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DECREE ON
THE MISSIONARY
ACTIVITY OF THE
CHURCH

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Discussion Outline and Bibliography by
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FOR EVERLASTING MEMORY

DECREE ON
THE MISSIONARY
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PREFACE

1. Divinely sent to the nations of the world to be unto them “a universal sacrament of salvation,”¹ the Church, driven by the inner necessity of her own catholicity, and obeying the mandate of her Founder (cf. Mark 16: 16), strives ever to proclaim the Gospel to all men. The Apostles themselves, on whom the Church was founded, following in the footsteps of Christ, “preached the word of truth and begot churches.”² It is the duty of their successors to make this task endure “so that the word of God may run and be glorified” (2 Thess. 3: 1) and the Kingdom of God be proclaimed and established throughout the world.

In the present state of affairs, out of which there is arising a new situation for mankind, the Church, being the salt of the earth

and the light of the world (cf. Matt. 5: 13-14), is more urgently called upon to save and renew every creature, that all things may be restored in Christ and all men may constitute one family in Him and one People of God.

Therefore, this sacred Synod, while rendering thanks to God for the excellent results that have been achieved through the whole Church's great-hearted endeavor, desires to sketch the principles of missionary activity and to rally the forces of all the faithful in order that the People of God, marching along the narrow way of the Cross, may spread everywhere the reign of Christ, Lord and overseer of the ages (cf. Ecc. 36: 19), and may prepare the way for his coming.

CHAPTER I

PRINCIPLES OF DOCTRINE

2. The pilgrim Church is missionary by her very nature, since it is from the mission of the Son and the mission of the Holy Spirit that she draws her origin, in accordance with the decree of God the Father.¹

This decree, however, flows from the “fount-like love” or charity of God the Father who, being the “principle without principle” from whom the Son is begotten and the Holy Spirit proceeds through the Son, freely creating us on account of His surpassing and merciful kindness and graciously calling us moreover to share with Him His life and His glory, has generously poured out, and does not cease to pour out still, His divine goodness. Thus He who created all things may at last be “all in all” (1 Cor. 15: 28), bringing about at one and the same time His own glory and our happiness. But it pleased God to call men to share His life, not just singly, apart from any mutual bond, but rather to mold them into a people in which His sons, once scattered abroad, might be gathered together (cf. John 11: 52).

3. This universal design of God for the salvation of the human race is carried out not only, as it were, secretly in the soul of a man, or by the attempts (even religious ones) by which in divers ways it seeks after God, if perchance it may contact Him or find Him, though He be not far from anyone of us (cf. Acts 17: 27). For these attempts need to be enlightened and healed; even though, through the kindly workings of Divine Providence, they may sometimes serve as leading strings toward God, or as a preparation for the Gospel.² Now God, in order to establish peace or the communion of sinful human beings with Himself, as well as

to fashion them into a fraternal community, did ordain to intervene in human history in a way both new and final by sending His Son, clothed in our flesh, in order that through Him He might snatch men from the power of darkness and Satan (cf. Col. 1: 13; Acts 10: 38) and reconcile the world to Himself in Him (cf. 2 Cor. 5: 19). Him, then, by whom He made the world,³ He appointed heir of all things, that in Him He might restore them all (cf. Eph. 1: 10).

For Jesus Christ was sent into the world as a real mediator between God and men. Since He is God, all divine fullness dwells bodily in Him (Col. 2: 9). According to His human nature, on the other hand, He is the new Adam, made head of a renewed humanity, and full of grace and of truth (John 1: 14). Therefore the Son of God walked the ways of a true Incarnation that He might make men sharers in the nature of God: made poor for our sakes, though He had been rich, in order that His poverty might enrich us (2 Cor. 2: 9). The Son of Man came not that He might be served, but that He might be a servant, and give His life as a ransom for the many—that is, for all (cf. Mark 10: 45). The Fathers of the Church proclaim without hesitation that what has not been taken up by Christ is not made whole.⁴ Now, what He took up was our entire human nature such as it is found among us poor wretches, save only sin (cf. Heb. 4: 15; 9: 28). For Christ said concerning Himself, He whom the Father sanctified and sent into the world (cf. John 10: 36): “The Spirit of the Lord is upon me, because He anointed me; to bring good news to the poor He sent me, to heal the broken-hearted, to proclaim to the captives release, and sight to the blind” (Luke 4: 18). And again: “The Son of Man has come to seek and to save what was lost” (Luke 19: 10).

