clearly, all these sectors demand a competent approach and language adapted to those being catechized, while always maintaining fidelity to the message which catechesis transmits.”¹⁵

The different subjects who catechize and the different nature of catechetical actions are the consequence of the principle of variety – a constitutional principle of the Church – which implies freedom of action and choice by the faithful. The faithful, regardless of

13. *Catechism of the Catholic Church* (Washington DC: United States Catholic Conference, 1994) [hereafter *CCC*] 422-423.

14. This study will not examine the differences inherent in what it means to be male or female and the unique faith experiences of both. It is imperative that the innate difference between the two genders be recognized. It is not presented to make one gender more or less than the other but to simply note that there are differences in faith practice between the two. Any cultural, sociological or physiological studies are left to others.

15. Congregation for the Clergy, *General Directory for Catechesis* (Città del Vaticano: Libreria Editrice Vaticana, 1997) [hereafter *GDC*] 179-180.

which of these environments they move in, may carry out a systematic transmission of the faith, and as a consequence a variety will arise, regulated by the law of the Church, and always dependent on the duties and rights of the faithful and of the hierarchy, and on the different nature of the catechesis.¹⁶

Consideration of age in catechesis covers all groups from the elderly to infants and children with their families. In these groups it is important to recognize that no two people have the same level of spiritual growth. Even though there are some general principles that can be observed, the personal spiritual level of each person needs to be respected. General principles based on various age groups, cultures and gender notwithstanding, can include the following:

Adult catechesis should be directed toward discipleship. The content of such catechesis is “*cognitive, experiential, [and] behavioral.*” The content of adult catechesis should be as comprehensive and diverse as the Church’s mission. It should help adults to better understand the faith of the Church as well as its practical application in Christian living.

The catechesis of older people takes into account the diversity of their personal, family and social conditions. It notes the significant contributions that they make to the entire community through their wisdom and witness. In all situations, catechesis for the elderly should encourage the theological virtue of Christian hope by which all Christians confidently await eternal life and the grace to merit it.

Catechesis with young adults should form them in Christ, helping them to make moral decisions in light of the teachings of Christ and the Church. Catechesis draws them into the liturgical life and mission of the Church. It invites them to commit themselves to Christ, live fully Christian lives and carefully consider their vocational call.

Catechesis for pre-adolescents and adolescents should take into account their physical, social, and psychological conditions. It should also help adolescents to articulate the beliefs and teachings of the Church and to apply them to their lives. The study of Sacred Scripture, the Church, the sacraments, and the principles of Christian morality—both personal and social—should characterize the catechesis of adolescents.

The most important task of the catechesis of children and infants is to provide, through the witness of adults, an environment in which young people can grow in faith. Parents are the most effective catechists of prayer for their young children. Catechesis that

16. Alonso, “La Función de Enseñar,” in *Manual de Derecho Canónico*, 386.

involves the whole family is a particularly effective method of catechesis for young children because it helps parents to become more confident in sharing their faith with their children and encouraging their children's emerging faith.¹⁷

Catechesis is an important component of Evangelization. Evangelization, as was seen in the previous chapter, has both an exterior and interior mission. The interior incorporation of the Word of God is imperative if an authentic external sharing of that Word with others is to take place. The goal of this incorporation and sharing is nothing less than the transformation of self, culture and society.

For the Church, evangelizing means bringing the Good News into all the strata of humanity, and through its influence transforming humanity from within and making it new: "Now I am making the whole of creation new." But there is no new humanity if there are not first of all new persons renewed by Baptism and by lives lived according to the Gospel. The purpose of evangelization is therefore precisely this interior change, and if it had to be expressed in one sentence the best way of stating it would be to say that the Church evangelizes when she seeks to convert, solely through the divine power of the Message she proclaims, both the personal and collective consciences of people, the activities in which they engage, and the lives and concrete milieus which are theirs.¹⁸

Interior conversion compels greater sharing in the daily practice of the *munus propheticum* and possible authoritative cooperation in the *munus docendi*. This flows from an interior knowledge and recognition of the faith to catechesis. First, one is converted through the Gospel.

17. NDC, 187-206.

18. Paul VI, *Evangelii Nuntiandi* 18, December 8, 1975: AAS 68 (1976) [hereafter EN] 17-18: "Ecclesia sentit evangelizare idem revera esse ac Bonum Nuntium exportare in omnes usque coetus generis humani, ut, dum hoc propria vi intrinsecus penetrat, humanitatem ipsam novam efficiat: *Ecce nova facio omnia*. Atqui nulla esse poterit nova humanitas, nisi prius novi fuerint homines, ex baptismatis nempe novitate et ex vita secundum Evangelium. Eo igitur spectat evangelizatio, ut perficiatur haec interior mutatio; quod si necesse est id uno veluti verbo explicari, rectius ac verius dici potest Ecclesia tum evangelizare, cum ex sola divina virtute illius Nuntii, quem proclamat, convertere enititur et singulorum hominum et omnium universim conscientiam, deinde opera etiam, quibus vacant, ac tandem eorum vitam et omnem, in quo ipsi versantur, convictum." *Catechetical Documents*: 163.

All evangelizing activity is understood as promoting communion with Jesus Christ. Starting with the “initial” conversion of a person to the Lord, moved by the Holy Spirit through the primary proclamation of the Gospel, catechesis seeks to solidify and mature this first adherence. It proposes to help those who have just converted “to know his ‘mystery,’ the kingdom of God proclaimed by him, the requirements and comments contained in his Gospel message, and the paths that he has laid down for anyone who wishes to follow him.” Baptism, the sacrament by which “we are configured to Christ,” sustains this work of catechesis with the help of its grace.¹⁹

Catechesis gives structure to the conversion that follows baptism so that transmission of the truths of the faith can take place in an organized manner.

A means of evangelization that must not be neglected is that of catechetical instruction. The intelligence, especially that of children and young people, needs to learn through systematic religious instruction the fundamental teachings, the living content of the truth which God has wished to convey to us and which the Church has long sought to express in an ever richer fashion during the course of her long history. No one will deny that this instruction must be given to form patterns of Christian living and not to remain only notional. Truly the effort for evangelization will profit greatly — at the level of catechetical instruction given at church, in the schools, where this is possible, and in every case in Christian homes — if those giving catechetical instruction have suitable texts updated with wisdom and competence, under the authority of the Bishops.²⁰

Book III of the Code presents the teaching function of the Church in her universal aspects, such as missionary work, and localized aspects, such as the essential role of parents in the transmission of the faith. The focus is not simply learning the faith but living the faith. This can only occur through intentional transformation of a faith-filled mind and heart led to the truth

19. *GDC*, 71.

20. *EN* 44; *AAS* 68 (1976) 34: “Alia ratio, quam evangelizatio nullo modo neglegere debet, catechetica institutio est. Ex religionis enim doctrina ordinatim tradita oportet mentes in primis infantium et adolescentium comprehendant partes principales, vivum thesaurum veritatis, quam Deus nobiscum communicare voluit quamque Ecclesia per longum suae historiae cursum plenius usque declarare studuit. Nemo praeterea negabit eandem doctrinam idcirco impertiendam esse, ut vitae christianae mores inde conformentur, non vero ut quoddam intellectus ornamentum maneat. Sine dubio totum opus evangelizationis plurimum sane proficit - in ipsa provincia catecheticae institutionis quam Ecclesia curat, in scholis ubi illud fieri potest et, utcumque ea res se habet, in christianorum domibus, - si catechesis praeceptores uti poterunt aptis libris sapienter seienterque conscriptis sub Episcoporum auctoritate.” *Catechetical Documents*: 173.

of the faith through baptism and catechesis. Growth in the faith is a choice which will take place over time as a person matures and engages in different levels of catechesis. The teaching function of the Church is rooted in catechesis. An examination of each title in book III in reference to the connection with catechesis is important.

II. Catechesis in the Context of Book III of the 1983 Code – Teaching *Munus*

The 1917 Code was divided into five books with an emphasis on the distinct differences between people, things and actions. The canons related to the teaching office of the Church were located in part IV of Book II (things). The 1983 Code, as explored in chapter two, based upon a conciliar focus on the *tria munera Christi* of sanctifying, governing and teaching, was structured to highlight the relationship between the *munera* and the salvific mission of the Church carried out through the cooperation of all of the faithful. “In this way the church, in its teaching, life and worship, perpetuates and hands on to every generation all that it is and all that it believes.”²¹ Without knowledge of the beliefs of the Church, her future is in doubt. Pius X, in the encyclical *Acerbo nimis*, stated that there are grave consequences to religious ignorance and that it is foolish to expect a person to fulfill the duties of a Christian without knowing what those duties entail.²²

21. Vatican II, dogmatic constitution *Dei verbum* 8, November 18, 1965: *AAS* 58 (1966) [hereafter *DV*] 821: “sicque Ecclesia, in sua doctrina, vita et cultu, perpetuat cunctisque generationibus transmittit omne quod ipsa est, omne quod credit.” Tanner, 2: 974.

22. Pius X, encyclical *Acerbo nimis*, April 15, 1905, in *Codicis iuris canonici fontes* III, ed. Emi Petri Cardinal Gasparri (Rome: Typis Polyglottis Vaticanis, 1925) [hereafter *AN*] 650. “Quum igitur ex ignorantia religionis tam multa tamque gravia deriventur damna; alia vero ex parte, quum tanta sit religiosae institutionis necessitas atque utilitas, frustra enim christiani hominis officia impleturus speratur qui illa ignoret: iam ulterius inquirendum venit, cuius demum sit perniciosissimam hanc ignorantiam cavere mentibus, adeoque necessaria scientia animos imbuere.”

This generational teaching and the relationship of the *munera* is accomplished through a focus on the differing nature of condition and function inherent in the lives of both laity and clergy. As presented in chapter two, this nature, although constitutively different, is interrelated. Illanes states that an understanding of the Church as a community is not only dynamic and pastoral, but diverse in participation by all of the faithful so that this participation, although in different ways, precludes an exclusive hierarchical vision and allows for a communal mission instead.²³ The revision of the code, following the Council, mirrors this difference while stressing the responsibility of all *christifideles* in the mission of the Church, which is engagement in the ministry of the divine Word. “When, therefore, the church, equipped with the gifts of its founder and faithfully keeping his precepts of love, humility and penance, receives the mission of announcing to kingdom of Christ and of God and of inaugurating it among all peoples, it has formed the seed and the beginning of the kingdom on earth.”²⁴

The words “announcing” and “inaugurating” touch upon the very essence of book III of the code, namely teaching and planting the faith in the hearts and souls of those catechized. Each title of book III that will be addressed - Divine Word, Catechetical Instruction, Missionary

23. José Luis Illanes, “Introduction to Book III – *De Ecclesiae Munere Docendi*,” in *Comentario Exegético* 3/1, 25: “la consideración de la Iglesia como comunidad enviada al mundo, que, en consecuencia – y según ya hemos dicho - no puede ser comprendida ni descrita sin referencia a la misión; se excluye así una exposición meramente estático-descriptiva, para dar paso a un planteamiento que, sin descuidar lo descriptivo, sea también dinámico o pastoral; la consideración de la Iglesia como una comunidad integrada por una diversidad de personas que participan todas ellas – aunque de formas diversas – en la misión común; se excluye así una visión exclusivamente jerarcológica, para dar paso, en cambio, a un planteamiento de carácter comunal.”

24. Vatican II, dogmatic constitution *Lumen gentium* 5, November 21, 1964: *AAS* 57 (1965) [hereafter *LG*] 8: “Unde Ecclesia, donis sui Fundatoris instructa fideliterque eiusdem praecepta caritatis, humilitatis et abnegationis servans, missionem accipit Regnum Christi et Dei annuntiandi et in omnibus gentibus instaurandi, huiusque Regni in terris germen et initium constituit.” Tanner, 2: 851.

Action, Catholic Education and Social Communication - ²⁵ has, as its basis, the right and obligation of the Christian faithful not only to be educated in the faith but also to share that faith with others and profess what is believed. Canon 211, in Book II, The People of God, which is located in the title on the rights and obligations of the Christian faithful, states:

All the Christian faithful have the duty and right to work so that the divine message of salvation more and more reaches all people in every age and in every land.²⁶

The “duty and right” above, as it parallels book III, arises from baptism. Canon 211, with canon 204 which was examined in chapter two, establishes that, incorporated into Christ through baptism, a person, according to their condition, has both the right and obligation to participate in the mission of the Church in the world and in the *tria munera*. This right and obligation demands an active response on the part of the Christian faithful to know and share their faith. Therefore, as has been proffered, catechesis is not only a singular title in book III of the code but the very basis from which the entire teaching mission of the Church is accomplished. Catechesis is actively present and operative in each *munera*, as was presented in chapter II and, as will be proposed, in each title of book III on the Teaching Function of the Church.

III. Canon 747 of Book III, the Teaching Function of the Church

Canon 747, the opening canon of book III, concretizes the concept found in canon 211 of bringing the gospel to all peoples:

²⁵. The title in book III on Profession of Faith will not be addressed in this study but will be left for future examination.

²⁶. Canon 211: “Omnes christifideles officium habent et ius allaborandi ut divinum salutis nuntium ad universos homines omnium temporum ac totius orbis magis magisque perveniat.”

§1. The Church, to which Christ the Lord has entrusted the deposit of faith so that with the assistance of the Holy Spirit it might protect the revealed truth reverently, examine it more closely, and proclaim and expound it faithfully, has the duty and innate right, independent of any human power whatsoever, to preach the gospel to all peoples, also using the means of social communication proper to it.

§2. It belongs to the Church always and everywhere to announce moral principles, even about the social order, and to render judgment concerning any human affairs insofar as the fundamental rights of the human person or the salvation of souls requires it.²⁷

The focus of the canon is the sharing of the deposit of faith. In 1546, the Council of Trent described the deposit of faith as from Christ entrusted to the apostles:

Our lord Jesus Christ, the Son of God, first proclaimed with his own lips this gospel, which had in the past been promised by the prophets in the sacred scriptures; then he bade it to be preached to every creature through his apostles as the source of the whole truth of salvation and rule of conduct. The council clearly perceives that this truth and rule are contained in written books and in unwritten traditions which were received by the apostles from the mouth of Christ himself, or else have come down to us, handed on, as it were from the apostles themselves at the inspiration of the holy Spirit.²⁸

The deposit of faith is described in *Dei verbum* as “tradition and scripture together form (ing) a single sacred deposit of the word of God.”²⁹ The Catechism of the Catholic Church

27. Canon 747: “§1. Ecclesiae, cui Christus Dominus fidei depositum concredidit ut ipsa, Spiritu Sancto assistente, veritatem revelatam sancte custodiret, intimius perscrutaretur, fideliter annuntiaret atque exponeret, officium est et ius nativum, etiam mediis communicationis socialis sibi propriis adhibitis, a qualibet humana potestate independens, omnibus gentibus Evangelium praedicandi. §2. Ecclesiae competit semper et ubique principia moralia etiam de ordine sociali annuntiare, necnon iudicium ferre de quibuslibet rebus humanis, quatenus personae humanae iura fundamentalia aut animarum salus id exigat.”

28. Council of Trent, Session 4, April 8, 1546, *Decretum primum: recipiuntur libri sacri et traditiones apostolorum* [hereafter Trent] : “quod promissum ante per prophetas in scripturis sanctis dominus noster Iesus Christus Dei Filius proprio ore primum promulgavit, deinde per suos apostolos tamquam fontem omnis et salutaris veritatis et morum disciplinae omni creaturae praedicari iussit; perspiciensque, hanc veritatem et disciplinam contineri in libris scriptis et sine scripto traditionibus, quae ab ipsius Christi ore ab apostolis acceptae, aut ab ipsis apostolis Spiritu sancto dictante quasi per manus traditae ad nos usque pervenerunt.” Tanner, 2: 663.

29. *DV* 10; *AAS* 58 (1966) 822: “Sacra Traditio et Sacra Scriptura unum verbi Dei sacrum depositum constituunt.” Tanner, 2: 975.

notes that the apostles “entrusted the ‘Sacred deposit’ of the faith (the *depositum fidei*), contained in Sacred Scripture and Tradition, to the whole of the Church.”³⁰ This deposit of faith is a living entity:

Hence sacred tradition and scripture are bound together in a close and reciprocal relationship. They both flow from the same divine wellspring, merge together to some extent, and are on course towards the same end. Scripture is the utterance of God as it is set down in writing under the guidance of God’s Spirit; tradition preserves the word of God as it was entrusted to the apostles by Christ our lord, and the holy Spirit, and transmits it to their successors, so that these in turn, enlightened by the Spirit of truth, may faithfully preserve, expound and disseminate the word by their preaching.³¹

Canon 747 establishes the focus of book III to be both the preservation of the deposit of faith within the Church itself (*ad intra*) and a sharing of the deposit in the secular world (*ad extra*) by preaching the gospel to all peoples. This mandate to catechize from baptism gives focus to the mission of the Church and the condition of each member of the Christian faithful determines their participation/function.

In this way, one can distinguish two distinct sources of the right to exercise the teaching office. There is what one might call the “baptismal qualification” and the “structural hierarchial qualification.” These should be studied together since both are included – though in different ways – in canon 747, and both influence each other juridically in the exercising of the teaching mission of the Church. In fact, one is dealing with just one mission of the Church which is participated in from two different positions.³²

30. CCC, 27.

31. *DV* 9; *AAS* 58 (1966) 821: “Sacra Traditio ergo et Sacra Scriptura arcte inter se connectuntur atque communicant. Nam ambae, ex eadem divina scaturigine promanantes, in unum quodammodo coalescunt et in eundem finem tendunt. Etenim Sacra Scriptura est locutio Dei quatenus divino afflante Spiritu scripto consignetur; Sacra autem Traditio verbum Dei, a Christo Domino et a Spiritu Sancto Apostolis concreditum, successoribus eorum integre transmittit, ut illud, prae lucente Spiritu veritatis, praeconio suo fideliter servant, exponant atque diffundant.” Tanner, 2: 974-975.

32. Juan Ignacio Arrieta, “The Active Subject of the Church’s Teaching Office,” *Studia canonica* 23 (1989) 248-249.

The subject matter of the canon is the gospel and tradition, the *depositum fidei*, and all the Christian faithful, in their own way, are mandated to carry the *depositum* to the world. Coriden notes that:

The Church as a whole, the holy people of God, is the active subject of this teaching function. It is not only the function of the ordained or of professional theologians; everyone in the Church has a role to play. They do so with the constant help of the Holy Spirit. The Spirit of truth arouses and sustains a “sense of the faith” in the universal body of the faithful, and the same Spirit distributes gifts to the faithful of every rank. The entire Church, under the Spirit’s guidance, dynamically engages God’s revealed truth, safeguarding it, searching for a more profound grasp of it, faithfully announcing and explaining it. The Church, as a result of the Lord’s command, claims that its right to proclaim the gospel is ‘natively its own,’ and not dependent on any civil or state authority’s concession, permission or toleration.³³

This *libertas Ecclesiae* or freedom of the Church found in canon 747 §2, sets it apart from the control of any worldly power and the canon is clear that there should be no avoidance of the world. The “*sensus fidelium*,” operative in the daily life of every member of the Christian faithful, presupposes an active participation in the world in all ways and by all means possible. Tejero notes: “Canon 747, although it does not go on to mention this varied range of rights and duties that underlie the text, does however make explicit a specific area that is particularly applicable in our day: the Church’s right and duty to use even its own means of social communication.”³⁴ The *coetus de Lege fundamentalis Ecclesiae* discussed the Church’s use of its own means of social communication. Certain members affirmed the concept that “the Church has the right to own their own means of social communication, in fact, as one observes, where

33. Coriden, “Commentary on Canon 223,” in *New Commentary*, 912.

34. Tejero, “Commentary on Canon 747,” in *Exegetical Commentary*, 3/1: 14.

persecution exists against the church, the first stage is denial of the right to have publications, journalists, television channels, etc.”³⁵

Although the Code Revision Commission could not have foreseen the exponential explosion of modern “means of social communication,” the very recognition of its nascent importance in the 1983 Code has kept social communication as a primary means of catechesis in the Church. This is seen through the worldwide use of Vatican radio and newspaper, as well as the Vatican website and Twitter feeds. There are also national examples of the use of social communication throughout the world from local Catholic television and radio to multiple official Catholic internet sites, Twitter and Facebook sites of various dioceses and archdioceses, as well as episcopal conferences and individual bishops. This explosion of information presents challenges of management and accuracy, especially with those sites that use the term Catholic in their title.³⁶

Paragraph two of canon 747 exhorts the Church to protect the “fundamental rights of the human person or the salvation of souls” by speaking out to protect moral principles.

In forming their consciences, the christian faithful should give careful attention to the sacred and certain teaching of the church. For the Catholic church is by the will of Christ the teacher of truth. Its charge is to announce and authentically teach that truth which is

35. See discussion “Coetus Specialis Studii «De Lege Ecclesiae Fundamentali»,” *Communicationes* 9 (1977) 106: “esse Ecclesiae ius possidendi propria media communicationis socialis: etenim, ut unus animadvertit, ubi viget persecutio contra Ecclesiam, primus gressus est denegatio eius iuris habendi publicationes diurnarias, canalem televisivum, etc.”

36. This topic of the use of the title Catholic in organizations and on websites is not the focus here but is needed for consideration in catechesis due to the misinformation regarding the Catholic Faith that is ubiquitous in social media. It is imperative to be vigilant. For written works, the Church employs the *imprimatur* to demonstrate that certain texts are free from error, but no similar process exists on the internet. The plethora of “pop-up” sites that purport to be Catholic while disseminating misinformation are a challenge to the true teachings of the Church and therefore must be addressed in catechetical settings.

Christ, and at the same time to give authoritative statement and confirmation of the principles of the moral order which derive from human nature itself.³⁷

In accord with the teaching of the Church, all are urged to speak in their own forum and to encourage and empower others to protect the moral order in the world. “This magisterium has special importance in enabling the lay faithful to carry out their mission of incorporating divine law into the building up of the earthly city and strongly encourages all members of the Church to overcome the grave illness of our time, which Vatican II diagnoses as the separation of the faith professed by Christians from the daily life of many (*GS* 43), the cure of which is in the unity of life.”³⁸ This message of unity will be shared in different ways with different groups:

While in virtue of the hierarchial principle the members of the faithful already incorporated into the Church by baptism are bound by what is proposed to them by the pastors, having to avoid any teaching which may contradict them, those who have not yet been incorporated in the Church of Christ are directly bound by the force of attraction of the truth itself on their consciences, and by the moral duty to seek and embrace that truth. In the case of non-believers, it is the truth, in the moral order, which directly carries out the role of mediation which in the ecclesiastical society, and therefore in a juridical order, the legitimate pastors discharge in an institutional manner.³⁹

IV. Canon 750: The Focus of Belief

In order to guard against misinformation regarding the deposit of faith, canon 750 gives clear guidelines regarding what is to be believed by the the faithful:

37. Vatican II, *Dignitatis humanae* 14, December 7, 1965: *AAS* 58 (1966) [hereafter *DH*] 940: “Christifideles autem in sua efformanda conscientia diligenter attendere debent ad sacram certamque Ecclesiae doctrinam. Christi enim voluntate Ecclesia catholica magistra est veritatis, eiusque munus est, ut Veritatem quae Christus est enuntiet atque authentice doceat, simulque principia ordinis moralis, ex ipsa natura humana profluentia, auctoritate sua declaret atque confirmet.” Tanner, 2: 1010.

38. Tejero, “Commentary on Canon 747,” in *Exegetical Commentary*, 3/1:15.

39. Arrieta, “Church’s Teaching Office,” 255.

§1. A person must believe with divine and Catholic faith all those things contained in the word of God, written or handed on, that is, in the one deposit of faith entrusted to the Church, and at the same time proposed as divinely revealed either by the solemn magisterium of the Church or by its ordinary and universal magisterium which is manifested by the common adherence of the Christian faithful under the leadership of the sacred magisterium; therefore all are bound to avoid any doctrines whatsoever contrary to them.

§2. Each and every thing which is proposed definitively by the magisterium of the Church concerning the doctrine of faith and morals, that is, each and every thing which is required to safeguard reverently and to expound faithfully the same deposit of faith, is also to be firmly embraced and retained; therefore, one who rejects those propositions which are to be held definitively is opposed to the doctrine of the Catholic Church.⁴⁰

Canon 750 provides the guidance necessary to the faithful in order to avoid errors in personal belief and therefore errors in teaching both in everyday life and in a more formal catechetical setting. Paragraph one of the canon reflects the writings of Vatican I in the dogmatic constitution *Dei Filius*: “Further, by divine and Catholic faith, all those things must be believed which are contained in the written word of God and in tradition, and those which are proposed by the Church, either in a solemn pronouncement or in her ordinary and universal teaching power, to be believed as divinely revealed.”⁴¹

40. Canon 750: “§1. Fide divina et catholica ea omnia credenda sunt quae verbo Dei scripto vel tradito, uno scilicet fidei deposito Ecclesiae commisso, continentur, et insimul ut divinitus revelata proponuntur, sive ab Ecclesiae magisterio sollemni, sive ab eius magisterio ordinario et universali; quod quidem communi adhaesione christifidelium sub ductu sacri magisterii manifestatur; tenentur igitur omnesquascumque devitare doctrinas iisdem contrarias. §2. Firmiter etiam amplectenda ac retinenda sunt omnia et singula quae circa doctrinam de fide vel moribus ab Ecclesiae magisterio definitive proponuntur, scilicet quae ad idem fidei depositum sancte custodiendum et fideliter exponendum requiruntur; ideoque doctrinae Ecclesiae catholicae adversatur qui easdem propositiones definitive tenendas recusat.”

41. Vatican I, dogmatic constitution *Dei Filius* 3, April 24, 1870: *ASS* 5 (1869-1870) [hereafter *DF*] 487: “Porro fide divina et catholica ea omnia credenda sunt, quae in verbo Dei scripto vel tradito continentur, et ab ecclesia sive sollemni iudicio sive ordinario et universali magisterio tamquam divinitus revelata credenda proponuntur.” Tanner, 2: 807.

The “divine deposit” and the teaching authority of the Church are also found in the apostolic constitution *Munificentissimus Deus* of Pius XII. This solemn pronouncement, cited in the *fontes* for canon 750, declares the Dogma of the Assumption of Mary:

This outstanding agreement of the Catholic prelates and the faithful, affirming that the bodily Assumption of God's Mother into heaven can be defined as a dogma of faith, since it shows us the concordant teaching of the Church's ordinary doctrinal authority and the concordant faith of the Christian people which the same doctrinal authority sustains and directs, thus by itself and in an entirely certain and infallible way, manifests this privilege as a truth revealed by God and contained in that divine deposit which Christ has delivered to his Spouse to be guarded faithfully and to be taught infallibly. Certainly this teaching authority of the Church, not by any merely human effort but under the protection of the Spirit of Truth, and therefore absolutely without error, carries out the commission entrusted to it, that of preserving the revealed truths pure and entire throughout every age, in such a way that it presents them undefiled, adding nothing to them and taking nothing away from them. For, as the Vatican Council teaches, "the Holy Spirit was not promised to the successors of Peter in such a way that, by his revelation, they might manifest new doctrine, but so that, by his assistance, they might guard as sacred and might faithfully propose the revelation delivered through the apostles, or the deposit of faith."⁴²

Evident in canon 750 and in the quote above is that belief is not exercised as an imposition but as a relationship of respect. Canon 750 and the quotation from *Munificentissimus Deus* establish a relationship of belief among the Christian faithful as a whole in the *munus*

42. Pius XII, apostolic constitution *Munificentissimus Deus*, November 1, 1950: *AAS* 42 (1950) [hereafter *Muni. Deus*] 756-757: “Haec «singularis catholicorum Antistitum et fidelium conspiratio», qui Dei Matris autumant corpoream in Caelum Assumptionem ut fidei dogma definiri posse, cum concordem Nobis praebeat ordinarii Ecclesiae Magisterii doctrinam concordemque christiani populi fidem - quam idem Magisterium sustinet ac dirigit - idcirco per semet ipsam ac ratione omnino certa ab omnibusque erroribus immuni manifestat eiusmodi privilegium veritatem esse Deo revelatam in eoque contentam divino deposito, quod Christus tradidit Sponsae suae fideliter custodiendum et infallibili ter declarandum. Quod profecto Ecclesiae Magisterium non quidem industria mere humana, sed praesidio Spiritus veritatis, atque adeo sine ullo prorsus errore, demandato sibi munere fungitur revelatas adservandi veritates omne per aevum puras et integras ; quamobrem eas intaminatas tradit, eisdem adiciens nihil, nihil ab iisdem detrahens. «Neque enim - ut Concilium Vaticanum docet - Petri successoribus Spiritus Sanctus promissus est ut, eo revelante, novam doctrinam patefacerent, sed ut, eo assistente, traditam per Apostolos revelationem seu fidei depositum sancte custodirent et fideliter exponerent».” English translation taken from: *Munificentissimus Deus: The definition by His Holiness, Pope Pius XII, of the dogma that Mary, the Virgin Mother of God, was assumed, body and soul, into the glory of heaven.* (Washington, D.C.: National Catholic Welfare Conference, 1950). All English translations will be from this source.

propheticum manifested through the *sensus fidelium*. A relationship of belief is also held between the lay Christian faithful and the hierarchy, the magisterium, as the faithful exercise their proper role. This relationship is predicated on a unity of belief manifested among the members of the magisterium itself who exercise the *munus docendi* as a constitutive aspect of their ordination. This official teaching function is another form of service.

The task of authentically interpreting the word of God, whether in its written form or in that of tradition, has been entrusted only to those charged with the church's ongoing teaching function, whose authority is exercised in the name of Jesus Christ. This teaching function is not above the word of God but stands at its service, teaching nothing but what is handed down, according as it devotedly listens, reverently preserves and faithfully transmits the word of God, by divine command and with the help of the holy Spirit. All that it proposes for belief, as being divinely revealed, is drawn from the one deposit of faith. Thus it is clear that, by God's wise design, tradition, scripture and the church's teaching function are so connected and associated that one does not stand without the others, but all together, and each in its own way, subject to the action of the one holy Spirit, contribute effectively to the salvation of souls.⁴³

Relationship in belief is further shown in the language of canon 750 when it speaks of

“revelation” proposed as such by the magisterium and “common adherence” of the Christian faithful. Coriden writes:

The “common adherence of the Christian faithful” (*communi adhaesione Christifidelium*) is what makes manifest a teaching which emanates from the ordinary and universal magisterium. The people's “sense of Faith” (*sensus fidei*), aroused and sustained by the Spirit of truth, receives the word of God and adheres unfailingly to the faith (LG 12).

43. DV 10; AAS 58 (1966) 822: “Munus autem authentice interpretandi verbum Dei scriptum vel traditum soli vivo Ecclesiae Magisterio concreditum est, cuius auctoritas in nomine Iesu Christi exercetur. Quod quidem Magisterium non supra verbum Dei est, sed eidem ministrat, docens nonnisi quod traditum est, quatenus illud, ex divino mandato et Spiritu Sancto assistente, pie audit, sancte custodit et fideliter exponit, ac ea omnia ex hoc uno fidei deposito haurit quae tamquam divinitus revelata credenda proponit. Patet igitur Sacram Traditionem, Sacram Scripturam et Ecclesiae Magisterium, iuxta sapientissimum Dei consilium, ita inter se connecti et consociari, ut unum sine aliis non consistat, omniaque simul, singula suo modo sub actione unius Spiritus Sancti, ad animarum salutem efficaciter conferant.” Tanner, 2: 975.

The Spirit facilitates the interaction between God's holy word and the belief of God's holy people.⁴⁴

Interaction and reciprocity are necessary for the Word to become manifest, but can only take place if the *sensus fidei* of the people is present. "This active faith of the *sensus fidei* encourages all the faithful to contribute to the growth of the *perceptio fidei in Ecclesia* 'growth in insight into the realities and words that are being passed on.' It comes through the contemplation and study of believers who ponder these things in their hearts (cf. Luke 2:19 and 51). It comes from the intimate sense of spiritual realities which they experience (*DV* 8)."⁴⁵ This contemplation leads the Christian faithful to unite itself with the teachings and magisterium of the Church and to reject contrary doctrine. If there is no contemplation, no catechesis, there is no relationship of belief and the magisterium can appear to be dictating belief to an ignorant and unreceptive community. "Catechesis depends on the truth which the church alone possesses and which can only be transmitted if the ties of communion and obedience are maintained with those who have the ministry of teaching the faith with authority."⁴⁶

Paragraph two of canon 750 was added to the code by the Apostolic letter of Pope Saint John Paul II, *Ad tuendam fidem*, in 1998 and reflects the language used by the doctrinal commission of Vatican II in that "the object of the infallibility of the church, thus specified, has the same scope of the revealed deposit: and, therefore, is extended to everything and only what directly refers to the same revealed deposit, or to what is required for the same deposit to be

44. Coriden, "Commentary on Canon 750," in *New Commentary*, 914.

45. Tejero, "Commentary on Canon 750," in *Exegetical Commentary*, 3/1: 31.

46. Alonso, "La Función de Enseñar," 383.

guarded and faithfully expounded.”⁴⁷ Coriden notes that these “truths which, although not divinely revealed, are necessarily connected, either historically or logically, with revealed truths, providing that those connected truths have been proposed definitively by the Church’s teaching authority.”⁴⁸

Each of the titles of book III: Ministry of the Divine Word, Missionary Action, Catholic Education and Social Communication and Profession of Faith, includes canons on formal catechetical instruction, actors and a goal. None of the titles can be separated from a general basis in catechesis due to the fact that none can be exercised without the knowledge of the faith. In the following sections, a brief overview of each title of book III, with selected canons and reference to various ecclesial, conciliar and codal citations will be presented.

V. Title One: The Ministry of the Divine Word

Canons 756 through 780 of the code contain principles surrounding the ministry of the divine Word and catechesis. Canons 756 through 759 clarify the actors in the ministry of the divine Word by describing the responsibilities of the pope, bishops, presbyters, pastors, deacons, religious and laity. Canons 760 through 772 establish the responsibilities of each actor in the ministry of the divine Word. Since the basis for sharing in the exercise of catechesis has been, is and will be the continued focus of this study, two canons governing catechesis (canons 779-780)

47. Vatican Council II, *Acta Synodalia Sacrosancti Concilii Oecumenici Vaticani II*, Vol. 3 (*periodus tertia*), pars 1 (Vatican City: Typis Polyglottis Vaticanis, 1970) 252, note 1.

48. Coriden, “Commentary on Canon 750,” in *New Commentary*, 914.

as seen in chapter two of Book III will be examined under this title. Canon 776, which addresses the cooperation of laity and pastors will be explored in chapter five.

A definition of the divine Word is not given in the canons of book III. A general understanding is necessary to understand the canons.

The ministry of the Word in its broadest sense is the communication of God's Word by the Church; it is the proclamation of the gospel to all nations in all generations by presenting faithfully and fully the mystery of Christ. The ministry of the Word draws on a number of sources for its content and direction, notably Scripture, Tradition, liturgy, the magisterium, and the life of the Church. It also uses various means, preeminently preaching and catechesis, but also any other means by which gospel values and Church teachings can be effectively communicated to believers and unbelievers alike.⁴⁹

Catechesis is crucial to a basic understanding of what constitutes the divine Word in the canons of book III. Without the knowledge of that which constitutes the divine Word, there is no true understanding or ability to interpret the canons. Huels indicates that this knowledge is the purview of the discipline of theology which "undergirds many Church laws, and is certainly true of these canons."⁵⁰ The theology of the divine Word, the "Word of God" is found in both the Hebrew and Christian scriptures:

The term "Word of God" is used often in both Old and New Testaments. Unlike in Greek and in Western languages, "word" in Semitic languages is not reducible to an idea or concept but is better understood as a command or a means of action. In Hebrew, *dabar* means "thing" or "deed" as well as "word", and therefore it has a dynamic connotation. This dynamism of *dabar* also comes from the fact that the word spoken is not neatly distinguished from the person who speaks. The Word of God is not a passive object but an active force. It is God speaking to humanity; it is God's self-revelation in history. The Word of God creates the world, gives the Torah, and directs history towards its goal. For the Old Testament prophets, the Word of Yahweh marks the prophetic experience. The Word is dynamic, real, received by the prophet from Yahweh. The Word renders the prophetic vision intelligible. In pronouncing the Word through

49. James H. Provost, "Brought Together by the Word of the Living God," *Studia canonica* 23 (1989) 343.

50. John M. Huels, "The Ministry of the Divine Word," *Studia canonica* 23 (1989) 325.

prophecy, the Word achieves its purpose by the power inherent in it. The prophetic Word is sacramental; it inevitably effects what it signifies

In the New Testament...the dynamic, real, eternal, creative and revealing Word is hypostatized by John. He identifies it with the person of Jesus the Christ....For Christians, the unique Word-event which reveals the meaning of all else is Jesus of Nazareth, his life, death and resurrection. Christ is himself *logos*, the Word made flesh, in whom the entire revelation of God is consummated....The incarnation was God's Word from the beginning of time, but it was not fully manifested until this word was spoken in Jesus.⁵¹

Participation in the Church's mission is based on the reception of and active response to the teachings of the Church on the part of the Christian faithful. The same process applies to the Word. "[I]f the interpreter of holy scripture is to understand what God has wished to communicate to us, he must carefully investigate what meaning the biblical writers actually had in mind; that will also be what God chose to manifest through their words."⁵² If one does not know the Word, then it cannot be active in their life. If a person does not know enough to receive the Word, then it falls upon deaf ears.

Dei verbum brings understanding of tradition and scripture together within the teaching function; "thus it is clear that, by God's wise design, tradition, scripture and the church's teaching function are so connected and associated that one does not stand without the others, but all together, and each in its own way, subject to the action of the one holy Spirit, contribute

51. "The Ministry of the Divine Word," 327-328.

52. *DV* 12; *AAS* 58 (1966) 823: "interpres Sacrae Scripturae, ut perspiciat, quid Ipse nobiscum communicare voluerit, attente investigare debet, quid hagiographi reapse significare intenderint et eorum verbis manifestare Deo placuerit." Tanner, 2: 976.

effectively to the salvation of souls.”⁵³ Huels also notes that “this tradition includes all that was handed on by the apostles – in essence, the presence of the *mystery of Christ* throughout all the ages....The council names ‘teaching, life and worship’ as three ways by which the content of the apostolic faith and the ongoing experience of God’s revelation in successive ages are perpetuated and transmitted.”⁵⁴ This tie to the triple *munera* undergirds the notion that the theological and canonical are interrelated and that knowledge of both is necessary for participation in the mission of the Church and the salvation of souls.

VI. Action and the Divine Word

The ministry of the divine Word is not static. It flows from Scripture and tradition.

The Church recognizes that God continues to speak in its traditions, including its doctrine, liturgy, and the witness of its whole life and being. The Church itself is the primary sacrament, the way in which Christ continues to be present and effective in the world. The scriptures and Tradition – and all that is implied in Tradition including the liturgy, the magisterium, and the entire life of the Church – continually mediate the mystery of Christ in the world. This is accomplished through the ministry of the divine Word.⁵⁵

The ministry of the divine Word is made manifest in a number of ways, it:

- is meditated upon and understood more deeply by means of the sense of faith of all the people of God, guided by the Magisterium which teaches with authority;
- is celebrated in the Sacred Liturgy, where it is constantly proclaimed, heard, interiorized and explained;

53. *DV* 10; *AAS* 58 (1966) 822: “Patet igitur Sacram Traditionem, Sacram Scripturam et Ecclesiae Magisterium, iuxta sapientissimum Dei consilium, ita inter se connecti et consociari, ut unum sine aliis non consistat, omniaque simul, singula suo modo sub actione unius Spiritus Sancti, ad animarum salutem efficaciter conferant.” Tanner, 2: 975.

54. Huels, 331.

55. *Ibid.*, 333.

- shines forth in the life of the Church, in her two-thousand-year history, especially in Christian witness and particularly in that of the saints;
- is deepened by theological research which helps believers to advance in their vital understanding of the mysteries of faith;
- is made manifest in genuine religious and moral values which, as “seeds of the word,” are sown in human society and diverse cultures.⁵⁶

Through the above aspects of the divine Word, the message of salvation is communicated and the mission of the Church is accomplished.

VII. The Actors in the Ministry of the Divine Word

As seen previously in this chapter, the Christian faithful, through their incorporation into the Church by baptism, have the right and obligation to pursue holiness and knowledge of the deposit of faith and participate in the *munus propheticum*, each through their own life path. “All the faithful of every state and condition are called by the Lord, each in their own way, to that perfect holiness whereby the Father is perfect.”⁵⁷

Within the ministry of the divine Word, all members of the faithful from the pope and college of bishops, to individual bishops, priests, pastors, deacons and laity, along with religious, have specific responsibilities. In canons 756 -759, the code provides the outline of participation for those exercising the ministry of the Word in the Church. All the faithful, by virtue of their baptism, share in the prophetic *munus* of Christ and all have the right and duty to evangelize. In the more precise definition of the *munus docendi*, “ministers of the Word are those who are duly

56. *GDC*, 90-91.

57. *LG* 11; *AAS* 57 (1965) 16: “Christifideles omnes, cuiusvis conditionis ac status, ad perfectionem sanctitatis qua Pater ipse perfectus est, sua quisque via, a Domino vocantur.” Tanner, 2: 858.

deputed as such either by ordination, in the case of clergy, or by some other form of deputation in the case of lay ministers.”⁵⁸ The broad responsibilities of those covered in canons 756-759 will be generally considered below and then in greater detail in each individual section of book III.

A. The Roman Pontiff and the College of Bishops

In canon 756, paragraph one, the role of the Roman Pontiff and College of Bishops in the ministry of the divine Word is highlighted as those “entrusted principally” with the function of proclaiming the gospel.⁵⁹ Pius XII attributes this role to the Apostles:

Christ our Lord entrusted the truth which He had brought from heaven to the Apostles, and through them to their successors....The Apostles are, therefore, by divine right the true doctors and teachers in the Church. Besides the lawful successors of the Apostles, namely the Roman Pontiff for the universal Church and Bishops for the faithful entrusted to their care, there are no other teachers divinely constituted in the Church of Christ.⁶⁰

The Pontiff, “as successor of Saint Peter, has the ministry of ‘confirming his brothers in the faith,’ instructing all believers in the essential content of vocation and mission in light of the Christian faith and membership in the Church.”⁶¹

58. Provost, 343-344.

59. Canon 756: “§1. Quoad universam Ecclesiam munus Evangelii annuntiandi praecipue Romano Pontifici et Collegio Episcoporum commissum est.”

60. Pius XII, allocution *Si Diligis*, May 31, 1954: *AAS* 46 (1954) [hereafter *SD*] 314: “Christus Dominus veritatem, quam e caelis attulit, Apostolis et per ipsos eorum successoribus concredidit...Apostoli igitur iure divino sunt in Ecclesia statuti veri doctores seu magistri. Praeter Apostolorum autem legitimos successores, scilicet Romanum Pontificem pro universa Ecclesia, Episcopos vero pro fidelibus suis curis commissis, alii magistri iure divino in Ecclesia Christi non habentur.” English translation from *The Major Addresses of Pope Pius XII*, ed. Vincent A Yzermans (St. Paul, MN: The North Central Publishing Company, 1961) 286.

61. *LG* 25; *AAS* 57 (1965) 30: “Licet singuli praesules infallibilitatis praerogativa non polleant, quando tamen, etiam per orbem dispersi, sed communionis nexum inter se et cum Successore Petri servantes, authentice res fidei et morum docentes in unam sententiam tamquam definitive tenendam conveniunt,

The Pontiff fulfills his responsibility for preaching the divine Word in various ways. “A principal way is through official documents, such as papal encyclicals and apostolic exhortations that address questions of faith, morals and Christian life. Papal addresses and homilies are another important means by which the gospel message is preached to Catholics and others in all nations.”⁶² The Pontiff uses these forms of catechesis and other means of social communication, such as television, radio and internet, to share the truths of the faith. He does not do this alone. The Pontiff is assisted in proclaiming this message throughout the world by the various dicasteries which make up the offices of the Roman Curia.

B. Bishops

As Paul VI explains, the College of Bishops joins in this responsibility for the “preaching of the Gospel”:

And indeed it is the College of Bishops who, along with Peter and under his authority, guarantees the authentic transmission of the revealed deposit, and receives precisely, in the words of St. Irenaeus, “a certain charism of truth.” With fidelity to their testimony, rooted in Sacred Tradition and Sacred Scripture and fed by the ecclesial life of the whole People of God, and with the unfailing assistance of the Holy Spirit, that allows the Church to teach the unfailing Word of God and explain it gradually.⁶³

doctrinam Christi infallibiliter enuntiant. Quod adhuc manifestius habetur quando, in Concilio Oecumenico coadunati, pro universa Ecclesia fidei et morum doctores et iudices sunt, quorum definitionibus fidei obsequio est adhaerendum.” Tanner, 2: 869.

62. Provost, 342.

63. Paul VI, apostolic exhortation *Quinque Iam Anni*, December 8, 1970: *AAS* 63 (1971) 98-99: “Etenim collegium Episcoporum cum Petro et sub eius auctoritate depositum fidei authentica ratione tradendum curat, ideoque, ut ait S. Irenaeus, «charisma veritatis certum» accepit. Profecto, eo quod fideliter illud perhibet suum testimonium, positum et infixum in sancta Traditione sacrisque Bibliis atque totius Populi Dei vita ecclesiali alitur, efficitur, ut Ecclesia, indeficienti adiutorio Spiritus Sancti suffulta, verbum Dei sine ulla intermissione officii doceat ac progressionem quadam explicet.” Personal translation from the Portuguese to English. “E realmente o Colégio Episcopal que, juntamente com Pedro e sob a sua autoridade, garante a transmissão autêntica do depósito revelado e que recebe, precisamente para isso, segundo a expressão de S. Irineu, «um carisma certo de verdade».

The quote above from Paul VI refers to the specific involvement of the College of Bishops in the preaching of the Gospel envisioned in canon 756. When the College is gathered with its head in an ecumenical council, they exercise their ordinary universal magisterium.

Although individual bishops do not enjoy the prerogative of infallibility, nevertheless, even though dispersed throughout the world, but maintaining the bond of communion among themselves and with the successor of Peter, when in teaching authentically matters concerning faith and morals they agree about a judgment as one that has to be definitively held, they infallibly proclaim the teaching of Christ. This takes place even more clearly when they are gathered together in an ecumenical council and are the teachers and judges of faith and morals for the whole church. Their definitions must be adhered to with the obedience of faith.⁶⁴

The second paragraph of canon 756 addresses the particular or local Church entrusted to a bishop. Here, the proclamation of the Gospel falls to the “individual bishop, who is moderator of the entire ministry of the word within it...sometimes several bishops fulfill this function jointly with respect to different churches at once, according to the norm of law.”⁶⁵ In this paragraph, the universal Church and the College of Bishops is linked to the particular church and the individual bishop or bishops gathered together for mission.

The charge of announcing the gospel throughout the world belongs to the body of shepherds, to all of whom in common Christ gave the command and imposed a common office, as Pope Celestine once commended to the fathers of the council of Ephesus.

Depois, é a fidelidade do seu testemunho, arraigado na Santa Tradição e na Sagrada Escritura e alimentado na vida eclesial de todo o Povo de Deus, aquilo que, com a assistência indefectível do Espírito Santo, permite à Igreja ensinar sem desfalecimento a Palavra de Deus e explicitá-la progressivamente.” Portuguese found at: http://www.vatican.va/holy_father/paul_vi/apost_exhortations/documents/hf_p-vi_exh_19701208_quinque-iam-anni_po.html. (accessed December 8, 2014).

64. Vatican II, *Christus Dominus* 3, October 28, 1965: *AAS* 58 (1966) [hereafter *CD*] 674: “Episcopi, sollicitudinis omnium Ecclesiarum participes, in communione et sub auctoritate Summi Pontificis exercent, ad magisterium et regimen pastorale quod attinet, omnes uniti in Collegio seu corpore quoad universam Dei Ecclesiam.” Tanner, 2: 921.

65. Canon 756: “§2. singuli Episcopi, qui quidem totius ministerii verbi in eadem sunt moderatores; quandoque vero aliqui Episcopi coniunctim illud explent quoad diversas simul Ecclesias, ad normam iuris.”

Therefore the individual bishops, as far as the carrying out of their own particular task allows, are bound to collaborate among themselves and along with the successor of Peter....The bishops as successors of the apostles, receive from the Lord, to whom all power in heaven and on earth has been given, the mission to teach all nations and to preach the gospel to every creature, so that all may gain salvation through faith, baptism and the keeping of the commandments.⁶⁶

In conjunction with canon 750, previously examined, the bishop's responsibility is to "proclaim always and everywhere the *moral principles of the social order*, in this way announcing man's authentic liberation, brought about through the Incarnation of the Word. When the rights of the human person or the salvation of souls so demand, it is his duty to express a judgement based on revelation about the concrete realities of human life."⁶⁷ The preaching of the bishop flows from his responsibility to exercise the teaching *munus* and promote moral principles to bring about the salvation of souls. This is normally a challenge both *ad extra ecclesiae* (due to societal issues) as well as *ad intra ecclesiae* (due to differences in belief), but in the years 2001-2 to the present it has become more of a challenge for the magisterium to teach on morals while facing the sex abuse crisis within the Church. For many in society, the ability of the Church to have authority to speak out on moral issues has been gravely wounded. The Church carries little moral authority among those who feel that she did not police her own sexual

66. LG 23-24; AAS 57 (1965) 28-29: "Cura Evangelium ubique terrarum annuntiandi ad corpus Pastorum pertinet, quibus omnibus in commune Christus mandatum dedit imponendo commune officium, ut iam Papa Coelestinus Patribus Ephesini Concilii commendavit. Unde singuli Episcopi, quantum propria eorum perfunctio muneris sinit, in laborum societatem venire tenentur inter se et cum successore Petri.... Episcopi, utpote Apostolorum successores, a Domino, cui omnis potestas in caelo et in terra data est, missionem accipiunt docendi omnes gentes et praedicandi Evangelium omni creaturae, ut homines universi, per fidem, baptismum et adimpletionem mandatorum salutem consequantur." Tanner, 2: 867-868.

67. Congregation for Bishops, *Directory for the Pastoral Ministry of Bishops "Apostolorum Successores"* (Città del Vaticano: Libreria Editrice Vaticana, 2004) [hereafter *Directory*] 120, 135-136.

predators. Nevertheless, the catechetical basis of social teaching and the responsibility to speak out on issues concerning morals is innate to the reality of what it means to be “bishop.”

Canon 386 in book II, People of God, is a parallel to canon 756 and exhorts the bishop to follow the prescripts of the canons examined in book III. He is the primary catechist in his diocese:

§1. A diocesan bishop, frequently preaching in person, is bound to propose and explain to the faithful the truths of the faith which are to be believed and applied to morals. He is also to take care that the prescripts of the canons on the ministry of the word, especially those on the homily and catechetical instruction, are carefully observed so that the whole Christian doctrine is handed on to all.

§2. Through more suitable means, he is firmly to protect the integrity and unity of the faith to be believed, while nonetheless acknowledging a just freedom in further investigating its truths.⁶⁸

The Council of Trent is one of the *fontes* for this canon:

[I]t is the desire of the council that the office of preaching, which particularly belongs to the bishops, should be exercised as often as possible for the salvation of the people.... Bishops are to announce the sacred Scripture and the law of God in their own church either personally or, if they are legitimately prevented, through others whom they appoint to the office of preaching...and the bishop should carefully instruct the people that each of them is under obligation to attend their parish church, when they can reasonably do so, to hear the word of God.⁶⁹

68. Canon 386: “§1. Veritates fidei credendas et moribus applicandas Episcopus dioecesanus fidelibus proponere et illustrare tenetur, per se ipse frequenter praedicans; curet etiam ut praescripta canonum de ministerio verbi, de homilia praesertim et catechetica institutione sedulo servantur, ita ut universa doctrina christiana omnibus tradatur. §2. Integritatem et unitatem fidei credendae mediis, quae aptiora videantur, firmiter tueatur, iustam tamen libertatem agnoscens in veritatibus ulterius perscrutandis.”

69. Trent, Session 24, November 11, 1563, *Decretum de reformatione*, c. 4: “Praedicationis munus, quod episcoporum praecipuum est, cupiens sancta synodus, quo frequentius possit, ad fidelium salutem exerceri...ut in ecclesia sua ipsi per se, aut, si legitime impediti fuerint per eos quos ad praedicationis munus assument. Moneatque episcopus populum diligenter, teneri unumquemque, parochiae suae interesse, ubi id commode fieri potest, ad audiendum verbum Dei.” Tanner, 2: 763.

Christus Dominus recognizes the obligation to preach the gospel as seen in the quote above:

In discharging their obligation to teach, they should proclaim to humanity the gospel of Christ. This stands out among the most important duties of Bishops. With the courage imparted by the Spirit, they should call people to faith or strengthen them in living faith. To them they must expound the mystery of Christ in its entirety...moreover, they must show that the material things of life and human institutions can, in the design of God the creator, also be directed to the salvation of humanity and therefore contribute substantially to building up the body of Christ....They should present christian doctrine in ways relevant to the needs of the times. Obviously, such teaching should deal with the most pressing difficulties and problems which weigh people down. They must preserve this doctrine and teach the faithful themselves to defend it and spread it....This applies especially to preaching and catechetical instruction, which clearly come first in order of importance.⁷⁰

The second paragraph of canon 756 also states that the bishop may join with “several” bishops to fulfill his catechetical function of proclaiming the Gospel.

Bishops collectively can be ministers of the gospel by using various canonical structures including provincial meetings and the episcopal conference. Bishops gathered in episcopal conferences “are authentic teachers and instructors of the faith for the faithful entrusted to their care.” In some countries pastoral letters and statements of bishops’ conferences on major issues affecting the Church and society have been highly effective means of communicating gospel values and Church teachings to the Catholic faithful and the populace at large.⁷¹

70. *CD* 12-13; *AAS* 58 (1966) 678-679: “In exercendo suo munere docendi, Christi Evangelium hominibus annuntient, quod inter praecipua Episcoporum munera eminet, eos in Spiritus fortitudine ad fidem vocantes aut in fide viva confirmantes; integrum Christi mysterium ipsis proponant...Ostendant insuper res ipsas terrestres et humana instituta secundum Dei Creatoris consilium, ad hominum salutem quoque ordinari et ideo ad aedificationem Corporis Christi non parum conferre posse...Doctrinam christianam proponant ratione temporum necessitatibus aptata, quae scilicet respondeat difficultatibus et quaestionibus quibus maxime homines premuntur et anguntur; eandem doctrinam quoque tueantur, ipsos fideles docentes illam defendere et propagare...videlicet imprimis praedicationem atque catechetica institutionem, quae quidem semper principem tenent locum.” Tanner, 2: 924-925.

71. Provost, 341-342.

C. Presbyters and Deacons

Presbyters and deacons participate in the ministry of the divine Word through their union with their bishop. According to Coriden, “all three grades of holy orders have an innate duty toward the proclamation of the word. That is to say it is ‘proper’ for all three to announce the gospel of God and serve the people in the ministry of the word.”⁷² They each have a particular function to serve. According to canon 757, it is the responsibility of presbyters, “co-workers of the bishops, to proclaim the gospel of God.” Presbyters assist the bishop in the ministry of the divine word.

It often happens that bishops by themselves are not sufficient to minister the Word of God to the people, especially in large and scattered dioceses, whether this is because of their many occupations or bodily infirmities or because of incursions of the enemy or for other reasons.... We therefore decree by this general Constitution that bishops are to appoint suitable men to carry out with profit this duty of sacred preaching, men who are powerful in word and deed.... We therefore order that there be appointed in both cathedral and other conventual churches suitable men whom the bishops can have as coadjutors and cooperators not only in the office of preaching but also in hearing confessions and enjoining penances and in other matters which are conducive to the salvation of souls.⁷³

This is even more imperative for pastors and “others to whom the care of souls is entrusted.” Once he is ordained, the mission of the presbyter is to exercise the ministry of the

72. Coriden, “Commentary on Canon 757,” in *New Commentary*, 921.

73. Fourth Lateran Council, *De praedicatoribus instituendis*, November 11, 1215: “Unde cum saepe contingat, quod episcopi propter occupationes multiplices vel invaletudines corporales aut hostiles incursus seu occasiones alias per se ipsos non sufficiunt ministrare populo verbum Dei, maxime per amplas dioeceses et diffusas, generali constitutione sancimus, ut episcopi viros idoneos ad sanctae praedicationis officium salubriter exequendum assumant, potentes in opere et sermone.... Unde praecipimus tam in cathedralibus quam in aliis conventualibus ecclesiis viros idoneos ordinari, quos episcopi possint coadiutores et cooperatores habere, non solum in praedicationis officio veram etiam in audiendis confessionibus et poenitentiis iniungendis ac caeteris, quae ad salutem pertinent animarum.” Tanner, 1: 239-240.

word in the official sense of the *munus docendi*. He needs no delegation to proclaim the Gospel but must do so in conjunction with his bishop by way of granted faculty. “By virtue of the sacrament of order they are consecrated in the image of Christ...to preach the gospel, nourish the faithful, celebrate divine worship...and proclaim the divine word to all people.”⁷⁴ This is mirrored in canon 762: “Sacred ministers, among whose principal duties is the proclamation of the gospel of God to all, are to hold the function of preaching in esteem since the people of God are first brought together by the word of the living God, which it is certainly right to require from the mouth of priests.”⁷⁵ Proclamation of the divine Word through preaching, especially the homily at mass which is reserved to a priest (canon 767 §1), is one important way to bring the living word to the people of God.⁷⁶

Since it was noted previously that evangelization has a part in the teaching function, the role of the presbyter in evangelizing the faithful through the word, preached and taught, must also be noted.

The priests’ ministry of evangelization may be characterized as encouraging unity in diversity and reconciling different attitudes and charisms so that no one feels left out of the community. In order to do this and to achieve solidarity between the pastors and the

74. *LG* 28; *AAS* 57 (1965) 34: “vi sacramenti Ordinis, ad imaginem Christi, summi atque aeterni Sacerdotis (*Hebr.* 5, 1-10; 7, 24; 9, 11-28), ad Evangelium praedicandum fidelesque pascendos et ad divinum cultum celebrandum consecrantur. Muneris unici Christi (*1 Tim.* 2, 5) participes in suo gradu ministerii, omnibus verbum divinum annuntiant.” Tanner, 2: 872.

75. Canon 762: “Cum Dei populus primum coadunetur verbo Dei vivi, quod ex ore sacerdotum omnino fas est requirere, munus praedicationis magni habeant sacri ministri, inter quorum praecipua officia sit Evangelium Dei omnibus annuntiare.”

76. This study will not focus on preaching and the homily. Both have great import in the divine Word and need to be mentioned but a deeper study will be left to others.

faithful, priests use to fundamental means: by defending the common good on behalf of the Bishop and by clearly proclaiming the truth⁷⁷

This responsibility of the pastor, the one responsible for the “care of souls” seen in canon 757, is found clearly in canon 528 §1 in Book II, People of God:

§1. A pastor is obliged to make provision so that the word of God is proclaimed in its entirety to those living in the parish; for this reason, he is to take care that the lay members of the Christian faithful are instructed in the truths of the faith, especially by giving a homily on Sundays and holy days of obligation and by offering catechetical instruction. He is to foster works through which the spirit of the gospel is promoted, even in what pertains to social justice. He is to have particular care for the Catholic education of children and youth. He is to make every effort, even with the collaboration of the Christian faithful, so that the message of the gospel comes also to those who have ceased the practice of their religion or do not profess the true faith.⁷⁸

Canon 528 §1, in conjunction with canon 757, extends the responsibility of pastors for the proclamation and catechesis that is the basis for the other titles in book III. The titles include missionary work, social justice, preaching and education, all undergirded by a focus on the word of God and catechetical knowledge. There can be no mission in the Church without instruction in the “truths of the faith.”

Deacons participate in the ministry of the Word through their ordination by which they are, as seen in the previously cited canon 1008, “consecrated and designated, each according to his grade to serve the people of God with a new and special title.” This is a sharing in the *munus*

77. Carlos J. Errázuriz M., *Il “Munus Docendi Ecclesiae”: Diritti e Doveri dei Fedeli* (Milan: Giuffrè Editore, 1991) 210.

78. Canon 528: “§1. Parochus obligatione tenetur providendi ut Dei verbum integre in paroecia degentibus annuntietur; quare curet ut christifideles laici in fidei veritatibus edoceantur, praesertim homilia diebus dominicis et festis de praecepto habenda necnon catechetica institutione tradenda, atque foveat opera quibus spiritus evangelicus, etiam ad iustitiam sociale quod attinet, promoveatur; peculiarem curam habeat de puerorum iuvenumque educatione catholica; omni ope satagat, associata etiam sibi christifidelium opera, ut nuntius evangelicus ad eos quoque perveniat, qui a religione colenda recesserint aut veram fidem non profiteantur.”

docendi, the official ministry of the Church in which deacons serve the “people of God in the ministry of the liturgy, the word and charity in communion with the bishop and his presbyterium.”⁷⁹ Canon 836, in Book IV, Sanctifying Function of the Church, states that, sacred ministers, this includes deacons, are “to arouse and enlighten” the faith necessary for Christian worship, “especially through the ministry of the word, which gives birth to and nourishes the faith.”⁸⁰

In cooperation with presbyters and under the authority of the bishop, deacons are to “read the sacred books of Scripture to the faithful and to instruct and exhort the people” and are to “direct the liturgy of the word, particularly in the absence of a priest.”⁸¹ The deacon also has a special function in the word as he proclaims the gospel at the Eucharistic celebration. In a unique way, the deacon ties the clerical to the daily mission of the laity. He is both a cleric and, in most cases, functions in a secular job and has a wife and family. Through his preaching the divine Word, he becomes a bridge between the two worlds.

79. *LG* 29; *AAS* 57 (1965) 36: “in diaconia liturgiae, verbi et caritatis Popula Dei, in communione cum Episcopo eiusque presbyterio, inserviunt.” Tanner, 2: 874.

80. Canon 836: “Cum cultus christianus, in quo sacerdotium commune christifidelium exercetur, opus sit quod a fide procedit et eadem innititur, ministri sacri eandem excitare et illustrare sedulo curent, ministerio praesertim verbi, quo fides nascitur et nutritur.”

81. Paul VI, motu proprio *Sacrum diaconatus ordinem*, 22.6 - 22.8, *AAS* 59 (1967) June 18, 1967, 702: “(6) divinos Scripturae libros fidelibus legere, populumque edocere et adhortari... 8) verbi Dei celebrationes moderari, ubi praesertim sacerdos deest.” 697-704.

D. Institutes of Consecrated Life

Members of institutes of consecrated life participate in the triple *munera* of sanctifying, governing and teaching. In book III, canon 758 states: “By virtue of their consecration to God, members of institutes of consecrated life give witness to the gospel in a special way and the bishop appropriately calls upon them as a help in proclaiming the gospel.”⁸² In return, “the members themselves, in carrying out their duty towards the church which arises from their particular form of life, have a duty of reverence and obedience, in accord with the canon laws, towards the bishops, because of their authority in the particular churches and because of the need for unity and harmony in apostolic work.”⁸³

The apostolic work of institutes of consecrated life can take many forms within the ministry of the divine Word. Institutes teach and catechize on all educational levels and engage in missionary work, preaching, publications and mass media. Clerical members of institutes can preach the homily at Mass. These apostolates require a strong basis in the faith that is formed through catechesis and the formation of each member in the charism of their institute.

In this way, members of institutes of consecrated life “give witness to the gospel” as seen in canon 758. “This vocation requires in all, as a criterion for participating in ecclesial

82. Canon 758: “Sodales institutorum vitae consecratae, vi propriae Deo consecrationis, peculiari modo Evangelii testimonium reddunt, iidemque in Evangelio annuntiando ab Episcopo in auxilium convenienter assumuntur.”

83. *LG* 45; *AAS* 57 (1965) 51: “Ipsi sodales, in officio erga Ecclesiam ex peculiari suae vitae forma adimplendo, reverentiam et oboedientiam secundum canonicas leges praestare debent Episcopis, ob eorum in Ecclesiis particularibus auctoritatem pastorem et ob necessariam in labore apostolico unitatem et concordiam.” Tanner, 2: 886.

communion, the primacy of *life in the Spirit*: this is the basis for the privilege of hearing the Word, of interior prayer, of the realization of living as a member of the entire Body and of concern for its unity, of the faithful fulfillment of one's own mission, of the gift of self in service and of the humility of repentance.”⁸⁴ This hearing of the Word leads all members to incorporation of the Word in their lives so that it manifests itself through their charism and becomes operative in their particular apostolate.

E. Laity

Chapter four will present a study of the laity and their ability to participate in the ministry of the divine Word, particularly in catechesis. An overview of the involvement of the laity in book III will suffice here. Canon 759 gives an example of the participation of the laity in the ministry of the Word. “By virtue of baptism and confirmation, lay members of the Christian faithful are witnesses of the gospel message by word and the example of a Christian life; they can also be called upon to cooperate with the bishop and presbyters in the exercise of the ministry of the word.”⁸⁵ The word “witness” in the first part of the canon is very important. Laity, through their baptism, actively choose to witness, to evangelize in their secular lives.

84. Congregation for Religious and Congregation for Bishops. "Directives for the Mutual Relations between Bishops and Religious in the Church." *Mutuae Relationes 4: AAS* 70 (1978) 476: “quae quidem vocatio expostulat in omnibus, quasi signum participationis in ecclesiali communione, primatum *vitae in Spiritu*, quo haec in privilegio habentur : auditio Verbi, interior animi oratio, conscientia se pro membro totius *Corporis* gerendi ac unitatis sollicitudo, fidelis adimpletio propriae missionis, sui ipsius donum in servitio atque humilitas paenitentiae.” *CLD* 9 (1978-81) 296-340.

85. Canon 759: “Christifideles laici, vi baptismatis et confirmationis, verbo et vitae christianae exemplo evangelici nuntii sunt testes; vocari etiam possunt ut in exercitio ministerii verbi cum Episcopo et presbyteris cooperentur.”

This is part of the previously defined *munus propheticum*, which is the right of all the Christian faithful to transform the world with their witness to the Gospel. There is no authorization or permission necessary for this daily witness.

The universal call to holiness, proclaimed by the Second Vatican Council, is closely linked to the *universal call to apostolic mission*. To the laity, therefore, belongs the weighty and honorable task of *spreading the Christian message* through word and example, in the different settings and within the various human relationships in which they live their lives: family life, friendships, the workplace, the multi-faceted associations of secular life, culture and politics. This lay mission is not just a question of apostolic effectiveness, but rather a right and a duty founded on baptismal dignity.⁸⁶

The second part of canon 759 expands the basis of participation to include formal cooperation with clerics in the ministry of the Word. In this way, laity are chosen to cooperate based on their qualifications. This cooperation, part of the *munus docendi*, is not defined by the canon but by priests and bishops as they define what is needed in the teaching mission of the Church. “If history shows that, from the origins of the Church, lay people have participated in the activity that the priest exercises in the service of the Church, it is true now more than ever, they need to engage in this collaboration with even more fervor ‘for building the Body of Christ.’”⁸⁷ Provost notes that “for laity, including lay religious, some kind of deputation for an office or function involving the ministry of the word is necessary.”⁸⁸ A study by the Center for

86. Sacred Congregation for Bishops, *Directorium de Pastoralis Ministerio Episcoporum*, (Vatican City: Typis Polyglottis Vaticanis, 1973) [hereafter *DPME*]: 120. English in Benedictine Monks of the Seminary of Christ the King, Mission, British Colombia (Ottawa: Canadian Conference of Catholic Bishops, 1974).

87. Pius XII, allocution *Six ans se sont écoulés*, October 5, 1957: *AAS* 49 (1957) 926: “Si l'histoire montre que, dès les origines de l'Eglise, les laïcs avaient part à l'activité que le prêtre déploie au service de l'Eglise, il est vrai qu'aujourd'hui plus que jamais, ils doivent prêter cette collaboration avec d'autant plus de ferveur, «pour l'édification du Corps du Christ».”

88. Provost, 337.

Applied Research in the Apostolate commissioned by the Canon Law Society of America in 2012 indicated that deputation or “authorization” of laity in official ministry not only ensures ecclesiastical oversight and assurance of proper training and formation but also “grants the lay ecclesial minister the right to serve in a public ministry in the Church, strengthens the relationship between the lay ecclesial minister and the arch/diocese, and (provides) public validation and support for the lay ecclesial minister.”⁸⁹ The study supports the contention of this study that there is more varied participation in the *munus docendi* which arises from delegation or authorization by competent ecclesiastical authority which flows from the *munus propheticum* which is an innate witness to the Gospel in the lives of all the Christian faithful.

Here, as in the participation of all actors in the ministry of the divine Word, preparation is needed to accurately evangelize when cooperating in catechesis in a more formal way in the Church as well as in the arena of witnessing to the Gospel in daily life.

A serious preparation is needed for all workers for evangelization. Such preparation is all the more necessary for those who devote themselves to the ministry of the Word. Being animated by the conviction, ceaselessly deepened, of the greatness and riches of the Word of God, those who have the mission of transmitting it must give the maximum attention to the dignity, precision and adaptation of their language. Everyone knows that the art of speaking takes on today a very great importance. How would preachers and catechists be able to neglect this?⁹⁰

89. Center for Applied Research in the Apostolate, Study regarding Lay Ecclesial Ministry and Authorization. Commissioned by the Canon Law Society of America, 2012.

90. *EN* 73; *AAS* 68 (1976) 63: “Omnibus evangelizationis operariis sedula praeparatio necessaria est, qua quidem multo magis ii indigent, qui ministerio Verbi sunt addicti. Incitati altiore semper conscientia excelsitatis et ubertatis Verbi Dei, illi, quorum officium est idem Verbum diffundere, quam maximum studium adhibere debent ad dignitatem et diligentem curam et accommodationem sermonum suorum. Omnes enim noverunt loquendi artem hodie permagnum prae se ferre momentum et pondus. Quomodo igitur praedicatores et catechistae poterunt eam contemnere?” *Catechetical Documents*: 189.

VIII. Focus and Mission of the Divine Word

Book III contains two titles focused on the ministry of the divine Word; preaching and catechesis. As has been mentioned, an extensive examination of preaching will not take place here; catechesis is the focus of this study. In order to augment the role of catechesis, it is important to explore the goal, sources and means of the mission of the divine Word. This begins with canon 760.

The goal of the mission of the divine Word as stated in canon 760 is to present the “mystery of Christ.” “The mystery of Christ is to be set forth completely and faithfully in the ministry of the word, which must be based upon sacred scripture, tradition, liturgy, the magisterium, and the life of the Church.”⁹¹ Catechesis enables all to contemplate Christ’s mystery.

The primary and essential object of catechesis is, to use an expression dear to Saint Paul and also to contemporary theology, "the mystery of Christ." Catechizing is in a way to lead a person to study this Mystery in all its dimensions: "to make all men see what is the plan of the mystery...comprehend with all the saints what is the breadth and length and height and depth...know the love of Christ which surpasses knowledge...(and be filled) with all the fullness of God." It is therefore to reveal in the Person of Christ the whole of God's eternal design reaching fulfillment in that Person. It is to seek to understand the meaning of Christ's actions and words and of the signs worked by him, for they simultaneously hide and reveal his mystery.⁹²

91. Canon 760: “In ministerio verbi, quod sacra Scriptura, Traditione, liturgia, magisterio vitaeque Ecclesiae innitatur oportet, Christi mysterium integre ac fideliter proponatur.”

92. *CT* 5; *AAS* 71 (1979) 1280-1281: “Obiectum essenziale et primum catecheseos est - ut verbo utamur sancto Paulo ac theologis horum temporum probato - «mysterium Christi». Catechesim tradere idem est ac quodam modo aliquem adducere, ut hoc mysterium, ad omnes eius facies quod attinet, perscrutetur : «illuminare omnes quae sit dispensatio mysterii comprehendere cum omnibus sanctis quae sit latitudo et longitudo et sublimitas et profundum, scire etiam supereminentem scientiae caritatem Christi, ut impleamini in omnem plenitudinem Dei». Hoc igitur idem valet ac patefacere in Christi persona universum Dei consilium aeternum, quod in ea est impletum; idem ac sensum gestuum et verborum Christi comprehendere studere necnon signorum, quae ipse perpetravit, siquidem ea mysterium illius continent et ostendunt.” *Catechetical Documents*: 377.

As was seen earlier in the chapter in *Christus dominus* 12, bishops are urged to “expound the mystery of Christ in its entirety.” All participants in the mission of the divine Word have their own involvement flowing from baptism, based on the condition and function of each of the Christian faithful in communion with the Church. Active involvement is based first in the reception and understanding of the Word.

God's work in forming his people is revealed and fulfilled in Jesus Christ the Teacher, and reaches to the depths of every individual's heart as a result of the living presence of the Spirit. *Mother Church* is called to take part in the divine work of formation, both through a sharing of her very life, and through her various pronouncements and actions.... Thus the whole ecclesial community, in its diverse members, receives the fruitfulness of the Spirit and actively cooperates towards that end.⁹³

Without understanding and knowledge, without the “living presence of the Spirit” in each of the baptized, cooperation in the mission of the Church cannot take place. If, as *Christifideles laici* notes above, formation is divine work, then catechesis is the means for formation in the faith and manifestation of the Spirit. In order to hear the Word, there must be an openness that redounds to awareness of the message itself. The pastoral message must be faithful to Church teaching. “In order that the sacrificial offering of his or her faith should be perfect, the person who becomes a disciple of Christ has the right to receive ‘the word of faith’ not in a mutilated, falsified or diminished form but whole and entire, in all its rigor and vigor.”⁹⁴ This includes an

93. *CL* 61; *AAS* 81 (1989) 512-513: “Dei opus educativum in Iesu revelatur et adimpletur Magistro, ab intra usque ad cor uniuscuiusque pervenit hominis per dynamicam Spiritus praesentiam. *Ecclesia mater* vocatur ut hoc divinum educativum participet opus sive per se ipsam sive per suas diversas partes et expressiones... Sic universa ecclesialis communitas, in suis diversis membris, Spiritus recipit fecunditatem et ad illam cooperatur active.” *Lay Members*: 155.

94. *CT* 30; *AAS* 71 (1979) 1302: “Ut enim suae fidei obsequium sit perfectum, habet ille, qui fit Christi discipulus, ius recipiendi «verbum fidei», non mutuum nec adulteratum nec mancum, sed plenum et integrum omni in suo rigore suoque vigore.” *Catechetical Documents*: 389.

awareness of language and culture; age and gender. There are also instances when well meaning laity or clerics, in an effort to convey what they consider to be pastoral, are not fully honest regarding that which the Church teaches, requires or bestows on the Christian faithful. This is not just. All in positions of authority in the Church are bound to teach as the Church teaches. All the Christian faithful deserve the respect to be told the truth regarding the faith. They then, can engage in formed discernment and exercise primacy of conscience with all its requirements and consequences. Recognition of consequences of their decisions is required but can only be realized if there is true knowledge of the teachings of the Church. Depending on the severity of an infraction, canonical penal punishments could be levied to attempt reform or repair scandal. Specific punishments will not be explored here but knowledge of the potential ramifications is necessary.

The teaching to be handed on according to canon 760 “must be based upon sacred scripture, tradition, liturgy, the magisterium and the life of the Church.” This listing is also found in *Christus dominus* 14. “Let them also ensure that this instruction is based on sacred scripture, tradition, liturgy, the teaching authority and life of the church.”⁹⁵ The *General Catechetical Directory* reflects this integration of sources with means:

Revelation, therefore, consists of deed and words, the ones illuminating, and being illuminated by, the others. The ministry of the word should proclaim these deeds and words in such a way that the loftiest mysteries contained in them are further explained and communicated by it. In this way the ministry of the word not only recalls the revelation of God's wonders which was made in time and brought to perfection in Christ, but at the same time, in the light of this revelation, interprets human life in our age, the signs of the times, and the things of this world, for the plan of God works in these for the

95. CD 14; AAS 58 (1966) 679: “ut eadem institutio innitatur Sacra Scriptura, Traditione, Liturgia, Magisterio vitaeque Ecclesiae.” Tanner, 2: 925.

salvation of men....The ministry of the word should be based on the divinely inspired exposition regarding the redemptive incarnation, the exposition which has been given us by Jesus himself and by the first disciples and especially the apostles, who were witnesses of the events....The Church's shepherds not only proclaimed and explained directly to the People of God the deposit of faith which has been committed to them, but moreover they make authentic judgments regarding expressions of that deposit and the explanations which the faithful seek and offer. From this it follows that it is necessary for the ministry of the word to set forth the divine revelation such as it is taught by the Magisterium and such as it expresses itself, under the watchfulness of the Magisterium, in the living awareness and faith of the People of God....The Church, to whom Christ entrusted the deposit of revelation, strives until the consummation of the world to transmit, explain, and interpret this word in a lively manner for the peoples of every culture and for men of every condition.⁹⁶

In order to communicate with various cultures and conditions, all forms of previously mentioned social media must be employed. This social media must be driven by educated Christian faithful associated with competent ecclesiastical authority or scandal and misinformation can take root.

IX. Catechetical Instruction

The responsibility for catechetical instruction is shared among all of the people of God. In this chapter, particular actors are singled out for specific catechetical participation. The bishop, as seen in canon 775, is to “issue norms for catechetics” and make sure that “suitable instruments for catechesis are available.” This is mirrored in canon 827 in the section under the title *Social Communication* in book III. This canon lists the “local ordinary” as the competent ecclesiastical authority that approves “catechisms and other writings pertaining to catechetical instruction or their translations.” He also must approve instructional “books which regard

96. Congregation for the Clergy, *General Catechetical Directory*, April 11, 1971 [hereafter *GCD*] 12, 13 and 32; *Catechetical Documents*, 19-21 and 27.

questions pertaining to sacred scripture, theology, canon law, ecclesiastical history and religious or moral disciplines” prior to being used as texts in “elementary, middle or higher schools.”⁹⁷

This canon parallels the norms found in article four of the decree *Ecclesiae pastorum* of the Congregation for the Doctrine of the Faith which regulates production of religious books.⁹⁸

The canons list others who partake in the mission of catechesis. Canon 773 notes that it is a “proper and grave duty especially of pastors of souls to take care of the catechesis of the Christian people.” Greater focus will be paid both to canon 773 in chapter four and to canon 776 in chapter five, but here it is sufficient to note that in canon 776, the pastor is not to catechize alone but is to “use the help of others,” especially laity, in catechetical formation. Religious superiors and superiors of societies of apostolic life, in canon 778, are to “take care that

97. Canon 827: “§1. Catechismi necnon alia scripta ad institutionem catechetica pertinentia eorumve versiones, ut edantur, approbatione egent loci Ordinarii, firmo praescripto can. 775, §2. §2. Nisi cum approbatione competentis auctoritatis ecclesiasticae editi sint aut ab ea postea approbati, in scholis, sive elementariis sive mediis sive superioribus, uti textus, quibus institutio nititur, adhiberi non possunt libri qui quaestiones respiciunt ad sacram Scripturam, ad theologiam, ius canonicum, historiam ecclesiasticam, et ad religiosas aut morales disciplinas pertinentes. §3. Commendatur ut libri materias de quibus in §2 tractantes, licet non adhibeantur uti textus in institutione tradenda, itemque scripta in quibus aliquid habetur quod religionis aut morum honestatis peculiariter intersit, iudicio subiciantur loci Ordinarii. §4. In ecclesiis oratoriisve exponi, vendi aut dari non possunt libri vel alia scripta de quaestionibus religionis aut morum tractantia, nisi cum licentia competentis auctoritatis ecclesiasticae edita sint aut ab ea postea approbata.”

98. Sacred Congregation for the Doctrine of the Faith, decree *Ecclesiae pastorum*, March 19, 1975: *AAS* 67 (1975) [hereafter *EP*] 283: “1. Catechismi necnon alia scripta ad institutionem catechetica pertinentia eorumve versiones, ut edantur, approbatione egent loci Ordinarii, aut Conferentiae Episcopalis sive nationalis sive regionalis. 2. Nisi cum approbatione competentis Auctoritatis ecclesiasticae editi sint, in scholis, sive elementariis sive mediis sive superioribus, uti textus quibus institutio nititur adhiberi non possunt libri qui ad quaestiones spectant ad Sacram Scripturam, ad Sacram Theologiam, Ius canonicum, Historiam ecclesiasticam, et ad religiosas aut morales disciplinas pertinentes. 3. Commendatur ut libri materias de quibus in par. 2 tractantes, licet non adhibeantur uti textus in institutione tradenda, itemque scripta in quibus aliquid habetur quod religionis aut morum honestatis peculiariter intersit, approbationi subiiciantur loci Ordinarii. 4. In ecclesiis oratoriisve exponi, vendi aut dari non possunt libri vel alia scripta de quaestionibus religionis aut morum tractantes, nisi cum approbatione competentis Auctoritatis ecclesiasticae editi sint.” English translation from http://www.doctrinafidei.va/documents/rc_con_cfaith_doc_19750319_ecclesiae-pastorum_en.html (accessed December 20, 2014).

catechetical instruction is imparted diligently” and “all members of the Church according to one’s role” are to have “solicitude for catechesis” and “parents above all others” are obliged, as seen in canon 774, “to form their children by word and example in faith and in the practice of Christian life.”⁹⁹

The last two canons in chapter II of book III on catechetical formation are broad and exhortational. The first, canon 779, indicates that whatever means are necessary should be provided in catechesis to facilitate the understanding and activation of the faith in the lives of the faithful.¹⁰⁰ This is not only an appeal to the cerebral understanding of the faith but also to the lived daily expression, the *munus propheticum*:

99. Canon 773: “Proprium et grave officium pastorum praesertim animarum est catechesim populi christiani curare, ut fidelium fides, per doctrinae institutionem et vitae christianae experientiam, viva fiat explicita atque operosa.”

Canon 774: “§1. Sollicitudo catechesis, sub moderamine legitimae ecclesiasticae auctoritatis, ad omnia Ecclesiae membra pro sua cuiusque parte pertinet. §2. Prae ceteris parentes obligatione tenentur verbo et exemplo filios in fide et vitae christianae praxi efformandi; pari obligatione adstringuntur, qui parentum locum tenent atque patrini.”

Canon 775: “§1. Servatis praescriptis ab Apostolica Sede latis, Episcopi dioecesani est normas de re catechetica edicere itemque prospicere ut apta catechesis instrumenta praesto sint, catechismum etiam parando, si opportunum id videatur, necnon incepta catechetica fovere atque coordinare. §2. Episcoporum conferentiae est, si utile videatur, curare ut catechismi pro suo territorio, praevia Sedis Apostolicae approbatione, edantur. §3. Apud Episcoporum conferentiam institui potest officium catecheticum, cuius praecipuum munus sit singulis dioecesibus in re catechetica auxilium praebere.”

Canon 776: “Parochus, vi sui muneris, catechetica efformationem adultorum, iuvenum et puerorum curare tenetur, quem in finem sociam sibi operam adhibeat clericorum paroeciae addictorum, sodalium institutorum vitae consecratae necnon societatum vitae apostolicae, habita ratione indolis uniuscuiusque instituti, necnon christifidelium laicorum, praesertim catechistarum; hi omnes, nisi legitime impediti, operam suam libenter praestare ne renuant. Munus parentum, in catechesi familiari, de quo in can. 774, §2, promoveat et foveat.”

Canon 778: “Curent Superiores religiosi et societatum vitae apostolicae ut in suis ecclesiis, scholis aliisque operibus sibi quoquo modo concredit, catechetica institutio sedulo impertiatur.”

100. Canon 779: “Institutio catechetica tradatur omnibus adhibitis auxiliis, subsidiis didacticis et communicationis socialis instrumentis, quae efficaciora videantur ut fideles, ratione eorum indoli, facultatibus et aetati necnon vitae condicionibus aptata, plenius catholicam doctrinam ediscere eamque aptius in praxim deducere valeant.”

Indeed, a Christian formation and education which would only consider teaching the faithful the formulas of the Catechism and inculcating in their minds the principal precepts of moral theology, with a brief list of possible cases, without inspiring their souls and wills to act according to the instructions received, would run the serious risk of acquiring for the Church a passive flock. On the contrary, it is necessary that the sheep of the Christian flock not only listen to their Shepherd, but also know his voice, and that the faithful willingly follow him to the pastures of eternal life, so that one day they may receive from the Prince of Shepherds the "unfading crown of glory." These sheep as We said, recognizing and following the Shepherd, who lays down his life for his sheep, will give themselves entirely to him, and, obeying the Divine Will with the most ardent zeal, will lovingly and actively strive to bring into the one and only true fold all the other sheep, who not only are not following him, but have long been straying away from him, who is "the way, and the truth, and the life."¹⁰¹

Those responsible for catechesis are to take note of what tools may best apply in certain cultures and media to fulfill the responsibility to integrate faith and life:

In this canon, in addition to proclaiming the duty of those who have responsibilities for catechesis to *utilize all types of instruments*, determines that they should be adapted to the needs, and therefore the rights of the faithful. In adapting catechetical methods, pastoral needs, the diversity of instructional materials and the diverse pastoral initiatives that arise among the faithful must be taken into account.¹⁰²

101. John XXIII, encyclical *Princeps Pastorum*, November 28, 1959: *AAS* 51 (1959) [hereafter *PP*] 850: "Verum enim vero christiana institutio atque educatio, quae ad impertiendas tantum christifidelibus catechismi formulas spectet, et ad praecipua moralis doctrinae praecepta, variis propositis casibus, summam mentibus inculcanda, animos autem voluntatesque ad efficaciter secundum datas normas agendum non excitet, in grave potest incidere periculum inertem Ecclesiae procurandi gregem. At contra, oves christiani gregis non modo Pastori auscultent oportet, sed eum etiam eiusque vocem agnoscant, atque fideles volentesque eum sequantur per aeternae vitae pascua, ut aliquando possint a Pastorum Principe «immarcescibilem gloriae coronam» accipere; oves scilicet, quae cum Pastorem, ut diximus, agnoscant et sequantur, qui animam suam dedit pro ovibus suis, eidem se totas dedant, eiusque divinae voluntati ultro libenterque obtemperantes, eo studiose operoseque contendunt ut aliae etiam oves, quae eum non sequantur, sed ab eo longe aberrent, qui via, veritas et vita est, tandem aliquando unum atque unicum ingrediantur ovile." English Translation from EWTN Network Library: <http://www.ewtn.com/library/ENCYC/I23PRINC.HTM>. (accessed December 22, 2014). All English translations will be taken from this source unless otherwise noted.

102. José Fuentes, "Commentary on Canon 779," in *Comentario Exegético* 3/1: 153: "En este canon, además de proclamarse el *deber* que tienen los responsables de las catequesis de *utilizar todo tipo de instrumentos*, se determina que han de adaptarlos a las necesidades, y por tanto a los derechos, de los fieles. Para esa adaptación de los medios catequéticos se deben tener muy en cuenta las necesidades pastorales, la diversidad de instrumentos didácticos y la necesidad de que los pastores impulsen las muy diversas iniciativas que surgirán entre los fieles."

Awareness of the cultural universality of the Church is necessary whether the Word is being taught in one's parish or in a foreign mission. The goal is to recognize the cultural basis of the person and move them to embrace the faith, without abandoning their cultural heritage.

[T]he Church, to a certain extent, consecrated native art and culture...as well as the special customs and traditional institutions of the people...she has even transformed their feast days, leaving unchanged their methods of computation and their form, but dedicating them to the memory of the martyrs and to the celebration of the sacred Mysteries....The Church, as you know, does not identify itself with any one culture, not even with European and Western civilization, although the history of the Church is closely intertwined with it; for the mission entrusted to the Church pertains chiefly to other matters, that is, to matters which are concerned with religion and the eternal salvation of men. The Church, however, which is so full of youthful vigor and is constantly renewed by the breath of the Holy Spirit, is willing, at all times, to recognize, welcome, and even assimilate anything that redounds to the honor of the human mind and heart.¹⁰³

The obligation of the Church is to convey the message of the divine Word in its wholeness.

But in order that each and every one of the Christian faithful may be fully acquainted with the present condition of the Church in the world, and may hear the voice of the multitudes who cry "Help us!" (cf. Acts 16:9), modern means of social communication should be used to furnish such mission information that the faithful may feel this mission work to be their very own, and may open their hearts to such vast and profound human needs, and may come to their assistance. It is also necessary to coordinate the information, and to cooperate with national and international agencies. But since the People of God live in communities, especially in dioceses and parishes, and become somehow visible in them, it is also up to these to witness Christ before the nations.¹⁰⁴

103. *PP*; *AAS* 51 (1959) 844: "Ecclesia eiusmodi ingenii nisus fovet et adiuvat. Ea enim, ut probe nostis, non unam tantum animorum culturam, despectis aliis, quasi propriam amplectitur, ne illam quidem, quam Europa ceterique occidentis populi pepererunt, etsi cum ea, historia teste, arctissime coniungitur; creditum enim Ecclesiae munus ad aliud potissimum pertinet, ad id nempe quod ad religionem et ad aeternam hominum salutem spectat. Verumtamen Ecclesia, utpote quae iuventute polleat perpetuoque Sancti Spiritus afflatu renovetur, nullo non tempore ea omnia agnoscit libenterque in se recipit, quin immo actuose excitat, quae humanae menti animoque honori vertant..." EWTN Network Library.

104. *AG* 36-37; *AAS* 58 (1966) 984: "Ut autem omnes et singuli christifideles praesentem Ecclesiae iii mundo condicionem plane noverint, et vocem audiant multitudinum clamantium: «Adiuvate nos», notitiae missionales, modernis etiam instrumentis communicationis socialis adhibitis, tales praebeantur, ut activitatem

Canon 780 takes the broad mandate of canon 779 and applies it to those who are responsible for training; competent ecclesiastical authority (bishops) and those who will be the messengers of the word, catechists:

Local ordinaries are to take care that catechists are duly prepared to fulfill their function properly, namely, that continuing formation is made available to them, that they understand the doctrine of the Church appropriately, and that they learn in theory and in practice the methods proper to the teaching disciplines.¹⁰⁵

As has been proffered, baptism is the basis for the right of all the Christian faithful to catechize, each according to their condition and function. All participate in the *munus propheticum* in communion with the magisterium. It is important to note again that some of the Christian faithful cooperate in the official catechetical action of the Church, the *munus docendi*, by mandate of competent ecclesiastical authority.

There are two main types of catecheses: official catecheses which depend on and receive public recognition from the authorities who direct them; and catecheses that do not have an institutionalized character, which depend on the free action of the faithful in which are only under the general supervision of the pastors.

[T]he catechists have a special duty to form themselves, a juridical duty refers to the results; they must possess adequate formation to take charge....And the authorities may check to ensure they do possess this formation, but they are free to choose the methods through which they will obtain it.¹⁰⁶

missionalem suam sentientes, ad tam immensas et profundas hominum necessitates cor aperiant eisque subvenire valeant. Necessaria quoque est coordinatio notitiarum et cooperatio cum organis nationalibus et internationalibus. Cum autem Populus Dei in communitatibus, praesertim dioecesanis et paroecialibus vivat, et in ipsis quodammodo visibilis appareat, ad istas etiam pertinet Christum coram Gentibus testificari.” Tanner, 2: 1038.

105. Canon 780: “Curent locorum Ordinarii ut catechistae ad munus suum rite explendum debite praeparentur, ut nempe continua formatio ipsis praebeatur, idemque Ecclesiae doctrinam apte cognoscant atque normas disciplinis paedagogicis proprias theoretice ac practice addiscant.”

106. Fuentes, “Active Participants,” 381-382.

Canon 780 addresses all catechists whether recognized officially or not. No matter if the catechist is a volunteer leading the children's scripture group on Sunday or a paid member of a Church staff coordinating the entire catechetical endeavor for the parish and teaching in the program, local ordinaries are to "take care" that both are to be "duly prepared" by all of the possible methods mentioned in canon 779. "Moreover, they should see that catechists are properly trained for their work. This means that they should have an ample knowledge of the teaching of the church as well as theoretical knowledge and practical experience of the principles of psychology and the methodology of pedagogy."¹⁰⁷

Although the ranks of catechists are not comprised solely of lay persons, the majority of catechists will be laity and canon 231 §1 establishes the obligation of those lay persons permanently or temporarily devoted to "special service of the Church to acquire the appropriate formation required to fulfill their function properly and to carry out this function conscientiously, eagerly, and diligently."¹⁰⁸ *Dei verbum* indicates that catechists and others who are:

[o]fficially engaged in the ministry of the word, should stick at their spiritual reading and at serious Bible study. It must not happen that any of them becomes 'an empty preacher of the word of God outwardly, who is not a listener inwardly' They should approach the sacred text with joy - when it is expounded during the liturgy, or in private spiritual reading, or by means of bible courses or other aids to study.... Let it never be forgotten that prayer should accompany the reading of holy scripture, so that it becomes a dialogue between God and the human reader.¹⁰⁹

107. *CD* 14; *AAS* 58 (1966) 679: "Curent praeterea ut catechetae ad munus suum rite praeparentur, ita ut Ecclesiae doctrinam plane cognoscant, necnon et leges psychologicas et disciplinas paedagogicas theoretice et practice addiscant." Tanner, 2: 925-926.

108. Canon 231: "§1. Laici, qui permanenter aut ad tempus speciali Ecclesiae servitio addicuntur, obligatione tenentur ut aptam acquirant formationem ad munus suum debite implendum requisitam, utque hoc munus conscie, impense et diligenter adimpleant."

X. Missionary Action of the Church

Since the “whole Church is by its nature missionary;” as canon 781 continues, “evangelization must be held as a fundamental duty” and “all the Christian faithful...are to assume their part in missionary work.” As seen previously, this begins with the Roman Pontiff and the college of bishops in canon 782. They are to see to the “coordination of endeavors and actions which belong to missionary work.” Individual bishops are addressed in paragraph two. They are to “have special solicitude” by “initiating, fostering and sustaining missionary endeavors.” In canon 783, members of institutes of consecrated life are “to engage in missionary action...in a manner proper to their institute.” Missionaries, sent by “competent ecclesiastical authority” whether “native or non-native” can, according to canon 784, be chosen from any of the aforementioned groups. Missionary catechists, in canon 785, are defined as “lay members of the Christian faithful, duly instructed...who devote themselves to setting forth the teaching of the gospel.”¹¹⁰ They work with the missionaries cited in canon 787.

109. *DV* 12; *AAS* 58 (1966) 829: “ministerio verbi legitime instant, assidua lectione sacra atque exquisito studio in Scripturis haerere necesse est, ne quis eorum fiat «verbi Dei inanis forinsecus praedicator, qui non est intus auditor» ... Libenter igitur ad sacrum textum ipsum accedant, sive per sacram Liturgiam divinis eloquiis confertam, sive per piam lectionem, sive per institutiones ad id aptas aliaque subsidia... Meminerint autem orationem concomitari debere Sacrae Scripturae lectionem, ut fiat colloquium inter Deum et hominem.” Tanner, 2: 980.

110. Canon 781: “Cum tota Ecclesia natura sua sit missionaria et opus evangelizationis habendum sit fundamentale officium populi Dei, christifideles omnes, propriae responsabilitatis conscii, partem suam in opere missionali assumant.”

Canon 782: “§1. Suprema directio et coordinatio inceptorum et actionum quae ad opus missionale atque ad cooperationem missionariam pertinent, competit Romano Pontifici et Collegio Episcoporum. §2. Singuli Episcopi, utpote Ecclesiae universae atque omnium Ecclesiarum sponsores, operis missionalis peculiarem sollicitudinem habeant, praesertim incepta missionalia in propria Ecclesia particulari suscitando, fovendo ac sustinendo.”

Canon 783: “Sodales institutorum vitae consecratae, cum vi ipsius consecrationis sese servitio Ecclesiae dedident, obligatione tenentur ad operam, ratione suo instituto propria, speciali modo in actione missionali navandam.”

Canon 784: “Missionarii, qui scilicet a competenti auctoritate ecclesiastica ad opus missionale explendum mittuntur,

Missionary activity in the Church according to book III of the code needs to be explored before a deeper examination of canon 785 can take place. Canon 786 states that “missionary action...implants the Church among peoples or groups where it has not yet taken root...until they are able to carry out the work of evangelization themselves.”¹¹¹ Pius XII, in his encyclical, *Evangelii Praecones*, wrote “the object of missionary activity, as all know, is to bring the light of the Gospel to new races and to form new Christians. However, the ultimate goal of missionary endeavor, which should never be lost sight of, is to establish the Church on sound foundations among non Christian peoples, and place it under its own native Hierarchy.”¹¹²

Reuter notes that “under this title, the *Code of Canon Law* deals with the ministry of the Church, which the previous code referred to as ‘missions,’ with the specific meaning of ‘foreign missions.’”¹¹³ Hence, the work of the Church in this sphere according to the code is based in

eligi possunt autochthoni vel non, sive clerici saeculares, sive institutorum vitae consecratae vel societatis vitae apostolicae sodales, sive alii christifideles laici.”

Canon 785: “§1. In opere missionali peragendo assumantur catechistae, christifideles nempe laici debite instructi et vita christiana praestantes, qui, sub moderamine missionarii, doctrinae evangelicae proponendae et liturgicis exercitiis caritatisque operibus ordinandis sese impendant. §2. Catechistae efformentur in scholis ad hoc destinatis vel, ubi desint, sub moderamine missionariorum.”

111. Canon 786: “Actio proprie missionalis, qua Ecclesia implantatur in populis vel coetibus ubi nondum radicata est, ab Ecclesia absolvitur praesertim mittendo Evangelii praecones donec novellae Ecclesiae plene constituentur, cum scilicet instructae sint propriis viribus et sufficientibus mediis, quibus opus evangelizandi per se ipsae peragere valeant.”