But what the Lord preached that one time, or what was wrought in Him for the saving of the human race, must be spread abroad and published to the ends of the earth (Acts 1:8), beginning from Jerusalem (cf. Luke 24: 27), so that what He accomplished at that one time for the salvation of all, may in the course of time come to achieve its effect in all.

4. To accomplish this, Christ sent from the Father His Holy Spirit, who was to carry on inwardly His saving work and prompt

the Church to spread out. Doubtless, the Holy Spirit was already at work in the world before Christ was glorified.⁵ Yet on the day of Pentecost, He came down upon the disciples to remain with them forever (cf. John 14: 16). The Church was publicly displayed to the multitude, the Gospel began to spread among the nations by means of preaching, and there was presaged that union of all peoples in the catholicity of the faith by means of the Church of the New Covenant, a Church which speaks all tongues, understands and accepts all tongues in her love, and so supersedes the divisiveness of Babel.⁶ For it was from Pentecost that the "Acts of the Apostles" took origin, just as Christ was conceived when the Holy Spirit came upon the Virgin Mary, and just as Christ was impelled to the work of His ministry by the same Holy Spirit descending upon Him while He prayed.⁷

Now, the Lord Jesus, before freely giving His life for the world, did so arrange the Apostles' ministry and promise to send the Holy Spirit that both they and the Spirit might be associated in effecting the work of salvation always and everywhere.⁸ Throughout all ages, the Holy Spirit makes the entire Church "one in communion and in ministering; He equips her with various gifts of a hierarchical and charismatic nature,"⁹ giving life, soul-like, to ecclesiastical institutions¹⁰ and instilling into the hearts of the faithful the same mission spirit which impelled Christ Himself. Sometimes He even visibly anticipates the Apostles' acting,¹¹ just as He unceasingly accompanies and directs it in different ways.¹²

5. From the very beginning, the Lord Jesus "called to Himself those whom He wished; and He caused twelve of them to be with Him, and to be sent out preaching (Mark 3: 13; cf. Matt. 10: 1-42). Thus the Apostles were the first budding-forth of the New Israel, and at the same time the beginning of the sacred hierarchy. Then, when He had by His death and His resurrection completed once for all in Himself the mysteries of our salvation and the renewal of all things, the Lord, having now received all power in heaven and on earth (cf. Matt. 28: 18), before He was taken up into heaven (cf. Acts 1: 11), founded His Church as the sacrament of salvation and sent His Apostles into all the world just as He

Himself had been sent by His Father (cf. John 20: 21), commanding them: "Go, therefore, and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit; teaching them to observe all that I have commanded you" (Matt. 28: 19 ff.). "Go into the whole world, preach the Gospel to every creature. He who believes and is baptized shall be saved; but he who does not believe, shall be condemned" (Mark 16: 15 ff.). Whence the duty that lies on the Church of spreading the faith and the salvation of Christ, not only in virtue of the express command which was inherited from the Apostles by the order of bishops, assisted by the priests, together with the successor of Peter and supreme shepherd of the Church, but also in virtue of that life which flows from Christ into His members: "From Him the whole body, being closely joined and knit together through every joint of the system, according to the functioning in due measure of each single part, derives its increase to the building up of itself in love" (Eph. 4: 16). The mission of the Church, therefore, is fulfilled by that activity which makes her, obeying the command of Christ and influenced by the grace and love of the Holy Spirit, fully present to all men or nations, in order that, by the example of her life and by her preaching, by the sacraments and other means of grace, she may lead them to the faith, the freedom and the peace of Christ; that thus there may lie open before them a firm and free road to full participation in the mystery of Christ.

Since this mission goes on and in the course of history unfolds the mission of Christ Himself, who was sent to preach the Gospel to the poor, the Church, prompted by the Holy Spirit, must walk in the same path on which Christ walked: a path of poverty and obedience, of service and self-sacrifice to the death, from which death He came forth a victor by His resurrection. For thus did all the Apostles walk in hope, and by many trials and sufferings they filled up those things wanting to the Passion of Christ for His Body which is the Church (cf. Col. 1: 24). For often, the blood of Christians was like a seed.¹³

6. 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. In fact, there are times when, after a happy beginning, she must again lament a setback, or at least must linger in a certain state of unfinished insufficiency. As for the men, groups and peoples concerned, only by degrees does she touch and pervade them, and thus take them up into full catholicity. The right sort of means and actions must be suited to any state or situation.

"Missions" is the term usually given to those particular undertakings by which the heralds of the Gospel, sent out by the Church and going forth into the whole world, carry out the task of preaching the Gospel and planting the Church among peoples or groups who do not yet believe in Christ. These undertakings are brought to completion by missionary activity and are mostly exercised in certain territories recognized by the Holy See. The proper purpose of this missionary activity is evangelization, and the planting of the Church among those peoples and groups where it has not yet taken root.¹⁴ Thus from the seed which is the Word of God, particular autochthonous Churches should be sufficiently established and should grow up all over the world, endowed with their own maturity and vital forces. Under a hierarchy of their own, together with the faithful people, and adequately fitted out with requisites for living a full Christian life, they should make their contribution to the good of the whole Church. The chief means of the planting referred to is the preaching of the Gospel of Jesus Christ. To preach this Gospel the Lord sent forth His disciples into the whole world, that being reborn by the word of God (cf. 1 Peter 1: 23),

men might be joined to the Church through baptism—that Church which, as the Body of the Word Incarnate, is nourished and lives by the Word of God and by the eucharistic bread (cf. Acts 2: 43).

In this missionary activity of the Church various stages sometimes are found side by side: first, that of the beginning or planting, then that of newness or youth. When these have passed, the Church's missionary activity does not cease, but there lies upon the particular Churches already set up the duty of continuing this activity and of preaching the Gospel to those still outside.

Moreover, the groups among which the Church dwells are often radically changed, for one reason or other, so that an entirely new set of circumstances may arise. Then the Church must deliberate whether these conditions might again call for her missionary activity. Besides, circumstances are sometimes such that, for the time being, there is no possibility of expounding the Gospel directly and forthwith. Then, of course, missionaries can and must at least bear witness to Christ by charity and by works of mercy, with all patience, prudence and great confidence. Thus they will prepare the way for the Lord and make Him somehow present.

Thus it is plain that missionary activity wells up from the Church's inner nature and spreads abroad her saving Faith. It perfects her Catholic unity by this expansion. It is sustained by her apostolicity. It exercises the collegial spirit of her hierarchy. It bears witness to her sanctity while spreading and promoting it. Thus, missionary activity among the nations differs from pastoral activity exercised among the faithful as well as from undertakings aimed at restoring unity among Christians. And yet these two ends are most closely connected with the missionary zeal¹⁵ because the division among Christians damages the most holy cause of preaching the Gospel to every creature¹⁶ and blocks the way to the faith for many. Hence, by the very necessity of mission, all the baptized are called to gather into one flock, and thus they will be able to bear unanimous witness before the nations to Christ their Lord. And if they are not yet capable of bearing witness to the same faith, they should at least be animated by mutual love and esteem.

7. This missionary activity derives its reason from the will of God, "who wishes all men to be saved and to come to the knowledge of the truth. For there is one God, and one mediator between God and men, Himself a man, Jesus Christ, who gave Himself as a ransom for all" (I Tim. 2: 4-5), "neither is there salvation in any other" (Acts 4: 12). Therefore, all must be converted to Him, made known by the Church's preaching, and all must be incorporated into Him by baptism, and into the Church which is His body. For Christ Himself, "by stressing in express language the necessity of faith and baptism (cf. Mark 16: 16; John 3: 5), at the same time confirmed the necessity of the Church, into which men enter by baptism, as by a door. Therefore those men cannot be saved, who though aware that God, through Jesus Christ, founded the Church as something necessary, still do not wish to enter into it, or to persevere in it."¹⁷ Therefore, though God in ways known to Himself can lead those inculpably ignorant of the Gospel to find that faith without which it is impossible to please Him (Heb. 11: 6), yet a necessity lies upon the Church (I Cor. 9: 16), and at the same time a sacred duty, to preach the Gospel. And hence missionary activity today as always retains its power and necessity.