112. Pius XII, encyclical *Evangelii Praecones* 22, June 2, 1951: *AAS* 43 (1951) [hereafter *Evan. P.*] 507: “Eo autem, ut omnes norunt, hae sacrae expeditiones primo loco spectant, ut christianae veritatis lumen novis gentibus luculentius affulgeat, utque novi habeantur christiani. Ad illud tamen, extremam veluti metam, contendant necesse est - quod quidem semper ante mentis oculos esse debet - ut nempe Ecclesia apud alios populos firmiter constabiliatur, eidemque propria, ex indigenis delecta, tribuatur Hierarchia.” English translation found at <http://www.papalencyclicals.net/Pius12/P12EVANG.HTM>. (accessed December 30, 2014). All English translations will come from this source unless otherwise noted.

113. Amand Reuter, “The Missionary Activity of the Church (Canons 781-792),” *Studia canonica* 23 (1989) 387.

foreign lands under the direction of the current Congregation for the Evangelization of Peoples formally known as the Congregation for the Propagation of the Faith.¹¹⁴

The special undertakings by which the preachers of the gospel, sent by the church and going into the whole world, fulfill the task of preaching the gospel in establishing the church among peoples or groups who do not yet believe in Christ, are commonly called "missions." These undertakings are brought to completion through missionary activity and for the most part take place in certain territories recognized by the holy see. The true goal of this missionary activity is evangelization and the establishing of the church among peoples and groups in whom it has not yet taken root. So from the seed of the word of God there should spring up all over the world particular autonomous churches, which are adequately established and are endowed with their own special strength and maturity....It was to proclaim this gospel that the Lord sent his disciples over the whole world so that people, reborn by means of the Word of God, might be joined through baptism to the church.¹¹⁵

When these churches are able to function on their own, they are to take up the mission of evangelizing and caring for their own peoples and for those who do not know the Gospel.

The magnanimous and noble purpose which missionaries have is the propagation of the faith in new lands in such a way that the Church may ever become more firmly established in them and as soon as possible reach such a stage of development that it can continue to exist and flourish without the aid of missionary organizations. These missionary organizations do not serve their own ends, but it is their task to use every endeavor to realize the lofty purpose We have already mentioned. When that has been

114. The Congregation for the Propagation of the Faith was established by Paul VI in 1967 through the apostolic constitution *Regimini Ecclesiae universae*. For the purpose of this section of the study, no further comment will be made regarding current concepts of missions and missionary activity. Questions that are pertinent to a focused discussion on modern missionary activity are the phenomena of missionary work; not necessarily in foreign lands and the effectiveness of priests, coming from mission lands who will now minister in a land which traditionally has sent missionaries abroad but which now cannot support their own particular churches and therefore need foreign priests for sacramental supply.

115. *AG* 6; *AAS* 58 (1966) 953-954: "Incepta peculiaria quibus Evangelii praecones ab Ecclesia missi, euntes in mundum universum, munus Evangelium praedicandi et Ecclesiam ipsam implantandi inter populos vel coetus nondum in Christum credentes exsequuntur, communiter «missiones» nuncupantur, quae per activitatem missionalem perficiuntur, et plerumque exercentur in certis territoriis a Sancta Sede agnitis. Finis proprius activitatis huius missionalis est evangelizatio et plantatio Ecclesiae in populis vel coetibus in quibus nondum radicata est. Ita ex semine verbi Dei, Ecclesiae autochthonae particulares ubique in mundo sufficienter conditae crescant, viribus quidem propriis ac maturitate praeditae ad quod annuntiandum Dominus discipulos suos misit in mundum universum, ut homines per verbum Dei renati Ecclesiae per Baptismum aggregentur." Tanner, 2: 1015-1016.

attained, then let them be happy to turn to other fields. “Wherefore let the missionary take up no permanent abode in those places where the work of the apostolate has reached full development, since it is up to him to evangelize and sanctify the whole world. The missionary's appointed task is to promote ever more rapidly in district after district till the last man in the most remote corner of the earth has been reached.”¹¹⁶

This is an interesting quote as the usual practice is for a missionary institute to retain at least a rudimentary presence in a mission territory even establishing houses of formation so that vocations can be cultivated. The mendicant missionary is not a reality in many missionary locations. Perhaps it is the interpretation of the term “full development” which inspires institutes to retain permanent presence in some missionary areas. The goal is not to make a community dependent on an institute but to embrace the faith as their own.

Missionaries therefore, as fellow workers with God, should create communities of the faithful such that, walking worthily in the vocation to which they have been called, they may fulfill the priestly, prophetic, and royal roles entrusted to them by God. In this way the christian community becomes a sign of the presence of God in the world...Right from the beginning the christian community should be formed in such a way that, as far as is possible, it may be able to provide for its own needs.¹¹⁷

It is imperative that a strong catechetical endeavor be in place so that the teachings of the Church be taught and observed by the local community as missionary catechists. In the

116. *Evan.P*; *AAS* 43 (1951) 508: “Consilium, quod Evangelii praecones grandi generosoque animo capiunt, eo contendit ut Ecclesia ad novas regiones ita propagetur, ut inibi altiores usque radices agat, ac possit quam primum ob suscepta incrementa, nullo iam Missionalium Operum adiumento, vivere ac florescere. Haec enim Missionalia Opera non sibi inserviunt, sed ad excelsum illum, quem supra diximus, finem assequendum studiose actuoseque annitantur necesse est; quem cum attigerint, tum ad alia libenter se conferent incepta. Quapropter divini verbi satores propagatoresque non in excultis iam apostolatus campis, quasi in suis domiciliis resident, cum ad eos potius pertineat universum terrarum orbem evangelica veritate collustrare ac christiana consecrare sanctitudine. Initum nempe a missionalibus propositum hoc est: Divini Redemptoris Regnum, qui e triumphata morte surrexit, et cui omnis potestas in caelo et in terra data est.” English from Papal Encyclicals on-line.

117. *AG* 15; *AAS* 58 (1966) 964: “Missionarii ergo, cooperatores Dei, tales suscitent fidelium congregations quae, digne ambulantes vocatione qua vocatae sunt munera a Deo sibi concredita exerceant sacerdotale, propheticum et regale. Hoc modo communitas christiana signum fit praesentiae Dei in mundo... Communitas christiana inde ab initio ita efformari debet ut suis necessitatibus, quantum fieri potest, ipsa providere queat.” Tanner, 2: 1023.

missionary activity of the Church, this is seen in canon 785 which identifies missionary catechists as “lay members of Christ’s faithful”:

§1. Catechists are to be used in carrying out missionary work; catechists are lay members of the Christian faithful, duly instructed and outstanding in Christian life, who devote themselves to setting forth the teaching of the gospel and to organizing liturgies and works of charity under the direction of a missionary.

§2. Catechists are to be formed in schools designated for this purpose or, where such schools are lacking, under the direction of missionaries.¹¹⁸

This canon implies, by indicating a formal relationship “under the direction of a missionary,” an active part in the *munus docendi* of the Church. Catechists are not taking this teaching of the gospel upon themselves but are “duly instructed” to carry out a precise mission in the Church. “The nature of *missionary catechesis* is public and official, or at least it will be in those places where catechists are *sent*, i.e., where they accept a true *mission* that makes them part of the public ministry. These catecheses will be governed by a juridical regime, which will be more or less special depending on the characteristics of the territory where the mission takes place.”¹¹⁹

Essential is the recognition that in the universal Church, a single mission territory can be made up of peoples of various languages and cultural practices. As missionaries spread the word

118. Canon 785: “§1. In opere missionali peragendo assumantur catechistae, christifideles nempe laici debite instructi et vita christiana praestantes, qui, sub moderamine missionarii, doctrinae evangelicae proponendae et liturgicis exercitiis caritatisque operibus ordinandis sese impendant. §2. Catechistae efformentur in scholis ad hoc destinatis vel, ubi desint, sub moderamine missionariorum.”

119. Reuter, 382.

of the Gospel and baptize, the canon envisions that the local laity be educated in the faith and catechize others using their own culture and tongue.

In order to achieve this purpose, it is hardly sufficient for new Christian communities to convert men to the Catholic religion and, after purifying them with the water of Baptism, to number them among the members of the Church; it is altogether necessary, after giving the individual a Christian education suitable to his circumstances and times, to make him capable of promoting, as much as he can, the present and future good and growth of the church.¹²⁰

Education in the faith is mandated in the second paragraph of canon 785. This “catechizing of the catechists” is imperative for the true teaching of Church doctrine.

Likewise worthy of praise is that army of catechists, both men and women, to whom the work of the missions to the nations owes so much. Imbued with the apostolic spirit, they make a singular and absolutely necessary contribution to the spread of the faith and the church by their strenuous efforts. In our days, since there are few clerics to preach the good news to such great multitudes and to carry out the pastoral ministry, the function of catechists is of the highest importance. Accordingly, their formation should be conducted in such a way—and adapted to cultural progress—that as true co-workers with the priestly order they will be able to carry out their task in the best possible way.... It is also to be desired that, where it seems opportune, the canonical mission should be conferred on properly formed catechists in a publicly celebrated liturgical ceremony, so that they may have greater authority with the people in their service of the faith.¹²¹

120. *PP*; *AAS* 51 (1959) 849: “Quam ad rem assequendam, ad novas etiam christianorum communitates quod attinet, haud satis est homines ad catholicam religionem convertere, eosque, lustrali aqua expiatis, ingenti numero in Ecclesiae album referre ; sed etiam omnino opus est, christiana impertita educatione rerum condicionibus ac temporibus consentanea, eos aptos efficere ad incepta illa pro sua cuiusque facultate suscipienda, quae conferre possint ad praesens ac futurum Ecclesiae bonum atque incrementum.” EWTN Network Library.

121. *AG* 17; *AAS* 58 (1966) 967-968: “Item laude dignum est agmen illud, de opere missionum ad Gentes tam optime meritum, catechistarum scilicet, tam virorum quam mulierum, qui spiritu apostolico imbuti, magnis laboribus singulare et omnino necessarium adiumentum conferunt ad dilatationem fidei et Ecclesiae. Nostris diebus, cum ad tot multitudines evangelizandas et ad ministerium pastorale exercendum pauci sint clerici, catechistarum officium maximum momentum habet. Eorum ergo institutio ita perfici debet et culturali progressui accommodari, ut tamquam validi cooperatores ordinis sacerdotalis quam optime exsequi possint munus... Praeterea optandum est ut, ubi opportunum videbitur, catechistis debite formati missio canonica in actione liturgica publice celebranda conferatur, ut apud populum maiore auctoritate fidei deserviant.” Tanner, 2:1026.

This formation in the faith cannot be solely intellectual. Catechesis embodies evangelization and a personal choice to enter into the word. Only when there is integration of the intellectual and spiritual can true missionary catechesis take place. This cannot be forced on a population or religious syncretism will occur. In syncretism, one's native religious beliefs are simply melded with another set of religious beliefs. This cannot be. The heart must be converted. "More important than preaching is witness, without which the former would be unconvincing and ineffectual...Christianity has not simply to be taught, it has to be lived. Only then does it appear meaningful and convincing."¹²²

For the disciple of Christ owes to his master the serious obligation of absorbing ever more deeply the truth learnt from him, of announcing it loyally and defending it vigorously, but always without recourse to means that go against the spirit of the gospel. At the same time the love of Christ presses the disciple to deal lovingly, prudently and patiently with those who are ignorant or mistaken about the faith. So account must be taken of one's obligation to the proclamation of Christ the life-giving Word, of the rights of the human person, and of the measure of the grace of Christ given to each by God to summon him to the free acceptance and profession of the faith.¹²³

Once faith is owned it can then be taught. It can be manifested through daily actions and words, and through a more formal setting in catechetical education.

122. Suso Brechter, "Decree on the Church's Missionary Activity," in *Commentary on the Documents of Vatican II*, 4: 126-127.

123. *DH* 14; *AAS* 58 (1966) 940: "Etenim discipulus erga Christum Magistrum gravi adstringitur officio, veritatem ab eo receptam plenius in dies cognoscendi, annuntiandi fideliter, strenueque defendendi, exclusis mediis spiritui evangelico contrariis. Simul tamen caritas Christi urget eum, ut amanter prudenter patienter agat cum hominibus, qui in errore vel ignorantia circa fidem versantur. Respiciendum igitur est tum ad officia erga Christum Verbum vivificans quod praedicandum est, tum ad humanae personae iura, tum ad mensuram gratiae a Deo per Christum tributam homini, qui ad fidem sponte accipiendam et profitendam invitatur." Tanner, 2: 1010.

XI. Catholic Education

Book III, title III, *Catholic Education* consists of three chapters, “Schools,” “Catholic Universities and Other Institutes of Higher Studies,” and “Ecclesiastical Universities and Faculties.” For the purpose of this study, the actors in and basis of education as found in canon 795 will be examined. An in-depth study of the three individual chapters will not be conducted.

The list of actors in title III opens not with the Roman Pontiff, bishops or any member of the hierarchy but with parents. They, according to canon 793, “are bound by the obligation and possess the right of educating their offspring” and “to have that assistance, to be furnished by civil society, to secure Catholic education of their children.” In canon 794, “the duty and right of educating belongs in a special way to the Church.” “Pastors of souls” have the duty of arranging the means of Catholic education for all of the faithful.¹²⁴

Canon 795 is the basis for total holistic human education that provides the foundation for a Christian/Catholic education. The goal of canon 795 is to demonstrate the need for an integrated development of mind, body and soul of children and youth, which then leads to contemplation of the greater good.

Since true education must strive for complete formation of the human person that looks to his or her final end as well as to the common good of societies, children and youth are to be nurtured in such a way that they are able to develop their physical, moral, and

124. Canon 793: “§1. Parentes, necnon qui eorum locum tenent, obligatione adstringuntur et iure gaudent prolem educandi; parentes catholici officium quoque et ius habent ea eligendi media et instituta quibus, iuxta locorum adiuncta, catholicae filiorum educationi aptius prospicere queant. §2. Parentibus ius est etiam iis fruendi auxiliis a societate civili praestandis, quibus in catholica educatione filiorum procuranda indigeant.”

Canon 794: “§1. Singulari ratione officium et ius educandi spectat ad Ecclesiam, cui divinitus missio concredita est homines adiuvandi, ut ad christianae vitae plenitudinem pervenire valeant. §2. Animarum pastoribus officium est omnia disponendi, ut educatione catholica omnes fideles fruantur.”

intellectual talents harmoniously, acquire a more perfect sense of responsibility and right use of freedom, and are formed to participate actively in social life.¹²⁵

Catholic education consists of the transmission of religious truths within a formational framework. This framework develops all facets of the human person from a faith perspective so as to have an integrated, mature member of the Church. Catechesis envisions the development of the whole person, the intellectual, physical, spiritual and pastoral so that with a well developed conscience and awareness of right relationships and actions, a true acceptance of and involvement in the Church is pursued, which is commensurate with one's condition and function:

Education includes both the transmission of different types of knowledge as the effort to inculcate habits of behavior and acting. To be considered a Catholic education, it is necessary not only that religious truths, according to the doctrine of the magisterium are transmitted, but that integral formation of the human person be sought and ordered to the ultimate goal (c. 795). Integral formation involves comprehensive human and supernatural aspects, the natural order and the order of grace, and so will need both the physical and the moral/intellectual development. There will be no true Catholic education if the relationship between man and God is not displayed.¹²⁶

This begins in childhood.

All people of whatever race, condition and age, since they are endowed with the dignity of persons, have an inalienable right to an education corresponding to their proper destiny, suited to their particular talents, sex, culture and inherited traditions, and at the same time conducive to association as sisters and brothers with other peoples in order to

125. Canon 795: "Cum vera educatio integram persequi debeat personae humanae formationem, spectantem ad finem eius ultimum et simul ad bonum commune societatum, pueri et iuvenes ita excolantur ut suas dotes physicas, morales et intellectuales harmonice evolvere valeant, perfectiorem responsabilitatis sensum libertatisque rectum usum acquirant et ad vitam socialem active participandam conformentur."

126. José Antonio Fuentes Alonso, "La Función de Enseñar," in *Manual de Derecho Canónico* (Pamplona: Ediciones Universidad de Navarra, S.A., 1988) 395: "La educación incluye tanto la transmisión de distintos ámbitos del saber, como el esfuerzo por inculcar hábitos de comportamiento y actuación. Para que una educación pueda considerarse católica es necesario no sólo que se transmitan las verdades religiosas de acuerdo con la doctrina del magisterio, sino que se procure la formación integral de la persona humana en orden a su fin último (c.795). Formación integral supone abarcar los aspectos humanos y sobrenaturales, el orden natural y el orden de la gracia, y así será necesario que se desarrollen tanto las dotes físicas, como las morales y las intelectuales. No habrá verdadera educación católica si no se muestra la relación del hombre con Dios."

foster true unity and peace on earth. True education aims at a formation of human persons which is directed towards their final end and at the same time towards the good of society, of which they are members and in whose functions, on becoming adults, they will take part. Therefore, with due regard for the progress of knowledge in psychology, education and teaching, children and adolescents must be helped to develop their physical, moral and intellectual gifts harmoniously, and gradually to acquire a more perfect sense of responsibility in correctly improving their own lives by continual effort and in aiming at true freedom, overcoming obstacles with great courage and perseverance.¹²⁷

In this chapter, it has been clearly presented that the purpose of spiritual development is the fulfillment of the mandate noted previously in canon 747 “to preach the gospel to all peoples.” This is accomplished through the manifestation of the *munus propheticum* in the daily life of the baptized and possibly, when officially cooperating with competent ecclesiastical authority in the exercise of the *munus docendi*. Participation in catechesis was considered “according to each one’s role” as seen in canon 774. This role, as seen in the chapter, differed among the Roman Pontiff, bishops, presbyters, deacons members of institutes of consecrated life and the laity due to differences in their condition and function. In order to assume this role, the knowledge of the faith must be so pervasive that the mind and heart act as one entity led by the Spirit and fed by the sacramental life of the Church. Catechesis is expected of “all members of

127. Vatican II, declaration *Gravissimum Educationis* 1, October 28, 1965, *AAS* 58 (1966) [hereafter *GE*] 729-730: “Omnibus hominibus cuiusvis stirpis, condicionis et aetatis utpote dignitate personae pollutibus, ius est inalienabile ad educationem, proprio fini respondentem, propriae indoli, sexus differentiae, culturae patriisque traditionibus accommodatam et simul fraternae cum aliis populis consortioni apertam ad veram unitatem et pacem in terris fovendam. Vera autem educatio prosequitur formationem personae humanae in ordine ad finem eius ultimum et simul ad bonum societatum, quarum homo membrum exstat et in quarum officiis, adultus effectus, partem habebit. Pueri igitur et adolescentes, ratione habita progressus scientiae psychologicae, paedagogicae et didacticae adiuventur oportet ad dotes physicas, morales et intellectuales harmonice evolvendas, ad gradatim acquirendum perfectiorem sensum responsabilitatis in propria vita continuo nisu recte excolenda et in vera libertate prosequenda, obstaculis magno et constanti animo superatis.” Tanner, 2: 960.

the Church” whether lay or cleric. Therefore, formation, the focus of chapter five, is required to act *cum sentire ecclesiae*.

Chapter four will examine various ecclesial and conciliar documents that highlight the possibilities of cooperation between laity and clerics. These, by extension, will be applied to the catechetical mission of the laity through a continued focus, from previous chapters, on the baptismal mandate to share in the triple *munera* of sanctifying, governing and teaching with focus on the *munus propheticum* and *munus docendi*.

CHAPTER FOUR

Lay Christian Faithful: Identity, Mission and Catechesis

“Through baptism, each one of the faithful belongs to the people of God, set apart and consecrated to bear witness before the world.”¹ According to the Collins Dictionary, to “bear witness” is defined as “to give evidence or proof of or give testimony.”² Baptism as a verb, a lived reality, undergirds the lives of the baptized as they bear witness. A recognition of the different faith decisions made by those baptized as infants and those baptized as adults is inherent in the chapter. It will also examine how the laity testify to the faith and catechize through the example of daily life and/or official cooperation with ecclesiastical authority. The lay Christian faithful manifest this catechetical witness in both the Church and the world.

The lay faithful belong fully, at one and the same time, to the people of God and to civil society. They belong to their own nation, into which they were born and in whose cultural riches they have begun to share.... They also belong to Christ, because through faith and baptism they have been reborn in the church, so that they might be Christ's by the newness of their life and work, in order that all things may be subjected to God in Christ, and God may finally be all in all.³

In this chapter, there will be further explication of the themes of baptism and incorporation, as well as lay identification and mission of the laity. Examination of participation in the *munus docendi* of the *tria munera Christi* through the lay lens will be illustrated. Select ecclesial and magisterial documents will be cited as bases for the mission of the laity in the

1. Yves Congar, O. P., *Lay People in the Church*, (Maryland: The Newman Press, 1965), 302.

2. <http://www.collinsdictionary.com/dictionary/english/bear-witness> (accessed January 25, 2015).

3. Vatican II, decree *Ad gentes* 21, December 7, 1965: *AAS* 58 (1966) [hereafter *AG*] 972: “Laici enim fideles plene pertinent simul ad Populum Dei et ad societatem civilem: ad gentem suam pertinent in qua nati sunt, in cuius thesauris culturalibus coeperunt... pertinent etiam ad Christum, quia regenerati sunt in Ecclesia per fidem et baptismum ut, novitate vitae et operis, Christi sint, ut in Christo omnia Deo subiciantur, et tandem sit Deus omnia in omnibus.” Tanner, 2: 1029.

Church. Canons 225 and 228, as well as “Co-Workers in the Vineyard of the Lord” and *Ecclesia de Mysterio* will be interwoven into the chapter to develop a more complete vision of lay participation and cooperation with the hierarchy.

I. Baptism as Verb

As posited previously, the mission of the Christian faithful begins with baptism.

“Baptism is a manifestation of the Father’s prevenient love, a sharing in the Son’s Paschal Mystery, and a communication of new life in the Spirit; it brings people into the inheritance of God and joins them to the Body of Christ, the Church.”⁴

As seen in canon 204 §1, the definition of a member of the baptized Christian faithful is a member of the Catholic Church who inherits responsibility for and, with the grace of the Holy Spirit, is innately compelled to seek out a greater knowledge of their faith.

Baptism is not simply a grace, but a divine call to participate in the redemptive mission of Christ; it is an obligation, a responsibility, a duty that the faithful are required to fulfill. Through baptism, man is able to participate in the prophetic, priestly and royal ministry of Christ, and, because of this, and inseparable from this dignity is a duty incumbent on him to continue this ministry in the world until the Reign of God arrives at its fullness. The apostolate is for all the faithful an aspect of their baptismal responsibility, which is configured as a *ius nativum*, proper to the baptized. They have, then, the right to actively participate in whatever sphere Christ, himself, has assigned to them, in the one apostolic mission of the Church. It is a right, we repeat, that does not come directly from any concession of the Hierarchy – although it is exercised under the general jurisdiction of the

4. Sacred Congregation for the Doctrine of the Faith, instruction *Pastoralis Actio* 9, October 20, 1980: *AAS* 72 (1980) 1142 [hereafter *PA*]: “baptismus enim praevenientem amorem Patris manifestat, Filii paschalis mysterii participes facit homines, novam in Spiritu vitam cum ipsis communicat, eosdem in Dei hereditatem introducit, atque Corpori Christi aggregat, quod est Ecclesia.” English translation in *Vatican Council II Volume 2: More Post Conciliar Documents*, ed. Austin Flannery, (Northport: Costello Publishing, 1998) 105-106. All English translations will be taken from this source unless noted.

competent hierarchial authority – it is not demanded by her; it is received in virtue of the personal condition of being a member of the People of God.⁵

This “divine call” manifests itself in participation in different modes of mission that complete the Church.

Baptism incorporates Christians into Christ and, by virtue of their relationship to each other in Christ, forms them into a community identified as the people of God, ecclesial body of Christ, and the temple of the Spirit. This identification reflects the Trinitarian relations of baptism in the name of the Trinity. This community incorporates a diversity of members and functions...thus baptism establishes the most fundamental ordering of the church...for it orients us to worship and to mission.⁶

In previous chapters, it has been seen that baptism provides the orientation to mission, but it is the active response of each individual that forms all in the image of Christ. “This is an attraction exerted on every man who through baptism has ‘put’ on Christ. An inner dynamism exerted on his activities, without violating his liberty, exhorting him to a mode of action similar to that of Christ.”⁷ Through an active knowledge and faith response to baptism, all of the *Christifideles* are engaged in the mission of the Church by sharing in the *tria munera*. “Baptism

5. Alvaro del Portillo, *Fieles y Laicos en la Iglesia: Bases de Sus Respectivos Estatutos Juridicos*, (Pamplona: Ediciones Universidad de Navarra, S. A., 1991) 117-118: “El bautismo no supone sólo una gracia, sino una llamada divina a participar en la misión redentora de Cristo; es un compromiso, una responsabilidad, un deber que el fiel debe cumplir. Por el bautismo, el hombre se hace partícipe del ministerio profético, sacerdotal y real de Cristo, y por eso, e inseparablemente de esa dignidad, le incumbe el deber de continuar en el mundo este ministerio, hasta que el Reino de Dios alcance su plenitud. El apostolado es para todo los fieles un aspecto del compromiso bautismal, que se configura como un *ius nativum*, propio de su condición de bautizados. Tienen, pues, el derecho a participar activamente, dentro de aquella esfera que el mismo Cristo les ha señalado, en la única misión aspostólica de la Iglesia. Es un derecho, repetimos, que no proviene de una concesión de la Jerarquía – aunque se ejercite bajo la general jurisdicción de la competente autoridad eclesiástica – ni de una misión por ella otorgada; sino que se recibe en virtud de la misma condición personal de miembro del Pueblo de Dios.”

6. Susan K. Wood, “Baptism: Common Call to Service,” *Proceedings of the Seventy-First Annual Convention of the Canon Law Society of America* (2009) 1-11.

7. R. L. Oechslin, O.P., *Une Spiritualité Des Laïcs* (Aubier: Éditions Montaigne, 1963) 71-72. “Il s'agit d'une attirance exercée sur tout homme qui par le baptême a «revêtu» le Christ. Un dynamisme intérieur s'exerce sur ses activités, sans violer sa liberté, pour les incliner à un mode d'agir semblable à celui du Christ.”

appeared as constitutive of all Christian dignity, the principle of missionary awareness as of the consciousness of Christian responsibilities in the world.”⁸

This “consciousness” made manifest by baptism presents a challenge that has not yet been taken up in this study. This chapter is based on the action of mission that flows from baptism and incorporation, hence recognition needs to be given to the dual experience of those baptized as infants and those baptized as adults.⁹ Congar notes:

When referring to baptism of the newly born, I said this involved the necessity of a catechesis after baptism. But we must go farther than that. When an adult receives faith and comes to be baptized, he has made a weighty choice and undergone a true conversion. Now, one of the formidable consequences of the practice of infant baptism is that the moment of personal conversion is passed over, whether as regards the life of the baptized themselves or as regards the activities, or even the pastoral preoccupations and ideas, of the Church. There is an extremely serious danger here. The success of religious sects is partly explained by the fact that they call for personal conversion, whereas this call is scarcely heard in the corresponding activities of the Church. The sects make much of “revivalism,” that is, they appeal for conversion and little else; the Church imparts her catechesis, that is instruction, without appealing for conversion.¹⁰

When considering faith development and mission, there is a different catechetical starting point for those baptized as infants and those baptized as adults. If the laity are to live out their baptismal consecration and incorporation in both the Church and in the world, then it is

8. Yves Congar, O.P., “My Path-Findings in the Theology of Laity and Ministries,” *The Jurist* 32 (1972) 181-182.

9. This topic could be a major study in itself. In this chapter, it is summarily presented to recognize its canonical importance and to provide a basis for the author’s belief in a fundamental difference in catechesis and faith development between those baptized at birth and those baptized as adults. This difference is also indicated by the individual processes for catechumens in the Rite of Christian Initiation and candidates for full communion.

10. Yves Congar, O.P., *Essential Writings* (New York: Orbis Books, 2010) 106.

important to note the fundamental difference in faith formation. This baptismal difference will affect how each is catechized.

II. Baptism of Infants

Parents and godparents, together with the witness of the whole Church, speak the first assent of faith for those baptized as infants. A fundamental premise is the promise of Catholic parents to raise their children in the Catholic faith. In canon 868 §1, 2°, it is clearly stated that as a parental prerequisite for a lawful infant baptism, “there must be a founded hope that the infant will be brought up in the Catholic religion; if such hope is altogether lacking, the baptism is to be delayed.”¹¹ In a parallel from the canons on marriage, canon 1125 notes a promise to be made by a Catholic party in a marriage in which one party is Catholic and one party is a baptized Christian or is not baptized, to: “do all in his or her power so that all offspring are baptized and brought up in the Catholic Church.”¹² Both of these canons presume a level of doctrinal knowledge on the part of the parent or the one presenting the child for baptism.

Parents present children for baptism due to many circumstances. At times, it is a true celebration of the family of faith asking for baptism. At other times, parents concede to familial convention or tradition without much personal faith. This is a catechetical starting point for the parish and those conducting baptismal preparation because, “by presenting a child for baptism, the parents accept the responsibility to see that the fruits of the sacrament come to realization as

11. Canon 868: “§1, 2°. spes habeatur fundata eum in religione catholica educatum iri; quae si prorsus deficiat, baptismus ...differatur.”

12. Canon 1125: “1°. atque sinceram promissionem praestet se omnia pro viribus facturam esse, ut universa proles in Ecclesia catholica baptizetur et educetur.”

the child matures.”¹³ It is up to the pastor and those assisting him in baptismal preparation to seize upon the moment and either to build on the faith that is present or inspire the faith of those parents in whom it is lacking. “In this case the pastor will endeavor by means of a clear-sighted and understanding dialogue to arouse the parents' interest in the sacrament they are requesting and make them aware of the responsibility that they are assuming.”¹⁴ This is reflected in canon 774 §2:

Parents above others are obliged to form their children by word and example in faith and in the practice of Christian life; sponsors and those who take the place of parents are bound by an equal obligation.¹⁵

If parents are to form their children, they themselves must be formed. This mandate also applies to godparents (sponsors). Canon 851, 2° is clear that “the parents of an infant to be baptized and those who are to undertake the function of sponsor are to be instructed properly on the meaning of this sacrament and the obligations attached to it.”¹⁶ Both knowledge of the faith and the pastoral implications are needed. This parental foundation will lend itself to well-formed children. Where knowledge of the faith is missing, generations will be lost to the Church due to indifference.

13. Kevin T. Hart, “Those to be Baptized,” in *New Commentary on the Code of Canon Law*, ed. John P. Beal et. al. (New York/Mahwah, NJ: Paulist Press, 2000) [hereafter *New Commentary*] 1055.

14. *PA* 30; *AAS* 72 (1980) 1153: “Quo in casu, colloquio perspicaci necnon benevolentiae pleno pastores conabuntur eorum studium suscitare iri sacramentum quod petunt atque eos monere de obligatione quam contrahunt.” Flannery, *More Post Conciliar Documents*: 113.

15. Canon 774: “§2. Prae ceteris parentes obligatione tenentur verbo et exemplo filios in fide et vitae christianae praxi efformandi; pari obligatione adstringuntur, qui parentum locum tenent atque patrini.”

16. Canon 851: “2° infantis baptizandi parentes, itemque qui munus patrini sunt suscepturi, de significatione huius sacramenti deque obligationibus cum eo cohaerentibus rite edoceantur...”

Godparents or sponsors, as the English translation of the code calls them in canon 872, are to present an infant for baptism together with the parents.¹⁷ Woywod indicates that “sponsors at Baptism are mentioned as early as the second century of the Christian era. Tertullian refers to sponsors of children and their serious obligation to see that the children grow up as true Christians.”¹⁸ “In the rites of the catechumenate and in the actual celebration of baptism, the part of godparents is to...together with the parents, profess the Church’s faith, in which children are baptized.”¹⁹ Hart notes that in the *General Introduction to Christian Initiation* the role of godparent is delineated. “In the baptism of children...a godparent is to be present in order to represent the expansion of the spiritual family of the one to be baptized and the role of the Church as a mother....The godparent helps the parents to lead the child to profess the faith and to show this by living it.”²⁰ Canon 874 §1 establishes the requirements which must be met in order to fulfill this mandate and the function of a godparent.²¹

17. Canon 872: “Baptizando, quantum fieri potest, detur patrinus, cuius est baptizando adulto in initiatione christiana adstare, et baptizandum infantem una cum parentibus ad baptismum praesentare itemque operam dare ut baptizatus vitam christianam baptismo congruam ducat obligationesque eidem inhaerentes fideliter adimpleat.”

18. Stanislaus Woywod, *A Practical Commentary on the Code of Canon Law*, (New York: Joseph F. Wagner, 1925) 1: 345.

19. International Commission on English in the Liturgy, *The Roman Ritual: Rite of Christian Initiation of Adults* (Collegeville, MN: Liturgical Press, 1988) [hereafter *RCLA*] xv.

20. Hart, “Those to be Baptized,” in *New Commentary*, 1060.

21. Canon 874: “§1. Ut quis ad munus patrini suscipiendum admittatur, oportet: 1° ab ipso baptizando eiusve parentibus aut ab eo qui eorum locum tenet aut, his deficientibus, a parocho vel ministro sit designatus atque aptitudinem et intentionem habeat hoc munus gerendi; 2° decimum sextum aetatis annum expleverit, nisi alia aetas ab Episcopo dioecesano statuta fuerit vel exceptio iusta de causa parocho aut ministro admittenda videatur; 3° sit catholicus, confirmatus et sanctissimum Eucharistiae sacramentum iam receperit, idemque vitam ducat fidei et muneri suscipiendo congruam; 4° nulla poena canonica legitime irrogata vel declarata sit innodatus; 5° non sit pater aut mater baptizandi. §2. Baptizatus ad communitatem ecclesiam non catholicam pertinens, non nisi una cum patrino catholico, et quidem ut testis tantum baptismi, admittatur.”

For this study, the focus of which is catechesis, the pertinent paragraph is 3° of §1 of canon 874. It states that a sponsor must “be a Catholic who has been confirmed and has already received the most holy sacrament of the Eucharist and who leads a life of faith in keeping with the function to be taken on.”²² The active role of a godparent does not cease after the baptism. They, like the parents, have a life-long responsibility to actively develop their own faith and to see that the child leads a Christian life.

It is only fitting...due to the theological interrelatedness of the sacraments of initiation...that the sponsor (godparent) be a Catholic who has already received the sacraments of confirmation and the Eucharist. But even a fully initiated Catholic may be restricted from exercising the office of sponsor (godparent) if he or she does not live the faith in a manner that is keeping with the responsibilities of this office. Thus, people who do not participate regularly in the Eucharist or who are living in marriages not recognized by the Church may not be qualified to function as sponsors (godparents).²³

The responsibilities of parents and godparents to witness to and communicate the faith to their children baptized as infants never ceases. As the child grows, he/she must take responsibility for their faith life in a mode fashioned by the example given to them in their family and through catechesis provided by their parish. If either or both of these examples are lacking then the interior faith reflection, mature conversion and intentional discipleship will be missing. This could result in rote, stagnant practice or no practice of the faith. In either case, the inherent generational weakness will be passed on exponentially to the next generation, which,

22. Canon 874: “§1, 3°: “sit catholicus, confirmatus et sanctissimum Eucharistiae sacramentum iam receperit, idemque vitam ducat fidei et muneri suscipiendo congruam.”

23. Hart, “Sponsors,” in *New Commentary*, 1062-1063.

when replicated, results in the demise of the faith itself. Catechesis of mind and heart is imperative for the survival of the Church.

III. Baptism of Adults

The baptism of adults in the Church presents a faith scenario which differs from infant baptism. Adults coming to the Church and requesting baptism are doing so of their own volition after a conversion/vocation that has led them to the Church. They have had the catechesis of heart. They have heard the call of the Spirit. Now, they request salvation through and incorporation into the Church. They bring a myriad of experiences, challenges and questions that must be addressed. The valid question of why Catholics practice as they do is omnipresent. Adults require a different type of catechetical formation. In RCIA, “the kind of religious education we need is one which attends to the forming of the affections — the habits, the virtues, the judgments and responses of Christians. It is not enough simply to know the good...there must also be both a love for the good and a commitment — sacrificial if necessary — to serve it.”²⁴ The Rite of Christian Initiation of Adults is “designed for adults who, after hearing the mystery of Christ proclaimed, consciously and freely seek the living God and enter the way of faith and conversion as the Holy Spirit opens their hearts.”²⁵ Within the Rite, there is also a process for those coming from another faith tradition to join the Church. “This is the liturgical rite by which a person born and baptised in a separated ecclesial Community is received, according to the

24. James W. Fowler, “The RCIA and Christian Religious Education,” *Worship*, 56 (4) (1982) 342.

25. *RCIA*, Introduction I.

Latin rite, into the full communion of the Catholic Church....Anything that would equate candidates for reception with those who are catechumens is to be absolutely avoided.”²⁶

Catechesis differs between those who are coming from another faith tradition and those to be baptized. Since baptism is an integral component of this study, focus will be given to those requesting baptism.²⁷

The RCIA process today is based on the practice of the early Church:

Lasting from one to three years, the initiation of candidates for membership typically involved four main phases, separated by times of examination, election, and most especially, liturgical rites of passage....First phase — a time of inquiry and evangelization. In this pre-catechumenate phase, candidates for membership told their stories, expressed their inquiries and interest in Christian faith, and were welcomed into dialogue with the clergy and selected members of the community of faith....(This led to) the catechumenate. This was a time of instruction and spiritual direction, of grounding in Scripture, creeds, and prayers....The catechumenate phase ended with what came to be called the rite of election. Here those catechumens who were judged ready for the next phase of preparation were called the elect....This phase prepared the elect for the Easter celebration of their baptisms, followed immediately by their admission to the Eucharist, and to full membership in the Church — all during the Easter Vigil. The final phase of initiation occurred between Easter and Pentecost. It was called mystagogia. This was a period devoted to the deepening of faith and to the further penetration of the paschal

26. *RCIA*, 387-391; 39.

27. The *Rite of Christian Initiation of Adults* process has its challenges. Although it is meant to be a faith journey in which a personal decision is made through discernment by the person that they are ready for initiation, it has become, in many places, a parish “program” which begins in fall and must end, for all participants, at the next Easter Vigil. This attitude negatively limits both the spiritual and catechetical formation of the catechumen. The Sacraments of Initiation, baptism, confirmation and Eucharist, administered according to the prescripts of canon 866, are then sometimes seen as a type of “graduation”. The newly baptized are expected to join the faith community at times with little formal support or further formation. There is also the challenge of the faith formation and knowledge of the one who runs the program and the volunteers who assist. These may be parish staff and well-meaning parish members but if they are not well-formed, they cannot form others either spiritually or catechetically. The in-depth examination of this challenge will be left to others. Background used for this section: Michael J. McCallion, David R. Maines, “Spiritual Gatekeepers: Time and the Rite of Christian Initiation of Adults,” *Symbolic Interaction* 25/3 (2002): 289-302; Patrick Cronin, Peter Gunn, “Interpreting Research Results of Parish Mystagogy,” *The Australasian Catholic Record* 90/1 (2013): 71-80.

mystery. The new Church member, now called a neophyte, deepened his or her sacramental experience and began to exercise ministry in and beyond the congregation.²⁸

These phases are reflected in the stages of the current RCIA process and in canon 851, 1°: “an adult who intends to receive baptism is to be admitted to the catechumenate and is to be led insofar as possible through the various stages to sacramental initiation, according to the order of initiation adapted by the conference of bishops and the special norms issued by it.”²⁹ These stages are comprised of multiple layers of religious and spiritual growth all leading to the free articulation and manifestation of the intention, even in danger of death,³⁰ of the adult to be baptized as seen in canon 865:

§1. For an adult to be baptized, the person must have manifested the intention to receive baptism, have been instructed sufficiently about the truths of the faith and Christian obligations, and have been tested in the Christian life through the catechumenate. The adult is also to be urged to have sorrow for personal sins.³¹

The catechesis of adults who are being baptized should include reflection on why they wish to be baptized. This differs from infant baptism where it is the parents who engage in preparation, formation and manifest the intention for their child to be baptized. The Rite is clear: “Adults are not saved unless they come forward of their own accord and with the will to accept

28. Fowler, 336, 338.

29. Canon 851: “1° adultus, qui baptismum recipere intendit, ad catechumenatum admittatur et, quatenus fieri potest, per varios gradus ad initiationem sacramentalem perducatur, secundum ordinem initiationis ab Episcoporum conferentia aptatum et peculiares normas ab eadem editas.”

30. This is stated in canon 865: “§2. §2. Adultus, qui in periculo mortis versatur, baptizari potest si, aliquam de praecipuis fidei veritatibus cognitionem habens, quovis modo intentionem suam baptismum recipiendi manifestaverit et promittat se christianae religionis mandata esse servaturum.”

31. Canon 865: “§1. Ut adultus baptizari possit, oportet voluntatem baptismum recipiendi manifestaverit, de fidei veritatibus obligationibusque christianis sufficienter sit instructus atque in vita christiana per catechumenatum sit probatus; admoneatur etiam ut de peccatis suis doleat.”

God's gift through their own belief.”³² It is clear from canon 865 that the adult catechumen's manifestation of intention to be baptized is a necessary component.

In relation to the lawful administration of Baptism of adults, this canon establishes several conditions that have varying significance in relation to the validity of the sacrament: the intention or desire to receive Baptism is necessarily required, if lacking, baptismal character is not imprinted on the adult. Faith and penance are required for the adult to licitly receive the fruits of the sacrament: the intention is necessary for the validity of the sacrament, so that the adult baptized without faith and repentance are baptized illicitly but validly, on the contrary, the one baptized who is unwilling to receive the sacrament is neither licitly nor validly baptized.³³

There are other requirements to be noted in canon 865. The second indicates that the adult must be instructed in the truths of the faith and Christian obligations. There is no explicit indication in the canon as to what truths must be taught, but instruction in those truths, which make up the deposit of faith as discussed in previous chapters, would be necessary. Also, the canonical obligations and rights of the faithful found in canons 208-231, certain ones of which have been discussed previously and others which are found below are imperative but often ignored, not only in the formation and catechetical education of catechumens, but also in religious formation as a whole. It is rare to find those outside of the canonical spectrum who know of their existence, much less the content and application of these canons.

32. *RCIA*, 211: 124.

33. Eloy Tejero, “De los que van a ser bautizados,” in *Código de Derecho Canónico, Edición bilingüe comentada*, ed. Lamberto de Echeverría, 13th ed. (Madrid: BAC, 1995) 584. “En relación con la legítima administración del Bautismo a los adultos, este canon establece varias condiciones que tienen diverso alcance en relación con la validez del sacramento: la intención o voluntad de recibir el Bautismo se requiere necesariamente: si falta, no se imprime en el adulto el carácter bautismal. No así la fe y la penitencia que se requieren para que el adulto reciba lícitamente el sacramento y sus frutos propios: la intención es necesaria para la validez del sacramento, de manera que el adulto bautizado sin la fe y la penitencia es bautizado ilícita pero válidamente, por el contrario, el bautizado sin voluntad de recibir el sacramento ni lícita ni válidamente es bautizado.”

As seen in canon 851, 1°, an evaluative process exists for the adult regarding the ability to live the Christian life through the catechumenate. Education in the faith is not simply cerebral knowledge. It is the ability to apply knowledge of the faith to action and reflection of the faith in life that forms the adult through the RCIA process. “The catechumenate also furnishes the pastor and community the opportunity to evaluate the candidate’s readiness for baptism.”³⁴ In depth exploration of formation will take place in chapter five.

In conjunction with reflection on the life of faith is the exhortation found in canon 865 that the adult have “sorrow for personal sins.” The acceptance of one’s personal sin requires knowledge of that which comprises sin and a spiritual maturity and humility to admit one’s need for forgiveness. This discernment and personal sorrow is a recognition of a basic sinful nature and the salvific redemption of Christ. The catechumen is to leave their sinful life behind for the new life in baptism.

Paragraph 2 of canon 865 indicates the requirements for baptism of an adult in danger-of-death. As noted in chapter one, various forms of baptism other than water, experienced in danger-of-death situations, such as desire and blood, potentially grant salvation. Here, whatever the circumstances of the danger, the adult receives baptism licitly and validly if they manifest their intention, even implicitly, have basic knowledge of the faith and promise to put that faith into action through observance of the commandments if they recover or are freed.

Godparents (sponsors) are as integral a part in the baptism of adults as they are in the baptism of children. Their role is similar but different. In both instances, godparents (sponsors)

34. Hart, “Those to be Baptized,” in *New Commentary*, 1053.

are to assist and guide the catechumen in the ways of the faith. For the infant, as previously discussed, this assistance will be given as the child grows and matures in conjunction with the guidance of parents. For the adult, there is a more personal, immediate relationship between the catechumen and godparent (sponsor). This is based on a greater ability to engage in faith discussions due to age and ability to communicate and question. Woywood notes, “Caesarius of Arles (d. 542) speaks of sponsors of adults who are to give the converts before and after baptism a good example of Christian life, and encourage them by word and deed in the practice of virtue.”³⁵

In the instruction *Ex responsionibus datis* (1925), the Sacred Congregation for the Discipline of the Sacraments gave some general guidelines for both infant and adult godparents (sponsors). The instruction notes that baptismal godparents (sponsors) are part of the ancient practice of the Church and that the name of “godfather” and “godmother” came from the fact that these sponsors were spiritually mature and well-formed in the beliefs of the Church. They were also to fulfill the requirements regarding patrons or godparents (sponsors) from canons 765 and 766 of the 1917 Code of Canon Law.³⁶ In these canons, it is required that the patron/godparent

35. Woywod, 345.

36. Sacred Congregation for the Discipline of the Sacraments, instruction, *Ex responsionibus datis*, November 25, 1925: *AAS* 18 (1926) 44, 46: “Equidem in spirituali hominis regeneratione, quae fit per baptismum, ex vetustissimo Ecclesiae more patrini adhibentur, qui a sacrarum rerum scriptoribus *susceptores*, vel *sponsores*, seu *fideiussores* sunt appellati, horumque mentio primis religionis christianae saeculis iam habetur, ut penes Tertullianum, *De baptismo*, cap. 18.... Ecclesia iam e remotiore aetate baptizantem vel confirmantem nec non patrinum et matrinam habuit tamquam parentes spirituales baptizati vel confirmati; unde nomen patrini et matrinae.... Quapropter semper Ecclesia prohibuit ne ad patrini munus admittantur, qui eius obligationes implere fideliter nolint, aut sedulo non possint; et Codex iuris canonici conditiones distincte enumeravit ad munus illud licite suscipiendum requisitas, scil. pro baptismo can. 765 et 766.” The instruction recognizes the possible need for a proxy to represent the godparent.

(sponsor) is to be baptized, have the intention of performing the office, be designated by the one to be baptized or the parents or guardians, not excommunicated, and must know the “rudiments of the faith.”³⁷ There is no designation of which “rudiments” must be known but those truths contained within the deposit of faith would be assumed.

IV. Baptism and Mission of the Church

Baptism ensures that all the faithful have a share in and responsibility for the evangelizing mission of the Church. “If the Church has a true realization of what the Lord wishes it to be then, within the Church, there arises a unique sense of fullness and a need for outpouring, together with the clear awareness of a mission which transcends the Church, of a message to be spread. It is the duty of evangelization. It is the missionary mandate. It is the apostolic commission.”³⁸

37. Canon 765: “Ut quis sit patrinus, oportet: 1° Sit baptizatus, rationis usum assecutus et intentionem habeat id munus gerendi; 2° Ad nullam pertineat haereticam aut schismaticam sectam, nec sententia condemnatoria vel declaratoria sit excommunicatus aut infamis infamia iuris aut exclusus ab actibus legitimis, nec sit clericus depositus vel degradatus; 3° Nec sit pater vel mater vel coniux baptizandi; 4° Ab ipso baptizando eiusve parentibus vel tutoribus aut, his deficientibus, a ministro sit designatus; 5° Baptizandum in actu baptismi per se vel per procuratorem physice teneat aut tangat vel statim levet seu suscipiat de sacro fonte aut de manibus baptizantis.

Canon 766: “Ut autem quis licite patrinus admittatur, oportet: 1° Decimum quartum suae aetatis annum attigerit, nisi aliud iusta de causa ministro videatur; 2° Non sit propter notorium delictum excommunicatus vel exclusus ab actibus legitimis vel infamis infamia iuris, quin tamen sententia intercesserit, nec sit interdictus aut alias publice criminis vel infamis infamia facti; 3° Fidei rudimenta noverit; 4° In nulla religione sit novitius vel professus, nisi necessitas urgeat et expressa habeatur venia Superioris saltem localis; 5° In sacris ordinibus non sit constitutus, nisi accedat expressa Ordinarii proprii licentia.”

38. Paul VI, encyclical *Ecclesiam suam*, August 6, 1964: *AAS* 56 (1964) [hereafter *ES*] 639: “Si revera Ecclesia, quemadmodum diximus, novit qualis ex Dei voluntate ipsa exsistat, tum in eam provenit singularis virium plenitudo; ad quam veluti adiunguntur sive necessitas ea in omnes infundendi, sive perspicua conscientia pariter mandati divinitus accepti, et nuntii quocumque vulgandi. Ex his videlicet initium capiunt et debitum Evangelii disseminandi, et officium docendi omnes gentes, et partes traducendi apostolicas curas in aeternam hominum salutem quaerendam.”