By means of this activity, the Mystical Body of Christ unceasingly gathers and directs its forces toward its own growth (cf. Eph. 4: 11-16). The members of the Church are impelled to carry on such missionary activity by reason of the love with which they love God and by which they desire to share with all men the spiritual goods of both this life and the life to come.

Finally, by means of this missionary activity, God is fully glorified, provided that men fully and consciously accept His work of salvation, which He has accomplished in Christ. In this way and by this means, the plan of God is fulfilled—that plan to which Christ conformed with loving obedience for the glory of the Father who sent Him,¹⁸ that the whole human race might form one People of God and be built up into one temple of the Holy Spirit which, being the expression of brotherly harmony, corresponds with the inmost wishes of all men. And so at last, there will be realized the

plan of our Creator, who formed man to His own image and likeness, when all who share one human nature, regenerated in Christ through the Holy Spirit and beholding the glory of God, will be able to say with one accord: "Our Father."¹⁹

8. Missionary activity is closely bound up even with human nature itself and its aspirations. For by manifesting Christ the Church reveals to men the real truth about their condition and their whole calling, since Christ is the source and model of that redeemed humanity, imbued with brotherly love, sincerity and a peaceful spirit, to which they all aspire. Christ and the Church, which bears witness to Him by preaching the Gospel, transcend every peculiarity of race or nation and therefore cannot be considered foreign anywhere or to anybody.²⁰ Christ Himself is the way and the truth, which the preaching of the Gospel opens to all in proclaiming in the hearing of all these words of Christ: "Repent, and believe the Gospel" (Mark 1:15). Now, since he who does not believe is already judged (cf. John 3: 18), the words of Christ are at one and the same time words of judgment and of grace, of death and of life. For it is only by putting to death what is old that we are able to approach the newness of life. This is true first of all about persons, but it holds also for the various goods of this world which bear the mark both of man's sin and of God's blessing: "For all have sinned and have need of the glory of God" (Rom. 3: 23). No one is freed from sin by himself and by his own power, no one is raised above himself, no one is completely rid of his sickness or his solitude or his servitude.²¹ On the contrary, all stand in need of Christ, their model, their mentor, their liberator, their Saviour, their source of life. The Gospel has truly been a leaven of liberty and progress in human history, even in the temporal sphere, and always proves itself a leaven of brotherhood, of unity and of peace. Not without cause is Christ hailed by the faithful as "the expected of the nations, and their Saviour."²²

9. And so the time for missionary activity extends between the first coming of the Lord and the second, in which latter the Church will be gathered from the four winds like a harvest into the

Kingdom of God.²³ For the Gospel must be preached to all nations before the Lord shall come (cf. Mark 13: 10).

Missionary activity is nothing else and nothing less than an epiphany, or a manifesting of God's decree, and its fulfillment in the world and in world history, in the course of which God, by means of mission, manifestly works out the history of salvation. By the preaching of the Word and by the celebration of the sacraments, the center and summit of which is the most holy Eucharist, He brings about the presence of Christ, the author of salvation. But whatever truth and grace are to be found among the nations, as a sort of secret presence of God, He frees from all taint of evil and restores to Christ its maker, who overthrows the devil's domain and wards off the manifold malice of vice. And so, whatever good is found to be sown in the hearts and minds of men, or in the rites and cultures peculiar to various peoples, not only is not lost, but is healed, uplifted, and perfected for the glory of God, the shame of the demon, and the bliss of men.²⁴ Thus, missionary activity tends toward eschatological fullness.²⁵ For by it the People of God is increased to that measure and time which the Father has fixed in His power (cf. Acts 1: 7). To this People it was said in prophecy: "Enlarge the space for your tent, and spread out your tent cloths unsparingly" (Is. 54: 2).²⁶ By missionary activity, the Mystical Body grows to the mature measure of the fullness of Christ (cf. Eph. 4: 13); and the spiritual temple, where God is adored in spirit and in truth (cf. John 4: 23), grows and is built up upon the foundation of the Apostles and prophets, Christ Jesus Himself being the supreme cornerstone (Eph. 2: 20).

CHAPTER II

MISSION WORK ITSELF

10. The Church, sent by Christ to reveal and to communicate the love of God to all men and nations, is aware that there still remains a gigantic missionary task for her to accomplish. For the Gospel message has not yet, or hardly yet, been heard by two billion human beings (and their number is increasing daily), who are formed into large and distinct groups by permanent cultural ties, by ancient religious traditions, and by firm bonds of social necessity. Some of these men are followers of one of the great religions, but others remain strangers to the very knowledge of God, while still others expressly deny His existence, and sometimes even attack it. The Church, in order to be able to offer all of them the mystery of salvation and the life brought by God, must implant herself into these groups for the same motive which led Christ to bind Himself, in virtue of His Incarnation, to certain social and cultural conditions of those human beings among whom He dwelt.

Article 1: Christian Witness

11. The Church must be present in these groups through her children, who dwell among them or who are sent to them. For all Christians, wherever they live, are bound to show forth, by the example of their lives and by the witness of the Word, that new man put on at baptism and that power of the Holy Spirit by which they have been strengthened at Confirmation. Thus other men, observing their good works, can glorify the Father (cf. Matt. 5: 16) and can perceive more fully the real meaning of human life and the universal bond of the community of mankind.

In order that they may be able to bear more fruitful witness to Christ, let them be joined to those men by esteem and love; let them acknowledge themselves to be members of the group of men among whom they live; let them share in cultural and social life by the various undertakings and enterprises of human living; let them be familiar with their national and religious traditions; let them gladly and reverently lay bare the seeds of the Word which lie hidden among their fellows. At the same time, however, let them look to the profound changes which are taking place among nations, and let them exert themselves to keep modern man, intent as he is on the science and technology of today's world, from becoming a stranger to things divine; rather, let them awaken in him a yearning for that truth and charity which God has revealed. Even as Christ Himself searched the hearts of men, and led them to divine light, so also His disciples, profoundly penetrated by the Spirit of Christ, should know the people among whom they live, and should converse with them that they themselves may learn by sincere and patient dialogue what treasures a generous God has distributed among the nations of the earth. But at the same time, let them try to furbish these treasures, set them free, and bring them under the dominion of God their Saviour.

12. The presence of the Christian faithful in these human groups should be inspired by that charity with which God has loved us, and with which He wills that we should love one another (cf. I John 4: 11). Christian charity truly extends to all, without distinction of race, creed, or social condition: it looks for neither gain nor gratitude. For as God loved us with an unselfish love, so also the faithful should in their charity care for the human person himself, loving him with the same affection with which God sought out man. Just as Christ, then, went about all the towns and villages, curing every kind of disease and infirmity as a sign that the Kingdom of God had come (cf. Matt. 9: 35 ff; Acts 10: 38), so also the Church, through her children, is one with men of every condition, but especially with the poor and the afflicted. For them, she gladly spends and is spent (cf. II Cor. 12:15), sharing in their joys and sorrows, knowing of their longings and problems, suffering with them in death's anxieties. To those in quest of peace, she wishes

to answer in fraternal dialogue, bearing them the peace and the light of the Gospel.

Let Christians labor and collaborate with others in rightly regulating the affairs of social and economic life. With special care, let them devote themselves to the education of children and young people by means of different kinds of schools, which should be considered not only as the most excellent means of forming and developing Christian youth, but also as a valuable public service, especially in the developing nations, working toward the uplifting of human dignity, and toward better living conditions. Furthermore, let them take part in the strivings of those peoples who, waging war on famine, ignorance, and disease, are struggling to better their way of life and to secure peace in the world. In this activity, the faithful should be eager to offer prudent aid to projects sponsored by public and private organizations, by governments, by various Christian communities, and even by non-Christian religions.