As was presented in previous chapters, all members of the Christian faithful share in this missionary mandate according to their vocation, preparation and function. This will differ on the basis of their lived condition.³⁹

Baptism gives not only a dignity to all members of the Church, but also a responsibility for the mission of the Church. Within this common responsibility among all the baptized, there are different ways in which this mission is accomplished. The way in which the laity fulfill the mission of the Church is different from the way in which clergy and religious fulfill this mission.⁴⁰

The difference in mission in the function of the laity is not greater than or less than the function of the clergy or religious. It is simply different. *Christifideles Laici* clearly states that “among the lay faithful this one baptismal dignity takes on a *manner of life which sets a person apart, without, however, bringing about a separation* from the ministerial priesthood or from men and women religious.”⁴¹ All work together to further the mission.

The church is not a pyramid of unequals. All of the faithful are made “one in fellowship and ministry” by the Spirit (LG 4), all “of every rank” are gifted by the Holy Spirit (LG 12), and all share in the church’s mission (LG 5). In underscoring an understanding of the church as a community of radical equality, by virtue of a common baptism, it is not however a democratic notion that is intended or implied, but rather a vision of church as a

39. This is a reference to canon 208 which, as noted previously, states: “From their rebirth in Christ, there exists among all the Christian faithful a true equality regarding dignity and action by which they all cooperate in the building up of the Body of Christ according to each one’s own condition and function.”

40. Aurelie Hagstrom, *The Concepts of the Vocation and the Mission of the Laity* (San Francisco: International Scholars Publications, 1994) 153.

41. John Paul II, apostolic exhortation *Christifideles Laici* 15, December 30, 1988: AAS 81 (1989) [hereafter CL] 413: “Sed communis dignitas ex Baptismo in christifideli laico *modum prae se fert quo* a presbytero, religioso aut religiosa *eum distinguit, quin tamen ab his separet.*” English translation from: *The Lay Members of Christ’s Faithful People*, John Paul II, (Boston: St. Paul Books and Media: 1989) 35. All subsequent English translations of CL will be taken from this source unless otherwise indicated.

dynamic *communio*, based on the analogy with the mystery of the Trinity; and herein is another of the pillars of the ecclesiology of Vatican II.⁴²

This ecclesiology of *communio* unites all believers in the work of evangelization which, although not historically a focus in the lives of the faithful, is an integral part of what it means to be baptized and has become a focus of discipleship.

In all the baptized, from first to last, the sanctifying power of the Spirit is at work, impelling us to evangelization. The people of God is holy thanks to this anointing, which makes it infallible *in credendo*. This means that it does not err in faith, even though it may not find words to explain that faith. The Spirit guides it in truth and leads it to salvation. As part of his mysterious love for humanity, God furnishes the totality of the faithful with an instinct of faith – *sensus fidei* – which helps them to discern what is truly of God. The presence of the Spirit gives Christians a certain connaturality with divine realities, and a wisdom which enables them to grasp those realities intuitively, even when they lack the wherewithal to give them precise expression.⁴³

V. Terminology of Laity

Before undertaking the discussion of lay charism and mission, it is important to briefly explore that which makes a person a “lay” person. Baptism both incorporates all into the salvific mission of the Church and, as was seen above, gives a basis for cooperation based on condition

42. Anne Hunt, “Vatican II and the Laity: Vision, Challenges and Opportunities,” *The Australasian Catholic Record* 91.1 (2014) 5-6.

43. Francis, apostolic exhortation *Evangelii Gaudium*, November 24, 2013 119: *AAS* 105 (2013) [hereafter *EG*] 1069-1070: “In tutti i battezzati, dal primo all’ultimo, opera la forza santificatrice dello Spirito che spinge ad evangelizzare. Il Popolo di Dio è santo in ragione di questa unzione che lo rende *infallibile* “*in credendo*”. Questo significa che quando crede non si sbaglia, anche se non trova parole per esprimere la sua fede. Lo Spirito lo guida nella verità e lo conduce alla salvezza. Come parte del suo mistero d’amore verso l’umanità, Dio dota la totalità dei fedeli di un *istinto della fede* – il *sensus fidei* – che li aiuta a discernere ciò che viene realmente da Dio. La presenza dello Spirito concede ai cristiani una certa connaturalità con le realtà divine e una saggezza che permette loro di coglierle intuitivamente, benché non dispongano degli strumenti adeguati per esprimerle con precisione.” English translation from Francis, *Evangelii Gaudium*, (New York: Random House LLC: 2014) 87-88.

and function. What is the identity of the laity? Schillebeeckx, in citing discussions during the Second Vatican Council, indicates:

In the first place, the layman (laïc) is generically defined by his (active) membership in the Church – the People of God. He participates in the integral mission of the whole Church. The quality of Christian richness of a member of the People of God is thus a positive development, and the sharing of all priests and the laity in their *being* and *acting* as Christians is, in very fact, strongly emphasized. The laity are also responsible for the whole Church... We see that the purely negative definition of the current canon law is already strikingly ended or, more accurately, the rich concept - equally canonical - of the «faithful» is being more closely related to the concept of «laity». The Council makes clear that in addition to the essential distinction between the lay person and the cleric at the level of ecclesial functions, there also exists between them a community of life and of action arising out of the unity of God's people, the «Body of Christ» the «koinonia» - the community- fundamentally includes some distinction between priest and layman, claiming their share in close solidarity, and mutual interdependence.⁴⁴

As seen in chapter one, canon 207 distinguishes a lay person as one who is not a cleric.⁴⁵

The basis for this definition is complex.⁴⁶ Okuma notes that “any attempt at tracing the history of the understanding of the notion of the Laity is like retracing the entire history of the

44. E. H. Schillebeeckx, O.P., “La définition typologique du laïc chrétien selon Vatican II,” in *L'Église de Vatican II: Études autour de la Constitution conciliaire sur l'Église*, ed. Guilherme Baraúna, O.F.M., 3 vols. (Paris: Les Éditions du Cerf, 1966) 3: 1023-1024. “Le laïc est défini de façon générique par sa qualité de membre (actif) de l'Église-Peuple-de-Dieu. Il participe à la mission intégrale de toute l'Église. La richesse chrétienne de la qualité de membre du Peuple de Dieu est ainsi positivement mise en valeur, et tout ce que le prêtre et le laïc ont en commun dans leur *être* et leur *agir* chrétiens est, du fait même, fortement souligné. Le laïc aussi est responsable de toute l'Église... A leur façon, les laïcs sont tout aussi responsables que les clercs de l'Église elle-même. On voit que la définition purement négative du droit canonique actuel est déjà remarquablement complétée; ou, plus exactement, la richesse du concept - canonique également - de «fidèle» est mise en rapport plus étroit avec le concept de «laïc». Le Concile indique clairement qu'à côté de la distinction essentielle existant entre le laïc et le clerc, au plan des fonctions ecclésiales, existe aussi entre eux une communauté de vie et d'action découlant de l'unité du peuple de Dieu, le «Corps du Christ»: la «koinônia»-la communauté -fondamentale inclut une certaine distinction entre le prêtre et le laïc, qui réclame de leur part une étroite solidarité, une interdépendance mutuelle (LG IV, n° 32).”

45. Canon 207: “§1. Ex divina institutione, inter christifideles sunt in Ecclesia ministri sacri, qui in iure et clerici vocantur; ceteri autem et laici nuncupantur.”

46. The purpose of this section is not to engage in an extended presentation of the history and etymology of the lay person. There have been and will be extended studies done on this topic. This section is a brief overview in order to provide a basic understanding of the term.

Church.”⁴⁷ This gives a concept regarding the possible scope of this section but more importantly, it gives a glimpse into the importance and scope of the laity itself. Where there is laity, there is the Church.⁴⁸

According to Schillebeeckx, the word “laikos” comes from the Greek “laos” which means people and in profane Greek “signifies the people as distinct from the rulers and leaders of the people.”⁴⁹ He goes on to distinguish this definition from a biblical interpretation in which “laos” is “applied exclusively to the people of God as distinct from the Gentiles. The ‘laos’ is *the* people, God’s people, that is in relation to the Christian era, the Church of Christ. At the same time...the Scriptures use this term also in contrast to the priests, levites and prophets. The ‘laos’ is that part of the Church that is subject to the leadership and control of the Church’s hierarchy.”⁵⁰ From “laos” comes “laikos,” “laicus” and “lay person.” Schillebeeckx indicates that in profane Greek usage, this signifies a member of the common class.⁵¹

Congar, according to Osborne, held a similar position to Schillebeeckx based on the association of the Christian usage of *laikos* with the Old Testament notion of *laos*, the people.

47. Peter Chidi Okuma, *The Vatican II: The Laity and Today’s Challenges* (Frankfurt: Peter Lang, 2011) 19.

48. A more expansive study of the laity and history of the Church will be left to further studies. Here, a simple presentation of the scope of the history of laity will suffice to establish the basis for further sharing in the *munera* and apostolate.

49. E. H. Schillebeeckx, O.P., *The Layman in the Church and Other Essays* (New York: Alba House, 1963) 35.

50. ~~Kik~~.

51. There is divergence regarding the origins of the term *laikos*. This is not the study to fuel or resolve the debate. It is simply the conduit to provide the knowledge that the history of the definition of “laity” is fluid.

Our word, laic, then, is connected to the word, which in the Jewish language and later in the Christian language, specifically designated the consecrated people, in opposition to the profane people: a nuance which has been present in the meaning, at least when it has been used in Greek, during the first four centuries, and even beyond.⁵²

Osborne notes that, conversely, in 1977, Pizzolato argued that the Christian meaning of *laikos* cannot be based on the Judeo-Christian usage of *laos* [people]. Pizzolato contends that the term *laikos* was used by Clement of Alexandria “within the framework of Greco-Roman cosmology.”⁵³ Osborne continues that “in the later Christian community the assembly of disciples began to be called *laos*, and it is from this nomenclature for the worshipping community that the distinction in the Christian community between the people and the leadership (laity and clergy) began to arise.”⁵⁴

As was explored in chapter two, a definition of the laity as sharers in the triple *munera* of teaching, sanctifying and governing is found in article 31 of *Lumen gentium*. Komonchak notes that “in the Relatio which introduced Chapter IV of *Lumen Gentium*, the council fathers were asked to note that ‘this chapter does not offer an ‘*ontological*’ definition of the layperson, but rather a ‘*typological description*,’ which was only to be taken ‘in the context of the matter and purpose of this schema.’”⁵⁵ In order to expand this definition, Klostermann notes that:

Laymen in the sense here meant then, would be laymen in the world, laymen who are neither ordained nor under public vows. If they are rather negatively distinguished from

52. Kenan B. Osborne, OFM, *Ministry: Lay Ministry in the Roman Catholic Church* (New Jersey: Paulist Press, 1993) 19.

53. Ibid., 132.

54. Osborne, 21.

55. Joseph A. Komonchak, “Clergy, Laity, and the Church’s Mission in the World,” *The Jurist* 41 (1981) 429.

people in the clerical or religious state, laymen are at least positively stated to be believers in Christ. Now we are told *other* positive things about them. In the first place, like all the faithful, laymen are incorporated in Christ by baptism, thus becoming members of the People of God and sharing Christ's office as priest, prophet and king; furthermore and specifically, they share in that office in a particular manner (*sua modo*) and carry out the mission of the whole Christian people in the Church and the world in their own way (*pro parte sua*). Thus we are clearly given the *genus proximum*: laymen are believers in Christ, baptized persons, members of the People of God, who share in Christ's threefold office and carry out the mission of the whole Christian people.⁵⁶

No matter the etymology of the word or historical context, to be lay in the Church calls for a way of looking at life differently:

All Christians, incorporated into Christ and his Church by Baptism, are consecrated to God. They are called to profess the faith which they have received.... Every lay Christian is therefore an extraordinary work of God's grace and is called to the heights of holiness. Sometimes, lay men and women do not seem to appreciate to the full the dignity and the vocation that is theirs as lay people. No, there is no such thing as an "ordinary layman," for all of you have been called to conversion through the death and Resurrection of Jesus Christ. As God's holy people you are called to fulfil your role in the evangelization of the world.⁵⁷

Congar, quoting Lavisse, notes the many manifestations of the laity's role in evangelization:

To be secular (*laïque*)... is to believe that life is worth the trouble of being lived, to love life, to refuse to look on the world as a "vale of tears," to deny that tears are necessary and beneficial, that suffering may be providential; it is not to make the best of any unhappiness. It is not to leave feeding the hungry, giving drink to the thirsty, righting injustice, consoling the sorrowful, to a judge seated outside of this life: it is to join battle with evil in the name of justice.⁵⁸

56. Ferdinand Klostermann, "The Laity," in *Commentary on the Documents of Vatican II*, ed. Herbert Vorgrimler, (New York: Herder and Herder, 1967) 1: 237.

57. Pope Saint John Paul II, homily from Holy Mass in Limerick, Ireland: January 10, 1979. http://w2.vatican.va/content/john-paul-ii/en/homilies/1979/documents/hf_jp-ii_hom_19791001_irlanda-limerick.html. (accessed May 1, 2015).

58. Congar, *Essential Writings*, 86.

This battle is joined through the mission of the Church employing the charisms given by the Holy Spirit.

To help in the exercise of this apostolate, the holy Spirit, who works the sanctification of God's people through ministry and sacrament, also gives special gifts to the faithful (see 1 Cor 12, 7). ...Through receiving these gifts of grace, however unspectacular, everyone of the faithful has the right and duty to exercise them in the church and in the world for the good of humanity and for the building up of the church. They do this in the freedom of the Spirit who "blows where he wills" (Jn 3, 8) and, at the same time, in communion with the fellowship in Christ, especially with his pastors, whose part it is to judge about their true nature and ordered use.⁵⁹

VI. Shared Charisms in the Church

John Zizioulas, an Orthodox theologian, notes that baptism is the act which creates or "orders" the community "which thus becomes understood as *the existential 'locus' of the convergence of the charismata* (1 Cor 12)."⁶⁰ In this way, all members, including laity, are understood as sharing in the mission of the Church according to their particular charisms. According to Congar: "Following St. Paul, (charisms) are gifts of grace or gifts ordered to the effecting of God's saving purpose, which, on being manifest...contribute towards the same end as the Church...and therefore are subjected in use to a certain regulation by instituted

59. Vatican II: decree *Apostolicam actuositatem* 3, November 18, 1965: *AAS* 58 (1966) [hereafter *AA*] 839-840: "Ad hunc apostolatam exercendum Spiritus Sanctus, qui populi Dei sanctificationem per ministerium et sacramenta operatur, fidelibus peculiaria quoque tribuit dona (cfr. 1 Cor. 12, 7)...Ex horum charismatum, etiam simpliciorum, acceptione, pro unoquoque credentium ius et officium oritur eadem in bonum hominum et aedificationem Ecclesiae exercendi in Ecclesia et in mundo, in libertate Spiritus Sancti, qui «ubi vult spirat» (Io. 3, 8), et simul in communione cum fratribus in Christo, maxime cum pastoribus suis, quorum est de eorum germana natura et ordinato exercitio iudicium ferre." Tanner, 2:983.

60. John Zizioulas, *Being as Communion: Studies in Personhood and the Church* (New York: St. Vladimir's Seminary Press, 1985) 217. Emphasis in the original.

authority.”⁶¹ The laity, endowed with certain charisms, have the right to participate in the mission of the Church through their baptism. They do this in communion with the Church and in union with the hierarchy.

The charisms are *received in gratitude* both on the part of the one who receives them and also on the part of the entire Church. They are in fact a singularly rich source of grace for the vitality of the apostolate and for the holiness of the whole Body of Christ, provided that they be gifts that come truly from the Spirit and are exercised in full conformity with the authentic promptings of the Spirit. In this sense the *discernment of charisms* is always necessary...for this reason no charism dispenses a person from reference and submission to the *Pastors of the Church*. The Council clearly states: “Judgment as to their (charisms) genuineness and proper use belongs to those who preside over the Church, and to whose special competence it belongs, not indeed to extinguish the Spirit, but to test all things and hold fast to what is good (cf. 1 *Thess* 5:12 and 19-21)” so that all the charisms might work together, in their diversity and complementarity, for the common good.⁶²

The paragraph above reflects the importance of the basis of active discernment as seen in canon 223 §§1 and 2⁶³ which was explored in chapter one. Discernment requires the knowledge of the totality of the mission options available and the actions that can be exercised, as well as

61. Congar, *Lay People*, 297.

62. CL 24; December 30, 1988: AAS 81 (1989) 435: “Charismata ergo *grato animo accipienda sunt*; neque ab eo dumtaxat qui ea recipit, sed ab omnibus in Ecclesia; sunt enim divitiarum gratiae conspiciendus thesaurus, unde apostolicum robur et ipsa totius Christi Corporis sanctitas alitur; si tamen dona vere sint a Spiritu missa et ratione tractentur plene conformi cum impulsione quae ab ipso Spiritu administrantur. In quo labore *charismatum discretio* est indesinenter adhibenda... Hac de causa nullum charisma eximitur referentiae et submissioni *Pastoribus Ecclesiae*. Perspicue de hac re Concilium : «Sed iudicium de eorum genuinitate et ordinato exercitio ad eos pertinet, qui in Ecclesia praesunt, et quibus speciatim competit, non Spiritum extinguere, sed omnia probare et quod bonum est tenere (cfr. 1 *Thess* 5, 12 et 19-21)», ut omnia charismata suo diverso et completorio modo ad commune opus cooperentur.”

63. Canon 223: “§1. In iuribus suis exercendis christifideles tum singuli tum in consociationibus adunati rationem habere debent boni communis Ecclesiae necnon iurium aliorum atque suorum erga alios officiorum.
§2. Ecclesiasticae auctoritati competit, intuitu boni communis, exercitium iurium, quae christifidelibus sunt propria, moderari.”

the rights and duties of all the parties involved in “charismatic” decision making. One must have knowledge of their faith to honestly discern their charism in the Church.

Charisms are exercised according to one’s condition and function in the Church. All are called to an honest recognition of the gifts given to each depending upon their ecclesial status. This recognition calls for a level of spiritual maturity and knowledge of the faith that presupposes personal catechesis and discernment of mission within the hierarchical structure of the Church. Kaslyn, quoting Ghirlanda, indicates that Ghirlanda relates hierarchical communion to

[T]he various orders or conditions which exist in the Church. Although we can categorize these orders juridically, we should also recognize their foundation in the various charisms given to individuals with the gift of faith and baptism. As a result of the latter, individuals become the subject of particular obligations and rights which they should fulfill in a specific way. Further, within the context of this charismatic origin, ecclesial communion forms the essential framework for an individual’s specific condition and for the exercise of rights and obligations.⁶⁴

VII. Communion and Cooperation

As was seen in chapter one, canon 209 §1 elucidates the fact that even though it may be the “pastors of the Church” who judge charisms, as was seen in the previous quote, it is the active responsibility of the Christian faithful to maintain communion in all their actions. This cooperation cannot be undervalued. It is an act of discernment on the part of both the hierarchy and the Christian faithful as both strive to fulfill the duties they owe to the universal and

64. Robert J. Kaslyn, *“Communion with the church” and the Code of Canon Law: An Analysis of the Foundation and Implications of the Canonical Obligation to Maintain Communion with the Catholic Church* (Roman Catholic Studies (Ontario, Canada: Edwin Mellen Press, 1994) 119.

particular church (C. 209 §2).⁶⁵ Discernment is active. It is not passive. Passivity leads to indifferentism, which then leads to inaction. “The good of the health of the Church requires that the faithful be active, even if (as we see in families and schools) robustly healthy children are a bit more difficult to keep in hand than those who are ailing and spiritless.”⁶⁶

Now what is the consequence of all this for the Church? She must today, as never before, live her mission.... This mission is for her essential. Considered from this angle, the Church may be called the assembly of those who, under the supernatural influence of grace... build the powerful structure of human intercourse. Under this aspect, Venerable Brethren, the faithful and more precisely, the laity, are in the front line of the Church's life; for them the Church is the vital principle of human society. Accordingly they – especially they – must have an ever-clearer sense not only of belonging to the Church, but of being the Church, the community of the faithful on earth under the guidance of the common head, the Pope, and of the Bishops in communion with Him. They are the Church.⁶⁷

Neither group can do this alone. It must be a communal venture focused on the common salvific mission of the Church.

Cooperation between ordinary faithful and sacred ministers - each in its particular function - in the mission of the Church is to assume radical equality as members under the title of People of God and to appreciate diversity, valued not as a limit, but as an essential aspect of the vocation of each, etc. To reduce both priesthoods to only one (namely), to the ministerial or hierarchial priesthood (as part of) the common priesthood

65. Canon 209: “§1. Christifideles obligatione adstringuntur, sua quoque ipsorum agendi ratione, ad communionem semper servandam cum Ecclesia. §2. Magna cum diligentia officia adimpleant, quibus tenentur erga Ecclesiam tum universam, tum particularem ad quam, secundum iuris praescripta, pertinent.”

66. Congar, *Essential Writings*, 88-89.

67. Pius XII, allocution *Discourse to the New Cardinals*, February 20, 1943: *AAS* 38 (1946) 149: “Ed ora che cosa da tutto ciò consegue per la Chiesa? Essa dovrà oggi più che mai vivere la sua missione.... Tale missione è in lei essenziale. Considerata da questo lato, la Chiesa può dirsi la società di coloro che, sotto l'influsso soprannaturale della grazia... edificano la potente armatura della convivenza umana. Sotto questo aspetto, Venerabili Fratelli, I fedeli, e più precisamente i laici, si trovano nella linea più avanzata della vita della Chiesa; per loro la Chiesa è il principio vitale della società umana. Perciò essi, specialmente essi, debbono avere una sempre più chiara consapevolezza non soltanto di appartenere alla Chiesa, ma di essere la Chiesa, vale a dire la comunità dei fedeli sulla terra sotto la condotta del Capo comune, il Papa, e dei Vescovi in comunione con lui. Essi sono la Chiesa.” English translation from *Major Addresses*, 83.

and its service – (rejecting) the ordering of the common priesthood to the ministerial priesthood – would be like depriving the community of the faithful of its radical condition of existence: the need to be served, to live and exist as a Christian (community). All of this is of great hermeneutical importance in order to properly assess specific legal/pastoral situations. The co-responsibility and participation of the Christian faithful in the mission of the Church, the constitutional status, rights and fundamental duties of the ‘faithful’, the variety of charisms, the hierarchical diversity, etc., find their deepest theological foundation in the magisterial teaching on the unity of mission in the Church - rooted in the divine mission - and its diverse modes of participation.⁶⁸

All members share in the mission. Their charism may be different but the outcome of salvation is the same goal for all who participate.

So it is with the Church’s members. Spiritual vitality is given to them all: it is given to some simply that they may live, grow, and show forth Christian life; to others that they may lead and guide. And there is a constant give and take between these and those, in such a way that these are a living contact between the life of the first and the direction given them by the second. For they, the laity, are not directed from outside, mechanically, like a stick that is used by a man: direction comes from the organs of a body of which they too are members, whose one life they all share, and they contribute actively to that life, every one in his own place.⁶⁹

There needs to be respectful dialogue and discussion between the hierarchy and laity, as all are focused on the mission of the Church.

Relations between Bishops, priests and deacons, between Pastors and the entire People of God...must all be clearly characterized by communion....The theology and spirituality of communion encourage a fruitful dialogue between Pastors and faithful: on the one hand

68. Valentín Gómez-Iglesias C., “Alcance Canónico de la Corresponsabilidad y Participación de los Fieles en la Misión de la Iglesia,” *Fidelium Iura* N. 9 (1999) 201: “La cooperación entre fieles corrientes y ministros sagrados —cada uno en su peculiar función— en la misión de la Iglesia ha de asumir el plano de igualdad radical como miembros a pleno título del Pueblo de Dios y ha de apreciar la diversidad, valorada no como un límite, sino como un aspecto esencial de la vocación de cada uno, etc. Reducir la ordenación mutua de ambos sacerdocios a la consideración del sacerdocio ministerial o jerárquico como relativo al sacerdocio común y a su servicio, excluyendo la ordenación del sacerdocio común al sacerdocio ministerial, sería privar a la comunidad de los fieles de su radical condición de existencia: la necesidad de ser servida para ser y vivir como cristiana. Todo esto es de una gran importancia hermenéutica para valorar adecuadamente concretas situaciones jurídico-pastorales. La corresponsabilidad y participación de los fieles en la misión de la Iglesia, la condición constitucional de fiel, sus derechos y deberes fundamentales, la variedad carismática, la diversidad jerárquica, etc., encuentran en la doctrina magisterial sobre la unidad de misión en la Iglesia —enraizada en las misiones divinas—y sus diversos modos de participación su auténtico lugar teológico, su fundamentación más profunda.”

69. Congar, *Essential Writings*, 90.

uniting them *a priori* in all that is essential, and on the other hand leading them to pondered agreement in matters open to discussion.⁷⁰

Catechesis is essential in order to begin from a position of communion in which one can distinguish between beliefs that are open to discussion and those which are not. Before there can be a sharing of ideas, there must be a personally claimed faith that leads one to spiritual reflection manifested in communion.

Before making practical plans, we need to *promote a spirituality of communion*, making it the guiding principle of education wherever individuals and Christians are formed....A spirituality of communion indicates above all the heart's contemplation of the mystery of the Trinity dwelling in us, and whose light we must also be able to see shining on the face of the brothers and sisters around us. A spirituality of communion also means an ability to think of our brothers and sisters in faith within the profound unity of the Mystical Body, and therefore as "those who are part of me." This makes us able to share their joys and sufferings, to sense their desires and attend to their needs, to offer them deep and genuine friendship. A spirituality of communion implies also the ability to see what is positive in others, to welcome it and prize it as a gift from God....A spirituality of communion means, finally, to know how to "make room" for our brothers and sisters, bearing "each other's burdens" (*Gal* 6:2) and resisting the selfish temptations which constantly beset us and provoke competition, careerism, distrust and jealousy. Let us have no illusions: unless we follow this spiritual path, external structures of communion will serve very little purpose. They would become mechanisms without a soul, "masks" of communion rather than its means of expression and growth.⁷¹

70. Pope Saint John Paul II, apostolic letter *Novo Millennio Ineunte*, January 6, 2001: *AAS* 93 (2001) [hereafter *NMI*] 298: "Communio spatia cotidie colenda sunt necnon amplificanda, in omni vitae ordine, in vitae contextu cuiusque Ecclesiae. Effulgeat communio oportet in necessitudinibus inter Episcopos presbyteros diaconos, inter Pastores universumque Dei Populum...Theologia communionis et spiritualitas videlicet mutuam provehant efficientemque audientiam inter Pastores ac fideles, dum ex una parte eos retinent coniunctos *a priori* in omnibus quae sunt necessaria et ex altera pellunt illos ut plerumque consentiant in rebus opinabilibus ad optiones bene ponderatas ac participatas." English translation from http://w2.vatican.va/content/john-paul-ii/en/apost_letters/2001/documents/hf_jp-ii_apl_20010106_novo-millennio-ineunte.html (accessed April 7, 2015). All English translations will be taken from this document unless otherwise noted.

71. *NMI*; *AAS* 93 (2001) 297: "Ante enim oportet *spiritualitatem communionis promoveri* quam certa ineantur incepta. Illa namque spiritualitas extollenda est uti educandi principium omnibus iis locis, ubi homo efformatur et christianus.... Communio spiritualitas in primis significat animum in mysterium Trinitatis intra nos habitantis intentum, cuius praeterea lux percipiatur necesse est in fratrum sororumque vultibus nos circumsistentium. Significat insuper communionis spiritualitas facultatem persentiendi fratrem in fide intra profundam Corporis mystici unitatem veluti «unum ad me quoque pertinentem», ut cum eo partiri sciamus propria gaudia ac dolores, ut eius capere valeamus optata eiusque curam gerere necessitatum, ut veram illi offerre possimus et intimam amicitiam.

The quiddity of charism and mission is knowledge and faith. It is not simply rote recitation of rules and prayers but a realization that we live this mission of salvation sharing in the *tria munera* of Christ. During a conciliar speech in the discussion of the dogmatic constitution *Lumen Gentium*, Leo Joseph Cardinal Suenens addressed the charismatic structure of the Church that recognized the interrelatedness of all the Christian faithful and our dependence on the Holy Spirit.

What is to be completely avoided is the appearance that the hierarchial structure of the Church appear as an administrative apparatus with no intimate connection with the charismatic gifts of the Holy Spirit which are spread throughout the life of the Church....To St. Paul, the Church of the living Christ does not appear as some kind of administrative organization, but as a living web of gifts, of charisms, of ministries. The Spirit is given to every individual Christian....Each and every Christian, whether lettered or unlettered, has his charism in his daily life, but all of these must aim at one thing; to build up the Church....Do we not all know laymen and laywomen in each of our own dioceses who we might say are in a way called by the Lord and endowed with various charisms of the Spirit?....Charisms in the Church without the ministry of pastors would certainly be disorderly, but vice versa, ecclesiastical ministry without charisms would be poor and sterile....The importance of charisms in the people of God should be given positive emphasis by more extended and concrete treatment.⁷²

Communio pariter spiritualitas secum infert potestatem discernendi ante omnia id quod positivum est in proximo, ut suscipiatur illud et tamquam Dei donum....Communio denique spiritualitas scire significat fratri «spatium concedere», dum «alter alterius onera portamus» (cfr *Gal* 6, 2) atque invitationes omnes repudiare quae nobis insidiantur ac pariunt competitionem, cupiditatem proprii curriculum, diffidentiam, invidiam. Ne nos fallamus! Sine hoc spiritali itinere perpaulum proficient exteriora communionis instrumenta. Apparatus enim évadent sine anima, larvae et personae communionis potius quam eius viae sese exprimendi atque crescendi.”

72. Vatican Council II, *Acta Synodalia Sacrosancti Concilii Oecumenici Vaticani II*, Vol. 2 (*Periodus secundus*), pars 3 (Vatican City: Typis Polyglottis Vaticanis, 1970), 175-178: “Omnino vitandum est ne structura hierarchia Ecclesiae appareat ut apparatus administrativus sine intima connexione cum donis charismaticis Spiritus Sancti in ipsa tota Ecclesia diffusis....Ita S. Paulo Ecclesia Christi viventis non apparet tamquam aliqua organizatio administrativa, sed ut vivens complexus donorum, charismatum, ministrationum. Omnibus et singulis christianis datus est Spiritus, qui omnibus et singulis dat sua charismata....Unusquisque christianus sive litteratus sive illitteratus in vita sua quotidiana suum charisma habet, uti dicit S. Paulus omnia ad aedificationem Ecclesiae fiant....Nonne cognoscimus omnes, singuli pro uniuscuiusque dioecesi, laicos viros vel feminas, qui vere a Domino quasi vocantur et charismatibus variis a Spiritu donantur....Certe charismata in Ecclesia sine ministerio pastorum essent inordinata, sed e contra ministerium ecclesiasticum sine charismatibus esset pauper et sterile....Momentum charismaticum in populo Dei fusius et magis concrete extollatur.” English translation from *Council Speeches of Vatican II*, eds. Y. Congar, H. Kung, D. O’Hanlon, (London: Sheed & Ward, 1964) 25-28.

Caliman reflects a focus on the charismatic involvement of the Spirit through baptism:

Therefore:

- The radical sense of ecclesial communion is not situated in the hierarchy, but in the Church as a whole, as a gift of the Spirit given to the entire ecclesial body, constituted by the grace of baptism;
- The same Spirit that creates and sustains the ecclesial communion, creates and sustains the hierarchical communion. This has a diaconal dimension.
- Therefore, this communion is two-fold, first giving historical support. This historical support is the people of God, consecrated by baptism. In this way, God's people are defined as a subject of historical communion. Second, a type of "hidden subject" of hierarchial ecclesial communion must be affirmed. This "hidden subject" as the "soul of the Church," the Holy Spirit, is present in the historical subject as the main actor of ecclesial life.⁷³

Hierarchial communion is not a static notion. It brings great freedom through the clear understanding of the roles and participation innate to the mission of the Church with the observation of the proper condition and function of each of the Christian faithful.

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*. It is always the one and the same Spirit who calls together and unifies the Church and sends her to preach the Gospel "to the ends of the earth" (*Acts 1:8*)....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*.⁷⁴

73. Cleto Caliman, "Igreja, Povo de Deus, Sujeito da Comunhão Eclesial," *Horizonte* v. 9, n. 24 (2011) 1065: "Portanto: o sentido radical da comunhão eclesial não se situa na hierarquia, mas na Igreja como um todo, como dom do Espírito dado a todo o corpo eclesial, constituído pela graça do batismo. O mesmo Espírito que gera e sustenta a comunhão eclesial, gera e sustenta a comunhão hierárquica. Esta tem uma dimensão diaconal; -deve-se pois, qualificar duplamente essa comunhão, primeiro, dando-lhe suporte histórico. Esse suporte histórico é o povo de Deus, consagrado pelo batismo. Assim, define-se o povo de Deus como sujeito histórico da comunhão. Segundo, deve-se afirmar uma espécie de "sujeito oculto" da comunhão tanto eclesial quanto hierárquica. Esse "sujeito oculto", como que a "alma da Igreja," faz-se presente no sujeito histórico como ator principal da vida eclesial: o Espírito Santo."

74. *CL 32; AAS 81* (1989) 451-452: "Communio et missio penitus inter se coniunguntur, ac ita inter se perfunduntur atque obstringuntur ut *ipsa communio fons missionis et fructus habenda sit, ac propterea ita communio missionaria est sicut et missio ad communionem destinatur*. Unus est idemque Spiritus qui Ecclesiam convocat et unit idemque eam ad praedicandum Evangelium «usque ad ultimum terrae» (*Act 1, 8*) mittit....Attenta ergo

The influence of the Spirit and acceptance of mission is based in knowledge of the faith and the ability to transmit that knowledge to others in all walks of life.

It signifies that the Church of God is not built up solely by the actions of the official presbyteral ministry but by a multitude of diverse modes of service, more or less stable or occasional, more or less spontaneous or recognised and when the occasion arises consecrated, while falling short of sacramental ordination. These modes of service do exist. They include, for example, mothers at home catechizing the children of the neighborhood...the member of a team of adult catechists. Such modes of service proceed from gifts of nature or grace, from those callings which Saint Paul named "charisms" since they are given "for the common good" (1 Cor. 12:7, 11).⁷⁵

As was seen in canon 129 §§1 and 2, sacred orders designates those who participate in the exercise of the power of governance, and lay persons can cooperate according to the law.⁷⁶

In a reverse parallel to this canon, cooperation in the *munus propheticum* is shared by all who have been baptized while the charism of cooperating in the *munus docendi* is first ontologically applied to those in sacred orders and then open to the cooperation of the lay faithful.

The Catholic priest is minister of Christ and dispenser of the mysteries of God in another way, that is, by his words. The "ministry of the word" is a right which is inalienable; it is a duty which cannot be disallowed; for it is imposed by Jesus Christ Himself: "Going, therefore, teach ye all nations ... teaching them to observe all things whatsoever I have commanded you." The Church of Christ, depository and infallible guardian of divine revelation, by means of her priests, pours out the treasures of heavenly truth.⁷⁷

Ecclesiae missione, *Dominus christifidelibus laicis in communione cum ceteris membris Populi Dei magnam responsabilitatis committit partem.*"

75. Congar, "Path-Findings," 176.

76. Canon 129: "§1. Potestatis regiminis, quae quidem ex divina institutione est in Ecclesia et etiam potestas iurisdictionis vocatur, ad normam praescriptorum iuris, habiles sunt qui ordine sacro sunt insigniti. §2. In exercitio eiusdem potestatis, christifideles laici ad normam iuris cooperari possunt."

77. Pius XI, encyclical *Ad Catholici Sacerdotii*, December 20, 1935: *AAS* 28 (1936) [hereafter *ACS*] 15: "Huc accedit quod sacerdos minister est Christi ac dispensator mysteriorum Dei, eo etiam «ministerio verbi», iure nempe, quod abalienari non potest, itemque demandato sibi ab Redemptore officio, quod praetermitti nequit: «Euntes docete omnes gentes., docentes eos servare quaecumque mandavi vobis». Iesu Christi Ecclesia, divinae Revelationis custos ac magistra falli nescia, caelestium veritatum thesauros quacumque per sacrorum administros

There are many possibilities for involvement of the laity in the teaching function of the Church in the *munus propheticum* and in official involvement in the *munus docendi*. All laity share in the mission to infuse the world of their daily lives with the Christian message of salvation. Selected members of the laity can also be called to share in the official teaching mission of the Church according to their condition and function.

As for the laity, it is clear that they can be invited by legitimate teachers and accepted as helpers in the defense of the faith. It is enough to call to mind the thousands of men and women engaged in catechetical work and other types of lay apostolate....But all these lay apostles must be, and remain, under the authority, leadership and watchfulness of those who by divine institution are set up as teachers of Christ's Church. In matters involving the salvation of souls, there is no teaching authority in the Church not subject to this authority and vigilance.⁷⁸

These members of the laity are required to have specific formation commensurate with the mission being entrusted to them. This formation will be explored in chapter five. Further explication of the mission of the laity and cooperation with the hierarchy in the exercise of the *munus docendi* follows.

propagat.” English translation from *Official Catholic Teachings: Clergy & Laity*, ed. Odile M. Liebard (Wilmington, North Carolina: McGrath Publishing Company: 1978), 41.

78. Pius XII, allocution *Si Diligis*, May 31, 1954: *AAS* 46 (1954) [hereafter *SD*] 316: “Ad laicos quod attinet, a legitimis Magistris in fidei defensione eosdem quoque adiutores et adiutrices vocari vel admitti in aperto est. Sufficit memorare Christianae doctrinae institutionem, in quam tot milia virorum mulierumque incumbunt, necnon alias formas apostolatus laicorum... At omnes hi laici sint et maneant oportet sub auctoritate, ductu atque vigilantia eorum, qui divina institutione magistri in Ecclesia Christi statuti sunt. Nullum est enim in Ecclesia, in rebus ad salutem animarum spectantibus, magisterium quod huic potestati ac vigilantiae subductum sit.” English translation from *The Major Addresses of Pope Pius XII*, ed. Vincent A Yzermans (St. Paul, MN: The North Central Publishing Company, 1961) 288.

VIII. The Mission of the Laity

As has been noted previously in this chapter, the laity fulfill a dual mission in the world. They engage both in the Church and the temporal/secular order. Canon 225 spells out this dual reality:

§1. Since, like all the Christian faithful, lay persons are designated by God for the apostolate through baptism and confirmation, they are bound by the general obligation and possess the right as individuals, or joined in associations, to work so that the divine message of salvation is made known and accepted by all persons everywhere in the world. This obligation is even more compelling in those circumstances in which only through them can people hear the gospel and know Christ.

§2. According to each one's own condition, they are also bound by a particular duty to imbue and perfect the order of temporal affairs with the spirit of the gospel and thus to give witness to Christ, especially in carrying out these same affairs and in exercising secular functions.⁷⁹

The focus of this study is the basis of mission, which flows from incorporation through baptism. That is why, even though this particular canon includes both confirmation and baptism as designation for the apostolate, confirmation will be reserved for future study.⁸⁰

The first paragraph of canon 225 is based in *Apostolicam actuositatem* 3:

Laypeople have their office and right to the apostolate from their union with Christ their head. They are brought into the mystical body of Christ by baptism, strengthened by the power of the Spirit in confirmation, and assigned to apostleship by the Lord himself.

79. Canon 225: "§1. Laici, quippe qui uti omnes christifideles ad apostolatam a Deo per baptismum et confirmationem deputentur, generali obligatione tenentur et iure gaudent, sive singuli sive in consociationibus coniuncti, allaborandi ut divinum salutis nuntium ab universis hominibus ubique terrarum cognoscatur et accipiatur; quae obligatio eo vel magis urget iis in adiunctis, in quibus nonnisi per ipsos Evangelium audire et Christum cognoscere homines possunt. §2. Hoc etiam peculiari adstringuntur officio, unusquisque quidem secundum propriam condicionem, ut rerum temporalium ordinem spiritu evangelico imbuant atque perficiant, et ita specialiter in iisdem rebus gerendis atque in muneribus saecularibus exercendis Christi testimonium reddant."

80. The canon mentions confirmation as well as baptism as a part of "designation by God for the apostolate." In this study it is the examination of baptism as the doorway to mission and incorporation in the Church that is the focus. Confirmation, as a particular aspect of that designation, will be examined in further studies.

They are consecrated as a royal priesthood and a holy people (see Pt 2: 4-10), so as to offer spiritual sacrifices in all their works and to bear witness to Christ throughout the world. Through the sacraments, especially the holy eucharist, that charity which is the soul of the whole apostolate is imparted to them and nourished.⁸¹

Barr notes that each of the two paragraphs of canon 225 have different emphasis:

“paragraph one notes the obligation of individuals or groups to evangelize the world through the gospel and paragraph two highlights the special duty of the lay faithful to transform the world through the gospel.”⁸² As was proposed in chapter three, the laity have the responsibility for the dissemination of the gospel message through participation in evangelization, a key component in the *munus docendi*.

Del Portillo mentions “categories” of tasks which are within the laity’s “sphere of apostolic action” and evangelization. These include tasks which are both sacred and secular.

Some, such as missionary work, have been mentioned previously. Others include:

- 1: To bear witness in human society. In this way, their temporal activity can openly bear witness to Christ and promote the salvation of men.
- 2: To help the Hierarchy and the rest of the faithful...Those with the right apostolic attitude, supply what is lacking to their brethren, and refresh the spirit of pastors and the rest of the faithful (cf 1 Cor 16: 17-18).
- 3: The sanctification of professional work, which he does intentionally as an *opus perfectum* to cooperate in the work of Creation and to contribute personally to the fulfillment of the providential plan of God in history.

81. *AA* 3; November 18, 1965: *AAS* 58 (1966) 839: “Laici officium et ius ad apostolatam obtinent ex ipsa sua cum Christo capite unione. Per baptismum enim corpori Christi mystico inserti, per confirmationem virtute Spiritus Sancti roborati, ad apostolatam ab ipso Domino deputantur. In regale sacerdotium et gentem sanctam (cfr. *1 Pt.* 2, 4-10) consecrantur, ut per omnia opera spirituales offerant hostias et ubique terrarum Christo testimonium perhibeant. Sacramentis autem, praesertim ss. eucharistia, communicatur et aliter illa caritas quae veluti anima est totius apostolatus.” Tanner, 2: 982-983.

82. Diane L. Barr, “Commentary on Canon 225,” in *New Commentary*, 293.

4: To infuse a christian spirit into the political, social, economic, legal structures etc.; in other words, to be responsible for the apostolate of the social milieu, which other members of the Church can seldom do directly.⁸³

Paul VI spelled out the scope of this apostolate of evangelization:

Laymen (*laici homines*), whose vocation commits them to the world and to various temporal enterprises, should exercise a special form of evangelization....The special field for their evangelical zeal is the wide and complex arena of politics, sociology and economics. They can be effective also in the spheres of culture, the sciences, the arts, international relations and the communications media. There are certain other fields which are especially appropriate for evangelization such as human love, the family, the education of children and adolescents, the practice of various professions and the relief of human suffering. If laymen who are actively involved in these spheres are inspired with the evangelical spirit, if they are competent and determined to bring into play all those Christian powers in themselves which so often lie hidden and dormant, then all these activities will be all the more helpful in the building up of the kingdom of God and in bringing salvation in Jesus Christ. And in this their effectiveness in the temporal sphere will be in no way diminished; on the contrary new fields of higher achievement will be opened up to them.⁸⁴

83. del Portillo, *Fieles y Laicos*, 215-218: "1: Testimonio de vida dentro de la sociedad humana. De tal modo que su actividad en este orden temporal constituye un claro testimonio de Cristo y contribuye a la salvación de los hombres. 2: Ayudar a la Jerarquía y los demás fieles...Pues los seglares de verdadero espíritu apostólico, suplen lo que a sus hermanos les falta y reconfortan el espíritu tanto de los pastores como del resto del pueblo fiel (cfr. 1 Cor 16, 17-18). 3: La santificación del trabajo profesional, como *opus perfectum*, hecho intencionalmente para cooperar en la obra de la Creación y como contribución personal a la realización del plan providencial de Dios en la historia. 4: La inspiración cristiana de las estructuras políticas, sociales, económicas, jurídicas, etc.; en otras palabras, el apostolado del medio social que, difícilmente pueden realizar de manera directa los otros miembros de la Iglesia."

84. Paul VI, *Evangelii Nuntiandi* 70, December 8, 1975: *AAS* 68 (1976) [hereafter *EN*] 59-60: "Laici homines, utpote qui pro sua condicione in medio mundo versentur et variis temporalibus muneribus praeponantur, peculiarem idcirco evangelizationis formam exercere debent... Campus eorum evangelizantis navitatis proprius est latissima eaque implicata provincia rei politicae, socialis atque oeconomicae; item provincia ingeniorum culturae, disciplinarum et artium, mutuarum inter Nationes necessitudinum, instrumentorum communicationis socialis; accedunt res quaedam, quae peculiari modo ad evangelizationem patent, cuiusmodi sunt amor, familia, puerorum et adolescentium educatio, variarum professionum exercitatio, humanus dolor. Quo plures erunt laici homines spiritu evangelico imbuti, in quos harum rerum onus recidit quique iisdem rebus manifeste sunt addicti, et quo magis eas promovere valent et conscii erunt sibi efferendas esse omnes in se positas christianas vires, quae saepe latentes atque interclusae iacent, eo magis hae res omnes - nihil humanae efficientiae suae amittentes vel imminuentes, immo ad novos quosdam superioris ordinis campos saepe pandentes - aedificando Dei Regno inservient, ac proinde afferendae saluti in Iesu Christo." Flannery, 2:746-747.

Evangelization, coupled with a zeal for transformation of the world through ordinary action, is at the heart of canon 225. *Apostolicam actuositatem* 7 provides the basis for paragraph two of canon 225 and demonstrates how the specifics named above are to be exercised in the broader mission.

Laypeople should take the restoration of the temporal order as their proper function and to work directly at this in their specific manner, led by the light of the gospel and the mind of the church and motivated by christian charity. They need to cooperate as citizens among citizens, according to their particular skills and their personal responsibilities, seeking the justice of the kingdom everywhere and in everything.⁸⁵

The canon notes that evangelization and transformation of the world can be accomplished either by laity joining together or through exercise of the individual apostolate. In 1951, Pius XII addressed group apostolic activity:

The apostolate of the laity, in its proper sense, is without doubt to a large extent organized in Catholic Action and in other forms of apostolic activity approved by the Church; but, apart from these, there can be and actually are, lay apostles, those men and women who see all the good to be done and the possibilities and means of doing it; and they do it with only one desire: the winning of souls to truth and grace.⁸⁶

No matter what form the lay apostolate may take, a hallmark is cooperation between laity and hierarchy. In 1957, Pius XII made a statement regarding the apostolate that resonates today. “If today this consciousness is awakened and if the term of the ‘lay apostolate’ is employed when

85. *AA* 7; November 18, 1965: *AAS* 58 (1966) 844: “Laicos autem oportet ordinis temporalis instaurationem tamquam proprium munus assumere et in eo, lumine Evangelii ac mente Ecclesiae ductos et caritate christiana actos, directo et modo definito agere; qua cives cum civibus, specifica peritia et propria responsabilitate cooperari; ubique et in omnibus iustitiam regni Dei quaerere.” Tanner, 2: 986.

86. Pius XII, allocution *The lay apostolate, its need today*, The World Congress of the Lay Apostolate, October 14, 1951: *AAS* 43 (1951) 787: “L’apostolat des laïques, au sens propre, est sans doute en grande partie organisé dans l’Action catholique et dans d’autres institutions d’activité apostolique approuvées par l’Eglise ; mais, en dehors de celles-ci, il peut y avoir et il y a des apôtres laïques, hommes et femmes, qui regardent le bien à faire, les possibilités et les moyens de le faire ; et ils le font, uniquement soucieux de gagner des âmes à la vérité et à la grâce.” Yzermans, 156.

we speak of the activity of the Church, it is because lay collaboration with the Hierarchy was never so necessary nor so consistently practiced."⁸⁷ This collaboration is based on the “condition” of each member of the laity as seen in paragraph 2 of canon 225 and discussed previously in chapter two. It is only when laity are formed in the faith and made aware of their innately personal mode of transmission of the faith that they recognize their unique role, alone or in groups, in bringing the Church to the world.

It is to the laity that secular duties belong, although not exclusively. When they act as citizens of the world, whether singly or together, they will not only be observing the conditions appropriate to each sphere but they will also be acquiring expertise in those areas. They will willingly cooperate with others who have the same goal. In their awareness of what faith demands, and in the strength of that faith, they should immediately introduce whatever initiatives are required and bring them to fruition. It is a matter for their properly formed conscience that God’s law be impressed on the life of the earthly city....The laity have an active part to play in the entire life of the church, and are not just obliged to give the world a christian spirit, but are also to be witnesses to Christ in all they do within human society.⁸⁸

This focus on unofficial catechesis is not only an exhortation but a way of life.

Accomplished through formation, laity bring this broad vision to their daily lives. The “properly formed conscience” noted above is essential. “Surely it is not putting too heavy a responsibility

87. Pius XII, *Six ans se sont écoulés*, 939: “Si aujourd'hui cette conscience est éveillée et si le terme d'apostolat laïc est l'un des plus employés, quand on parle de l'activité de l'Eglise, c'est parce que la collaboration des laïcs avec la Hiérarchie ne fut jamais à ce point nécessaire, ni pratiquée de manière aussi systématique.”

88. Vatican II, pastoral constitution *Gaudium et spes* 43, December 7, 1965: *AAS* 58 (1966) [hereafter *GS*] 1062-1063: “Laicis proprie, etsi non exclusive, saecularia officia et navitates competunt. Cum igitur, sive singuli sive consociati, ut cives mundi agunt, non solum leges proprias uniuscuiusque disciplinae servabunt, sed veram peritiam in illis campis sibi comparare studebunt. Libenter cum hominibus eosdem fines prosequentibus cooperabuntur. Agnoscentes exigentias fidei eiusque virtute praediti, incunctanter, ubi oportet, nova incepta excogitent atque ad effectum deducant. Ad ipsorum conscientiam iam apte formatam spectat, ut lex divina in civitatis terrenae vita inscribatur... Laici vero, qui in tota vita Ecclesiae actuosas partes gerendas habent, non solum' mundum spiritu christiano imbuere tenentur, sed etiam ad hoc vocantur ut in omnibus, in media quidem humana consortione, Christi sint testes.” Tanner, 2:1096-1097.

on Christians to say that they have a duty, in their personal lives, their activities and their communities, to show forth the signs or parables of the kingdom of God which are so many calls to conversion, conversion not only of unbelievers but also of themselves and of other Christians.”⁸⁹ This conversion comes about through personal prayer and the development of a strong spirituality, congruent with the Church, so that in challenging societal situations, the laity become “witnesses to Christ.”

There are unlimited opportunities for the laity to exercise the apostolate of evangelisation and sanctification. The witness of christian life, and good works done in a supernatural spirit, have the power to attract people to the faith and to God...but such apostolate does not consist merely in witness of life. The true apostle seeks the occasion to proclaim Christ in words, either to non-believers to bring them to the faith, or to believers to instruct and strengthen them and to call them to a more fervent life....Since our age sees the emergence of new problems and the spread of serious errors which tend to undermine religion, the moral order and the whole of society, this synod cordially urges laypeople, according to their natural gifts and learning, to play their part, in fidelity to the mind of the church, in explaining and defending christian principles and in applying them to modern problems.⁹⁰

The laity imbue their daily function in society with innate spiritual gifts so that their work becomes prayer and all of their interactions bear witness to Christ.

Your lay state puts you in constant contact with the world. The newspapers, radio and television, are already in the midst of your families, bringing into the home all the confusion of news from the outside world....In the surroundings of your labor you are side by side with the best and worst of men, with the indifferent, with skeptics, with

89. Congar, *Essential Writings*, 106.

90. *AA* 6; November 18, 1965: *AAS* 58 (1966) 842-843: “Innumerae patent laicis occasiones ad apostolatam evangelizationis et sanctificationis exercendum. Ipsum testimonium vitae christianae et opera bona spiritu supernaturali exercita, vim habent attrahendi homines ad fidem et ad Deum... Apostolatus tamen huiusmodi non in solo vitae testimonio consistit; verus apostolus quaerit occasiones Christum verbis annuntiandi sive non credentibus ad eos adducendos ad fidem, sive fidelibus ad eos instruendos, confirmandos et ad fervidiorem vitam excitandos... Cum autem hac nostra aetate novae quaestiones oriantur, et gravissimi grassentur errores qui religionem, ordinem moralem et ipsam societatem humanam funditus evertere nituntur, haec Sancta Synodus ex corde hortatur laicos, iuxta cuiusque ingenii dotes et doctrinam, ut secundum mentem Ecclesiae, suas diligentius explant partes in principiis christianis enucleandis, defendendis et rite applicandis ad problemata huius aetatis.” Tanner, 2: 985-986.

atheists. Circumstances may at times be such that you cannot help the fact that your recreation brings you into occasions of temptation. Thus, in every moment, your conscience should make its decisions with charity and without violating the evangelic spirit. But the efficacy of your witness depends strictly upon the quality of your interior life and your will to give to the Lord not just a negligible share of yourself but the largest share possible.⁹¹

This last quote highlights the intersection of both the secular and the sacred. Yes, the laity serve out their daily mission in the secular realm, but they do so only if they have a mature spirituality that has been nourished in Christ through the sacraments of the Church in unity with all the clergy.

The Church cannot be defined in the abstract, but must be based on two focuses: in relation to Christ and his mission, and in relation to the world, to which she is constantly sent. The risk of thinking that the Church is an independent reality must be overcome.... The Church lives her characteristic lay dimension with the simple courage of being the People of God moving through history, the whole of history, giving witness to the beauty of the integral event of Jesus Christ, which in the form of communion, opens eternal salvation to us, giving us 100-fold as a pledge here on earth. In this connection, it is necessary to overcome a "theology of the laity" understood only as a "juridical demarcation of the laity's functions within the Church." The appropriate way to understand the lay dimension of the Church, is that of an encounter with Christ which transcends all realms of human existence.⁹²

Pope Francis, addressing the association "Seguimi" in Rome on March 16, 2015 stressed that the laity were called to "permeate Christian values in the environments in which you (laity)

91. Pius XII, allocution, Second International Congress of the Third Order of St. Dominic, August 30, 1958: *AAS* 50 (1958) 677-678: "Votre état de laïcs vous fait vivre constamment au contact du monde. Déjà au sein de vos familles pénètrent des journaux, la radio, la télévision, qui apportent pêle-mêle toutes les nouvelles de l'extérieur. Dans vos milieux de travail, vous côtoyez le meilleur et le pire, l'indifférent, le sceptique, l'athée. Vous n'avez pas toujours la possibilité d'éviter que vos délasséments ne recèlent des occasions de tentation. Ainsi, à chaque instant, votre conscience doit prendre parti sans manquer à la charité et sans trahir l'esprit évangélique. Mais l'efficacité de votre vie intérieure et de votre volonté d'accorder au Seigneur, non point une part minime de vous-même, mais la part la plus large possible, dans l'acceptation courageuse et pleine d'élan du sacrifice quotidien, achevant en vos membres, selon le mot de saint Paul, ce qui manque aux souffrances du Christ." Yzermans, 471.

92. Angelo Scola, "Cardinal Points to 'Essential' Lay Vocation," *Zenit*, November 18, 2008, <http://www.zenit.org/en/articles/cardinal-points-to-essential-lay-vocation> (accessed November 19, 2008).

work with the witness and the word, meeting people in their concrete situations, so that they have full dignity and are reached by salvation in Christ.”⁹³ This mission concerns both bringing different focus to the world and taking the focus of the world and making it different through the gospel. “It must be a *sanctification* of the ‘profane,’ allowed its proper nature, respected and even served in its secularity, and which the Christian *uses* and disposes in an eschatological perspective according to God and towards God in whose image man is made.”⁹⁴ By definition, the mission and vocation of the laity is transformation; taking the world as it is and making it a new creation in Christ. This they accomplish in communion with the Church. Therefore, between the secular and the sacred there is “a ‘*harmonious distinction*’...because both are linked in the one divine plan of salvation. Similarly, it is to be said that freedom of the laity in the development of their specific task of sanctifying the temporal order does not mean independence or indifference with regard to the moral and canonical requirements of their Christian personality.”⁹⁵ Active participation in mission is necessary through a conscious decision by laity to unite themselves with the apostolic mission of the Church in union with all the clergy. Joined

93. Francis, “You Are Called to Bring Christian Values Where You Work,” *Zenit*, March 16, 2015, <http://www.zenit.org/en/articles/pope-francis-you-are-called-to-bring-christian-values-where-you-work> (accessed March 17, 2015).

94. Congar, “Path-Findings,” 184.

95. Julian Herranz, *Lo Statuto Giuridico Dei Laici: L’Apporto Dei testi Conciliari e Del Codice Di Diritto Canonico Del 1983* (Rome: giuffrè editore, 1988) 778: “vuol dire *distinzione armonica* fra I due ordini, perché tutti e due sono legati nell’unico disegno divino della salvezza. Parallelamente, dire libertà o autonomia del laico nello svolgimento del suo compito specifico di santificare l’ordine temporale non vuol dire indipendenza o indifferenza riguardo alle esigenze morali e canoniche della sua personalità cristiana.”

through baptism, laity and clergy serve each other and serve with each other for the evangelization of the world.

Grafted to Christ through Baptism, we have received from Him the freely-given gift of new life; we can stay in vital communion with Christ...it is necessary to stay faithful to Baptism, and to grow in friendship with the Lord through prayer, the prayer of every day, through listening and obedience to His Word – read the Gospel – and participation in the Sacraments, especially the Eucharist and the Sacrament of Reconciliation, as if one is intimately joined to Jesus, he or she receives the gifts of the Holy Spirit, which – as St. Paul tells us – are love, joy, peace, patience, kindness, goodness, faithfulness, gentleness, self-control. As a consequence, a Christian brings great good to his neighbour and to society. Indeed, from these characteristics, it is possible to recognise who is a true Christian, just as we can recognise a tree from its fruits. The fruits of this deep union with Jesus are wonderful....We receive a new way of being, the life of Christ becomes our own; we can think like Him, act like Him, see the world and other things through Jesus' eyes. As a consequence, we are able to love our brothers, beginning with the poorest and the suffering ... and thus bring into the world the fruits of goodness, charity and peace....Let us trust in the intercession of Our Lady, so that we too may be living branches in the Church and give coherent witness of our faith, consistency between life and thought, life and faith – aware that we all, according to our specific vocations, participate in the sole salvific mission of Christ.⁹⁶

Participation in the salvific mission takes various forms based on the vocation, condition and function of the participant. Laity are called to participate in both the secular world and the mission of the Church. This cooperation in mission, with members of the clergy, is the focus of the next section of this study. It provides a basis for chapter five and the specific cooperation of laity and pastors in catechesis.

96. Francis, “Bear the fruits of membership in Christ and the Church,” May 3, 2015. Text from: <http://www.news.va/en/news/pope-bear-the-fruits-of-membership-in-christ-and-t>. (accessed May 5, 2015).

IX. *Ecclesiae de Mystério*

This instruction, issued by eight Diacasteries of the Holy See, was written to clearly demarcate the areas of collaboration of the non-ordained faithful in the sacred ministry of priests.⁹⁷ The premise of the instruction is not only the recognition of the “necessity and importance of apostolic action on the part of the lay faithful in present and future evangelization” but also recognition of “situations of a shortage or scarcity of sacred ministers.”⁹⁸ This is where the instruction exposes its major weakness. It opens with a very positive focus on the mission and participation of the laity and clear definition of the boundaries of the apostolic mission of the laity and clergy according to the juridic condition, function and vocation of each, but then exhibits a position of weakness with focus on the scarcity of priests and a corresponding warning regarding the “clericalizing” of the actions of some of the laity. This stance, however accurate it may be, injects a negative tone into a document that could have been viewed as an “instruction” in its best sense of positive clarification and definition of functions and of celebration of cooperation between clergy and laity. Instead, positive collaboration of the laity in the “sacred

97. Congregation for the Clergy, Pontifical Council for the Laity, Congregation for the Doctrine of the Faith, Congregation for Divine Worship and the Discipline of the Sacraments, Congregation for Bishops, Congregation for the Evangelization of Peoples, Congregation for Institutes of Consecrated Life and Societies of Apostolic Life, Pontifical Council for the Interpretation of Legislative Texts, instruction *Ecclesiae de mysterio*, August 15, 1997: AAS 89 (1997) [hereafter *EM*].

98. *EM*; AAS 89 (1997) 852, 854: “necessitas et momentum apostolicae industriae fidelium laicorum de praesenti ac futuro evangelizationis tempore ...modi ut subveniatur lacunae vel sacrorum ministrorum paucitati...” English translation from http://www.vatican.va/roman_curia/congregations/ccclergy/documents/rc_con_interdic_doc_15081997_en.html. (accessed February 16, 2015). All English translations will be taken from this source unless otherwise indicated.

ministry of priests” is based on the negative premise of clerical scarcity, as though this collaboration would not have reached its current level unless there had been a dearth of clerics.

Our times consume and require ever greater priestly energy. However, although many parts of the world are experiencing a great blossoming of vocations, in other areas one notes a persistent shortage of priests and the phenomenon of a great many sacred ministers of advanced age, ill or worn out by the ever more whirling pace of apostolic activity. As a result, even where the number of ordinations and seminarians has increased, the availability of priests is still insufficient to meet all needs.

Hence the demand is felt for an appropriate collaboration of the lay faithful in the pastoral ministry of priests, while always respecting, logically, the sacramental limits and the difference of charisms and ecclesial roles. In some local situations generous, intelligent solutions have been sought. The legislation of the Code of Canon Law has itself provided new possibilities which, however, must be correctly applied so as not to fall into the ambiguity of considering as ordinary and normal solutions that were meant for extraordinary situations in which priests were lacking or in short supply.

Along with the good seed, there has also grown the dandelion of a certain ideology stemming from a vision of the church in perpetual synod and from a functionalistic conception of holy orders, to the serious detriment of the theological identity of both the laity and the clergy, and consequently of the whole work of evangelization.⁹⁹

The above quote from Pope Saint John Paul II sums up the focus of the instruction. He uses terms such as a “shortage” of priests, priests of “advanced age, ill or worn out” and then ties these issues to collaboration of the “lay faithful.” There is praise for “some local situations” of collaboration, which have been successful, but he then returns to the negative. If the negative point of scarcity of clergy as a reason for greater collaboration of laity had not been employed, the instruction would have been more positively received. In its current form, the instruction spurs the question of continued collaboration of the lay faithful when/if the numbers of clergy

99. Pope Saint John Paul II, Address On the Participation of the Laity in the Priestly Ministry, Rome. April 22, 1994. <https://www.ewtn.com/library/PAPALDOC/JP2LAITY.HTM> (accessed February 22, 2015).

increase. In simple terms, a focus not based in scarcity but on the collaborative mission of laity with clergy would have given the instruction a stronger, mission-oriented direction.

Having made these observations, the instruction is a useful document to outline the boundaries and structures of collaboration of the lay faithful in the sacred ministry of priests. The following paragraph from the instruction could have been the opening and presented a clear path: “The scope of this present document is simply to provide a clear authoritative response to the many pressing requests which have come to our Dicasteries...seeking clarification in the light of specific cases of new forms of ‘pastoral activity’ of the non-ordained on both parochial and diocesan levels.”¹⁰⁰

The Instruction consists of four theological principles. These include: (1) the essential distinction between the common priesthood of the faithful and the ministerial priesthood; (2) the unity and diversity of ministerial functions; (3) the indispensability of the ordained ministry; (4) the collaboration of the non-ordained faithful in pastoral ministry. As these points have been discussed in previous chapters; the following is a summary from the Instruction itself.

A. The Common Priesthood of the Faithful and the Ministerial Priesthood

The Instruction re-states the definitive teaching of the Church on the essential difference between the Common Priesthood of all the Baptized and the Ministerial Priesthood. This distinction is fundamental. Both share in the one priesthood of Christ, each according to their

100. *EM*; *AAS* 89 (1997) 855: “Hoc documentum illuc tantum spectat ut plane auctoritateque innumeris urgentibusque postulatis respondeatur, quae ad Nostra Dicasteria miserunt... qui coram novis «pastoralium» operum fidelium non ordinatorum formis intra paroecias et dioeceses poposcerunt ut illuminarentur.”

condition and function. Both are meant to complement one another. The diversity between the two forms of sharing in the one priesthood of Christ exists “at the mode of participation in the priesthood of Christ. The ministerial priesthood differs in essence from the common priesthood of the faithful because it confers a sacred power for the service of the faithful.”¹⁰¹ The aim of this power is to “unfold the baptismal grace of all the faithful.”¹⁰² According to the Instruction, the characteristics that differentiate the ministerial priesthood from the common priesthood of the faithful include the following:

1. The ministerial priesthood is rooted in Apostolic Succession and confers sacred power that enables the priest to act *in persona Christi*. It is a continuation of the mission received by the Apostles from Christ, and is established on the foundation of the Apostles for building up the Church.
2. The ministerial priesthood renders its recipient a servant of Christ and the Church by means of the authoritative proclamation of God’s Word, administration of the sacraments and the pastoral leadership of the faithful. It has an intrinsic sacramental nature and character of service.

Ecclesiae de mysterio lacks the same definitive space devoted to a clarification of the common priesthood. The common priesthood is the basis for the ministerial priesthood. It is from baptism that some men are gifted with the charism and call to ordination. As was noted in

101. *EM*; *AAS* 89 (1997) 857: “Diversitas ad *rationem* spectat participationis Christi sacerdotii.... Hanc propter causam «sacerdotium ministeriale essentialiter a sacerdotio fidelium differt communi propterea quod sacram potestatem in fidelium confert servitium».”

102. *Ibid.*: “ad incrementum gratiae baptismalis omnium christianorum refertur.”

chapter two, the common priesthood reaches its summit in the celebration of the Mass. It has been made clear that it also includes many facets of daily life in the secular realm.

The laity, therefore, dedicated as they are to Christ and anointed by the holy Spirit, are wonderfully called and instructed so that ever more abundant fruits of the Spirit may be produced in them. For all their works, if done in the Spirit, become spiritual sacrifices acceptable to God through Jesus Christ: their prayers and apostolic works, their married and family life, their daily work, their mental and physical recreation, and even life's troubles if they are patiently borne (see 1 Pt 2, 5). In the eucharistic celebration these are offered with very great piety to the Father along with the offering of the body of the Lord. In this way the laity too, as worshippers carrying out their holy activity everywhere, consecrate the world itself to God.¹⁰³

B. The Unity and Diversity of Ministerial Functions

The functions of the ordained minister are diverse exercises in the role of Christ as the head of the Church. The three *munera*, as examined previously, are that of sanctifying, governing and teaching. Since they constitute “the essence of pastoral ministry,” they form an indivisible unity and cannot be understood if separated one from another. It is only in some of these functions, and in a limited and a proscribed way, that the lay faithful may cooperate with ordained ministers who are in the true and proper sense pastors of the Church. It is important to note that such limited participation in and exercise of these functions by the non-ordained does not make them pastors. A person is not a minister or pastor by virtue of the performance of a task but by virtue of sacramental ordination. Any task ascribed to clerics is exercised by the laity

103. Vatican II, dogmatic constitution *Lumen gentium* 34, November 21, 1964: *AAS* 57 (1965) 40: “Qua de causa laici, utpote Christo dicati et Spiritu Sancto uncti, mirabiliter vocantur et instruuntur, ut uberiores semper fructus Spiritus in ipsis producantur. Omnia enim eorum opera, preces et incepta apostolica, conversatio coniugalit et familiaris, labor quotidianus, animi corporisque relaxatio, si in Spiritu peragantur, imo molestiae vitae si patienter sustineantur, fiunt spirituales hostiae, acceptabiles Deo per Iesum Christum (cfr. *1 Petr.* 2, 5), quae in Eucharistiae celebratione, cum dominici Corporis oblatione, Patri piissime offeruntur. Sic et laici, qua adoratores ubique sancte agentes, ipsum mundum Deo consecrant.” Tanner, 2: 877.

through legitimate participation in the *munus docendi* by official deputation of pastors and under the guidance of ecclesiastical authority.

C. The Indispensability of the Ordained Ministry

The Instruction makes clear that the ministerial priesthood is essential for a community of the faithful to be Church. Priesthood is intrinsic to the nature of the Church. The duty of promoting and fostering vocations is the responsibility of the entire Christian community who should carry this out by living faithful Christian lives so as to “foster a positive response to priestly vocation.”¹⁰⁴

D. The Collaboration of the Non-Ordained Faithful in Pastoral Ministry

One aspect of participation of the non-ordained faithful in the mission of the Church considered in the conciliar documents is direct collaboration in the ministry of the Church’s pastors. However, the instruction points out that this is “when necessity and expediency in the Church require it.”¹⁰⁵ In these cases, the pastor, following the norms of the code, can entrust to the lay faithful certain roles and functions that do not require the character of the sacrament of orders. Some may apply to all the faithful, whether ordained or not, and others arise from collaboration with ordained ministers. Where ordained ministers are not available, certain of

104. *EM*; *AAS* 89 (1997) 860: “Omnes fideles...tenentur ut foveant operamque certis responsionibus vocationum sacerdotalium dent.”

105. *Ibid.*: “Quotiens Ecclesiae vel necessitas vel utilitas id exigit.”

their functions can be supplied by the lay faithful with the delegation and supervision of the pastors of the Church.¹⁰⁶ This collaboration is based in canon 228 of the code:

§1. Lay persons who are found suitable are qualified to be admitted by the sacred pastors to those ecclesiastical offices and functions which they are able to exercise according to the precepts of the law.

§2. Lay persons who excel in necessary knowledge, prudence, and integrity are qualified to assist the pastors of the Church as experts and advisors, even in councils according to the norm of law.¹⁰⁷

When considering ecclesiastical offices, the canon above could be narrowed to an interpretation of participation only in the realm of “*officium*.” There needs to be clarity of language regarding the use of “*officium*” and “*munus*.”

The writers of the Code have been careful not to use a single term to avoid confusing the various cases of co-responsibility of lay people, who do not all have the same scope. That is why we find ourselves with *officium* or *munus* as well as *ministerium*. The legal concept of *officium* is reserved for preference in situations of co-responsibility of the laity that require a mandate from the hierarchy. However, the Venerable John Paul II, expressing himself on the subject, said, before the publication of the Code, it is true, that «when we analyze carefully the conciliar texts, it is clear that we must speak of a triple dimension of service and mission of Christ [*triplici ratione ministerii ac muneris Christi*]; as often, the translation made us lose the nuances: *ministerium* here does not translate into ‘ministry’ but ‘service’!] instead of three different functions [*tribus quam diversis officiis*]. They are closely related because they are reciprocally explained, they condition and illuminate each other. Accordingly, our participation in the mission and function of Christ stems from this threefold unity».¹⁰⁸

106. The theological principles from *Ecclesiae de Mystério* are those that have been examined in prior chapters of this study and demonstrate continuity throughout each chapter. The summary of the principles have been taken from the Instruction itself.

107. Canon 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. §2. Laici debita scientia, prudentia et honestate praestantes, habiles sunt tamquam periti aut consiliarii, etiam in consiliis ad normam iuris, ad Ecclesiae Pastoribus adiutorium praebendum.”

108. Dominique Le Tourneau, *Droits et devoirs fondamentaux des fidèles et des laïcs dans l’Église* (Montréal: Wilson & Lafleur 2011) 325: “Le codificateur a veillé à ne pas utiliser un terme unique pour éviter de confondre les différents cas de coresponsabilité des laïcs, qui n’ont pas tous la même portée. C’est pourquoi nous

Hence, in canon 145 §§1, 2 there is the legal concept of “office” defined in the broad sense in paragraph one and more narrowly defined in paragraph two:

§1. An ecclesiastical office is any function constituted in a stable manner by divine or ecclesiastical ordinance to be exercised for a spiritual purpose.

§2. The obligations and rights proper to individual ecclesiastical offices are defined either in the law by which the office is constituted or in the decree of the competent authority by which the office is at the same time constituted and conferred.¹⁰⁹

These “offices” are most commonly tied to the *munus regendi*, but “functions” can be applied beyond *regendi* to include the *munera* of teaching and sanctifying in the Church. These three *munera* have been explored in previous chapters and find their lived reality in the “practical provision” section of *Ecclesiae de mysterio*. The instruction is clear that the nature of the Church and ecclesial communion not be obscured or impaired.

A requirement in the first paragraph of canon 228 is that the lay person who is capable (*habiles*) to be admitted to an office must be “suitable” and “qualified.” In the second paragraph, lay persons must possess necessary knowledge, prudence, and integrity to assist pastors. These

trouvons à ce propos aussi bien *ministerium* qu' *officium* ou *munus*. Le concept juridique d' *officium* est réservé de préférence aux situations de coresponsabilité des laïcs qui requièrent un mandat de la hiérarchie. Cependant, le vénérable Jean-Paul II, s'exprimant sur le sujet, a déclaré, avant la publication du Code, il est vrai, que «lorsqu'on analyse avec attention les textes conciliaires, il apparaît clairement qu'il faut parler d'une triple dimension du service et de la mission du Christ [*triplici ratione ministerii ac muneris Christi*; comme souvent, la traduction nous fait perdre les nuances: *ministerium* ici ne se traduit pas par ‘ministère’, mais par ‘service’!] plutôt que de trois fonctions différentes [*quam de tribus diversis officiis*]. Elles sont en effet étroitement connexes, elles s'expliquent réciproquement, elles se conditionnent et s'éclairent l'une l'autre. En conséquence, c'est de cette triple unité que découle notre participation à la mission et à la fonction du Christ».”

109. Canon 145: “§1. *Officium ecclesiasticum est quodlibet munus ordinatione sive divina sive ecclesiastica stabiliter constitutum in finem spirituales exercendum.* §2. *Obligationes et iura singulis officiis ecclesiasticis propria definiuntur sive ipso iure quo officium constituitur, sive decreto auctoritatis competentis quo constituitur simul et confertur.*”

descriptors presuppose a level of knowledge that can only be obtained through formation of the intellectual, pastoral, spiritual and human designations, which will be explored in chapter five.

As was mentioned in chapter three, canon 773 establishes that it is the purview of the cleric as a “pastor of souls” to direct catechesis “so that the living faith of the faithful becomes manifest and active through doctrinal instruction and the experience of Christian life.”¹¹⁰ This catechetical aspect of the prophetic *munera* of Christ for those entrusted to his pastoral care applies to pastors and their bishop. In a review of the first paragraph of canon 775, as seen in chapter three, it is the bishop’s responsibility to “issue norms for catechesis, to make provision that suitable instruments of catechesis are available, even by preparing a catechism...and to foster and coordinate catechetical endeavors.”¹¹¹

The responsibility for catechesis found in *Ecclesiae de mysterio* is based in various conciliar documents, the Code of Canon Law and ecclesial documents, such as *Catechesi tradendae*.

Catechesis always has been and always will be a work for which the whole Church must feel responsible and must wish to be responsible. But the Church’s members have different responsibilities, derived from each one’s mission. Because of their charge, pastors have, at differing levels, the chief responsibility for fostering, guiding and coordinating catechesis. For his part, the Pope has a lively awareness of the primary responsibility that rests on him in this field: In this he finds reasons for pastoral concern but principally a source of joy and hope. Priests and religious have in catechesis a pre-eminent field for their apostolate. On another level, parents have a unique responsibility. Teachers, the various ministers of the Church, catechists, and also organizers of social

110. Canon 773: “Proprium et grave officium pastorum praesertim animarum est catechesim populi christiani curare, ut fidelium fides, per doctrinae institutionem et vitae christianae experientiam, viva fiat explicita atque operosa.”

111. Canon 775: “§1. Servatis praescriptis ab Apostolica Sede latis, Episcopi dioecesani est normas de re catechetica edicere itemque prospicere ut apta catechesis instrumenta praesto sint, catechismum etiam parando, si opportunum id videatur, necnon incepta catechetica fovere atque coordinare.”

communications, all have in various degrees very precise responsibilities in this education of the believing conscience, an education that is important for the life of the Church and affects the life of society as such. It would be one of the best results of the general assembly of the synod that was entirely devoted to catechesis if it stirred up in the Church as a whole and in each sector of the Church a lively and active awareness of this differentiated but shared responsibility.¹¹²

Clarification of this differentiation in various ministries is the basis for *Ecclesiae de mysterio*. Catechesis is examined in both articles one and two: *Need for an Appropriate Terminology* and *The Ministry of the Word*. In article one, paragraph three, catechetical title is determined. “The non-ordained faithful may be generically designated ‘extraordinary ministers’ when deputed by competent authority to discharge, solely by way of supply, those offices mentioned in canon 230 §3 and in canons 943 and 1112. The term may be applied to those to whom functions are canonically entrusted e.g., catechists, acolytes, lectors etc.”¹¹³ Worthy of note is the term “naturally” as though assumed. The question to be asked is how catechists,

112. John Paul II, *Catechesi Tradendae* 16, October 16, 1979: *AAS* 71 (1979) [hereafter *CT*] 1289-1290: “fuit semper catechesis eritque opera, cuius officium in se recidere Ecclesia universa sentire debet, immo et cupere. Singula tamen eius membra habent distincta omnino officia, quae ex cuiusque vocatione profluunt. Propter ipsum suum munus Pastores exercent in variis quidem ordinibus summam auctoritatem provehendae, dirigendae, apte componendae catecheseos. Romanus Pontifex vero, quod ad illum attinet, penitus novit graviores sibi in hoc negotio partes reservari; in quo munere gerendo, ut curis atque sollicitudinibus afficitur, ita gaudii atque spei invenit causam. Sacerdotes praeterea, religiosi atque religiosae sodales habent profecto in catechesi fertilem agrum apostolatus exercendi. Alio deinde in vitae statu parentes explent singulare officium. Magistri varique Ecclesiae ministri, catechistae ac reliqui ceterum curatores socialis communicationis, hi omnes in suo quisque gradu, implent admodum definita munia in credentium formanda conscientia, quae res tantam vim habet ad Ecclesiae vitam, ne loquamur de impulsu eius in societatis ipsius vitam. Unus profecto ex melioribus effectibus illius Coetus generalis Synodi, qui totus in catechesi versabatur, erit in universa Ecclesia ipsiusque singulis partibus exsuscitatio vivae et actuosae conscientiae circa istud multipliciter distinctum sed commune officium.” *Catechetical Documents*, 382.

113. *EM*; *AAS* 89 (1997) 862: Art. 1, “§3. Fidelis non ordinatus in universum «minister extraordinarius» appellari potest solummodo et quotiens a legitima auctoritate deputatur ad explenda, supplendi tantum causa, ea officia de quibus can. 230, § 3, et cann. 943 et 1112. Adhiberi profecto potest vocabulum finitum ad canonice definiendam functionem v. gr. catechistae, acolytho, lectori, etc. concreditam.”

acolytes and lectors are explicitly “canonically entrusted.” The answer comes from canon 230 itself:

§1. Lay men (*viri laici*) who possess the age and qualifications established by decree of the conference of bishops can be admitted on a stable basis through the prescribed liturgical rite to the ministries of lector and acolyte. Nevertheless, the conferral of these ministries does not grant them the right to obtain support or remuneration from the Church.

§2. Lay persons (*laici*) can fulfill the function of lector in liturgical actions by temporary designation. All lay persons can also perform the functions of commentator or cantor, or other functions, according to the norm of law.

§3. When the need of the Church warrants it and ministers are lacking, lay persons (*laici*), even if they are not lectors or acolytes, can also supply certain of their duties, namely, to exercise the ministry of the word, to preside over liturgical prayers, to confer baptism, and to distribute Holy Communion, according to the prescripts of the law.¹¹⁴

In article two of *Ecclesiae de mysterio*, catechesis is listed as part of the ministry of the word. Therefore, canon 230 §3 applies and catechists are “extraordinary ministers.” According to the canon, there is no gender restriction on catechists. Unlike paragraph one of canon 230 which explicitly designates “lay men” (*vir laici*) when referring to stably admitted lectors and acolytes with only temporary designation being open to lay persons (*laici*) of both genders as seen in paragraph two, paragraph three is clear that both genders (*laici*) are able to function as

114. Canon 230: “§1. Viri laici, qui aetate dotibusque pollent Episcoporum conferentiae decreto statutis, per ritum liturgicum praescriptum ad ministeria lectoris et acolythi stabiliter assumi possunt; quae tamen ministeriorum collatio eisdem ius non confert ad sustentationem remunerationemve ab Ecclesia praestandam. §2. Laici ex temporanea deputatione in actionibus liturgicis munus lectoris implere possunt; item omnes laici muneribus commentatoris, cantoris aliisque ad normam iuris fungi possunt. §3. Ubi Ecclesiae necessitas id suadeat, deficientibus ministris, possunt etiam laici, etsi non sint lectores vel acolythi, quaedam eorundem officia supplere, videlicet ministerium verbi exercere, precibus liturgicis praeesse, baptismum conferre atque sacram Communionem distribuere, iuxta iuris praescriptas.”

catechists and therefore share the title. This is done to “supply” for the need of the Church, which is a term also seen in article two as noted below.

When examining article two, *The Ministry of the Word*, it is clear that catechesis is an important mission for the lay faithful. Paragraph two of article two explains that:

The non-ordained faithful, according to their proper character, participate in the prophetic function of Christ, are constituted as his witnesses and afforded the "sensus fidei" and the grace of the Word. All are called to grow even more as "heralds of faith in things to be hoped for (cf. *Hebrews* 11, 1)." Today, much depends on their commitment and generous service to the Church, especially in the work of catechesis.¹¹⁵

The remainder of the article gives guidelines for preaching but then returns to catechesis at the end of the article with the recognition that catechesis is the basis for understanding the function of *supply* of the laity for sacred ministers in the mission of preaching. “Above all in the preparation for the sacraments, catechists take care to instruct those being catechized on the role and figure of the priest as the sole dispenser of the mysteries for which they are preparing.”¹¹⁶

The assumption is that there are well-formed catechists who can articulate this teaching of the Church so that those being catechized do not equate their actions with the “role and figure of the priest.” The importance of this implicit assumption cannot be overlooked. Without the teaching of a well-formed catechist, the whole premise of legitimate collaboration of the lay faithful in the sacred ministry of priest could fail due to a lack of understanding of the limits of

115. *EM; AAS* 89 (1997) 863: Art. 2, “§2. Fideles non ordinati, sua quisque indole, propheticum Christi munus participant, eius testes facti atque fidei sensu verbique dono praediti. Omnes vocantur ut in dies magis fiant «validi praecones fidei sperandarum rerum (cfr *Heb* 11, 1)». Nostra aetate peculiari ratione opus catechesis haud parum pendet ex eorum navitate largitateque in Ecclesiae famulatu.”

116. *Klf* 0'864: Art. 2, “§5. Maxime cum fit praeparatio ad sacramenta suscipienda, ecvgej kwcg" ut catechumeni studiosam mentem vertant ad munus adque sacerdotis figuram, qui solus est dispensator mysteriorum Dei ad quae praeparantur.”

one's functional participation. This understanding is imperative as lay ecclesial ministry is explored in the resource document *Co-Workers in the Vineyard of the Lord*, which was published by the United States Conference of Catholic Bishops in November of 2005.

X. *Co-Workers in the Vineyard of the Lord*

This document, issued in 2005 by the United States Conference of Catholic Bishops, is intended to guide bishops and their delegates in the development of lay ecclesial ministry in their respective dioceses/archdioceses. The text contains no norms or particular legislation, but is a theological and pastoral reflection on the right and obligation of the laity to cooperate in ministerial service within their particular church/parish. The structure of the document introduces and explores the question of lay ecclesial ministry while clearly not claiming to “resolve” all the issues raised regarding the application in dioceses/archdioceses. The great benefit of *Co-Workers* is that it recognizes the developing phenomenon of lay ecclesial ministry and applies the principles of *Ecclesiae de mysterio* so that a more complete picture of lay cooperation can be developed.

The content consists of an Introduction and two major parts:

The Introduction explains the nature, intent and content of the document.

Part One: Foundations has two sections: A) Describing and Responding to New Realities, and B) Understanding the Realities in Light of Theology and Church Teaching.

Part Two: Pastoral Applications includes four sections: A) Pathways to Lay Ecclesial Ministry, B) Formation for Lay Ecclesial Ministry, C) Authorization for Lay Ecclesial Ministry, and D) The Ministerial Workplace.¹¹⁷

117. Rose McDermott, SSJ, “*Co-Workers in the Vineyard of the Lord: A Canonical Analysis*,” *The Jurist* 67 (2007) 434.

Not all sections of *Co-Workers* will be explored in this study. Focus will be given to definition and authorization of lay ecclesial ministers as applies to catechesis. Formation will be examined in chapter five.¹¹⁸

XI. Basic Premise

Co-Workers affirms that the laity, when they undertake their mission in the Church, share in the functions of Christ; priest, prophet and king. Quoting *Ecclesiae de mysterio* and *Apostolican Actuositatem*, *Co-Workers* observes that “their (laity) activity within the church communities is so necessary that without it the apostolate of the pastors will frequently be unable to obtain its full effect.”¹¹⁹ As has previously been posited, this cooperation is based on the baptismal incorporation, condition and function of each *Christifideles*.

Hence the active presence of the laity in the temporal realities takes on all its importance. One cannot, however, neglect or forget the other dimension: the laity can also feel themselves called, or be called, to work with their pastors in the service of the ecclesial community for its growth and life, by exercising a great variety of ministries according to the grace and charisms which the Lord is pleased to give them. We cannot but experience a great inner joy when we see so many pastors, religious and lay people, fired with their mission to evangelize, seeking ever more suitable ways of proclaiming the Gospel effectively. We encourage the openness which the Church is showing today in this direction and with this solicitude. It is an openness to meditation first of all, and then to ecclesial ministries capable of renewing and strengthening the evangelizing vigor of the Church. It is certain that, side by side with the ordained ministries, whereby certain people are appointed pastors and consecrate themselves in a special way to the service of

118. Lay ecclesial ministry is a very important and developing example of baptismal incorporation. Since the focus of this study is the foundation of cooperation between pastors and laity in catechesis, only those parts of *Co-Workers* that apply to establishing this cooperation will be examined. The other sections will be left for future study.

119. United States Conference of Catholic Bishops, *Co-Workers in the Vineyard of the Lord, A Resource for Guiding the Development of Lay Ecclesial Ministry* (Washington, DC: USCCB, 2005) [hereafter *Co-Workers*] 9.

the community, the Church recognizes the place of non-ordained ministries which are able to offer a particular service to the Church.¹²⁰

Co-Workers quotes *Ecclesiae de mysterio* when defining mission in noting that all the faithful, lay and clergy, participate in the “mission and edification of the People of God...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 their diverse ministries and charisms.”¹²¹ These “ministerial relationships are grounded first in what all members of Christ’s Body have in common. Through their sacramental initiation all are established in a personal relationship with Christ and in a network of relationships within the communion of the People of God.”¹²² It is this communion, explored throughout this study, which recognizes and celebrates diversity of function. “This is the ecclesiology of *communio*....There is one God in three persons, distinct according to their relationships to each other, one in nature. It is the same oneness that all of us who are baptized into Christ have in common despite our distinctive personalities and calls.”¹²³

120. *EN* 73; *AAS* 68 (1976) 61-62: “Ita quidem maximum sui momentum consequitur operosa laicorum praesentia in rebus temporalibus. Neglegendus igitur non est neque oblivione praetereundus alter rerum prospectus: laici enim possunt animadvertere se vocatos esse vel vocari ad consociandam operam cum Pastoribus in famulatu communitatis ecclesialis, in eius auctum et vitae ubertatem, dum ministeria valde distincta exercent, pro gratia atque carismatibus, quae Dominus iis dilargiri voluerit. Magna cum interiore laetitia contuemur Pastorum multitudinem, religiosorum atque laicorum, qui muneris sui Christum praedicandi studiosi, nuntiare valenter Evangelium aptioribus usque rationibus nituntur. Nos confirmamus late patentem actionem, quam, hoc in itinere et hac cum cura, Ecclesia nostrae aetatis explicat. Quae late patens actio meditationem ante omnia respicit, deinde ministeria ecclesialia, quibus est facultas renovandi atque firmandi alacritatem in evangelizando. Absque dubio, iuxta ministeria per sacramentum Ordinis collata, vi quorum Pastores constituuntur atque peculiari modo communitatis famulatu se devovent, Ecclesia agnoscit alia ministeria, quae, etsi cum sacro Ordine non sint coniuncta, accommodantur tamen ad peculiare Ecclesiae officium exercendum.”

121. *Co-Workers*, 20.

122. *Ibid.*, 21.

123. Elden Curtiss, “Lay Leadership and Lay Ecclesial Ministry,” *Origins* 36/39 (March 15, 2007) 622.

This quote is very applicable. The only word that holds a negative connotation is “despite.” A better choice of words would have been “complete with” or “while recognizing” our distinctive personalities and calls.

Co-Workers strongly promotes *communio*. The quotation below ties together themes from the previous three chapters to establish the basis for the spectrum of cooperation in ministry of the laity and clergy. This cooperation flows from ministry related to baptism to ministry entrusted to the laity by mandate of competent ecclesiastical authority. All are necessary for the building up of the Church.

An ecclesiology of communion looks upon different gifts and functions not as adversarial but as enriching and complementary. It appreciates the Church’s unity as an expression of the mutual and reciprocal gifts brought into harmony by the Holy Spirit. An ecclesiology of communion recognizes diversity in unity and acknowledges the Spirit as the source of all the gifts that serve to build up Christ’s Body (1 Cor 12:4-12, 28-30). For “to each is given the manifestation of the Spirit for the common good” (1 Cor 12:7). In its broadest sense, ministry is to be understood as service (*diakonia*) and is the means for accomplishing mission in the communion of the Church. It is a participation in and expression of Christ’s ministry. Within this broad understanding of ministry, distinctions are necessary. They illuminate the nature of the Church as an organic and ordered communion. The primary distinction lies between the ministry of the lay faithful and the ministry of the ordained, which is a special apostolic calling. Both are rooted in sacramental initiation, but the pastoral ministry of the ordained is empowered in a unique and essential way by the Sacrament of Holy Orders. Through it, the ministry of the apostles is extended. As successors to the apostles, bishops “with priests and deacons as helpers” shepherd their dioceses as “teachers of doctrine, priests for sacred worship and ministers of government.” The work of teaching, sanctifying, and governing the faithful constitutes the essence of apostolic ministry; it forms “an indivisible unity and cannot be understood if separated one from the other.” This recognition of the unique role of the ordained is not a distinction based on merit or rank; rather, it is a distinction based on the sacramental character given by the Holy Spirit that configures the recipient to Christ the Head and on the particular relationship of service that Holy Orders brings about between ecclesiastical ministry and the community. The ordained ministry is uniquely constitutive of the Church in a given place. All other ministries function in relation to it. Ministry is diverse and, at the same time, profoundly relational. This is so because ministry has its

source in the triune God and because it takes shape within the Church understood as a communion.¹²⁴

This broad relational ministry between the ordained and laity can take many permutations. *Co-Workers* addresses the baptismal call to mission but is focused on lay ecclesial ministry which is defined in the document as:

[L]ay because it is service done by lay persons. The sacramental basis is the Sacraments of Initiation, not the Sacrament of Ordination. The ministry is *ecclesial* because it has a place within the community of the Church, whose communion and mission it serves, and because it is submitted to the discernment, authorization, and supervision of the hierarchy. Finally, it is *ministry* because it is a participation in the threefold ministry of Christ, who is priest, prophet, and king.¹²⁵

“The term ‘lay ecclesial minister’ is generic. It is meant to encompass and describe several possible roles. In parish life – to cite one sphere of involvement - ...parish catechetical leader.”¹²⁶

This application of mission, as a parish catechetical leader, is one example of canon 230¹²⁷ recognizing formal cooperation in ministry with clergy. It goes beyond the innate baptismal call to evangelize gifted to all *Christifideles* to participation by some in mission and

124. *Co-Workers*, 20-21.

125. *Ibid.*, 11.

126. *Ibid.*

127. Canon 230: “§1. Viri laici, qui aetate dotibusque pollent Episcoporum conferentiae decreto statutis, per ritum liturgicum praescriptum ad ministeria lectoris et acolythi stabiliter assumi possunt; quae tamen ministeriorum collatio eisdem ius non confert ad sustentationem remunerationemve ab Ecclesia praestandam. §2. Laici ex temporanea deputatione in actionibus liturgicis munus lectoris implere possunt; item omnes laici muneribus commentatoris, cantoris aliisque ad normam iuris fungi possunt. §3. Ubi Ecclesiae necessitas id suadeat, deficientibus ministris, possunt etiam laici, etsi non sint lectores vel acolythi, quaedam eorundem officia supplere, videlicet ministerium verbi exercere, precibus liturgicis praeesse, baptismum conferre atque sacram Communionem distribuere, iuxta iuris praescriptas.”

ministry that is discerned, authorized and supervised by competent ecclesiastical authority. This is the manifestation of the noted difference in chapter two between exercising the *munus propheticum*, common to all the baptized and exercising the *munus docendi* which is an authorized sharing in official ecclesial ministry. “Together with the ordained ministry, other ministries, whether formally instituted or simply recognized, can flourish for the good of the whole community, sustaining it in all its many needs from catechesis to liturgy, from the education of the young to the widest array of charitable works.”¹²⁸

Co-workers addresses the question of authorization by ecclesiastical authority as a means to validate the readiness and competency which is needed. In this process, the laity are “authorized by ecclesiastical authorities to carry out certain ministerial responsibilities in public service of the local church.”¹²⁹ Authorization itself is examined here as another means to define that which is a sharing in the *munus docendi*. *Co-Workers* defines authorization as:

Authorization is the process by which properly prepared lay men and women are given responsibilities for ecclesial ministry by competent Church authority.... Because it involves a formal, public confirmation of the call to ecclesial ministry, the authorization process might be considered the final result of the personal and ecclesial discernment discussed earlier in this document. Given the varying circumstances of each diocese—its pastoral needs and financial and educational resources—it is important that the diocesan bishop be responsible for determining if and how any authorization should occur in his diocese, in keeping with canon law. When such authorization does occur, it is important to emphasize a spiritual dimension within the process.¹³⁰

128. *NMI* 46; *AAS* 93 (2001) 299: “Simul cum ministerio ordinis, alia ministeria, sive sint instituta, sive simpliciter recognita, florescere possunt in bonum totius communitatis, eamque in pluribus eius necessitatibus roborare, nempe a catechesi ad animationem liturgicam, ab institutione iuvenum ad multiplicia caritatis signa.”

129. *Co-Workers*, 54.

130. *Ibid.*

Formation, prior to authorization, complete with a focus on the intellectual, human, spiritual and pastoral dimension, will be explored in chapter five. One important aspect to keep in mind is that both this vocation to lay ecclesial ministry and the daily sharing in the *munus propheticum* comes not only from the knowledge of the faith but belief. It is this spiritual dimension that cannot get lost in the empirical discussion of doctrinal knowledge. Catholicism is not challenging because one cannot learn the tenets of the faith. Catholicism is challenging because once one learns, there is an expectation of faith reflection, development of conscience and action.

For the purpose of this study linking catechesis, cooperation, laity and clergy, it is the explicit responsibility of the diocesan bishop to oversee all catechetical works carried out in the diocese (canon 386§1). “He is to take care that the prescripts of the canons on the ministry of the word, especially those on...catechetical instruction, are carefully observed so that the whole Christian doctrine is handed on to all.”¹³¹ This responsibility is shared with the pastor of a parish who is to attend to the pastoral care of those entrusted to him as articulated in canon 519, seen in chapter two.¹³² Canon 519 will be revisited in chapter five when addressing the cooperation of the laity in catechesis. For the purpose of authorization, it is sufficient to note that the process does not take place in a vacuum but with the active participation of many parties working together to provide faith knowledge for both the minds and hearts of the People of God.

131. Canon 386: “§1[C]uret etiam ut praescripta canonum de ministerio verbi praesertim...catechetica institutione sedulo servantur, ita ut universa doctrina christiana omnibus tradatur.”

132. Canon 519: “Parochus est pastor proprius paroeciae sibi commissae, cura pastoralis communitatis sibi concredita fungens sub auctoritate Episcopi dioecesis, cuius in partem ministerii Christi vocatus est, ut pro eadem communitate munera exsequatur docendi, sanctificandi et regendi, cooperantibus etiam aliis presbyteris vel diaconis atque operam conferentibus christifidelibus laicis, ad normam iuris.”

In this chapter, a focus on the laity, mission and potential participation in the official ministry of the Church (*munus docendi*) through the documents *Ecclesiae de mysterio* and *Co-Workers in the Vineyard of the Lord*, was built upon the baptismal basis found in the previous chapters. It is this cooperation among all the *Christifideles*, cleric and lay that brings mutual vocational respect and unity in the catechetical mission of the Church. As was demonstrated, catechesis is more than rote recitation of doctrinal principles and prayers, it comprises spirit, mind and soul. The whole person evangelizes. This evangelization differs based on charism and vocation. No matter what vocation flows from their condition or function, all the baptized are called to engage in the sanctification of the profane.

Catechesis is essential for the survival of the Church. Formation for catechesis engages mind, soul and body. Chapter five will promote a common process for the catechetical formation of both laity and clerics. In this way, catechetical cooperation envisioned in canon 776 will be based on the baptismal responsibility of the sharing of the Gospel message and the common foundation of theological, human, spiritual and pastoral formation.

CHAPTER FIVE

Catechetical Cooperation and Formation of Laity and Pastors

Baptism constitutes the basis for cooperation of the faithful in the triple *munera*, the sanctifying, governing and teaching functions of the Church. The manifestation of the ministry of the divine Word in catechesis takes place in the daily life of all the faithful through their participation in the teaching function: either the *munus propheticum* and/or the *munus docendi*. As demonstrated in previous chapters, baptism incorporates one into the Church and initiates the primary ontological change in an individual's status and condition. This change then demands a strong personal response, not only to what has been received in baptism, but also to the formed, knowledgeable actions in faith that must follow.