However, the Church has no desire at all to intrude herself into the government of the earthly city. She claims no other authority than that of ministering to men with the help of God, in a spirit of charity and faithful service (cf. Matt. 20: 26; 23: 11).¹

Closely united with men in their life and work, Christ's disciples hope to render to others true witness of Christ, and to work for their salvation, even where they are not able to announce Christ fully. For they are not seeking a mere material progress and prosperity for men, but are promoting their dignity and brotherly union, teaching those religious and moral truths which Christ illumined with His light; and in this way, they are gradually opening up a fuller approach to God. Thus they help men to attain to salvation by love for God and neighbor, and the mystery of Christ begins to shine forth, in which there appears the new man, created according to God (cf. Eph. 4: 24), and in which the charity of God is revealed.

Article 2: Preaching the Gospel and Gathering together the People of God

13. Wherever God opens a door of speech for proclaiming

the mystery of Christ (cf. Col. 4: 3), there is announced to all men (cf. Mark 16: 15; I Cor. 9: 15; Rom. 10: 14) with confidence and constancy (cf. Acts 4: 13, 29, 31; 9: 27, 28; 13: 46; 14: 3; 19: 8; 26: 26; 28: 31; I Thess. 2: 2; II Cor. 3: 12; 7: 4; Phil. 1: 20; Eph. 3: 12; 6: 19, 20) the living God, and He whom He has sent for the salvation of all, Jesus Christ (cf. I Thess. 1: 9-10; I Cor. 1: 18-21; Gal. 1: 31; Acts 14: 15-17; 17: 22-31), in order that non-Christians, when the Holy Spirit opens their heart (cf. Acts 16: 14), may believe and be freely converted to the Lord, that they may cleave sincerely to Him who, being the “way, the truth, and the life” (John 14:6), fulfills all their spiritual expectations, and even infinitely surpasses them.

This conversion must be taken as an initial one, yet sufficient to make a man realize that he has been snatched away from sin and led into the mystery of God’s love, who called him to enter into a personal relationship with Him in Christ. For, by the workings of divine grace, the new convert sets out on a spiritual journey, by means of which, already sharing through faith in the mystery of Christ’s death and resurrection, he passes from the old man to the new one, perfected in Christ (cf. Col. 3: 5-10; Eph. 4: 20-24). This bringing with it a progressive change of outlook and morals, must become evident with its social consequences, and must be gradually developed during the time of the catechuminate. Since the Lord he believes in is a sign of contradiction (cf. Luke 2:34; Matt. 10:34-39), the convert often experiences an abrupt breaking off of human ties, but he also tastes the joy which God gives without measure (cf. I Thess. 1:6).

The Church strictly forbids forcing anyone to embrace the Faith, or alluring or enticing people by worrisome wiles. By the same token, she also strongly insists on this right, that no one be frightened away from the Faith by unjust vexations on the part of others.²

In accord with the Church’s ancient custom, the convert’s motives should be looked into, and if necessary, purified.

14. Those who, through the Church, have accepted from God a belief in Christ³ are admitted to the catechumenate by liturgical rites. The catechumenate is not a mere expounding of doctrines and precepts, but a training period in the whole Christian life, and an apprenticeship duty drawn out, during which disciples are joined to Christ their Teacher. Therefore, catechumens should be properly instructed in the mystery of salvation and in the practice of Gospel morality, and by sacred rites which are to be held at successive intervals,⁴ they should be introduced into the life of faith, of liturgy, and of love, which is led by the People of God.

Then, when the sacraments of Christian initiation have freed them from the power of darkness (cf. Col. 1:13),⁵ having died with Christ, been buried with Him and risen together with Him (cf. Rom. 6:4-11; Col. 2:12-13; I Peter, 3:21-22; Mark 16:16), they receive the Spirit (cf. I Thess. 3:5-7; Acts 8:14-17) of adoption of sons and celebrate the remembrance of the Lord's death and resurrection together with the whole People of God.

It is to be desired that the liturgy of the Lenten and Paschal seasons should be restored in such a way as to dispose the hearts of the catechumens to celebrate the Easter mystery at whose solemn ceremonies they are reborn to Christ through baptism.