It is not a question of simply *knowing* what God wants from each of us in the various situations of life. The individual must *do* what God wants, as we are reminded in the words that Mary, the Mother of Jesus, addressed to the servants at Cana: "Do whatever he tells you" (*Jn* 2:5). However, to act in fidelity to God's will requires a *capability* for acting and *the developing of that capability*. We can rest assured that this is possible through the free and responsible collaboration of each of us with the grace of the Lord which is never lacking. Saint Leo the Great says: "The one who confers the dignity will give the strength." This, then, is the marvelous yet demanding task awaiting all the lay faithful and all Christians at every moment: to grow always in the knowledge of the richness of Baptism and faith as well as to live it more fully.¹

Whether cleric or lay, the foundations in faith, flowing from baptism, have wide applicability to many vocations within the mission of the Church. Catechesis, personal or in

1. John Paul II, apostolic exhortation *Christifideles Laici* 15, December 30, 1988: *AAS* 81 (1989) [hereafter *CL*] 508: "Ceterum non agitur solummodo de *cognoscendo* quid Deus a nobis, ab unoquoque nostrum in diversis vitae velit adiunctis, id *facere* oportet quod Deus vult, sicut nobis verba Mariae Matris Iesu in Cana servis directa in memoriam revocant: «Quodcumque dixerit vobis, facite» (*Io* 2, 5). Ad agendum cum fidelitate erga Dei voluntatem *capaces* esse et *semper capadotes* effici oportet. Utique per Domini gratiam, quae numquam deficit, ut Sanctus Leo Magnus dicit: «Dabit virtutem, qui contulit dignitatem»; sed etiam cum uniuscuiusque nostrum libera et responsabili collaboratione." English translation: *The Lay Members of Christ's Faithful People*, John Paul II (Boston: St. Paul Books and Media: 1989) 150. All subsequent English translations of *CL* will be taken from this source unless otherwise indicated.

cooperation with pastors and the hierarchy, has been the focus of this study and formation for catechesis will be the emphasis of this chapter.

At the heart of catechesis we find, in essence, a Person, the Person of Jesus of Nazareth, the only Son from the Father....To catechize is to reveal in the Person of Christ the whole of God's eternal design reaching fulfillment in that Person. It is to seek to understand the meaning of Christ's actions and words and of the signs worked by him. Catechesis aims at putting "people...in communion...with Jesus Christ." In catechesis "Christ, the Incarnate Word and Son of God...is taught – everything else is taught with references to him – and it is Christ alone who teaches – anyone else teaches to the extent that he is Christ's spokesman, enabling Christ to teach with his lips....Every catechist should be able to apply to himself the mysterious words of Jesus: 'My teaching is not mine, but his who sent me'."2

There are universal examples of basic catechesis found, not only in words, but in paintings, murals, sculptures, windows and buildings themselves. Many churches function as examples of biblical catechesis, embodying both the Hebrew Scriptures and the actions of Christ. When words are considered, the knowledge of basic doctrine is necessary to fulfill one's right and obligation to catechesis. Canon 776 is the canonical example of the *ius vigens* in that, it not only presents the catechetical obligation of the pastor for catechesis, but also the active involvement of the faithful in catechetical formation. This catechetical action demands formation in the faith which is accomplished through the many means explored here and in previous chapters.

This chapter will demonstrate the fundamental unity that exists in the lives of the baptized who share in the informal and/or formal teaching function of the Church in catechesis. Canonical, theological and ecclesial background for canon 776 from the 1983 code will be provided and traced through its exegetical roots in canon 1333 of the 1917 code. Various

2. United States Catholic Conference, *Catechism of the Catholic Church* (Washington DC: United States Catholic Conference, 1994) n. 426-427: 107.

documents which serve as *fontes* for canon 1333 of the 1917 Code and canon 776 of the 1983 Code will be examined. The specific obligation of the pastor to catechize using the cooperation of the laity, as demanded by canon 776 will be explored. This will also focus on the concept of being unable to assist due to being “impeded” as seen in the canon. Formation of both pastors (clergy) and laity, initial and ongoing, will be emphasized as constitutive to participation in the catechetical process. This formation will be based on the common foundation of theological, human, spiritual and pastoral formation as seen in canons 244, 245, 248 and 252. There will also be a special focus on cultural and ecumenical formation needed to conduct the universal mission of the Church.

I. The Mandate of Cooperation in Catechesis: Canon 1333 of the 1917 Code

Canon 1333 exemplified the codified mandate of clerical participation in the catechetical endeavor. Grounded in his baptism and ontological function as a cleric, the pastor exercised his responsibility for the catechetical aspect of the *munus docendi*. The *fontes* for this canon demonstrate the concern of the Church for religious instruction or catechesis of all the *christifideles*, especially children, and the role in the catechetical endeavor, not only of the pastor and other clerics, but, by extension, the ordinary and laity. The elements of previous chapters, such as condition, function of the faithful and communion with the Church are illustrated in the *fontes* below. Canon 1333 of the 1917 code states:

§1. A pastor can, in the religious instruction of children, and indeed must if he is legitimately impeded, enlist the help of clerics present in his territory and even, if it is necessary, pious laymen, particularly those who are enrolled in a pious sodality of *Christian teaching* or something similar erected in the parish.

§2. Priests and other clerics who are not detained by legitimate impediment should be helpers to their pastor in this most holy work, even under penalties to be inflicted by the Ordinary.³

Mapping the route to canon 1333 through the selected *fontes* below traces the innate concern of the Church for the catechesis of children in various ecclesial documents.

A. *Ex debito*

In one of the earliest *fontes*, *Ex debito*, a papal bull issued in 1571, Pius V recognized that various children were not being educated in the faith and that it was the Christian faithful who stepped in on Sundays and feast days to provide this catechesis. Pius urged all members of the hierarchy to espouse this work and designate churches, or other suitable places within their dioceses where children could learn doctrine. He also urged members of the hierarchy to choose qualified men (*viros*), approved in life and morals, who would, on Sundays, instruct children in the articles of faith and the precepts of Holy Mother Church.⁴

3. *Codex Iuris Canonici Pii X Pontificis Maximi iussu digestus Benedicti Papae XV auctoritate promulgatus* (Rome: Typis Polyglottis Vaticanis, 1917), c. 1333: §1: “Parochus in religiosa puerorum institutione potest, imo, si legitime sit impeditus, debet operam adhibere clericorum, in paroeciae territorio degentium, aut etiam, si necesse sit, piorum laicorum, potissimum illorum qui in pium sodalitium doctrinae christianae aliudve simile in paroecia erectum adscripti sint. §2. Presbyteri alique clerici, nullo legitimo impedimento detenti, proprio parrocho in hoc sanctissimo opere adiutores sunt, etiam sub poenis ab Ordinario infligendis.” English translation from Edward Peters, *1917 Pio-Benedictine Code of Canon Law: in English translation, with extensive scholarly apparatus* (San Francisco: Ignatius Press, 2001) 449.

4. Pius V, papal bull *Ex debito*, October 6, 1571, in *Codicis iuris canonici fontes*, ed. Emi Petri Cardinal Gasparri [hereafter Gasparri] (Rome: Typis Polyglottis Vaticanis, 1932) 6: 248-249: “Considerantes etiam, prout ex fide dignis relatibus intelleximus, quod nonnulli approbatae vitae Christifideles, caritate omnium suprema virtute, circa hoc tam pium, tamque Reipublicae saluberrimum opus accersiti, in singulis festivitibus, et Dominicis diebus in diversis Ecclesiis, et locis, hoc opus sanctissimum amplexi sunt, et ibi eosdem infantes, et pueros, ac alias miserabiles personas Christianae veritatis ignaras congregari faciunt, et eos bonis moribus, et sana doctrina instruunt, ac diligenter in via mandatorum Domini dirigunt, ex quo salutiferi fructus hactenus provenerunt, et in dies magis auxiliante Domino speramus....Cupientes igitur tam pio, tamque laudabili operi viribus totis favere, et animas lucrifacere Creatori, ex certa nostra scientia universos, et singulos Patriarchas, Archiepiscopos, Episcopos, ceterosque Ecclesiarum Prelatos, et locorum quorumcumque ordinarios...seu Officialibus per Apostolica scripta mandantes, quatenus hoc opus sanctissimum toto pectore amplectentes, aliquas Ecclesias in suis Civitatibus, et Dioecibus respective, seu loca honesta, in quibus praefati infantes, et pueri ad audiendum doctrinam Christianam convenire possint, deputent, et viros ad id idoneos, vita et moribus approbatos, qui diebus saltem Dominicis eosdem

It was this bull that established the Confraternity of Christian Doctrine, which officially solidified the practice of formal catechetical education for children at set times and locales. The juridic establishment of the Confraternity would take place in the encyclical of Pius X, *Acerbo nimis*, in 1905. This religious/catechetical education was undertaken by those who were “qualified” and who would work with and under the auspices of the hierarchy. There was no indication of the exact means to insure that they were qualified but a course of “formation” would be necessary prior to teaching. The designation of this course was left to the competent ecclesiastical authority.

B. *Etsi minime*

Etsi minime, the apostolic constitution of Benedict XIV, issued in 1742, stated that vigilance regarding the teaching of the Catholic faith rested with the Ordinary of the diocese and began with his teaching by example. He could join other clerics to this endeavor, especially pastors. Benedict wrote that it was the “commitment of the pastor that will be useful to the flock entrusted to him and his example will encourage others to cultivate, with his strength, the vineyard of the Lord of Hosts.”⁵ If a cleric did not take the obligation of catechesis seriously, the ordinary could punish him “with authoritative and harsh words” (*gravissimis idcirco verbis*). This was one option available to the ordinary, which corresponded to the concept of “penalties” stated in canon 1333. “The ecclesiastical penalties inflicted for those remiss in this duty cannot

infantes, et pueros, ac alias personas divinae legis expertes, in articulis fidei, et praeceptis Sanctae Matris Ecclesiae instruant.”

5. Benedict XIV, apostolic constitution *Etsi minime*, February 7, 1742, in Gasparri 1: 716: “Pastoris operam in maximam crediti sibi Gregis utilitatem cessuram, eiusdemque exemplum alios excitaturum ad Vineam Domini Sabaoth pro viribus excolendam.”

include any kind of censure because the Church law does not mention such a penalty. The punishment adverted to would be the refusal of the Ordinary to appoint negligent clerics to higher orders or better positions.”⁶ This affected the very livelihood of the cleric as it applied to his support through the parish appointments he received and was, therefore, a true punishment.

Benedict then praised lay men and women (*laici tum viri, tum mulieres*) who assisted the priest in his task of catechesis with children and, in early recognition of adult catechesis mentioned in chapter three, noted concern for ignorance of divine matters in those who were older, caused either by lack of knowledge or by gradual forgetfulness (*vel quia iamdiu perceptam paulatim delevit oblivio*). Catechetical guidelines were provided for the reception of Eucharist, confirmation, ordination, marriage and penance and there was a general exhortation to refuse admittance to the sacraments to those who were not prepared. A catechism produced under the orders of Pope Clement was promoted for use. Concern was extended to those who could not attend formation classes due to either distance from the parish church or to inaccessible catechetical schedules. He urged those responsible to take into account the nature of the place and time classes were offered and the needs of the people to reconcile the celebration of the feast day with Christian Doctrine, lest one impede the other.⁷ Benedict’s constitution was a road map for bishops and pastors to build a successful catechetical formation program with the assistance of the laity.

6. Michael E. Hippee, “Participation of the Laity in the Teaching Structure of the Church: Code of Canon Law and Vatican Council II,” (JCL Thesis, The Catholic University of America, 1978) 21.

7. *Etsi minime*, 719: “qui attenta loci, temporis, personarum qualitate, expensisque rerum omnium momentis, ita studeat solemnisi diei celebritatem cum Doctrina Christiana componere, ne alteri altera sit impedimento.”

C. *Nankin*

Nankin, the 1836 instruction from the Sacred Congregation of the Propagation of the Faith, presented both a worldly issue and the question of authority over catechists. The Congregation noted that there was a question of conduct of the young male missionaries towards young female students. With that in mind, the age of male missionaries was raised to at least twenty-five.⁸ Their conduct was to be regulated by the priests who supervised them. This was a reminder that, catechists, although called to fulfill a particular vocation, were very human.

A question of catechetical cooperation with authority was also addressed. The instruction clearly stated that the mission of the catechist could not be lived out independent of the Ordinary because the missionary (catechist) shared in the duty (*munus*) of the Ordinary within the limits of the faculty (*facultatum*) given to the one providing religious instruction, either implicitly or explicitly, and, if properly chosen, this person must be considered as approved by the ordinary himself.⁹

D. *Feltren*

An 1882 reply of the Sacred Congregation of the Council, *Feltren*, presented another question of authority for catechesis. The question concerned a single large parish that had

8. Sacred Congregation for the Propagation of the Faith, instruction *Nankin*, February 29, 1836, in *Codicis iuris canonici fontes*, ed. Emi Iustiniani Cardinal Serédi (Rome: Typis Polyglottis Vaticanis, 1935) 7: 284: "...ideo ad vitanda scandal statuimus nulli sacerdoti licitum esse sibi adsciscere ministros seu catechistas, qui vigesimum quantum aetatis annum nondum praetergressi fuerint."

9. *Nankin*, 284-285: "non enim fit independenter ab Ordinario quod fit a missionario in exercitio sui muneris intra limites facultatum iisdem concessarum vel communicatarum sive expresse sive implicate: quare catechista a missionario rite electus censendus est veluti ab ipso Ordinario approbatus ut fungatur muneribus catechistarum propriis, servata semper illis missionariorum auctoritate."

subsequently been divided into two parishes; one for the city and one for the suburbs. In the suburban parish, the vicars conducted the religious instruction of the children, but in the city parish, the Chapter delegated simple clerics to catechize. These clerics were negligent in their duty.¹⁰

The bishop applied remedies that the Chapter received negatively. They argued that it was their right due to custom to appoint catechists and that catechesis was not the exclusive duty of pastors. The decision was that even if it was custom, it would be abrogated because it pertains to the bishop, not the Chapter, to appoint priests to teach who are not attached to the care of souls. The bishop then referred to the Council of Trent which entrusted the duty to teach to pastors.¹¹ The bishop stated that the Chapter could function under the direction of the pastor. He claimed that it was proper to his authority as Ordinary to demand that clerics who were tonsured and wished to ascend to Orders or who were priests and hoped to be promoted to benefices assist the pastor in teaching Christian doctrine according to the directives of the constitution *Etsi minime*.

10. Sacred Congregation for the Council, reply *Feltren*, July 15, 1882, in Gasparri, 6: 648-649: "Pueris in christianae doctrinae rudimentis edocendis operam dant Vicarii curati quoad suburbiorum tantummodo pagos; in civitate autem id sibi competere Capitulum arbitratur, ex cuius delegatione quidam, seu Canonici, seu simplices sacerdotes, pueros utique et puellas in diversis Ecclesiis catechismum edocent, quin tamen ullus curam agat, ut pueri ipsi sacrae huic institutioni fideliter adsint, et quin Vicariis curatis compertum sit quinam ex propria cuiusque Paroecia institutionem eandem frequentent, aut negligent."

11. *Feltren*, 649: "Opposita enim apparet praescriptioni Trid., Sess.24, cap. 7, *de ref.*, ubi huiusmodi munus Parochis committitur praecipiendo, ut dominicis et aliis festivis diebus pueri in singulis Parochiis fidei rudimenta doceantur."

E. *Opus a Catechismis*

In *Opus a Catechismis*, an apostolic letter of Pius X in 1903, he issued a blessing to women conducting the religious instruction of children who attended public schools where religious instruction was restricted. He noted the assistance of the laity given to the priest whereby children were *to absorb* (emphasis my own) principles of faith and morals.¹² Pius also exhorted them to continue this good work.

F. *Acerbo nimis*

In *Acerbo nimis*, a 1905 encyclical of Pius X, he lamented the “cultural divine ignorance” of his time, which flowed from religious indifference and caused infirmity of the soul.¹³ The remedy for this ignorance was Christian teaching, which would influence both the intellect and the will, and lead to knowledge of the truths necessary for salvation. Paragraph six presented a basic truth: the consequences of religious ignorance were grave and it was foolish to expect a person to fulfill the duties of a Christian without knowing them.¹⁴ Therefore, pastors had the primary duty for catechesis because they held the office of “pastors of souls” (*animarum rectoris munere*) and were to be knowledgeable in the faith. Pius continued with the primacy of

12. Pius X, letter *Opus a Catechismis*, December 8, 1903, in Gasparri, 3: 615: “omnio res postulat ut sacerdotum ministerio navitas opituletur laicorum, quo puerilis saltem aetas fidei morumque principia incorrupta imbibat.”

13. Pius X, encyclical *Acerbo nimis*, April 15, 1905, in Gasparri 3: 647: “Nobis, Venerabiles Fratres, quamvis cetera non respuamus, iis maxime assentiendum videtur, quorum iudicio et praesens animorum remissio ac veluti imbecillitas, quaeque inde gravissima oriuntur mala, ex divinarum ignoratione rerum praecipue sunt rependa.”

14. *Acerbo nimis*, 650: “Quum igitur ex ignorantia religionis tam multa tamque gravia deriventur damna; alia vero ex parte, quum tanta sit religiosae institutionis necessitas atque utilitas, frustra enim christiani hominis officia impleturus speratur qui illa ignoret : iam ulterius inquirendum venit, cuius demum sit perniciosissimam hanc ignorantiam cavere mentibus, adeoque necessaria scientia animos imbuere.”

catechetical instruction and the task of the catechist, which was to lead men to holy lives in preparation for eternal life.¹⁵

This emphasis on the necessity of religious formation led Pius to mandate that bishops implement the following in their dioceses: for one hour each Sunday and holy day, without exception, all pastors and parish priests were to provide catechetical instruction to boys and girls; that boys and girls would be prepared to receive the sacraments of penance and confirmation; that special classes would be held during Lent so that youth were ready to receive Holy Eucharist; that in each parish, the Confraternity of Christian Doctrine was to be canonically established and that lay helpers would assist priests in religious instruction; that religious instruction was to be given to those who attend public schools where the teaching of religion was banned and that catechetical instruction was to be given to adults on all holy days of obligation, but not during the same hour when the children were instructed and not at the expense of the homily on the Gospel.¹⁶ Pius ended this encyclical by stressing the necessity of formation of both pastors and catechists.

15. *Acerbo nimis*, 651: "Hoc scilicet catechistae munus est, veritatem aliquam tractandam suscipere vel ad fidem vel ad christianos mores pertinentem, eamque omni ex parte illustrare: quoniam vero emendatio vitae finis docendi esse debet, oportet catechistam comparationem instituere ea inter quae Deus agenda praecipit quaeque homines reapse agunt; post haec, exemplis opportune usum, quae vel e Scripturis sacris, vel ex ecclesiastica historia, vel e sanctorum virorum vita sapienter hauserit, suadere auditores eisque, intento veluti digito, commonstrare quo pacto componant mores; finem denique hortando facere, ut qui adstant horreant vitia ac declinent, virtutem sectentur."

16. *KK* 0853-654: "I. Parochi universi, ac generatim quotquot animarum curam gerunt, diebus dominicis ac festis per annum, nullo excepto, per integrum horae spatium, pueros et puellas de iis, quae quisque credere agereque debeant ad salutem adipiscendam, ex catechismi libello erudiant. II. Iidem, statis anni temporibus, pueros ac puellas ad Sacramenta Poenitentiae et Confirmationis rite suscipienda praeparent, continenti per dies plures institutione. III. Item, ac peculiari omnino studio, feriis omnibus Quadragesimae atque aliis, si opus erit, diebus post festa Paschalia, aptis praeceptionibus et notationibus adulescentulos et adulescentulas sic instruant, ut sancte sancta primum de altari libent. IV. In omnibus et singulis paroeciis consociatio canonice instituatur, cui vulgo nomen Congregatio Doctrinae christianae. Ea parochi, praesertim ubi sacerdotum numerus sit exiguus, adiutores in catechesi tradenda laicos habebunt, qui se huic dedent magisterio tum studio gloriae Dei, tum ad sacras lucrandas indulgentias, 'quas Romani Pontifices largissirne tribuerunt. V. Maioribus in urbibus, inque iis praecipue ubi universitates studiorum, lycea, gymnasia patent, scholae religionis fundentur ad erudiendam fidei veritatibus

The catechetical mandate of canon 1333 is exemplified in the *fontes* above. They provide concrete examples of the role of baptism in mission, the importance of the pastor and other clerics in catechesis, and the authority of the Ordinary over the catechetical endeavor. As is evident, these sources cohere with the themes of baptism, mission and the catechetical endeavor of pastors and ordinaries presented in previous chapters. In turn, canon 1333 is cited as a *fontes* to canon 776 of the 1983 code, which is the basis of this study. Canon 776 will be examined to determine its catechetical mandate. Comparisons between canon 1333 and canon 776 will be noted as they apply to the cooperation of pastors and laity in catechesis.

II. Canon 776 of the 1983 Code

The *ius vigens* in canon 776 establishes the cooperation of pastors and laity in catechesis:

By virtue of his function, a pastor is bound to take care of the catechetical formation of adults, youth, and children, to which purpose he is to use the help of the clerics attached to the parish, of members of institutes of consecrated life and of societies of apostolic life, taking into account the character of each institute, and of lay members of the Christian faithful, especially of catechists. None of these are to refuse to offer their help willingly unless they are legitimately impeded. The pastor is to promote and foster the function of parents in the family catechesis mentioned in can. 774, §2.¹⁷

Such specific cooperation is one means by which a pastor fulfills the obligations of office regarding catechetics listed in canon 528 §1:

vitaeque christianae institutis iuventam, quae publicas scholas celebrat, ubi religiosae rei mentio nulla iniicitur. VI. Quoniam vero, hac praesertim tempestate, grandior aetas non secus ac puerilis religiosa eget institutione; parochi universi ceterique animarum curam gerentes, praeter consuetam homiliam de Evangelio, quae festis diebus omnibus in parochiali Sacro est habenda, ea hora quam opportuniorem duxerint ad populi frequentiam, illa tantum excepta qua pueri erudiuntur, catechesim ad fideles instituant, facili quidem sermone et ad captum accommodato. Qua in re Catechismo Tridentino utentur, eo utique ordine ut quadriennii vel quinquennii spatio totam materiam pertractent quae de Symbolo est, de Sacramentis, de Decalogo, de Oratione et de praeceptis Ecclesiae.”

17. Canon 776: “Parochus, vi sui muneris, catecheticam efformationem adutorum, iuvenum et puerorum curare tenetur, quem in finem sociam sibi operam adhibeat clericorum paroeciae addictorum, sodalium institutorum vitae consecratae necnon societatum vitae apostolicae, habita ratione indolis uniuscuiusque instituti, necnon christifidelium laicorum, praesertim catechistarum; hi omnes, nisi legitime impediti, operam suam libenter praestare ne renuant. Munus parentum, in catechesi familiari, de quo in can. 774, §2, promoveat et foveat.”

A pastor is obliged to make provision so that the word of God is proclaimed in its entirety to those living in the parish; for this reason, he is to take care that the lay members of the Christian faithful are instructed in the truths of the faith...especially by offering catechetical instruction....He is to have particular care for the Catholic education of children and youth. He is to make every effort, even with the collaboration of the Christian faithful, so that the message of the gospel comes also to those who have ceased the practice of their religion or do not profess the true faith.¹⁸

The canon reflects the inclusivity of catechesis expressed through the title of chapter nine of *Catechesi tradendae*: “The Task Concerns Us All” (as in the official English text). It is only through catechetical cooperation that fulfillment of the catechetical mission can take place.

Canon 776 is the summation of both canons 773 and 774 that refer to the “proper and grave duty especially of pastors of souls to take care of the catechesis of the Christian people so that the living faith of the faithful becomes manifest and active through doctrinal instruction and the experience of Christian life”¹⁹ and the “solicitude for catechesis” belonging to “all members of the Church according to each one’s role” especially parents.²⁰ Canon 776 brings together the role of all the baptized with “catechetical instruction,” which holds “principal place” (canon 761) as the means to “proclaim Christian doctrine.”²¹

18. Canon 528: “§1. Parochus obligatione tenetur providendi ut Dei verbum integre in paroecia degentibus annuntietur; quare curet ut christifideles laici in fidei veritatibus edoceantur...habenda necnon catechetica institutione tradenda...peculiarem curam habeat de puerorum iuvenumque educatione catholica; omni ope satagat, associata etiam sibi christifidelium opera, ut nuntius evangelicus ad eos quoque perveniat, qui a religione colenda recesserint aut veram fidem non profiteantur.”

19. Canon 773: “Proprium et grave officium pastorum praesertim animarum est catechesim populi christiani curare, ut fidelium fides, per doctrinae institutionem et vitae christianae experientiam, viva fiat explicita atque operosa.”

20. Canon 774: “§1. Sollicitudo catechesis, sub moderamine legitimae ecclesiasticae auctoritatis, ad omnia Ecclesiae membra pro sua cuiusque parte pertinet. §2. Prae ceteris parentes obligatione tenentur verbo et exemplo filios in fide et vitae christianae praxi efformandi....”

21. Canon 761: “Varia media ad doctrinam christianam annuntiandam adhibeantur quae praesto sunt, imprimis praedicatio atque catechetica institutio, quae quidem semper principem locum tenent”

The importance of catechesis expressed in canon 1333 of the 1917 code continued to be a focus of many ecclesial documents that form the additional *fontes* of canon 776 of the 1983 code. In a survey from the Sacred Congregation of the Council to the bishops of Italy in 1920, they were asked if preaching and the teaching of catechesis was taking place in their parishes according to canon 1333. It was made clear that catechesis was constitutive in the work of pastors and if they were not honoring their obligation to educate their people in Christian doctrine, their Ordinaries were to indicate the canonical punishment taken against them. Ordinaries could count on the support of the Congregation as they applied these punishments, not only to pastors, but to other clerics and members of religious institutes who did not assist in catechesis.²²

A. *Orbem catholicum*

In the 1923 *motu proprio Orbem catholicum*, Pius XI took the exhortation found in the survey from the Sacred Congregation to promote catechesis a step further and established an office in the Congregation of the Council to promote obedience to the law of the Church regarding catechesis and to direct catechetical action in the universal Church.²³ The results of

22. Sacred Congregation of the Council, circular letter to Italian Bishops, May 31, 1920: *AAS* 12 (1920) 299-300: “il nuovo Codice di diritto canonico nei capitoli de catechetica institutione (can. 1329-1336) e de sacris concionibus (can. 1344-1348) prescrive norme tassative per l'insegnamento della Dottrina Cristiana ai fanciulli e agli adulti e per la spiegazione del Vangelo al popolo.... Nell'intento però di dare un maggior impulso all'istruzione religiosa e di coadiuvare l'azione dei Revmi Ordinari in una causa di così capitale importanza, questa Sacra Congregazione, con la piena approvazione del Santo Padre, invita i Revmi Ordinari d'Italia a rispondere, secondo scienza e coscienza e nel più breve tempo possibile, ai seguenti quesiti.... V. S'indichino i nomi di quei parroci e curatori d'anime che non soddisfacessero ai doveri notati sotto i numeri III e IV. VI. Quali i provvedimenti presi dall'autorità diocesana contro i trasgressori. VII. Se per questi trasgressori, oltre l'azione dell'Ordinario, si richiedesse l'intervento di questa S. C. VIII. Se il clero secolare e regolare si presti all'insegnamento del Catechismo in parrocchia ed in caso negativo per quali motivi. Se ne indichino le persone e gli istituti religiosi.”

23. Pius XI, *motu proprio Orbem catholicum*, June 29, 1923: *AAS* 15 (1923) 327-328: “Itaque, *motu proprio* ac de Apostolicae potestatis plenitudine, Nos apud Sacram Congregationem Concilii peculiare Officium

the survey prompted a more formal response on the part of the pope so that the importance of teaching Christian doctrine was clearly understood by all. Pius urged catechetical participation by clerics, laity, associations and societies to assist pastors in parishes. He also directed religious institutes to assist bishops in their dioceses with catechetical instruction and to teach Christian doctrine in their own schools so as to prepare students to defend their faith, teach it and bring others to the faith. Bishops were to exercise vigilance over all schools of religion and report on their progress to the Sacred Congregation of the Council every three years.²⁴

B. *Provido sane consilio*

The Catechetical Office of the Sacred Congregation for the Council issued *Provido sane consilio* in 1935. This decree, from the office established by *Orbem catholicum* examined above, provided the constitutive nature of canon 776 of the 1983 code through a clear statement of the obligations of all *christifideles* based on their ontological condition and function. The decree outlined the obligations of the baptized Church: pope, bishops,²⁵ pastors and all the

instituiamus et per has Litteras institutum declaramus, quo velut instrumento utatur Apostolica Sedes ad urgendam toto orbe terrarum obtemperationem suis legibus de populo, christianae doctrinae praeceptis erudiendo: cuius Officii sit universam in Ecclesia actionem catechisticam moderari ac provehere.”

24. *Orbem catholicum*, 328-329: “Equidem confidimus salutare inde perceptum iri fructus, maxime si ad Apostolicae Sedis auctoritatem ea prompta et alacris Episcoporum ceterique cleri bonorumque laicorum, quam dare solent, opera, quod non dubitamus, accesserit. Sed tamen sinant, quotquot sunt ex utroque sexu consociationes sodalitatesque catholicorum, se a Nobis rogari, ut vel stas de catechismo conciones in sua quaeque paroecia ipsae in exemplum frequentando, vel clero parochiali adiutores ministrando, melius in dies de Ecclesia mereri velint in hoc quidem genere, quo nullum homini catholico nec sanctius nec magis necessarium esse videatur... Illud etiam magnopere cupimus in praecipuis quibusque sedibus religiosarum sodalitatum quae iuventuti instituendae sunt deditae, ibi, praesidibus ducibusque Episcopis, scholas aperiri delectis ex utroque textu adolescentibus, qui accommodato studiorum curriculo formentur iidemque... Episcoporum vero erit omnibus de religione scholis assidue advigilare; itemque de opera in hoc genere posita deque rei exitu, maxime quod attinet ad scholas, quas diximus, altiores et collegiorum, tertio quoque anno ad sacram Congregationem Concilii accurate referre.”

25. Sacred Congregation of the Council, Catechetical Office, decree *Provido sane consilio*, January 12, 1935, *AAS* 27 (1935) 145-146: “Quae omnia cum probe animadverterent ac sentirent Romani Pontifices,

faithful, including parents, in regards to catechetical instruction. These obligations were connected to canon 1333, in which the pastor embraced the import of catechetical ministry and employed the help of all possible in order to carry it out.²⁶

Provido sane ordered every parish to fulfill the obligation of the establishment of the Confraternity of Christian Doctrine and directed that parishes should “embrace” all who had teaching skills.²⁷ One of the most thought provoking sections of the decree was the exhortation that pastors and those who assist should “make children eager to attend the parish catechism classes.” This included “catechetical competitions, offering of attractive prizes and the use of suitable projects and moderate forms of amusement.”²⁸ *Acerbo nimis*, a *fontes* for canon 1333,

catholicae fidei summi magistri ac duces, nullo tempore siverunt, ut ipsorum vigilantia et diligentia in hac parte deesset... Summorum Pontificum iussis et adhortationibus concinuerunt Episcoporum sollicitudines, qui vel in plenariis aut provincialibus Conciliis, vel in Synodis dioecesanis, vel in Congressibus catechisticis, sive dioecesanis sive nationalibus, institutionem catechisticam pressius ordinare studuerunt.”

26. *Provido sane Consilio*, 14:1369. “Parochi deinde ceterique curam habentes animarum meminerint semper institutionem catecheticam fundamentum esse totius vitae christianae, ad eamque rite tradendam omnia eorum consilia, studia, labores esse referenda. Integre, igitur, servant et ad effectum deducant quae in canonibus 1330, 1331, 1332 praescripta sunt, et omnia, maxime hac in re, omnibus efficiantur, ut et omnes Christo lucrifaciant, et seipsos fideles ministros et dispensatores mysteriorum Dei probare possint... Quo in ministerio sanctissimo, ad normam canonis 1333 § 1, «parochi operam adhibeant clericorum, in paroeciae territorio degentium, aut etiam, si necesse sit, piorum laicorum, potissimum illorum qui in pium *sodalitium doctrinae christianae* aliudve simile in paroecia erectum adscripti sunt». Qui omnes, sive vocati, sive iussi, Ubenter, imo laetissimo animo, operam suam adiutricem in rem conferant, ut hilares datores quos diligit Dominus... Nec vero operi tam salutari, tam Deo grato, tam animarum bono necessario desit, ad normam canonis 1334, religiosorum auxilium, si ab Ordinario loci sit illud equisitum... Postremo parentes et qui parentum loco sunt, a quibus in re de qua agitur efficax auxilium et praesidium est expectandum et expetendum, meminerint se ex canone 1113 «gravissima obligatione teneri prolis educationem tum religiosam et moralem, tum physicam et civilem pro viribus curandi», cui quidem obligationi ex canone 1335 satisfacere debent efficiendo ut liberi catechetica institutione erudiantur, et ex canone 1372 §2 curando christianam eorumdem educationem.”

29. Ibid., 16; : “*¶* *ulpi wku'r ctqgeku*. 'r tcvgt'eqph'tcvgtpkc'go 'ucpe'kuulo k'Ucetco gpk'*sodalitium doctrinae christianae*, k' s'wg'evgtqtwo 'r tkegr u.'cf'pqto co 'ecpqpk'933'4'k'pukswcwt.'qo pgu's wq'uwpv'k'qpgk' ecvej kuo q'gf qegpf q'gv'hqxgpf q'eqo r rgevgpu.'hw'ko ci kwtqu'k'p'r tko ku.'r wgtqtwo 'gtwf k'gpf qtwo 'f'kuekr rkpco 'ecmgpvgu'05

28. Ibid., 150: “item totis viribus parochi curionesque contendunt ut pueri ad catechismum paroecialem frequentandum alacri animo alliciantur iis mediis quae aptiora videantur, v. g., pro pueris Missam singulis diebus festis de praecepto celebrando, certamina catechistica, propositis praemiis, indicendo, atque moderata honestaque oblectamenta et industrias adhibendo.”

was quoted to underscore that adult catechesis was necessary lest the adults forget what they had been taught as children or to introduce the beliefs of the faith that they had never been taught. Pastors were “to explain the catechism on Sundays and holy days to adults among the faithful in words suited to their capacity to understand.”²⁹ In this way, *Provido sane* united the roles of all responsible for catechesis and pointed to a greater involvement of laity in the catechetical endeavor for children and adults.

The *fontes* for canon 776 of the *ius vigens* from the documents of Vatican Council II highlight the role of the pope, bishop and priest as cooperators in the official *munus docendi* of the Church, as has been presented in previous chapters of this study.

In union with the Successor of Peter, the bishops, who are successors of the apostles, receive through the power of their episcopal ordination the authority to teach the revealed truth in the Church. They are teachers of the faith. Associated with the bishops in the ministry of evangelization and responsible by a special title are those who through priestly ordination “act in the person of Christ.” They are educators of the People of God in the faith and preachers, while at the same time being ministers of the Eucharist and of the other sacraments. We pastors are therefore invited to take note of this duty, more than any other members of the Church. What identifies our priestly service, gives a profound unity to the thousand and one tasks which claim our attention day by day and throughout our lives, and confers a distinct character on our activities, is this aim, ever present in all our action: to proclaim the Gospel of God.³⁰

29. *Provido Sane Consilio*, 150: “locorum Ordinarii sedulo vigilant ut praescriptum canonis 1332 a parochis sancte servetur, quo isti tenentur «diebus dominicis aliisque festis de praecepto. catechismum fidelibus adultis, sermone ad eorum captum accommodato, explicare».”

30. Paul VI, *Evangelii Nuntiandi* 68, December 8, 1975: *AAS* 68 (1976) [hereafter *EN*] 57-58: “Cum Successore Petri coniuncti, Episcopi, Apostolorum successores, vi episcopalis ordinationis, potestatem suscipiunt veritates revelatas in Ecclesia docendi. Ipsi fidei magistri constituti sunt. Cum Episcopis in ministerium evangelizationis consociantur, huius potestatis ex peculiari titulo participes, ii qui per sacerdotalem ordinationem *personam Christi gerunt* qua educatores Populi Dei in fide, divini Verbi praecones, simulque Eucharistiae ceterorumque Sacramentorum administri. Nos omnes igitur Pastores, magis quam quodlibet, aliud Ecclesiae membrum, invitantur ad huius muneris conscientiam in Nobis excitandam. Quod nostrum sacerdotale ministerium distinguit, quod efficit ut apte inter se cohaereant innumera ea negotia, quae per totius nostrae vitae cursum nos sollicitos tenent, quod denique peculiarem prorsus notam nostrae industriae impertit, est hic finis, cuilibet insitus actioni nostrae: *Evangelium Dei praedicare*.” English translation from *The Catechetical Documents: A Parish*

In a unifying theme, canon 776 and the quotations above and following solidify the particular obligation of those priests entrusted with the care of souls (pastors) to care for the catechesis of their people with the help of clerics and “other ministers.”

For your part, priests, here you have a field in which you are the immediate assistants of your Bishops. The Council has called you "instructors in the faith"; there is no better way for you to be such instructors than by devoting your best efforts to the growth of your communities in the faith. Whether you are in charge of a parish, or are chaplains to primary or secondary schools or universities, or have responsibility for pastoral activity at any level, or are leaders of large or small communities, especially youth groups, the Church expects you to neglect nothing with a view to a well-organized and well-oriented catechetical effort. The deacons and other ministers that you may have the good fortune to have with you are your natural assistants in this. All believers have a right to catechesis; all pastors have the duty to provide it. I shall always ask civil leaders to respect the freedom of catechetical teaching; but with all my strength I beg you, ministers of Jesus Christ: Do not, for lack of zeal or because of some unfortunate preconceived idea, leave the faithful without catechesis. Let it not be said that: the children beg for food, but no one gives to them.³¹

Pastors, as seen in canon 776, are to employ the help of members of institutes of consecrated life and societies of apostolic life in their catechetical mission. Particular charisms of institutes and societies, as discussed in chapter four, must be taken into account but, by their

Resource, ed. Martin Connell (Chicago, IL: Liturgical Training Publications, 1996) [hereafter *Catechetical Documents*] 186.

31. John Paul II, *Catechesi Tradendae* 64, October 16, 1979: *AAS* 71 (1979) [hereafter *CT*] 1330: “Quod ad vos, sacerdotes, pertinet, en ager, in quo vos cooperatores proximi estis Episcoporum vestrorum. Concilium vos vocavit «educatores in fide»: nonne hi maxime eritis, si quam impensissime conitemini, ut communitates vestrae in fide crescant? Ecclesia exoptat, ne quid neglegatis eorum quae operi catechetico recte ordinando recteque dirigendo conducant, sive in paroecia versamini sive pietatis magistros agitis in scholis, Lycaeis vel studiorum universitatibus, sive curatores estis rei pastoralis in quovis gradu, sive animatores communitatum parvarum vel magnarum, praesertim coetuum iuvenum. Diaconi alique ministri, si vos eos habere contingit, in hac causa sunt suapte natura vestri cooperatores. Omnes autem credentes iure fruuntur catechesim accipiendi, omnes pastores officio tenentur huic rei consulendi. A publicae rei moderatoribus semper Nos flagitabimus, ut libertatem catecheseos tradendae observent; vos ergo, administri Christi, omnibus viribus obsecramus, ne umquam permittatis, ut deficiente zelo vel ex nefasta quadam praeiudicata opinione fideles careant catechesi. Ne dicatur: «parvuli petierunt panem, et non erat qui frangeret eis».” *Catechetical Documents*, 407.

very lives, these members are living catechisms through which baptized and non-baptized alike learn the ways of the human potential for holiness. They are heralds of evangelization.

Many religious institutes for men and women came into being for the purpose of giving Christian education to children and young people, especially the most abandoned. Throughout history, men and women religious have been deeply committed to the Church's catechetical activity, doing particularly apposite and effective work. At a time when it is desired that the links between religious and pastors should be accentuated and consequently the active presence of religious communities and their members in the pastoral projects of the local Churches, I wholeheartedly exhort you, whose religious consecration should make you even more readily available for the Church's service, to prepare as well as possible for the task of catechesis according to the differing vocations of your institutes and the missions entrusted to you, and to carry this concern everywhere. Let the communities dedicate as much as possible of what ability and means they have to the specific work of catechesis.³²

The laity, cooperating with pastors in the mission of catechesis as mandated in canon 776, do so through official participation in the *munus docendi* of the Church. As has been posited in previous chapters, all the faithful, through their baptism, incorporation and communion with the Church, participate in the *munus propheticum*. This daily living and informal teaching of the faith is not only a right, but an obligation flowing from ontological baptismal change. It is an active embracing of the salvation offered by Christ through continued participation in the grace manifested in baptism. "It may be that it is not easy or even possible to explain down to the last detail the harmony between these two truths: that of grace which is

32. CT 65; AAS 71(1979) 1330-1331: "Non paucae familiae religiosas, sive virorum sive mulierum, ortae sunt, ut in christianam institutionem puerorum et iuvenum, praesertim maxime derelictorum, incumberent. Temporum cursu religiosi et religiosas plurimum versati sunt in actione catechetica Ecclesiae, hac in re opus sane aptissimum et efficacissimum patrant. Nunc ipsum, cum et religiosorum vincula cum Pastoribus firmanantur et, consequenter, actiosa praesentia communitatum religiosarum earumque sodalium in propositis pastoralibus Ecclesiarum localium expositur, vos enixe cohortamur —quos consecratio religiosa oportet promptiores efficiat ad serviendum Ecclesiae— ut ad munus catechetikum quam diligentissime vos praeparetis, secundum diversas vocationis rationes vestrorum institutorum et secundum munera vobis commissa, ubique vero de hac re solliciti. Utinam communitates summum ingenii virium et facultatum peculiari operi catecheseos impendant!" *Catechetical Documents*, 407.

always already present from within, and that of the sacramental sign as posited from without at a particular point in time.”³³ From this daily living and teaching of the faith laity can engage in a more formal participation and cooperation with pastors in catechesis. Pope Saint John Paul II recognized the importance of the laity in catechesis:

I am anxious to give thanks in the name of the Church to all of you, lay teachers of catechesis in the parishes, the men and the still more numerous women throughout the world who are devoting yourselves to the religious education of many generations. Your work is often lowly and hidden but it is carried out with ardent and generous zeal, and it is an eminent form of the lay apostolate, a form that is particularly important where for various reasons children and young people do not receive suitable religious training in the home. How many of us have received from people like you our first notions of catechism and our preparation for the sacrament of Penance, for our first Communion and Confirmation! The fourth general assembly of the synod did not forget you. I join with it in encouraging you to continue your collaboration for the life of the Church.³⁴

Having traced the *fontes* for both canons, it is important to note the differences between canon 1333 of the 1917 code and canon 776 of the 1983 code. These differences reflect the emphasis of post 1917 ecclesial and conciliar documents on the expansion of the catechetical endeavor and the expanding role of the laity in catechesis. There are two differences to note: terminology used for lay participation and the concept of being “impeded.” Such differences do not alter the trajectory of lay participation but are important to note within the development of canon 776. Both shall be briefly explored.

33. Karl Rahner, *Theological Investigations: Ecclesiology, Questions in the Church, The Church in the World*, (London: Darton, Longman & Todd, 1976) 5: 176.

34. CT 66; AAS 71(1979) 1331: “Nomine totius Ecclesiae gratias vobis agimus, catecheseos institutores ex ordine laicorum, viri et mulieres — hae quidem etiam plures sunt numero — qui ubique terrarum vos devo vis tis institutioni religiosae multarum generationum. Actio vestra, saepe humilis et abscondita, sed ardente et magnanimo studio patrata, praeclarissima est forma apostolatus laicorum; qui peculiaris est momenti, ubi, variis de causis, pueri et iuvenes in suarum familiarum convictu non consentaneam accipiunt religiosam institutionem. Quot nostrum a personis, quales vos estis, elementis catechismi sumus imbuti vel compositi ad suscipiendum Sacramentum Paenitentiae vel primam Communionem et Confirmationem? Coetus generalis quartus Synodi Episcoporum vestri non est oblitus; una cum eo vos incitamus, ut vitae Ecclesiae cooperari pergatis.” English from *Catechetical Documents*, 407.

III. Canon 1333 and Canon 776: Terminology and the Concept of being

“Impeded”

In order to more easily observe the points of differentiation, the canons are juxtaposed below. They are compared in English. The Latin is given again in a footnote for reference.

Canon 1333 of the 1917 code	Canon 776 of the 1983 code
<p>§1. A pastor can, in the religious instruction of children, and indeed must if he is legitimately impeded, enlist the help of clerics present in his territory and even, if it is necessary, pious laymen, particularly those who are enrolled in a pious sodality of <i>Christian teaching</i> or something similar erected in the parish.</p> <p>§2. Priests and other clerics who are not detained by legitimate impediment should be helpers to their pastor in this most holy work, even under penalties to be inflicted by the Ordinary.³⁵</p>	<p>By virtue of his function, a pastor is bound to take care of the catechetical formation of adults, youth, and children, to which purpose he is to use the help of the clerics attached to the parish, of members of institutes of consecrated life and of societies of apostolic life, taking into account the character of each institute, and of lay members of the Christian faithful, especially of catechists. None of these are to refuse to offer their help willingly unless they are legitimately impeded. The pastor is to promote and foster the function of parents in the family catechesis mentioned in can. 774, §2.³⁶</p>

A. Language of the Laity

As seen above, Dr. Edward Peters, in his translation of canon 1333 of the 1917 Code of Canon Law, translates *piorum laicorum* as “pious laymen.” This study takes issue with Peters’

35. Canon 1333: “§1. Parochus in religiosa puerorum institutione potest, imo, si legitime sit impeditus, debet operam adhibere clericorum, in paroeciae territorio degentium, aut etiam, si necesse sit, piorum laicorum, potissimum illorum qui in pium sodalium doctrinae christianae aliudve simile in paroecia erectum adscripti sint. §2. Presbyteri alique clerici, nullo legitimo impedimento detenti, proprio paroco in hoc sanctissimo opere adiutores sunt, etiam sub poenis ab Ordinario infligendis.” Peters, 449.

36. Canon 776: “Parochus, vi sui muneris, catechetica efformationem adultorum, iuvenum et puerorum curare tenetur, quem in finem sociam sibi operam adhibeat clericorum paroeciae addictorum, sodalium institutorum vitae consecratae necnon societatum vitae apostolicae, habita ratione indolis uniuscuiusque instituti, necnon christifidelium laicorum, praesertim catechistarum; hi omnes, nisi legitime impediti, operam suam libenter praestare ne renuant. Munus parentum, in catechesi familiari, de quo in can. 774, §2, promoveat et foveat.”

restrictive translation of *laicorum* as “laymen” and posits that the legislator, in using *laicorum* intended it to be translated as “pious laity” which would include both men and women. To make use of a parallel example, when Stelton, in the *Dictionary of Ecclesiastical Latin*, translates *laicális* or *laicus* as a noun, he chooses the word “layperson.”³⁷ In his appendix, he adds that *laicales* are “laity; a name for the Christian faithful who are distinguished from the *cléríci*, clerics, that is, sacred ministers.”³⁸ If Peters intended “laymen” to be a universal translation and include both sexes, then he could have easily chosen to translate *laicorum* as “laity.” There is no use of *vir*, *virorum* (man) in the canon to support his translation. This study contends that Peters’ translation of *laicorum* as “laymen,” ignores the examples from various *fontes* for canon 1333 itself, which cite pious laity of both sexes as assisting in Christian education.³⁹

In canon 776 of the 1983 code, the phrase *christifidelium laicorum* is used and translated as “lay members of the Christian faithful.” This translation is common throughout the codal

37. Leo F. Stelton, *Dictionary of Ecclesiastical Latin*, (Peabody, Massachusetts: Hendrickson Publishers, Inc., 1997) 147.

38. Ibid., 312.

39. Pius V in *Ex debito* supports both sexes as members of teaching societies and confraternities: “De omnipotentis Dei misericordia, ac beatorum Petri, et Pauli Apostolorum eius auctoritate confisi, omnibus, et singulis utriusque sexus Christifidelibus vere poenitentibus, et confessis, seu statu tis a iure temporibus firmum confitendi propositum habentibus, qui in aliqua dictarum Societatum, seu Confraternitatum ubilibet constitutarum intraverint” Gasparri, VI: 249. In Nankin, the “parish priests are able to select those well-disposed men, and the women also”; “parochos posse seligere probos viros, et etiam mulieres,” Serédi, VII: 284. *Etsi minime* of Benedict XIV praised lay men and women who assisted the priest in Christian teaching; “ac laudabilis, et ubi non sit recepta, inducenda consuetudo invaluit, ut Parocho idem munus persequenti auxilium ferant Laici tum viri, tum mulieres, Christiana institutione veluti adiutricem operam navantes”. Gasparri, I: 717. The focus of Pius X in *Opus a Catechismis* is entirely upon gratitude to the women catechists who have been teaching public school children: “Opus a Catechismis sollerti et actiosa egregiarum feminarum pietate apud vos ante annos octodecim institutum in gratiam puerorum, qui nihil iam de doctrina religionis in scholis publicis audirent, rogasti tu quidem nuper, ut voluntatis Nostrae significatione aliqua ornaremus.” Gasparri, III: 615.

preparatory schema.⁴⁰ This study promotes and will work from the premise that in canon 776, the accurate translation of *laicorum* is as “lay members,” which includes both genders.

B. Who is “Impeded”?

In canon 1333, the pastor possessed the authority to enlist the help of others in catechesis. The canon also recognized the possibility that the pastor might have been legitimately impeded in his own ability to conduct catechetical instruction (*Parochus in religiosa puerorum institutione potest, imo, si legitime sit impeditus*). If he was impeded, he had to (*debet* [must]), enlist the help of others such as clerics and “pious laity” (particularly those in a pious sodality of Christian teaching).

The potential impediment suffered by the pastor is not listed in the canon. It could have been a physical or mental impediment, location or imprisonment. The term which is most pertinent in this canon is consideration of what constitutes a “legitimate” impediment. Simple lack of will to teach or lack of interest in catechetics on the part of a pastor or those who were to assist him was not an acceptable impediment. Also, an excuse such as a lack of time might not suffice as legitimate if questions arose about the pastor’s other activities. Canon 1333 granted the Ordinary the ability to impose penalties upon those who did not assist in catechesis. This codified the directives of *Feltren* and *Acerbo nimis*, which were examined earlier in this chapter.

40. Pontificia Commissio Codici Iuris Canonici Recognoscendo, *Schema Canonum Libri III De Ecclesiae Munere Docendi* (Rome: Typis Polyglottis Vaticanis, 1977) [hereafter *Docendi*] 17. “and even lay men and women”; *atque etiam laicorum virorum ac mulierum*. This shifts in the 1980 Schema to the language of the current canon 776 ‘lay members of the Christian faithful’; *christifideles laicorum*.” Canons taken from Edward Peters, Compiler, *Incrementa in Progressu 1983 Codicis Iuris Canonici* (Canada: Wilson & Lafleur Ltée, 2005) 715.

The revision process included discussion of those who would be considered “impeded” and therefore unable to assist in catechesis.⁴¹ In canon 776 of the code, the agreed upon language of the canon is clear in that it is not the pastor who may be “legitimately impeded” but only those who are to assist him in catechetical formation. The canon does not address the possible impeded state of the pastor as was seen in canon 1333 of the 1917 code. It is his obligation to fulfill his catechetical teaching function no matter his impediment and, in order to accomplish his mission, he is to accept the assistance of all around him, especially catechists (*quem in finem sociam sibi operam adhibeat clericorum paroeciae addictorum, sodalium institutorum vitae consecratae necnon societatum vitae apostolicae, habita ratione indolis uniuscuiusque instituti, necnon christifidelium laicorum, praesertim catechistarum*).

C. Impeded Laity

In canon 776, those who assist the pastor in catechetical formation are not to “refuse to offer their help willingly unless they are legitimately impeded” (*hi omnes, nisi legitime impediti, operam suam libenter praestare ne renuant*). According to Fuentes, this is not a juridical duty but a moral obligation:

41. *Docendi* 17: It is the clerics (priests) and deacons who are to assist in the catechetical endeavor unless legitimately impeded: “§2 “Presbyteri atque diaconi nullo legitimo impedimento aetenti, proprio parrocho in hoc sanctissimo opere auxilium praestare tenentur”. In the 1980 schema, in canon 731, all of the actors who assist the pastor (those in consecrated life, clerics and the Christian faithful) must be willing to assist in catechetical formation unless legitimately impeded. “Parochus, vi {sui muneris} catecheticae efformationem {adultorum, iuvenum et puerorum curare tenetur,} quem in finem sociam sibi operam adhibeat clericorum paroeciae addictorum, sodalium Institutorum vitae consecratae, habita ratione indolis uniuscuiusque Instituti, necnon christifidelium laicorum, prae aliis catechistarum; hi omnes, nisi legitime impediti, operam suam libenter praestare ne renuant.” The 1982 schema of canon 776 changed the wording that gave preference (prae aliis) to catechists and noted that those who were catechists were “especially” (praesertim) to assist pastors. The schema also added societies of apostolic life (societatum vitae apostolicae) and the function of parents in family catechesis (munus parentum, in catechesi familiari) as those who would assist the pastor in the catechetical endeavor. This was the wording that was incorporated into the final version of canon 776 in the 1983 Code. Peters, *Incrementa*, 715.

So important is catechesis, which is established in c. 776 that only by a legitimate impediment can the faithful stop collaborating with pastors in this task. Let us explain the meaning of this obligation: the faithful will have great desire to participate in this ministry, but the universal law does not require the legal duty to participate actively in organized parish catechesis. The expression «*omnes... operam suam libenter praestare ne renuant*» calls upon the fulfillment of a moral duty.⁴²

This “great desire” to participate is not simply recognition of an obligation but a personal faith response that mirrors the Emmaus experience in Luke’s Gospel in which the hearts of the believers burned within them at the words of Jesus. As was previously posited, the laity can exercise this intense response to evangelize privately in their families and places of work through their participation in the *munus propheticum*, or they can assist the hierarchy in a more formal and formed way through participation in the *munus docendi*.

Similar to canon 1333 of the 1917 code, there are no reasons listed for the possible impediment to catechize but some parallels can be drawn to canon 1333. If a person is medically or psychologically ill, imprisoned or living in isolation they may be impeded. If they have a work schedule that does not conform to the parish schedule for catechesis, they may be unable to assist the pastor. Most importantly, they are certainly impeded if they are not formed in their faith, if they have not been taught in a way that makes them suitable for catechetical assistance to their pastor. There must be a balance between the will to serve and the knowledge. If a person has knowledge of doctrine but is unwilling to serve, God may change their heart but if one is

42. José A. Fuentes, “Commentary on Canon 776,” in *Comentario Exegético al Código de Derecho Canónico*, ed. Angel Marzo et al. (Pamplona: EUNSA, 1996) [hereafter *Comentario Exegético*] III/I:144: “Tan importante es la catequesis, que queda establecido en este c. 776 que los fieles sólo por un legítimo impedimento pueden dejar de colaborar con los párrocos en esta tarea. Expliquemos el sentido de esta obligación: los fieles tendrán en mucho estas actuaciones ministeriales sin embargo el Derecho universal no exige el deber jurídico de que participen activamente precisamente en aquellas catequesis que se organizan en su parroquia. La expresión «*omnes... operam suam libenter praestare ne renuant*» exhorta al cumplimiento de un deber moral.”

willing but ignorant, they could mislead a whole generation and cause great harm. Formation is required:

We do not, however, wish to give the impression that this studied simplicity in imparting instruction does not require labor and meditation – on the contrary, it demands both more than any other kind of preaching. It is much easier to find a preacher capable of delivering an eloquent and elaborate discourse than a catechist who can impart a catechetical instruction which is praiseworthy in every detail. No matter what natural facility a person may have in ideas and language, let him always remember that he will never be able to teach Christian doctrine to children or to adults without first giving himself to very careful study and preparation.⁴³

IV. Formation for Catechesis

As seen in canon 776, lay members of the Christian faithful, especially catechists, are to assist the pastor in catechetical formation. The emphasis on the involvement of catechists in the official transmission of the faith has been well documented in previous chapters and in ecclesial documents. The discussion here, as in previous chapters, undergirds the mission of the laity in cooperating with pastors and finding concrete expression in the official *munus docendi* of the Church in catechesis. The following quote, though extensive, is necessary in its entirety to illuminate this catechetical expression.

As regards to the right to hear the word of God, all considerations that can be applied particularly to lay can also be applied to the general juridical status of the faithful. There exists, however, a point we note here due to its concrete relationship with the laity: the possible faculty to be - not privately, but officially and publicly - vehicles of the word of God. The Council has recognized this faculty, which is not strictly speaking a right, under the heading of catechesis. If catechesis is understood as only teaching catechism to children, the Council would have provided nothing new. But if catechetical activity is understood in its true sense – it is like teaching that “is faith, illustrated by doctrine,

43. Pius X, *Acerbo nimis* 15: “Non vorremmo però che da questo studio di semplicità da taluno si inferisse che questo genere di predicazione non richiede fatica e meditazione, che anzi ne esige maggiore che qualunque altro genere. Più agevole assai è trovare un predicatore capace di tenere un eloquente e pomposo discorso, anzi che un catechista che faccia una istruzione lodevole sotto ogni riguardo. Qualunque pertanto sia la facilità che altri abbia da natura di concepire e di parlare, si rammenti bene che non potrà mai fare un fruttuoso catechismo ai fanciulli ed al popolo senza prepararsi con molta riflessione.” <http://www.museosanpiox.it/sanpiox/enc04.html> (accessed August 5, 2015). English translation from *Papal Encyclicals* 1903-1939, 34-35.

intended to become alive, explicit and operational in the lives of men” – then we can affirm that the Council's provisions have more interest than they may appear to have at first sight. In fact, catechesis is an institution that does not have age limits for those for whom it is intended, children or adults, neither can it be considered as a teaching activity that tends only to knowledge, intelligence, as I would be teaching a subject. It consists in an oral transmission of the message of the Gospel while it has a sense of teaching and learning that tends to move the will of the listener. That is, it is not a pure form of school teaching but a peculiar form of preaching. It is true pedagogy. Put another way, it is not the same to be a teacher of the subject of religion in school, as it is to be a catechist. To confuse both terms, as sometimes happens, can undermine catechetical function. A professor of religion can maintain a cool academic attitude in their explanations; a catechist is always an apostle. The objective end (the subjective end is another thing) of the activity of a religion teacher is the transfer of certain concepts; the activity of a catechist is to form a living, explicit and operational faith in his listeners, for which education is a medium. Precisely because catechesis is an objectively apostolic mission, a way of transmitting the Gospel message, the catechist can receive a canonical mission in the public celebration of a liturgical action: “Included is the hope that, where it appears to be appropriate, catechists who are trained will receive a canonical mission in a publicly celebrated liturgical action so that, for the people, they can serve the faith with more authority.”⁴⁴

44. Alvaro del Portillo, *Fieles y Laicos en La Iglesia: Bases de Su Respetivos Estatutos Juridicos*, Tercera Edición (Pamplona: Ediciones Universidad de Navarra, S.A., 1991) 249-250: “En lo que se refiere al derecho a oír la palabra de Dios, se aplican de modo particular a los laicos todas las consideraciones que sobre esta materia ya hemos hecho al tratar del estatuto jurídico general de los fieles. Existe, sin embargo, un punto al que conviene aludir aquí por su relación concreta con los laicos: la posible facultad de ser -no de forma privada, sino oficial y pública- vehículos de la palabra de Dios. El Concilio ha reconocido esta facultad, que no es derecho en sentido estricto, bajo la fórmula de la catequesis. Si por catequesis se entendiese sólo la enseñanza del catecismo a los niños, nada nuevo hubiese aportado el Concilio. Pero si se entiende la actividad catequética en su verdadero sentido -esto es como aquella enseñanza que “tiende a que la fe, ilustrada por la doctrina, se haga en los hombres viva, explícita y operativa” -, podemos afirmar que las disposiciones conciliares tienen mayor interés del que a primera vista puede parecer. En efecto, la catequesis es una institución que no tiene límites de edad -niños o adultos- en sus destinatarios, ni tampoco puede considerarse como una actividad docente que tiende exclusivamente al conocimiento, a la inteligencia, como lo sería la enseñanza de una asignatura. Consiste en una transmisión oral del mensaje evangélico que, si bien tiene un sentido de enseñanza y aprendizaje, tiende asimismo a mover la voluntad del oyente. Esto es, no es una forma pura de enseñanza escolar sino una forma peculiar de predicación. Es una verdadera pedagogía. Dicho en otro modo, no es lo mismo ser profesor de la asignatura de religión en una escuela, que ser catequista. Confundir ambos términos, como a veces sucede, supone desvirtuar la función catequética. Un profesor de religión podrá mantener una fría actitud académica en sus explicaciones; un catequista es siempre un apóstol. El fin objetivo (otra cosa es el fin subjetivo) de la actividad de un profesor de religión es la transmisión de unos conocimientos; el fin de la actividad de un catequista es formar en sus oyentes una fe viva, explícita y operativa, para lo cual la enseñanza es un medio. Precisamente porque la catequesis es una misión objetivamente apostólica, una forma de transmisión del mensaje evangélico, el catequista puede recibir una misión canónica en la celebración pública de una acción litúrgica: ‘Incluso es de desear que, donde parezca oportuno, en una acción litúrgica celebrada públicamente, se confiera a los catequistas debidamente formados la misión canónica para que sirvan a la fe con más autoridad ante el pueblo’.

There is more to catechesis for both clerics and laity than the ability to recite rote prayers and doctrine. There must be the influence of the Spirit.

In the history of the Church there undoubtedly have been, and still are men and women who are charismatically endowed. These have made statements which have subsequently become 'instructions' of the Church of precisely this kind, instructions which are not derivable merely from the principles of revelation alone....They have invariably been dependent for their success upon a certain acceptance on the part of the Church's official representatives, although this acceptance may perhaps have been at a quite inexplicit and unofficial level.⁴⁵

Formation is needed in order to activate this catechetical combination of knowledge, spirituality and evangelization.

The required conditions for exercising this faculty are reduced to one: they must be catechists, in effect, laymen who are '*debite formati*.' This formation presents two aspects: the spiritual formation and doctrinal formation. The minimum training is not indicated; it is left to the prudent appraisal of the competent authority, but it is obvious that this training can not be less than that what is required to worthily fulfill this mission, that is to say a solid knowledge of Catholic doctrine, apostolic spirit and piety of life.⁴⁶

As quoted in chapter two, *Lumen gentium* 10 recognizes that the function and condition of the lay faithful is different in "essence and not simply in degree" but is "nevertheless interrelated" to that of priesthood. Both share a baptismal basis and there are distinct similarities, as well as differences, in the expression of this baptismal call based on function flowing from ontological condition.

45. Karl Rahner, "On the Theological Problems Entailed in a 'Pastoral Constitution'" in *Theological Investigations*, (London: Darton, Longman & Todd 1973)10: 313.

46. Alvaro del Portillo, *Fidèles et laïcs dans l'Eglise: Fondement de leurs statuts juridiques respectifs* (Canada: Wilson & Lafleur, 2012) 221: "Quant aux conditions exigées pour exercer cette faculté, elles se ramènent à une seule: il doit s'agir de catéchistes, de laïcs en définitive, *debite formati*. Cette formation présente deux aspects: la formation spirituelle et la formation doctrinale. Le minimum de formation n'est pas indiqué; il est laissé à l'appréciation prudente de l'autorité compétente, mais il est évident que cette formation ne saurait être inférieure à celle qu'il faut pour remplir dignement cette mission, c'est-à-dire une solide connaissance de la doctrine catholique, un esprit apostolique et une vie de piété."

One important similarity between laity and clerics is the need for catechetical formation in order to cooperate in the catechetical *munus docendi* as noted in canon 776. Since laity are to assist pastors in catechesis, this study contends that catechists should participate in a formation program similar to that of seminary training for priests. This program would not only promote a common catechetical basis but would also clearly teach the proper role of each baptized based on condition and function, in order to build up the Church. If there is a greater understanding of role and participation in catechesis, then greater cooperation can take place. Participation begins with formation. “Diocesan pastoral programs must give absolute priority to the *formation of lay catechists*. Together with this, a fundamentally decisive element must be the *catechetical formation of priests* both at the level of seminary formation as well as at the level of continuing formation. Bishops are called upon to ensure that they are scrupulously attentive to such formation.”⁴⁷ As has been demonstrated in previous chapters and seen in the canons below, it is the responsibility of the local bishop to see that both priests, in their seminary formation, and catechists are properly trained so as to carry out their function in the Church:

For potential seminarians; C. 241§1: “A diocesan bishop is to admit to a major seminary only those who are judged qualified to dedicate themselves permanently to the sacred ministries; he is to consider their human, moral, spiritual, and intellectual qualities, their physical and psychic health, and their correct intention.”

For potential catechists; C. 780: “Local ordinaries are to take care that catechists are duly prepared to fulfill their function properly, namely, that continuing formation is made available to them, that they understand the doctrine of the Church appropriately, and that they learn in theory and in practice the methods proper to the teaching disciplines.”⁴⁸

47. Congregation for the Clergy, *General Directory for Catechesis*, (Washington DC: United States Catholic Conference, 1998) [hereafter *GDC*] 220.

48. Canon 241: “§1. Ad seminarium maius ab Episcopo dioecesano admittantur tantummodo ii qui, attentis eorum dotibus humanis et moralibus, spiritualibus et intellectualibus, eorum valetudine physica et psychica necnon recta voluntate, habiles aestimantur qui ministeriis sacris perpetuo sese dedicent.” C. 780: “Curent locorum Ordinarii ut catechistae ad munus suum rite explendum debite praeparentur, ut nempe continua formatio ipsis

In a focus on formation of catechists, as that on the formation of seminarians, the first criterion to be considered is the qualification of the person who believes they are called to serve. It is this determination that then leads to greater formation and possible participation in the *munus docendi*.

A. Who is Chosen to Serve

The process of formation begins with selection of the best qualified candidate. As all participate in the *munus propheticum* through baptism, formation that corresponds with the condition and function of each person and their chosen vocation is necessary. Cleric and catechist, specific vocations within the many missions available to the *Christifideles*, require a particular discernment of charism and a process of admission to advanced formation.

“Catechesis and proclamation complement each other, and are ‘moments’ in the entire process of evangelisation. Proclamation leads to initial faith; catechesis advances this faith by educating the neophyte in the duties of discipleship and giving him or her a deeper and more systematic knowledge of the person and message of our Lord Jesus Christ.”⁴⁹ Canon 241 §1, referenced above, refers to those considering seminary. Canon 231 §1 states, “Lay persons who permanently or temporarily devote themselves to special service of the Church are obliged to acquire the appropriate formation required to fulfill their function properly and to carry out this function conscientiously, eagerly, and diligently.”⁵⁰ This study contends that, much like the

praebeatur, idemque Ecclesiae doctrinam apte cognoscant atque normas disciplinis paedagogicis proprias theoretice ac practice addiscant.”

49. Synod of Bishops: Special Assembly for Africa, *Instrumentum Laboris* 44 “The Church in Africa and Her Evangelising Mission Towards the Year 2000: «You Shall be My Witnesses» (Acts 1:8)” <http://www.afrikaworld.net/synod/inlaboris.htm> (accessed September 10, 2015).

process of admission to the seminary, there should be an evaluation and admission process for those who would be catechists. Both processes would be directed by the Ordinary or his delegate.

It is difficult to lay down rules as to the level of faith and the strength of motivation that a candidate should have in order to be accepted for training as a catechist. Among the reasons for this are: the varying levels of religious maturity in the different ecclesial communities, the scarcity of suitable and available personnel, socio-political conditions, poor educational standards and financial difficulties. But one should not give in to the difficulties and lower one's standards....Right from the beginning a **high quality** must be set. Pastors should be convinced of this as the goal to be aimed at and, even though it may be achieved only gradually, they should not easily settle for less. They should also prepare the community, and especially the young, by explaining the role of catechists, so as to awaken an interest in this form of ecclesial service. It should not be forgotten either that the community's esteem for this service will be directly proportional to the way in which pastors treat their catechists, giving them worthwhile tasks and respecting their responsibility.⁵¹

The *National Directory of Catechesis* gives requirements for a catechist:

The apostolic work of the catechist springs from the Sacrament of Baptism through which all believers come to share in the prophetic ministry of Christ and the evangelizing mission of the Church....Catechists need to be practicing Catholics who participate fully in the communal worship and life of the Church and who have been prepared for their apostolate by appropriate catechetical training. Their commissioning by the Church is a participation in the divine calling to teach as Jesus did....Like all the faithful, catechists are called to holiness. Because of their ministry and mission, however, the call to holiness has a particular urgency.⁵²

50. Canon 231: “§1. Laici, qui permanentes aut ad tempus speciali Ecclesiae servitio addicuntur, obligatione tenentur ut aptam acquirant formationem ad munus suum debite implendum requisitam, utque hoc munus conscie, impense et diligenter adimpleant.”

51. Congregation for the Evangelization of Peoples, *Guide for Catechists*, 17, December 3, 1993: http://www.vatican.va/roman_curia/congregations/cevangel/documents/rc_con_cevang_doc_19971203_cath_en.html (accessed August 3, 2015).

52. United States Conference of Catholic Bishops, *National Directory for Catechesis* (Washington DC: United States Conference of Catholic Bishops, 2005) 228-229.

Co-Workers in the Vineyard of the Lord notes that “effective formation methods address the whole person: emotions, imagination, will, heart and mind. It is the whole person who ministers, so the whole person is the proper subject of formation.”⁵³ Integrated formation unites the urgency of the vocation with the expertise needed to accomplish it. The danger of reification-taking the relationship with God and with the community of faith and reducing it to mere propositions that must be believed and taught-must be avoided. “For this reason it is particularly important to consider that Christian formation can not be reduced to simple information with more or less detail. The Christian life is not a philosophy or a set of opinions but a personal relationship with Jesus Christ. A set of propositions, following a theoretical plan, is not sufficient to know Church teachings; formation must become life and lead to unity of life.”⁵⁴

The *Guide for Catechists* indicates that the quality of formation must be considered: “this has often been stressed by the Magisterium, because every apostolic activity ‘*which is not supported by properly trained persons is condemned to failure.*’”⁵⁵ In order to have this quality formation and promote the cooperation of laity and pastors in the catechetical endeavor, the focus of formation of the catechist should mirror the four pillars of formation found in the *Program of Priestly Formation*: human, spiritual, intellectual and pastoral. The following

53. United States Conference of Catholic Bishops, *Co-Workers in the Vineyard of the Lord* (Washington DC: United States Conference of Catholic Bishops, 2005) 33.

54. Jorge Miras, *Fidèles dans le monde. La sécularité des laïcs chrétiens* (Montréal: Wilson & Lafleur Ltée, 2007) 64. “Pour cette raison, il est particulièrement intéressant de considérer que dans la vie chrétienne, la formation ne peut pas se réduire à une simple *information*, plus ou moins détaillée. La Vie chrétienne n’est pas une philosophie ou une suite d’opinions, mais une relation personnelle avec Jésus-Christ. Un assemblé de propositions, sur le plan théorique, ne suffit donc pas pour connaître une doctrine; la formation doit devenir vie, unité de vie.”

55. *Guide for Catechists*, 19. Emphasis in the original.

canons from book II of the code are directed towards the formation of seminarians and used as *analogia iuris*, could be adapted to the formation of catechists. It is the contention of this study that the potential for cooperation, between clerics and laity, in catechesis and in other ministries between clerics and laity would increase if they both spoke the same spiritual and theological language and shared similar formation.

B. The Formational Canons

Within book II, the following canons give the outline for seminary formation. Just as the *Program of Priestly Formation* and the *National Directory for the Formation, Ministry, and Life of Permanent Deacons in the United States*⁵⁶ have adopted these canons (244, 245, 248 and 252) from the code for the formation of clerics, *Co-Workers in the Vineyard of the Lord* and the *Guide for Catechists* have applied them to lay formation. These same canons could be applied specifically to formation for catechesis and therefore the canons that follow should be read with both populations in mind.

C. Canon 244 – The Exhortation

Previously cited documents regarding the formation of catechists envision a unity of doctrine and spiritual formation. Canon 244 presents this same basis for the formation of seminarians. “The spiritual formation and doctrinal instruction of the students in a seminary are to be arranged harmoniously and so organized that each student, according to his character,

56. This study is not focused on the role of deacons but has referenced them in regards to their participation in the *tria munera Christi* in chapter two. Since they are also clerics, it is important to note that the four pillars of human, spiritual, intellectual and pastoral diaconal formation flow from the canon cited and mirrors that of seminarians and lay ecclesial ministers.

acquires the spirit of the gospel and a close relationship with Christ along with appropriate human maturity.”⁵⁷ This can also be applied to catechists:

The relevant documents of the Magisterium require both a general and a specific formation for catechists: general, in the sense that their whole character and personality should be developed; and specific, with a view to the particular tasks they will be charged with in a supplementary way: preaching the word to both Christians and non-Christians, leading the community, presiding when necessary at liturgical prayers, and helping in various ways those in spiritual or material need. As Pope John Paul II said: “*To set high standards means both to provide a thorough basic training and to keep it constantly updated. This is a fundamental duty, in order to ensure qualified personnel for the Church’s mission, with good training programs and adequate structures, providing for all aspects of formation – human, spiritual, doctrinal, apostolic and professional.*”⁵⁸

In the unified instruction of mind and spirit, the knowledge of the faith begun at baptism and inflamed with the spirit is directed towards the fulfillment of canon 204, cited previously, in which all the Christian faithful have been “made sharers in their own way in Christ’s priestly, prophetic and royal function.” This sharing is determined by condition and function so that those who are ordained share in the triple *munera* in a different way than laity. All participate in the *munus propheticum* by baptismal right, some are ordained and some laity share in the *munus docendi* through ecclesiastical appointment as catechists.

Although the priests of the new covenant exercise in and for God’s people the exalted and necessary roles of father and teacher in virtue of the sacrament of order, yet together with all Christ’s faithful they are disciples of the Lord, given a share in his kingdom by the grace of God who called them. Reborn like everyone else in the baptismal font, they are brothers among brothers and sisters, members of one and the same body of Christ which all are bidden to foster.⁵⁹

57. Canon 244: “Alumnorum in seminario formatio spiritualis et institutio doctrinalis harmonice componantur, atque ad id ordinentur, ut iidem iuxta uniuscuiusque indolem una cum debita maturitate humana spiritum Evangelii et arctam cum Christo necessitudinem acquirant.”

58. *Guide for Catechists*, 19. Emphasis in the original.

59. Vatican II, *Presbyterorum ordinis* 6, December 7, 1965: *AAS* 58 (1966) [hereafter *PO*] 1005: “Novi Testamenti sacerdotes, licet Sacramenti Ordinis ratione praestantissimum ac necessarium in Populo et pro Populo Dei munus patris et magistri exerceant, tamen simul cum omnibus christifidelibus sunt discipuli Domini, Dei

Canon 244 sets the basis for instruction and spiritual formation which can then be applied to both vocations. It is this canon that lends itself to the four pillars of formation; human, spiritual, intellectual and pastoral.

D. What makes Formation Human?

According to canon 244, formation must take place according to the “character” of each student. This human face of formation will be tailored in various ways according to the vocation under consideration, but here, as in the canons to follow, there are some commonalities between the formation of clerics and catechists. A focus on that formation, which is common to both, can create an atmosphere of unity of heart and mind. A common language leads to greater cooperation in the realm of catechesis as pastors see the competence of catechists and catechists recognize their role in union with pastors.

According to the *Program of Priestly Formation*, human formation takes place in a “three-fold process of self-knowledge, self acceptance and self-gift — and all of this in faith....The qualities to be fostered in a human formation program are freedom, openness, honesty, and flexibility, joy and inner peace, generosity and justice, personal maturity, interpersonal skills, common sense, aptitude for ministry, and growth ‘in moral sensibility and character’.”⁶⁰

vocantis gratia Eius Regni participes facti. Cum omnibus enim in fonte baptismi regeneratis Presbyteri sunt fratres inter fratres, utpote membra unius eiusdemque Christi Corporis, cuius aedificatio omnibus demandata est.” Tanner, 2: 1054.

60. United States Conference of Catholic Bishops, *Program of Priestly Formation* (Washington DC: United States Conference of Catholic Bishops, 2006) [hereafter *PPF*] 33, 36.

These qualities are amplified in *Pastores Dabo Vobis* with a specific vision towards ministry:

In order that his ministry may be humanly as credible and acceptable as possible, it is important that the priest should mold his human personality in such a way that it becomes a bridge and not an obstacle for others in their meeting with Jesus Christ the Redeemer of humanity. It is necessary that, following the example of Jesus who 'knew what was in humanity' (Jn. 2:25; cf. 8:3-11), the priest should be able to know the depths of the human heart, to perceive difficulties and problems, to make meeting and dialogue easy, to create trust and cooperation, to express serene and objective judgments. Future priests should therefore cultivate a series of human qualities, not only out of proper and due growth and realization of self, but also with a view to the ministry. These qualities are needed for them to be balanced people, strong and free, capable of bearing the weight of pastoral responsibilities. They need to be educated to love the truth, to be loyal, to respect every person, to have a sense of justice, to be true to their word, to be genuinely compassionate, to be men of integrity and, especially, to be balanced in judgment and behavior...of special importance is the capacity to relate to others. This is truly fundamental for a person who is called to be responsible for a community and to be a 'man of communion.'⁶¹

This is similar to the *Guide for Catechists* which notes that:

The following qualities should be taken into consideration: in the **purely human sphere**: psychophysical equilibrium; good health, a sense of responsibility, honesty, dynamism; good professional and family conduct; a spirit of sacrifice, strength, perseverance, etc.; with a view to the **functions of a catechist**: good human relations, ability to dialogue with those of other religions, grasp of one's own culture, ability to communicate, willingness to work with others, leadership qualities, balanced judgement, openness of

61. John Paul II, apostolic exhortation *Pastores Dabo Vobis* 43, March 25, 1992: *AAS* 84 (1992) [hereafter *PDV*] 732-733: "Atque ut eius ministerium sit hominibus credendum atque accipiendum, valde oportet ut sacerdos ea induatur humanitate, in qua homines non obstaculum sed pontem reperiant quo brevius pervenire valeant ad Christum Iesum, hominis Redemptorem; necessarium ergo videtur ut sacerdos, exemplum Illius sequens qui bene «sciebat quid esset in homine» (Io 2, 25: cf. 8, 3-11), capax reddatur noscendi humani animi profunditatem, eius difficultates et problemata instinctu detegendi, dialogum et animorum propinquitatem promovendi, fiduciam et collaborationem alendi, placida ac obiectiva de omnibus iudicia promendi. At non proinde ob hanc unice sui ipsius iustam maturationem haec omnia procuranda sunt, sed respiciendum maxime ad futuri ministerii qualitatem: colant igitur qui presbyteri sunt futuri eas humanitatis dotes quibus sic dicta «personalitas» instruitur, aequilibrio mentis insignis, fortis, libera; brevi, quae vere capax sit responsalitates pastorales in sese recipiendi. Sic ergo instruantur candidati ut veritatem ac fidelitatem ament, ut quemvis revereantur, ut iustitiae ductu in omnibus regantur, ut dato verbo fideles perstare noverint, ut compati addiscant, ut sibi ipsis constent seu cohaerentes perstare sciant, ut denique recte de rebus et hominibus iudicent, ut nobilia dumtaxat placita eligere optent.... Peculiaris momenti dicenda est illa «relationis capacitas» qua quis ad aliorum usum et consuetudinem facilem sese disponit: vere essentialis dos iis presbyteris qui eo in communitate vocabuntur ut «communio artifices» habeantur (creator of communion)."

mind, a sense of realism, a capacity to transmit consolation and hope, etc.; with a view to **particular situations or roles**: aptitudes for working in the fields of peacemaking, development, socio-cultural promotion, justice, health care, etc.⁶²

The focus of formation is not only to be on what the student may gain from study but also upon what they bring based on their diversity of culture, language, age, race and economic background. From the general exhortation in canon 244, which urges formation with a human element, canon 245 §1 moves to spiritual formation so as to develop a missionary spirit.

E. Canon 245 §1 – Spiritual Formation

Spiritual formation is addressed in paragraph one, which can be read with both seminarians and catechists in mind:

§1. Through their spiritual formation, students are to become equipped to exercise the pastoral ministry fruitfully and are to be formed in a missionary spirit; they are to learn that ministry always carried out in living faith and charity fosters their own sanctification. They also are to learn to cultivate those virtues which are valued highly in human relations so that they are able to achieve an appropriate integration between human and supernatural goods.⁶³

*Spiritual formation aims to arouse and animate true hunger for holiness, desire for union with the Father through Christ in the Spirit, daily growing in love of God and neighbor in life and ministry, and the practices of prayer and spirituality that foster these attitudes and dispositions. It promotes and strengthens that fundamental conversion that places God, and not oneself, at the center of one's life. Openness to this ongoing conversion is a prerequisite for fruitful spiritual formation.*⁶⁴

Pastores Dabo Vobis recognizes the similar difference in spiritual formation between clerics and laity:

62. *Guide for Catechists*, 21. Emphasis in the original.

63. Canon 245: “§1. Per formationem spiritualem alumni idonei fiant ad ministerium pastorale fructuose exercendum et ad spiritum missionalem efformentur, discentes ministerium expletum semper in fide viva et in caritate ad propriam sanctificationem conferre; itemque illas excolere discant virtutes quae in hominum consortione pluris fiunt, ita quidem ut ad aptam conciliationem inter bona humana et supernaturalia pervenire valeant.”

64. *Co-Workers*, 38. Emphasis in the original.

Spiritual formation, as we have just seen, is applicable to all the faithful. Nevertheless, it should be structured according to the meanings and connotations which derive from the identity of the priest and his ministry. And just as for all the faithful spiritual formation is central and unifies their being and living as Christians, that is, as new creatures in Christ who walk in the Spirit, so too for every priest his spiritual formation is the core which unifies and gives life to his being a priest and his acting as a priest. In this context, the synod fathers state that “without spiritual formation pastoral formation would be left without foundation’ and that spiritual formation is ‘an extremely important element of a priest's education.”⁶⁵

Spiritual formation is interactive. It invites and demands a response to the exhortation to put God at the center of life. This conversion is necessary if a person is to manifest the means of catechesis. If catechesis is not only faith knowledge but faith response, then spiritual formation is necessary for a well-formed response in the faith. This aspect of formation is deeply eucharological. It is rooted in the celebration of baptism and Eucharist, the “source and summit” of our spiritual life and present in the celebration of all other sacraments.⁶⁶ Participation in the Eucharist provides that basis which enables development in all other aspects of spiritual formation. “No Christian community can be built without roots and foundations in the

65. *PDV* 45; *AAS* 84 (1992) 737: “Agitur ergo, ut perspicue apparet, de ea formatione spirituali quae, etsi communiore quodam modo christifidelibus instruenda est, postulat nihilominus ut, quoties de presbytero ac de eius ministerio agitur, aptanda appareat ad tanti muneris peculiaritates. Atque, ut pro quovis christifideli omnis efformatio spiritualis centrum et unitatem reponat necesse est in eorum «christianos esse» et «christiane vivere», id est, ut nova in Christo enascatur creatura quae per Spiritum incedat, ita pro presbytero eo portendenda spiritualis institutio est ut ipsa fiat velut cor, quod unitatem vitamque conferat iis omnibus per quae presbyter dicitur et est. Quae omnia perspicue asserta sunt a synodalibus Patribus hisce simplicioribus verbis: «Sine formatione spirituali eius pastoralis formatio absque basi procederet», idque potissimum quia «formatio spiritualis tanquam elementum maximi momenti est in sacerdotali educatione».”

66. *Co-Workers* is weak on this point. In the introductory comments regarding spiritual formation on page thirty-eight, it is noted that “Lay ecclesial ministry has no single spirituality, beyond common grounding in God’s word and sacraments, in the pastoral life and communion of the Church, and in the one Spirit who has been given to all. For ‘there are as many paths of prayer as there are persons who pray,’ even as ‘it is the same Spirit acting in all and with all.’” It is the contention of this study that baptism as the doorway to the sacraments, and Eucharist as the source and summit are the touchstones from which flows all ministry that is Catholic. If there is not enough focus on the sacraments, especially baptism and Eucharist, there is a danger that one of the “many paths of prayer” recognized will be detrimental to the life of the person and the Church.

celebration of the most holy eucharist and from this all education in the sense of community must begin.”⁶⁷ Both the *Guide for Catechists* and the *Program of Priestly Formation* place reception of the Eucharist first within those practices that enable spiritual growth and formation.

Other practices which contribute to spiritual formation are listed in the *Guide for Catechists*:

- **Lived liturgy** in its various dimensions for personal growth and for the help of the community.
- Recital of part of the **Divine Office**, especially Lauds and Vespers, in union with the song of praise that the Church addresses to the Father "*from the rising of the sun to its setting*" (Ps 113:3).
- Daily **meditation**, especially on the word of God, in an attitude of contemplation and response; experience shows that, even for lay people, regular meditation and *lectio divina* bring order to one's life and guarantee spiritual growth.
- **Personal prayer**, which ensures contact with God during one's daily occupations, with special attention to Marian prayer.
- Frequent reception of the **sacrament of penance**, to ask pardon for faults committed and renew one's fervour.
- Participation in **spiritual retreats**, for personal and community renewal.⁶⁸

These aspects are mirrored in the *Program of Priestly Formation*. There is a focus on celibacy, but the other expectations for spiritual formation include: Holy Eucharist, sacrament of penance, liturgy of the hours, spiritual direction, *lectio divina*, retreats and days of recollection, personal meditation, devotions, apostolic dimensions, asceticism and penance, obedience,

67. PO 6; AAS 58 (1966) 1000: "Nulla tamen communitas christiana aedificatur nisi radicem cardinemque habeat in Sanctissimae Eucharistiae celebratione, a qua ergo omnis educatio ad spiritum communitatis incipienda est." Tanner, 2:1050.

68. *Guide for Catechists*, 22. Emphasis in the original.

simplicity of life, reconciliation, solidarity with others and solitude.⁶⁹ The similarity between the two schools of formation solidifies the contention that the formation of catechists should be based upon that of clerics and that this common formation would lead to greater cooperation in catechesis. Spiritual formation must be combined with intellectual formation (theological/doctrinal) so that desire and knowledge form accurate evangelization.

F. Canon 248 and Canon 252 - Intellectual Formation

Canons 248 and 252 address both doctrinal and theological formation. Without this formation for both clerics and catechists, there is real danger that the deposit of faith, as examined in chapter one, would not be accurately taught and would cause confusion and/or scandal among the faithful. The canons note:

Can. 248 The doctrinal instruction given is to be directed so that students acquire an extensive and solid learning in the sacred disciplines along with a general culture appropriate to the necessities of place and time, in such way that, grounded in their own faith and nourished thereby, they are able to announce in a suitable way the teaching of the gospel to the people of their own time in a manner adapted to their understanding.⁷⁰

Can. 252 §1. Theological instruction is to be imparted in the light of faith and under the leadership of the magisterium in such a way that the students understand the entire Catholic doctrine grounded in divine revelation, gain nourishment for their own spiritual life, and are able properly to announce and safeguard it in the exercise of the ministry.

§2. Students are to be instructed in sacred scripture with special diligence in such a way that they acquire a comprehensive view of the whole of sacred scripture.

§3. There are to be classes in dogmatic theology, always grounded in the written word of

69. *PPF*, 45-47.

70. Canon 248: “Institutio doctrinalis tradenda eo spectat, ut alumni, una cum cultura generali necessitatibus loci ac temporis consentanea, amplam atque solidam acquirant in disciplinis sacris doctrinam, ita ut, propria fide ibi fundata et inde nutrita, Evangelii doctrinam hominibus sui temporis apte, ratione eorundem ingenio accommodata, nuntiare valeant.”

God together with sacred tradition; through these, students are to learn to penetrate more intimately the mysteries of salvation, especially with St. Thomas as a teacher. There are also to be classes in moral and pastoral theology, canon law, liturgy, ecclesiastical history, and other auxiliary and special disciplines, according to the norm of the prescripts of the program of priestly formation.⁷¹

This mention of the *Program of Priestly Formation* in canon 252 is important to note.

The focus of intellectual formation for clerics is the same as that for catechists, the *munus docendi*. “The intellectual formation of the candidate must be directed to the ecclesial dimensions of priestly formation, namely, the teaching office (*munus docendi*) of the priesthood. The doctrinal, educational, catechetical, and apologetical aspects of a candidate’s training are to prepare the seminarian to be a faithful, loyal, and authentic teacher of the Gospel.”⁷² In this way, the seminarian integrates both the theological and pastoral aspect of magisterial teaching.

As laity cooperate more fully in the *munus docendi*, their intellectual formation must share the same focus. They are to integrate the intellectual and the spiritual so that their catechesis is the authentic teaching of the Church:

The catechist must also be a teacher who teaches the faith. A biblio-theological formation should afford the catechist an organic awareness of the Christian message, structured around the central mystery of the faith, Jesus Christ. The context of this doctrinal formation should be drawn from the various areas that constitute every catechetical program;

- the three great eras in the history of Salvation: the Old Testament, the life of Christ and the history of the Church;

71. Canon 252: “§1. Institutio theologica, in lumine fidei, sub Magisterii ductu, ita impertiatur, ut alumni integram doctrinam catholicam, divina Revelatione innixam, cognoscant, propriae vitae spiritualis reddant alimentum eamque, in ministerio exercendo, rite annuntiare ac tueri valeant. §2. In sacra Scriptis peculiari diligentia erudiantur alumni, ita ut totius sacrae Scripturae conspectum acquirant. §3. Lectiones habeantur theologiae dogmaticae, verbo Dei scripto una cum sacra Traditione semper innixae, quarum ope alumni mysteria salutis, s. Thoma praesertim magistro, intimius penetrare addiscant, itemque lectiones theologiae moralis et pastoralis, iuris canonici, liturgiae, historiae ecclesiasticae, necnon aliarum disciplinarum, auxilium atque specialium, ad normam praescriptorum institutionis sacerdotalis Rationis.”

72. *PPF*, 139, 54.

- the great nuclei of the Christian message: the Creed, the Liturgy, the moral life and prayer;

In its own level of theological instruction, the doctrinal content of the formation of a catechist is that which the catechist must transmit.⁷³

As has been posited, a catechist, whether cleric or lay, cannot teach what they do not know. In an absence of knowledge, extreme or popular pietism, scrupulosity, syncretism and/or teaching from ignorance will prevail as though it is the truth. This is dangerous. According to canon 214, “the Christian faithful have the right to worship God according to the prescripts of their own rite approved by the legitimate pastors of the Church and to follow their own form of spiritual life so long as it is consonant with the doctrine of the Church.”⁷⁴ All must be formed in the faith in order to teach as the Church teaches.

G. Cultural and Ecumenical Formation

Theological and doctrinal formation must be combined with a recognition of the cultural, societal, linguistic and ecumenical considerations of catechesis for both clerics and laity.

In order to be able to act at all (as Church), and in fact to act in a way such that without it she would not be what she must be at all, she needs a knowledge of the situation in which she lives. Certainly this knowledge of the situation can likewise be achieved with the assistance of the Spirit and, as a knowledge belonging to the Church, may bear, in some respects, a charismatic character....But all this does nothing to alter the fact that the Church has need of a non-relevatory kind of knowledge, a knowledge which does not belong to the *depositum fidei*, in order to be herself and to be able to act.⁷⁵

73. GDC, 240, 225.

74. Canon 214: “Ius est christifidelibus, ut cultum Deo persolvant iuxta praescripta proprii ritus a legitimis Ecclesiae Pastoribus approbati, utque propriam vitae spiritualis formam sequantur, doctrinae quidem Ecclesiae consentaneam.”

75. Rahner, “On the Theological Problems Entailed in a ‘Pastoral Constitution’,” 308.

In canon 248, cited above, it is clear that clerics should be able to “announce in a suitable way the teaching of the gospel to the people of their own time in a manner adapted to their understanding.” This requires formation that considers cultural, social, economic, religious and political knowledge so that clerics have a wide breadth of knowledge that connects them with their brothers and sisters. This knowledge is regional as well as international. It can also vary from parish jurisdiction to jurisdiction within the same diocese and will change over time.

It is also true that Catholicism does not exist in a vacuum. Clerics must be aware of the religious culture of their parish jurisdictions. This, too, can vary from region to region and neighborhood to neighborhood. A respect for various ecumenical traditions is imperative.

A further problem that is strongly felt these days is the demand for the evangelization of cultures and the inculturation of the message of faith. An eminently pastoral problem, this should enter more broadly and carefully into the formation of the candidates to the priesthood: “In the present circumstances in which, in a number of regions of the world, the Christian religion is considered as something foreign to cultures (be they ancient or modern), it is very important that in the whole intellectual and human formation the dimension of inculturation be seen as necessary and essential.” But this means we need a genuine theology, inspired by the Catholic principles on inculturation. These principles are linked with the mystery of the incarnation of the word of God and with Christian anthropology, and thus illumine the authentic meaning of inculturation. In the face of all the different and at times contrasting cultures present in the various parts of the world, inculturation seeks to obey Christ's command to preach the Gospel to all nations even unto the ends of the earth.⁷⁶

This same consideration is also clear for catechists:

76. *PDV; Acta Apostolicae Sedis* 84 (1992) 756: “Alia praeterea quaestio ponitur in necessitate, hodie fortiter a multis percepta, de «evangelizandis culturis» vel, aliis verbis, de «inculturatione praeconii fidei». Quaestio est praesertim ordinis pastoralis, quae magis in dies animadvertenda est in formandis petitoribus sacerdotii: «In hodiernis adiunctis, in quibus, variis in regionibus mundi, religio christiana quid alienum culturis sive antiquis sive modernis consideratur, magni est momenti ut in tota formatione intellectuali et humana, inculturationis dimensio tanquam necessaria et essentialis habeatur». Id vero primum requirit certam veramque theologiam, quae scilicet sanis perfundatur Ecclesiae principiis de inculturatione. Quae principia, cum mysterio incarnationis Verbi Dei nec non christianae anthropologiae coniungantur, illuminare quoque valent veram inculturationis notionem; haec enim adversus diversitatem, vel etiam aliquando oppositionem culturalum in variis mundi plagis vigentium, vertenda ultimatim est in obtemperationem mandato Christi Domini seu de Evangelio omnibus gentibus nuntiando, usque ad ultimos terrarum fines.”

- According to local circumstances, it may be necessary to study the beliefs and practices of other religions or Christian denominations in the area.
- Attention should also be given to other subjects connected with local conditions: the inculturation of Christianity in the country or region; the promotion of justice and human development in the local socio-economic situation; the history of the country; the religious practices, language, problems and needs of the area in which the catechist is to work.
- Regarding the methodological training one should bear in mind that many catechists will be working in various pastoral fields, and almost all will be in contact with people of other religions, they will be taught not only how to teach the catechism but also how to go about the various tasks connected with the proclamation of the Christian message and the life of an ecclesial community.
- It will also be important to grant the catechist contents and materials connected to their new and emerging life situations. The programs of study, which has a starting point in the actual reality and from foresight, can also include subjects that help them to face the phenomena of urbanization, secularization, industrialization, emigration, socio-political changes, the world of youngsters, etc.
- In spite of the diversity of subjects, one should aim at a global and not compartmentalized theological formation, i.e. there should be an overall vision of faith that brings unity and harmony to the knowledge acquired, to the catechists' personalities and to their apostolic service.⁷⁷

The aim of intellectual formation is to train clerics and catechists to teach as the Church teaches. Respect for the baptismal status of the *Christifideles* should compel those responsible for the *munus docendi* to teach all beliefs within the deposit of faith in such a clear manner that no one will be ignorant of Church doctrine. This is accomplished through pastoral mutual respect of each other as brothers and sisters in the faith of Christ.

H. Pastoral Formation

The other aspects of formation are activated through pastoral formation. A person can be a theological catechetical genius but may not be able to communicate or be empathetic. They

⁷⁷. *Guide for Catechists*, 23.

will not be able to evangelize. All previous formational aspects must be interwoven with the pastoral in order to be effective. “It is a question of a type of formation meant not only to ensure scientific, pastoral competence and practical skill, but also and especially a way of being in communion with the very sentiments and behavior of Christ the good shepherd.”⁷⁸ The code recognizes this fact in canon 255:

Although the entire formation of students in the seminary has a pastoral purpose, strictly pastoral instruction is to be organized through which students learn the principles and skills which, attentive also to the needs of place and time, pertain to the exercise of the ministry of teaching, sanctifying, and governing the people of God.⁷⁹

In the *Program of Priestly Formation*, pastoral formation for clerics includes a number of essential elements that are shared with laity in *Co-Workers* and the *Guide for Catechists*. These pastoral elements “concern the exercise of the prophetic, priestly and royal functions of the baptized lay person”⁸⁰ in the *Guide* and the same purpose for clerics as seen in canon 255 above. Specifically these elements include how to proclaim the Christian message and teach it, the sacramental dimension for both clerics and lay catechists as envisioned in *Ecclesiae de mysterio*, and practical parish experience so as to learn the practical daily managerial workings of a parish and the needs of parishoners.

78. *PDV* 57, *AAS* 84 (1992) 759: “Haec est formatio, cuius non solum est suppeditare doctam artem pastorem agendique peritiam, sed etiam, et quidem in primis confirmare et incrementis augere rationem illam qua vivit, coniunctim cum iisdem optionibus et placitis, quae Christus, bonus Pastor, amplexus est: «Hoc sentite in vobis, quod et in Christo Iesu» (*Phil* 2, 5).”

79. Canon 255: “Licet universa alumnorum in seminario formatio pastorem finem persequatur, institutio stricte pastoralis in eodem ordinetur, qua alumni principia et artes addiscant quae, attentis quoque loci ac temporis necessitatibus, ad ministerium Dei populum docendi, sanctificandi et regendi exercendum pertineant.”