But this Christian initiation in the catechumenate should be taken care of not only by catechists or priests, but by the entire community of the faithful, so that right from the outset the catechumens may feel that they belong to the People of God. And since the life of the Church is an apostolic one, the catechumens also should learn to cooperate wholeheartedly, by the witness of their lives and by the profession of their faith, in the spread of the Gospel and in the building up of the Church.

Finally, the juridic status of catechumens should be clearly defined in the new code of canon law. For since they are joined to the Church,⁶ they are already of the household of Christ,⁷ and not seldom they are already leading a life of faith, hope, and charity.

Article 3: Forming the Christian Community

15. The Holy Spirit, who calls all men to Christ by the seeds of the Word and by the preaching of the Gospel, stirs up in their hearts a submission to the Faith. When in the womb of the baptismal font, He begets to a 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, a purchased people” (I Peter 2:9).⁸

Therefore, let the missionaries, God’s co-workers, (cf. I Cor. 3:9), raise up congregations of the faithful such that, walking worthy of the vocation to which they have been called (cf. Eph. 4:1), they may exercise the priestly, prophetic, and royal office which God has entrusted to them. In this way, the Christian community will be a sign of God’s presence in the world: for by reason of the eucharistic sacrifice, this community is ceaselessly on the way with Christ to the Father;⁹ carefully nourished on the Word of God¹⁰ it bears witness to Christ;¹¹ and finally, it walks in charity and is fervent with the apostolic spirit.¹²

The Christian community should from the very start be so formed that it can provide for its own necessities insofar as this is possible.

This congregation of the faithful, endowed with the riches of its own nation’s culture, should be deeply rooted in the people. Let families flourish which are imbued with the spirit of the Gospel¹³ and let them be assisted by good schools; let association and groups be organized by means of which the lay apostolate will be able to permeate the whole of society with the spirit of the Gospel. Lastly, let charity shine out between Catholics of different rites.¹⁴

The ecumenical spirit should be nurtured in the neophytes, who should take into account that the brethren who believe in Christ are Christ’s disciples, reborn in baptism, sharers with the People of God in very many good things. Insofar as religious conditions allow, ecumenical activity should be furthered in such a way that, excluding any appearance of indifference or confusion

on the one hand, or of unhealthy rivalry on the other, Catholics should cooperate in a brotherly spirit with their separated brethren, according to the norms of the Decree of Ecumenism, making before the nations a common profession of faith, insofar as their beliefs are common, in God and in Jesus Christ, and cooperating in social and in technical projects as well as in cultural and religious ones. Let them cooperate especially for the sake of Christ, their common Lord: let His Name be the bond that unites them! This cooperation should be undertaken not only among private persons, but also, subject to approval by the local Ordinary, among churches or ecclesial communities and their works.

The Christian faithful gathered together out of all nations into the Church, "are not marked off from the rest of men by their government, nor by their language, nor by their political institutions,"¹⁵ and so they should live for God and Christ in a respectable way of their own national life. As good citizens, they should be true and effective patriots, altogether avoiding racial prejudice and hypernationalism, and should foster a universal love for man.

To obtain all these things, the most important and therefore worthy of special attention are the Christian laity: namely, those who have been incorporated into Christ and live in the world. For it is up to them, imbued with the spirit of Christ, to be a leaven working on the temporal order from within, to dispose it always in accordance with Christ!⁶

But it is not enough that the Christian people be present and be organized in a given nation, nor is it enough to carry out an apostolate by way of example. They are organized for this purpose, they are present for this, to announce Christ to their non-Christian fellow-citizens by word and example, and to aid them toward the full reception of Christ.

Now, in order to plant the Church and to make the Christian community grow, various ministries are needed, which are raised up by divine calling from the midst of the faithful congregation, and are to be carefully fostered and tended to by all. Among these are the offices of priests, of deacons, and of catechists, and Catholic

action. Religious men and women likewise, by their prayers and by their active work, play an indispensable role in rooting and strengthening the Kingdom of Christ in souls, and in causing it to be spread.