80. *Guide for Catechists*, 24.

I. Continuing (Ongoing) Formation

These four pillars of formation: human, spiritual, intellectual and pastoral, must be continually renewed in the life of the cleric and catechist. Technology, methodology and needs of the People of God all change over time so that clerics, especially pastors, and catechists must attend to continuing formation. Within the *Program of Priestly Formation*, only three pages, 113-115, are devoted to continuing formation. *Pastores Dabo Vobis* gives a greater basis for the ongoing formation of priests:

Ongoing formation helps priests, within the Church as “communion,” to deepen their awareness that their ministry is ultimately aimed at gathering together the family of God as a brotherhood inspired by charity and to lead it to the Father through Christ in the Holy Spirit. The priest should grow in awareness of the deep communion uniting him to the People of God: He is not only “in the forefront of” the Church, but above all “in” the Church. He is a brother among brothers. By baptism, which marks him with the dignity and freedom of the children of God in the only begotten Son, the priest is a member of the one body of Christ (cf. Eph. 4:16). His consciousness of this communion leads to a need to awaken and deepen co-responsibility in the one common mission of salvation, with a prompt and heartfelt esteem for all the charisms and tasks which the Spirit gives believers for the building up of the Church. It is above all in the exercise of the pastoral ministry, directed by its very nature to the good of the People of God, that the priest must live and give witness to his profound communion with all. As Pope Paul VI wrote: “We must become brothers to all at the very same time as we wish to be their shepherds, fathers and teachers. The climate of dialogue is friendship. Indeed it is service.”⁸¹

The *Guide for Catechists* also notes a process:

81. *PDV* 74; *AAS* 84 (1992) 788: “Formatio perennis sacerdotem adiuvat, in Ecclesia «communione» ad conscientiam maturandam suum ministerium esse postremo constitutum ad congregandam Dei familiam tanquam fraternitatem caritate animatam et ad eandem adducendam per Christum in Spiritu Sancto ad Patrem. Debet sacerdos crescere in conscientia arctae communionis qua cum Dei populo coniungitur: se videlicet non esse «coram» Ecclesia, sed praesertim «in» Ecclesia: esse fratrem inter fratres. Per baptismum sacerdos, dignitate insignitus ac filiorum Dei libertate, est eiusdem et unici corporis Christi membrum (cf. *Eph* 4, 16). Huius communionis conscientia ducit ad necessitatem suscitandi atque augendi correspondentiam in communi et unico munere salutis per promptam ac humanam adhibitionem omnium charismatum et officiorum executionem quae Spiritus Sanctus credentibus praebeat ad Ecclesiam aedificandam. Praecipue ministerium pastorale explendo, natura ad bonum Populi Dei ordinatum, sacerdos colere debet et suam arctam communionem cum omnibus testari, sicut Paulus VI scripsit: «Opus est ut ea re, quod hominum pastores, patres et magistri esse cupimus, idcirco fratres agamus. Colloquium enim cum amicitia, tum vero adhibita officia maximopere aiunt».”

In the **early period** of their apostolate, ongoing formation will be largely the reinforcement of the basic training and its application in practice. **Later** it will entail updating on various points, so as to keep in touch with developments in theology and changing circumstances. In this endeavor one can ensure the quality of catechists, avoiding the risk of wearing down. In **certain cases** of special difficulty, such as discouragement or a change of work, it will entail a process of renewal and revitalization.⁸²

This process from the *Guide*, though simple, is applicable to both clerics (pastors) and catechists alike. It is up to the local ordinary to establish the means of continuing formation for both groups. The import of continuing formation cannot be ignored. Changing religious demographics and familial situations demand current knowledge on the part of catechists and the pastors who teach with them so that the teachings of the Church can be expressed in the clearest way possible. This formation may take place through technological means or personal teaching but one aspect must be made clear. The mandate to teach the word of God must be taken seriously. It is a message that demands a response of the whole person, body, mind and spirit.

J. Evaluation

Evaluation of persons and programs can track the viability of parish catechetical evangelization. The evaluation process for those who are in charge of parish catechetical programs should be conducted by the designated arch/diocesan office in conjunction with the pastor of the parish. The evaluation process for those who serve as catechists in parishes should be conducted by the one in charge of the parish catechetical program in conjunction with the arch/diocese. Specific standards for each position should be published and evaluative materials should take into consideration population variables such as age, education, culture, language, economic condition and gender. The process should be seen as an opportunity to celebrate that

82. *Guide for Catechists*, 29. Emphasis in the original.

which is successful and improve where it is necessary. The vision to be sought is none less than sharing the Kingdom of God.

The impetus towards knowing the faith is inherent in the ontological change of baptism. As seen in this chapter, the vocational response among the faithful may be different as all are free to choose their own state in life according to canon 219.⁸³ The focus of this choice has been on clerics and laity and their responsibility for cooperation in catechesis as seen in canon 776. The momentum towards the sharing in the ministry of the divine Word is derived from baptism and lived out among the people of God in full communion with the Catholic Church.

Catechesis presumes and demands formation of both clerics who will serve as pastors and the laity who will catechize with them. This study promotes a similar formation in catechesis so that all will speak a common language. This formation is not only theological and doctrinal but includes the human, spiritual and pastoral formation that is needed to animate the deposit of faith in the souls of the faithful. The wisdom necessary to discern cultural and spiritual realities must also be cultivated so that formational necessities take into account the myriad life-realities of the faithful. In this way, pastors, who are responsible for the catechesis of their people and the laity who share in the *munus docendi*, cooperate in this mission for the people of God.

83. Canon 219: “Christifideles omnes iure gaudent ut a quacumque coactione sint immunes in statu vitae eligendo.”

CONCLUSION

The examination of the foundation and activation of the cooperation between laity and pastors in the exercise of the *munus docendi* in catechesis allows a unique focus on a common mission in the Church. As presented, knowledge of the faith is a basic right and obligation of the baptized Christian faithful. Cooperation incorporates a distinct respect for the canonical condition and function of all the *Christifideles* in the catechetical endeavor through their common priesthood and through those called from among the baptized to the sacramental priesthood with inherent catechetical obligations as seen in canon 776.

In examining the question of foundation for cooperation in catechesis, baptism, in canon 96, incorporates one into the Catholic Church, and establishes rights and obligations incumbent on ontological condition. Canon 204 links baptism to a sharing in the “priestly, prophetic and royal functions” of Christ. Considering these qualifications, a *Christifideles* is not only baptized, receiving the sacrament, but in receiving, commits to an active spiritual response in faith to live out their baptism by participating in the *tria munera Christi*. It is their responsibility to seek out their vocation and live their charism in communion with the Church.

This rejection of passivity among the *Christifideles* concerning their knowledge of the faith and catechesis exercised in their daily lives, through the *munus propheticum*, is supported by ecclesial and conciliar documents which exhort the laity to learn catechetical basics and bring these to their daily lives. This is accomplished in through participation in the ministry of the divine Word, missionary action, and catechetical education in the Church.

Greater cooperation with pastors in catechesis is sometimes possible depending on a person’s formation. Through *Ecclesiae de mysterio* and *Co-Workers in the Vineyard of the Lord*,

clear examination of the roles possible are given when considering cooperation between clerics and laity in the *munus docendi*.

Formation is necessary prior to cooperation in the *munus docendi*. If a person is not formed in the faith, even though they are baptized, they should not participate due to the danger they pose to the Church and her people through their ignorance. Each *Christifideles* must actively claim the right and obligation to be formed. This formation is not only in the theological knowledge of the faith, but also in the spiritual, human and pastoral aspects that will activate their doctrinal knowledge and designate them as missionaries in catechetical evangelization who are qualified to cooperate with pastors in their catechetical obligations. Pastors, cognizant of their obligations in catechesis, will welcome the assistance of a well-formed laity, confident that they have competent cooperators in the *munus docendi*.

If therefore in the church all do not walk along the same path, nevertheless all are called to holiness and have received an equal faith in the righteousness of God (see 2 Pt 1,1). And if some are appointed by the will of Christ, as teachers, dispensers of the mysteries and pastors for the others, yet there is true equality of all with regard to the dignity and action common to all the faithful concerning the building up of the body of Christ. For the distinction which the Lord made between sacred ministers and the rest of the people of God brings with it a connection between them, since pastors and the other faithful are bound together by a common bond. The church's pastors, following the Lord's example, are to minister to each other and to the rest of the faithful, and the faithful are to cooperate gladly with the pastors and teachers. So, in their variety, all bear witness to the wonderful unity in the body of Christ: for this very diversity of graces, ministries and works gathers the children of God into one, because "all are inspired by one and the same Spirit" (I Cor 12. 11).¹

1. Vatican II, dogmatic constitution *Lumen gentium* 32, November 21, 1964: AAS 57 (1965) 38: "Si igitur in Ecclesia non omnes eadem via incedunt, omnes tamen ad sanctitatem vocantur et coaequalem sortiti sunt fidem in iustitia Dei (cfr. 2 Petr. 1, 1). Etsi quidam ex voluntate Christi ut doctores, mysteriorum dispensatores et pastores pro aliis constituuntur, vera tamen inter omnes viget aequalitas quoad dignitatem et actionem cunctis fidelibus communem circa aedificationem Corporis Christi. Distinctio enim quam Dominus posuit inter sacros ministros et reliquum Populum Dei, secumfert coniunctionem, cum Pastores et alii fideles inter se communi necessitudine devinciantur; Ecclesiae Pastores, exemplum Domini secuti, sibi invicem aliisque fidelibus ministrent, hi autem

Essential differences do exist within the one People of God (for example between the common priesthood and the ministerial priesthood); other distinctions arise from an individual's condition, including formation. Nonetheless, these differences, combined with knowledge and respect for individual charism and vocation flowing from baptism, foster rather than hinder the unity and cooperation of the people of God. "In the Church there is a diversity of ministry but a oneness of mission."² This mission, actively embraced by all, can bring salvation to the world.

alacriter Pastoribus et doctoribus sociam operam praestent. Sic in varietate omnes testimonium perhibent de mirabili unitate in Corpore Christi: ipsa enim diversitas gratiarum, ministrationum et operationum filios Dei in unum colligit, quia «haec omnia operatur unus atque idem Spiritus» (1 Cor. 12, 11)."

2. Vatican II: decree *Apostolicam actuositatem* 2, November 18, 1965: *AAS* 58 (1966) 838: "Est in Ecclesia diversitas ministerii, sed unitas missionis." Tanner, 2: 982

BIBLIOGRAPHY

Primary Sources:

Acta Apostolicae Sedis Commentarium Officiale [AAS]. Vatican: Typis Polyglottis Vaticanis, 1909-.

Acta Sanctae Sedis [ActaSS]. 41 vols. Vatican: Typis Polyglottis Vaticanis, 1865-1908.

Benedict XIV. Apostolic constitution *Etsi minime*, February 7, 1742. In Emi Petri Cardinal Gasparri, ed. *Codicis iuris canonici fontes* I, 715-720. Rome: Typis Polyglottis Vaticanis, 1923.

Caparros, Ernesto et al., eds. *Code of Canon Law Annotated*. Montreal: Wilson & Lafleur, 1993.

Canon Law Digest, 13 vols. and Index 1934-2009.

Catechism of the Catholic Church. Washington D.C.: United States Catholic Conference, Inc.- Libreria Editrice Vaticana, 1994.

Catechism of the Council of Trent Published by Command of Pope Pius the Fifth. Trans. by the Rev. J. Donovan, Baltimore: Lucas Brothers, 1829.

Codex Canonum Ecclesiarum Orientalium auctoritate Ioannis Pauli PP. promulgatus. Vatican City: Libreria Editrice Vaticana, 1990.

Codex Iuris Canonici auctoritate Ioannis Pauli PP. II promulgatus. Vatican City: Libreria Editrice Vaticana, 1983.

Codex Iuris Canonici Pii X Pontificis Maximi iussu digestus Benedicti Papae XV auctoritate promulgatus. Vatican City: Typis Polyglottis Vaticanis, 1917.

Code of Canon Law: Latin-English Edition, New English Translation. Washington, D.C.: Canon Law Society of America, 1999.

Code of Canons of the Eastern Churches. Washington, D.C.: Canon Law Society of America, 2001.

Committee on Education and Committee on Catechesis. *National Directory for Catechesis*. Washington D.C.: United States Conference of Catholic Bishops, 2005.

Communicationes. Commentarium Pontificae Commissionis Codici Iuris Canonici Recognoscendo. Rome, 1969.

Congregation for Bishops. *Directorium de Pastoralis Ministerio Episcoporum.* Vatican City: Typis Polyglottis Vaticanis, 1973.

Congregation for Bishops. *Directory for the Pastoral Ministry of Bishops "Apostolorum Successores."* Vatican: Libreria Editrice Vaticana, 2004.

Congregation for the Clergy, Pontifical Council for the Laity, Congregation for the Doctrine of the Faith, Congregation for Divine Worship and the Discipline of the Sacraments, Congregation for Bishops, Congregation for the Evangelization of Peoples, Congregation for Institutes of Consecrated Life and Societies of Apostolic Life, Pontifical Council for the Interpretation of Legislative Texts. Instruction *Ecclesiae de mysterio*, August 15, 1997. *AAS* 89 (1997) 852-877.

Congregation for the Clergy. *General Catechetical Directory.* April 11, 1971. *AAS* 64 (1972) 97-173.

Congregation for the Clergy. *General Directory for Catechesis.* Washington D.C.: United States Catholic Conference, 1998.

Congregation for the Clergy. *Priesthood A Greater Love: International Symposium on the Thirtieth Anniversary of the Promulgation of the Conciliar Decree Presbyterorum Ordinis.* English translation: Philadelphia, Pennsylvania, Archdiocese of Philadelphia, 1997.

Congregation for the Doctrine of the Faith. Declaration *Dominus Iesus*, August 6, 2000. *AAS* 92 (2000) 742-765.

Congregation for the Doctrine of the Faith. *Responses to Some Questions Regarding Certain Aspects of the Doctrine on the Church*, June 29, 2007. *AAS* 99 (2007) 604-608.

Congregation for the Evangelization of Peoples. *Guide for Catechists*, December 3, 1993: http://www.vatican.va/roman_curia/congregations/cevang/documents/rc_con_cevang_doc_1997_1203_cath_en.html (accessed August 3, 2015).

Congregation for Religious and Congregation for Bishops. *Directives for the Mutual Relations between Bishops and Religious in the Church "Mutuae Relationes."* May 14, 1978: *AAS* 70 (1978) 473-506. *CLD* 9 (1978-81) 296-340.

Eugene IV. Exultate Deo. *Bulla unionis Armenorum.* Council of Florence. Session 8, November 22, 1439: <https://w2.vatican.va/content/eugenius-iv/la/documents/bulla->

- [exultate-deo-22-nov- 1439.html](#) (accessed November 29, 2015). In *Decrees of the Ecumenical Councils* ed. Norman Tanner 1: 534-559.
- Flannery, Austin, ed. *Vatican Council II Volume 2: More Post Conciliar Documents*, Northport: Costello Publishing, 1998.
- Fourth Lateran Council. *De praedicatoribus instituendis*, November 11, 1215. In *Decrees of the Ecumenical Councils* ed. Norman Tanner 1: 239-240.
- Francis. Apostolic exhortation *Evangelii Gaudium*, November 24, 2013. *AAS* 105 N. 12 (2013) 1019-1137.
- Francis. Apostolic exhortation *The Joy of the Gospel*. New York: Random House LLC, 2014.
- Francis. Motu proprio *Mitis Iudex Dominus Iesus*, September 8, 2015. http://w2.vatican.va/content/francesco/en/motu_proprio/documents/papa-francesco-motu-proprio_20150815_mitis-iudex-dominus-iesus.html. (accessed November 17, 2015).
- Francis. *Regina Coeli* Message, May 3, 2015. <http://www.news.va/en/news/pope-bear-the-fruits-of-membership-in-christ-and-t>. (accessed May 5, 2015).
- Francis. "You Are Called to Bring Christian Values Where You Work." *Zenit* (2015) <http://www.zenit.org/en/articles/pope-francis-you-are-called-to-bring-christian-values-where-you-work> (accessed March 17, 2015).
- Friedberg, Emil, ed. *Corpus iuris canonici* 2 vols. Leipzig, 1879-1881. 1: 678.
- Gasparri, Emi Petri Cardinal, ed. *Codicis iuris canonici fontes* 9 vols. Vatican: Typis Polyglottis Vaticanis, 1925.
- International Commission on English in the Liturgy. *The Roman Ritual: Rite of Christian Initiation of Adults*. Collegeville, MN: Liturgical Press, 1988.
- John XXIII. Encyclical *Princeps Pastorum*, November 28, 1959. *AAS* 51 (1959) 833-864.
- John Paul II. Address on the Participation of the Laity in the Priestly Ministry, Rome. April 22, 1994. <https://www.ewtn.com/library/PAPALDOC/JP2LAITY.HTM>. (accessed May 8, 2015).
- John Paul II. Apostolic constitution *Sacrae disciplinae leges*, January 25, 1983. *AAS* 75 II (1983) VII-XIV.

- John Paul II. Apostolic exhortation *Catechesi tradendae*, October 16, 1979. *AAS* 71 (1979) 1277-1340.
- John Paul II. Apostolic exhortation *Christifideles Laici*, December 30, 1988. *AAS* 81 (1989) 393-521.
- John Paul II. Apostolic exhortation *Pastores Dabo Vobis*, March 25, 1992. *AAS* 84 (1992) 657-804.
- John Paul II. Apostolic letter *Novo Millennio Ineunte*, January 6, 2001. *AAS* 93 (2001) 266-309.
- John Paul II. "Collaboration is Needed in Governing the Church." Address of Pope Saint John Paul II to the Bishops of the Ecclesiastical Region of Pennsylvania and New Jersey on their *Ad Limina* Visit: September 11, 2004. http://w2.vatican.va/content/john-paul-ii/en/speeches/2004/september/documents/hf_jp-ii_spe_20040911_ad-limina-usa.html. (accessed November 30, 2015).
- John Paul II. Homily from Holy Mass in Limerick, Ireland: January 10, 1979. http://w2.vatican.va/content/john-paul-ii/en/homilies/1979/documents/hf_jp-ii_hom_19791001_irlanda-limerick.html. (accessed May 1, 2015).
- Leo XIII. Apostolic letter *Est Sane Molestum*, December 17, 1888. *ActaSS* 21 (1888) 321-323.
- Paul VI. Encyclical *Ecclesiam suam*, August 6, 1964. *AAS* 56 (1964) 609-659.
- Paul VI. Apostolic exhortation *Evangelii nuntiandi*, December 8, 1975. *AAS* 68 (1976) 5-76.
- Paul VI. Apostolic exhortation *Quinque Iam Anni*, December 8, 1970. *AAS* 63 (1971) 97-106.
- Paul VI. Apostolic letter *Ad Pascendum*, August 15, 1972. *AAS* 64 (1972) 534-540.
- Paul VI. Apostolic letter *Sacrum diaconatus ordinem*, June 18, 1967. *AAS* 59 (1967) 697-704.
- Peters, Edward. *The 1917 Pio-Benedictine Code of Canon Law in English Translation with Extensive Scholarly Apparatus*. San Francisco, Ignatius Press, 2001.
- Pius V. Papal bull *Ex debito*, October 6, 1571. In Emi Petri Cardinal Gasparri, ed. *Codicis iuris Canonici fontes* 6, 248-249. Rome: Typis Polyglottis Vaticanis, 1932.
- Pius X. Encyclical *Acerbo nimis*, April 15, 1905. <http://www.museosanpiox.it/sanpiox/enc04.html>. (accessed August 5, 2015). In Emi

- Petri Cardinal Gasparri, ed. *Codicis iuris canonici fontes* 3, 647-655. Rome: Typis Polyglottis Vaticanis, 1925.
- Pius X. Letter *Opus a catechismus*, December 8, 1903. In Emi Petri Cardinal Gasparri, ed. *Codicis iuris canonici fontes* 3, 615. Rome: Typis Polyglottis Vaticanis, 1925.
- Pius XI. Encyclical *Ad Catholici Sacerdotii*, December 20, 1935. *AAS* 28 (1936) 5-53.
- Pius XI. Encyclical *Miserentissimus Redemptor*, May 8, 1928. *AAS* 20 (1928) 165-178.
- Pius XI. Motu proprio *Orbem catholicum*, June 29, 1923. *AAS* 15 (1923) 327-329.
- Pius XII. Allocution *Discourse to the New Cardinals*, February 20, 1943. *AAS* 38 (1946) 141-151.
- Pius XII. Allocution *Magnificate Dominum*, November 2, 1954. *AAS* 46 (1954) 666-677.
- Pius XII. Allocution *Second International Congress of the Third Order of St. Dominic*, August 30, 1958. *AAS* 50 (1958) 674-679.
- Pius XII. Allocution *Si Diligis*, May 31, 1954. *AAS* 46 (1954) 306-321.
- Pius XII. Allocution *Six ans se sont écoulés*, October 5, 1957. *AAS* 49 (1957) 922-939.
- Pius XII. Allocution *The Lay Apostolate, its Need Today*, October 14, 1951. *AAS* 43 (1951) 784-792.
- Pius XII. Apostolic constitution *Munificentissimus Deus*, November 1, 1950. *AAS* 42 (1950) 753-773.
- Pius XII. Encyclical *Evangelii Praecones*, June 2, 1951. *AAS* 43 (1951) 497-528.
- Pius XII. Encyclical *Mediator Dei*, November 20, 1947. *AAS* 39 (1947) 521-595.
- Pius XII. Encyclical *Mystici Corporis Christi*, June 29, 1943. *AAS* 35 (1943) 193-248.
- Pontifical Council for Promoting Christian Unity. *Directory for the Application of the Principles and Norms of Ecumenism*. Boston: St. Paul Books & Media, 1993.
- Pontificia Commissio Codici Iuris Canonici Recognoscendo. *Schema Canonum Libri III De Ecclesiae Munere Docendi*. Rome: Typis Polyglottis Vaticanis, 1977.

Sacred Congregation for the Discipline of the Sacraments. Instruction *Ex responsionibus datis*, November 25, 1925. *AAS* 18 (1926) 44-47.

Sacred Congregation for the Doctrine of the Faith. Decree *Ecclesiae pastorum*, March 19, 1975. *AAS* 67 (1975) 281-284.

Sacred Congregation for the Doctrine of the Faith. Instruction *Pastoralis Actio*, October 20, 1980. *AAS* 72 (1980) 1142-1156.

Sacred Congregation for the Propagation of the Faith. Instruction *Nankin*, February 29, 1836. In Emi Iustiniani Cardinal Serédi, ed. *Codicis iuris canonici fontes* 7, 283-287. Rome: Typis Polyglottis Vaticanis, 1935.

Sacred Congregation of the Council. Circular letter to Italian Bishops, May 30, 1920. *AAS* 12 (1920) 299-300.

Sacred Congregation of the Council. Catechetical Office. Decree *provido sane consilio*, January 12, 1935. *AAS* 27 (1935) 145-152.

Sacred Congregation of the Council. Reply *Feltren*, July 15, 1882. In Emi Petri Cardinal Gasparri, ed. *Codicis iuris canonici fontes* 6, 648-650. Rome: Typis Polyglottis Vaticanis, 1932.

Serédi, Emi Iustiniani Cardinal, ed. *Codicis iuris canonici fontes*. 9 vols. Rome: Typis Polyglottis Vaticanis, 1935.

Synod of Bishops. Document *De Sacerdotio Ministeriali*, November 30, 1971. Part One: *AAS* 63 (1971) 903-908.

Synod of Bishops: Special Assembly for Africa. *Instrumentum Laboris*, “The Church in Africa and Her Evangelising Mission Towards the Year 2000: «You Shall be My Witnesses» (Acts 1:8).” <http://www.afrikaworld.net/synod/inlaboris.htm>. (accessed September 10, 2015).

Tanner, Norman P., ed. *Decrees of the Ecumenical Councils*. 2 vols. London and Washington: Sheed & Ward and Georgetown University Press, 1990.

Trent, Council of. *Canones de sacramento ordinis*. Session 23, July 15, 1563. In *Decrees of the Ecumenical Councils* ed. Norman Tanner 2: 742-753.

Trent, Council of. *Decretum de iustificatione*. Session 6, January 13, 1547. In *Decrees of the Ecumenical Councils* ed. Norman Tanner 2: 671-678.

- Trent, Council of. *Decretum primum [De sacramentis]*. Session 7, March 3, 1547. In *Decrees of the Ecumenical Councils* ed. Norman Tanner 2: 684-686.
- Trent, Council of. *Decretum primum: recipiuntur libri sacri et traditiones apostolorum*. Session 4, April 8, 1546. In *Decrees of the Ecumenical Councils* ed. Norman Tanner 2: 663-665.
- Trent, Council of. *Decretum de reformatione*. Session 24, November 11, 1563. In *Decrees of the Ecumenical Councils* ed. Norman Tanner 2: 759-773.
- United States Conference of Catholic Bishops. *Co-Workers in the Vineyard of the Lord, A Resource for Guiding the Development of Lay Ecclesial Ministry*. Washington, DC: USCCB, 2005.
- United States Conference of Catholic Bishops. *National Directory for the Formation, Ministry, and Life of Permanent Deacons in the United States*. Washington, DC: United States Conference of Catholic Bishops, 2005.
- United States Conference of Catholic Bishops. *Program of Priestly Formation*. Washington, DC: United States Conference of Catholic Bishops, 2006.
- Vatican Council I. Dogmatic constitution *Dei Filius*, April 24, 1870. *AAS* 5 (1869-1870) 481-493.
- Vatican Council II. *Acta Synodalia Sacrosancti Concilii Oecumenici Vaticani II*. 4 vols. Vatican City: Typis Polyglottis Vaticanis, 1970.
- Vatican Council II. Declaration *Dignitatis humanae*, December 7, 1965. *AAS* 58 (1966) 929-941.
- Vatican Council II. Declaration *Gravissimum educationis*, October 28, 1965. *AAS* 58 (1966) 728-739.
- Vatican Council II. Decree *Ad gentes*, December 7, 1965. *AAS* 58 (1966) 947-990.
- Vatican Council II. Decree *Apostolicam actuositatem*, November 18, 1965. *AAS* 58 (1966) 837-864.
- Vatican Council II. Decree *Christus Dominus*, October 28, 1965. *AAS* 58 (1966) 673-696.

- Vatican Council II. Decree *Presbyterorum ordinis*, December 7, 1965. *AAS* 58 (1966) 991-1024.
- Vatican Council II. Dogmatic constitution *Dei verbum*, November 18, 1965. *AAS* 58 (1966) 817-830.
- Vatican Council II. Pastoral constitution *Gaudium et spes*, December 7, 1965. *AAS* 58 (1966) 1025-1115.
- Vatican Council II. Dogmatic constitution *Lumen gentium*, November 21, 1964. *AAS* 57 (1965) 5-67.
- Vatican Council II. Decree *Optatam totius*, October 28, 1965. *AAS* 58 (1966) 713-727.
- Vatican Council II. Decree *Presbyterorum ordinis*, December 7, 1965. *AAS* 58 (1966) 991-1024.
- Vatican Council II. Constitution *Sacrosanctum Concilium*, December 4, 1963. *AAS* 56 (1964) 97-134.
- Vatican Council II. Decree *Unitatis redintegratio*, November 21, 1964. *AAS* 57 (1965) 90-107.

Secondary Sources

Books:

- Abbo, John A. and Jerome D. Hannan. *The Sacred Canons: A Concise Presentation of the Current Disciplinary Norms of the Church*. 2 vols. Saint Louis: B. Herder Book Co., 1960.
- Alberigo, Giuseppe, and Franca Magistretti. *Constitutionis Dogmaticae Lumen Gentium Synopsis Historica*. Bologna, Istituto per le Scienze Religiose, 1975: 393-415.
- Arrieta, Juan Ignacio. *Governance Structures within the Catholic Church*. Montreal, Wilson & Lafleur Ltée, 2000.
- Asselin, Anne. *Les Laïcs au service de leur Église: le point actuel du droit*. Ottawa, University of Saint Paul, 2008.
- Baraúna, O.F.M., Guilherme, ed. *L'Église de Vatican II: Études autour de la Constitution conciliaire sur l'Église*. 3 vols. Paris: Les Éditions du Cerf, 1966.

- Beal, John P. et al., eds. *New Commentary on the Code of Canon Law*. New York/Mahwah, NJ: Paulist Press, 2000.
- Benedict XVI. *The Seven Sacraments*. ed. Giuliano Vigini, London: St. Paul's Publishing, 2013. Kindle e-book.
- Caparros, Ernesto et al., *Exegetical Commentary on the Code of Canon Law*. English eds. 5 vols. Chicago and Montreal: Midwest Theological Forum and Wilson & Lafleur, 2004.
- Caparros, Ernesto et al., eds. *Code of Canon Law Annotated*. Montréal: Wilson & LaFleur, 1993.
- Carlen, Claudia, ed. *The Papal Encyclicals 1903-1939*. Raleigh: Pierian Press, 1981.
- Carlen, Claudia, ed. *The Papal Encyclicals 1939-1958*. Raleigh: Pierian Press, 1981.
- Congar, O.P., Yves M. J. *Essential Writings*. New York: Orbis Books, 2010.
- Congar, O.P., Yves M. J. *Lay People in the Church: A Study for a Theology of Laity*. Westminster, Maryland: The Newman Press, 1965.
- Connell, Martin, ed. *The Catechetical Documents: A Parish Resource*. Chicago, IL: Liturgical Training Publications, 1996.
- Coriden, James et al., eds. *The Code of Canon Law: A Text and Commentary*. New York/Mahwah, NJ: Paulist Press, 1985.
- Coriden, James A. *The Rights of Catholics in the Church*. Mahwah, NJ: Paulist Press, 2007.
- Coughlan, Peter. *The Hour of The Laity: Their Expanding Role*. Philadelphia: E.J. Dwyer, 1989.
- Dalla Torre, Giuseppe. *Considerazioni preliminari sui laici in diritto canonico*. Modena, Mucchi Editore, 1983.
- del Portillo, Alvaro. *Fidèles et laïcs dans l'Eglise: Fondement de leurs statuts juridiques respectifs*. Canada: Wilson & Lafleur, 2012.
- del Portillo, Alvaro. *Fieles y Laicos en La Iglesia: Bases de Su Respectivos Estatutos Juridicos*. Tercera Edicion. Pamplona, Ediciones Universidad de Navarra, S.A., 1991.

- Echeverría, Lamberto de, ed. *Código de Derecho Canónico, Edición bilingüe comentada*. 13th ed. Madrid: BAC, 1995.
- Errázuriz, Carlos J. *Il "Munus Docendi Ecclesiae": Diritti e Doveri dei Fedeli*. Milan: Giuffrè Editore, 1991.
- Guerin Sullivan, SP, Therese, and Gary Yanus. *In Time of Need: Parishes and Canon 517, §2*. Alexandria: Canon Law Society of America, 2005.
- Hagstrom, Aurelie A. *The Concepts of the Vocation and the Mission of the Laity*. San Francisco: International Scholars Publications, 1994.
- Herranz, Julian. *Lo Statuto Giuridico Dei Laici: L'Apporto Dei testi Conciliari e Del Codice Di Diritto Canonico Del 1983*. Rome: giuffrè editore, 1988.
- Hippee, Michael E. *Participation of the Laity in the Teaching Structure of the Church: Code of Canon Law and Vatican Council II*. Canon Law Studies 781. Washington DC: Catholic University of America, 1978.
- Izzi, Claudia. *La Partecipazione del Fedele Laico al Munus Sanctificandi: I Ministeri Liturgici Laicali*. Rome: Pontificia Università Lateranense, 2001.
- John Paul II. *Sources of Renewal: The Implementation of the Second Vatican Council*. New York: William Collins Sons & Co. Ltd., and Harper & Row, Publishers, Inc., 1980.
- John Paul II. *The Lay Members of Christs' Faithful People*. Boston: St. Paul Books and Media, 1989.
- Kaslyn, S.J., Robert J. "Communion with the Church" and the Code of Canon Law: *An Analysis of the Foundation and Implications of the Canonical Obligation to Maintain Communion with the Catholic Church*. Lewiston, New York: The Edwin Mellen Press, 1994.
- Kizito, Leonard Mukwaya. *Lay People and Tria Munera Christi: A Study from Can. 214 §1 to Instructio Ecclesiae de Mysterio*. Vatican City: Urbaniana University Press, 2002.
- Latourelle, René, ed. *Vatican II: Assessment and Perspectives: Twenty-five Years After (1962-1987)*. 3 vols. New York/Mahwah: Paulist Press, 1989.

- Le Tourneau, Dominique. *Droits et devoirs fondamentaux des laïcs dans l'Eglise*. Montréal: Wilson & Lafleur Ltée., 2011.
- Liebard, Odile M, ed. *Official Catholic Teachings: Clergy and Laity*. Wilmington, North Carolina: McGrath Publishing Company, 1978.
- Marzoa, Angel, et al., eds. *Comentario Exegético al Código de Derecho Canónico*. 5 vols. Pamplona: EUNSA, 1996.
- Miras, Jorge. *Fidèles dans le monde. La sécularité des laïcs chrétiens*. Montréal: Wilson & Lafleur Ltée, 2007.
- Naz, R. ed. *Dictionnaire de Droit Canonique*. 7 vols. Paris: Librairie Letouzey et Ane, 1937.
- Oechslin, O. P., R. L. *Une Spiritualité des Laïcs*. Aubier, Éditions Montaigne, 1964.
- Okuma, Peter Chidi. *The Vatican II: The Laity and Today's Challenges*. Frankfurt, Peter Lang, 2011.
- Osborne, OFM, Kenan B. *Ministry: Lay Ministry in the Roman Catholic Church*. New Jersey: Paulist Press, 1993.
- Otaduy, Javier, et al., eds. *Diccionario General de Derecho Canónico*. 7 vols. Navarre: Editorial Aranzadi, 2012.
- Rinere, Elissa A. *The Term "Ministry" as Applied to the Laity in the Documents of Vatican II, Post-Conciliar Documents of the Apostolic See, and the 1983 Code of Canon Law*, Canon Law Studies 519. Washington DC: Catholic University of America, 1986.
- Schillebeeckx, O.P., E. H. *The Layman in the Church and Other Essays*. New York: Alba House, 1963.
- Souter Alexander. *A Glossary of Later Latin to 600 A.D.* Oxford: The Clarendon Press, 1949.
- Stelten, Leo F. *Dictionary of Ecclesiastical Latin*. Peabody, Massachusetts: Hendrickson Publishers, Inc., 1997.
- Universidad de Navarra, Facultad de Derecho Canónico. *Manual de Derecho Canónico*. Pamplona: Ediciones Universidad de Navarra, S.A., 1988.
- Vorgrimler, Herbert, ed. *Commentary on the Documents of Vatican II*. 5 vols. New York: Herder and Herder, 1967.

Woywod, Stanislaus. *A Practical Commentary on the Code of Canon Law*. New York: Joseph Wagner Inc., 1925.

Yzermans, Vincent A, ed. *The Major Addresses of Pope Pius XII*. St. Paul, Minnesota: The North Central Publishing Company, 1961.

Zizioulas, John D. *Being as Communion: Studies in Personhood and the Church*. Crestwood, New York: St. Vladimir's Seminary Press, 1985.

Articles:

Alonso, José Antonio Fuentes. "La Función de Enseñar." In *Manual de Derecho Canónico*. Pamplona, Universidad de Navarra, Facultad de Derecho Canónico, 1988: 373-403.

Anandarayar, Antony. "Participation of the Laity in the Governing, Teaching and Sanctifying Office of the Church In the Light of the 1983 Code." *Indian Theological Studies* 31 (3) (1994): 218-252.

Aquinas, Thomas. *Summa theologiae*. In *Summa theologica: Complete English Edition in Five Volumes*. Fathers of the English Dominican Province. Notre Dame, Christian Classics, 1981.

Arrieta, Juan Ignacio. "The Active Subject of the Church's Teaching Office (Canons 747-748)." *Studia canonica* 23 (1989): 243-256.

Barr, Diane L. "Commentary on Canon 225." In *New Commentary on the Code of Canon Law*, ed. John P. Beal et al., 292-293.

Beal, John. "The The Exercise of the Power of Governance by Lay People: State of the Question." *The Jurist* 55 (1995) 1-92.

Becker, S.J., Carl. "The Church and Vatican II's 'Subsistit in' Terminology." *Origins* 19 (2006): 514-522.

Becker, S.J., Karl J. "The Teaching of Vatican II on Baptism: A Stimulus for Theology." In *Vatican II: Assessment and Perspectives: Twenty-five Years After (1962-1987)*, ed. René Latourelle, 1989: 2: 47-99.

Bonnet, Piero Antonio. "The *Christifideles* as Human Protagonist." In *Vatican II: Assessment and Perspectives: Twenty-five Years After (1962-1987)*, ed. René Latourelle. 540-567.

- Caliman, Cleto. "Igreja, Povo de Deus, Sujeito da Comunhão Eclesial." *Horizonte* v.9, n. 24 (2011): 1047-1071.
- Calvin, John. "Institutes of the Christian Religion in Two Volumes." In *The Library of Christian Classics*, ed. John T. McNeill, trans. Ford Lewis Battles. Philadelphia: The Westminster Press, 1960.
- Carriquiry, Guzman. "The Collaboration of the Unordained Faithful in the Pastoral Ministry of Priests." In *Priesthood A Greater Love: International Symposium on the Thirtieth Anniversary of the Promulgation of the Conciliar Decree Presbyterorum Ordinis*; Congregation for the Clergy, 167-171.
- Cenalmor, Daniel. "Commentary on Canon 209." In *Comentario Exegético al Código de Derecho Canónico*, ed. Angel Marzoa et al., 2/1, 64-71.
- Cenalmor, Daniel. "Commentary on Canon 223." In *Exegetical Commentary on the Code of Canon Law*, English language edition ed. Ernesto Caparros et al., 2/1, 147-151.
- Congar, O.P., Yves M.-J. "My Path-Findings in the Theology of Laity and Ministries." *The Jurist* 32 (1972): 169-188.
- Coriden, James A. "Commentary on Canon 223." In *New Commentary on the Code of Canon Law*, ed. John P. Beal et al., 284-286.
- Coriden, James A. "Commentary on Canon 747." In *New Commentary on the Code of Canon Law*, ed. John P. Beal et al., 911-912.
- Coriden, James A. "Commentary on Canon 750." In *New Commentary on the Code of Canon Law*, ed. John P. Beal et al., 914-915.
- Coriden, James A. "Commentary on Canon 757." In *New Commentary on the Code of Canon Law*, ed. John P. Beal et al., 920-937.
- Crehan, Joseph H. "Priesthood, Kingship, and Prophecy." *Theological Studies* 42 (1981): 216-231.
- Curtiss, Elden. "Lay Leadership and Lay Ecclesial Ministry." *Origins* 36/39 (2007): 620-623.
- Dalla Torre, Giuseppe. "La collaborazione dei laici alle funzioni sacerdotale profetica e regale dei ministri sacri." *Monitor Ecclesiasticus* 109 (1984): 140-165.

- Drilling, Peter J. "Common and Ministerial Priesthood: *Lumen Gentium*, Article 10." *The Irish Theological Quarterly* 53.2 (1987): 81-99.
- Fabris, Costantino M. "I Diritti Dei Fedeli Come Espressione Giuridica Dei Valori Propri Dell Uomo Battezzato." In *Il Fedele Laico Realtà e Prospettive*, ed. Luis Navarro e Fernando Puig. Milan, Giuffrè Editore, 2012. 275-296.
- Fornés, Juan. "Christ's Faithful." In *Exegetical Commentary on the Code of Canon Law*, English language edition ed. Ernesto Caparros et al., 2/1: 13-572.
- Fornés, Juan. "Sacerdocio común y sacerdocio ministerial." In *Comentario Exegético al Código de Derecho Canónico*, ed. Angel Marzoa et al., 2/1: 22-63.
- Fowler, James W. "The RCIA and Christian Religious Education." *Worship* 56(4) (1982): 336-343.
- Fuenmayor, Amadeo de. "The Canonical Status of Physical Persons." In *Code of Canon Law Annotated*, ed. Ernesto Caparros et al., 692-747.
- Fuentes, José A. "Commentary on Canon 776." In *Comentario Exegético al Código de Derecho Canónico*, ed. Angel Marzoa et al., 3/1: 143-146.
- Fuentes, José A. "Commentary on Canon 779." In *Comentario Exegético al Código de Derecho Canónico*, ed. Angel Marzoa et al., 3/1: 153-154.
- Fuentes, José A. "The Active Participants in Catechesis and their Dependence on the Magisterium (Canons 773-780)." *Studia canonica* 23 (1989): 373-386.
- Gómez-Iglesias, Valentín C. "Alcance Canónico de la Corresponsabilidad y Participación de los Fieles en la Misión de la Iglesia." *Fidelium Iura* 9 (1999): 161-202.
- Green, Thomas J. "The Pastoral Governance Role of the Diocesan Bishop: Foundations, Scope and Limitations." *The Jurist* 49 (1989): 472-506.
- Grillmeier, Aloys. "The People of God." In *Commentary on the Documents of Vatican II*, ed. Herbert Vorgrimler. 5 vols. (New York: Herder and Herder, 1967) 1: 153-185.
- Hart, Kevin T. "Baptism." In *New Commentary on the Code of Canon Law*, ed. John P. Beal et al., 1033-1037.
- Hart, Kevin T. "Sponsors." In *New Commentary on the Code of Canon Law*, ed. John P. Beal et al., 1060-1063.

- Hart, Kevin T. "Those to be Baptized." In *New Commentary on the Code of Canon Law*, ed. John P. Beal et al., 1051-1060.
- Herranz, Julian. "The Juridical Status of the Laity: The Contribution of the Conciliar Documents and the 1983 Code of Canon Law." *Communicationes* 17 (1985): 287-315.
- Hervada, Javier. "Commentary on Canon 208." In *Code of Canon Law Annotated*, ed. Ernesto Caparros et al., 170-171.
- Hervada, Javier. "The Obligations and Rights of all Christs' Faithful." In *Code of Canon Law Annotated*, ed. Ernesto Caparros et al., 190.
- Holland, IHM, Sharon. "Equality, Dignity and the Rights of the Laity." *The Jurist* 47 (1987): 103-128.
- Hospodár, Michal. "Baptism and its Consequences for our Life." *E-Theologos* Vol. 3, No. 2 (2012): 174-182.
- Huels, John M. "Another Look at Lay Jurisdiction." *The Jurist* 41 (1981): 59-80.
- Huels, John M. "The Ministry of the Divine Word." *Studia canonica* 23 (1989): 325-344.
- Huels, John M. "The Power of Governance and its Exercise by Lay Persons: A Juridical Approach." *Studia canonica* 35 (2001): 59-96.
- Hunt, Anne. "Vatican II and the Laity: Vision, Challenges and Opportunities." *The Australasian Catholic Record* 91.1 (2014): 3-20.
- Kaslyn, S.J., Robert J. "Commentary on Canon 223." In *New Commentary on the Code of Canon Law*, ed. John P. Beal et al., 284-286.
- Kaslyn, S.J., Robert J. "Commentary on Canon 207." In *New Commentary on the Code of Canon Law*, ed. John P. Beal et al., 251-254.
- Kaslyn, S.J., Robert J. "The Christian Faithful." In *New Commentary on the Code of Canon Law*, ed. John P. Beal et al., 245-254.
- Kaslyn, S.J., Robert J. "The Obligations and Rights of All the Christian Faithful." In *New Commentary on the Code of Canon Law*, ed. John P. Beal et al., 254-286.
- Kaslyn, S.J., Robert J. "The Value Underlying the Law: A Foundational Analysis of Canon 209, §1." *Studia Canonica* 29 (1995): 7-28.

- Klostermann, Ferdinand. "The Laity." In *Commentary on the Documents of Vatican II*, ed. Herbert Vorgrimler, 5 vols. New York: Herder and Herder, 1967. 1: 231-252.
- Komonchak, Joseph A. "Clergy, Laity, and the Church's Mission in the World." *The Jurist* 41 (1981): 422-447.
- Illanes, José Luis. "Introduction to Book III – *De Ecclesiae Munere Docendi*." In *Comentario Exegético*, ed. Angel Marzoa et al., 3/1: 25.
- McDermott, SSJ, Rose. "Co-Workers in the Vineyard of the Lord: A Canonical Analysis." *The Jurist* 67 (2007): 432-460.
- McManus, Frederick R. "Commentary on Canon 834." In *New Commentary on the Code of Canon Law*, ed. John P. Beal et al., 1005-1006.
- Mikoski, Gordon S. "Baptism, Trinity, and ecclesial pedagogy in the thought of Gregory of Nyssa." *Scottish Journal of Theology* 59 (2006): 175-182.
- Montan, Agostino. "Ministeria , munera, officia. I laici titolari di uffici e di ministeri (cann. 228, 230, 274). Precisazioni terminologiche." In *I Laici nella ministerialità della Chiesa*, ed. Gruppo italiano docenti di diritto canonico. Milan: Edizioni Glossa, 2000, 99-134.
- Philips, Gérard. "History of the Constitution." In *Commentary on the Documents of Vatican II*, ed. Herbert Vorgrimler, 5 vols. 1: 105-137.
- Prew-Winters, Ann. "Who is a Lay Person?" *The Jurist* 47 (1987): 51-70.
- Provost, James H. "Brought Together by the Word of the Living God (Canons 762-772)." *Studia canonica* 23 (1989): 345-371.
- Provost, James H. "Commentary on Canon 204." In *The Code of Canon Law: A Text and Commentary*, ed. James A. Coriden et al., 122-126.
- Provost, James H. "Full Communion." In *The Code of Canon Law: A Text and Commentary*, ed. James A. Coriden et al., 127.
- Provost, James H. "The Participation of the Laity in the Governance of the Church." *Studia canonica* 17/2 (1983): 417-448.
- Rahner, Karl. "Considerations on the Active Role of the Person in the Sacramental Event." In *Theological Investigations: Ecclesiology, Questions in the Church, The Church in the World*. 23 vols. London: Darton, Longman & Todd 1976: 14: 161-184.

- Rahner, Karl. "On the Theological Problems Entailed in a 'Pastoral Constitution'." In *Theological Investigations: Writings of 1965-7 II*. 23 vols. London: Darton, Longman & Todd 1973: 10: 293-317.
- Ratzinger, Joseph. "Announcements and Prefatory Notes of Explanation." In *Commentary on the Documents of Vatican II*, ed. Herbert Vorgrimler. 5 vols. 1: 297-305.
- Reuter, Amand. "The Missionary Activity of the Church (Canons 781-782)." *Studia Canonica* 23 (1989): 485-499.
- Rush, Ormand. "The Offices of Christ, *Lumen Gentium* and the People's Sense of the Faith." *Pacifica* 16 (June 2003) 137-152.
- Schelkens, Karim. "*Lumen Gentium*'s 'Subsistit In' Revisited: The Catholic Church and Christian Unity After Vatican II." *Theological Studies* 69 (2008): 875-893.
- Schillebeeckx, O.P., E. H. "La définition typologique du laïc chrétien selon Vatican II." In *L'Église de Vatican II: Études autour de la Constitution conciliaire sur l'Église*, ed. Guilherme Baraúna, O.F.M. 3: 1013-1033.
- Scola, Angelo. "Cardinal Points to 'Essential' Lay Vocation." *Zenit* (2008) <http://www.zenit.org/en/articles/cardinal-points-to-essential-lay-vocation> (accessed November 19, 2008).
- Sullivan, SJ, Francis A. "Quaestio Disputata a Response to Karl Becker S.J., on the Meaning of *Subsistit In*." *Theological Studies* 67 (2) (2006): 395-409.
- Tejero, Eloy. "Commentary on Canon 747." In *Exegetical Commentary on the Code of Canon Law*, English language edition ed. Ernesto Caparros et al., 3/1: 11-16.
- Tejero, Eloy. "Commentary on Canon 750." In *Exegetical Commentary on the Code of Canon Law*, English language edition ed. Ernesto Caparros et al., 3/1: 29-35.
- Tejero, Eloy. "Commentary on Canon 834." In *Comentario Exegético*, ed. Angel Marzoa et al., III/1: 379-385.
- Tejero, Eloy. "De los que van a ser bautizados." In *Código de Derecho Canónico, Edición bilingüe comentada*, ed. Lamberto de Echeverría, 583-587.
- Tirpák, Peter. "Pastoral Meaning and Application of Selected Messages of His Holiness Benedict XVI to Catechesis and Media." *E-Theologos* 2.1 (2011): 102-113.
- Viana, Antonio. "Introduction to Title VIII: Power of Governance." In *Exegetical Commentary*

on the Code of Canon Law, English language edition ed. Ernesto Caparros et al., 815-818.

Wijlens, Myriam. “Commentary on Canon 129.” In *New Commentary on the Code of Canon Law*, ed. John P. Beal et al., 184-185.

Wood, SCL, Susan K. “Baptism: Common Call to Service.” *Proceedings of the Seventy-First Annual Convention of the Canon Law Society of America* (2009): 1-11.