16. Joyfully the Church gives thanks for the priceless gift of the priestly calling which God has granted to so many youths among those nations but recently converted to Christ. For the Church drives deeper roots in any given sector of the human family when the various faithful communities all have, from among their members, their own ministers of salvation in the order of bishops, priests, and deacons, serving their own brethren, so that the young Churches gradually acquire a diocesan structure with their own clergy.

What this Council has decreed concerning priestly vocations and formation, should be religiously observed where the Church is first planted, and among the young Churches. Of great importance are the things which are said about closely joining spiritual formation with the doctrinal and pastoral; about living a life patterned after the Gospel without looking out for one's own comfort or that of one's family; about cultivating a deep appreciation of the mystery of the Church. From all this, they will be well taught to dedicate themselves wholly to the service of the Body of Christ and to the work of the Gospel, to cleave to their own bishop as his faithful co-workers, and to cooperate with their colleagues.¹⁷

To attain this general end, the whole training of the students should be planned in the light of the mystery of salvation as it is revealed in the Scriptures. This mystery of Christ and of man's salvation they can discover and live in the liturgy.¹⁸

These common requirements of priestly training, including the pastoral and practical ones prescribed by the Council¹⁹ should be combined with an attempt to make contact with their own particular national way of thinking and acting. Therefore, let the minds of the students be kept open and attuned to an acquaintance and an appreciation of their own nation's culture. In their philosophical and theological studies, let them consider the points of contact which mediate between the traditions and religion of their homeland

on the one hand and the Christian religion on the other.²⁰ Likewise, priestly training should have an eye to the pastoral needs of that region; and the students should learn the history, aim, and method of the Church's missionary activity, and the special social, economic, and cultural conditions of their own people. Let them be educated in the ecumenical spirit, and duly prepared for fraternal dialogue with non-Christians.²¹ All this demands that studies for the priesthood be undertaken, so far as possible, in association and living together with their own people.²² Finally, let care be taken that students are trained in ordinary ecclesiastical and financial administration.

Moreover, suitable priests should be chosen, after a little pastoral practice, to pursue higher studies in universities, even abroad and especially in Rome, as well as in other institutes of learning. In this way the young Churches will have at hand men from among the local clergy equipped with the learning and skill needed for discharging more difficult ecclesiastical duties.

Where episcopal conferences deem it opportune, the order of the diaconate should be restored as a permanent state of life according to the norms of the Constitution *De Ecclesia*.²³ For there are men who actually carry out the functions of the deacon's office, either preaching the Word of God as catechists, or presiding over scattered Christian communities in the name of the pastor and the bishop, or practicing charity in social or relief work. It is only right to strengthen them by the imposition of hands which has come down from the Apostles, and to bind them more closely to the altar, that they may carry out their ministry more effectively because of the sacramental grace of the diaconate.

17. Likewise worthy of praise are the ranks of men and women catechists, well deserving of missionary work to the nations. Imbued with the apostolic spirit, they labor much to make an outstanding and altogether necessary contribution to the spread of the Faith and of the Church.

In our time, when there are so few clerics to preach the Gospel to such great numbers and to exercise the pastoral ministry, the

position of catechists is of great importance. Therefore their training must be so accomplished and so adapted to advances on the cultural level that as reliable co-workers of the priestly order, they may perform their task well, though it be weighed down with new and greater burdens.

There should therefore be an increase in the number of schools, both on the diocesan and on the regional levels, wherein future catechists may study Catholic doctrine, especially in the fields of Scripture and the liturgy, as well as catechetical method and pastoral practice; schools wherein they can develop in themselves a Christian character;²⁴and wherein they can devote themselves tirelessly to cultivating piety and sanctity of life. Moreover, conventions or courses should be held in which at certain times catechists could be refreshed in the disciplines and skills useful for their ministry, and in which their spiritual life could be nourished and strengthened. In addition, for those who devote themselves entirely to this work, a decent standard of living should be provided, and social security, by paying them a just wage.²⁵

It would be desirable for the Sacred Congregation for the Propagation of the Faith to provide special funds for the due training and support of catechists. If it seems necessary and fitting, let a special "Opus pro Catechists" be founded.

Moreover, the Churches should gratefully acknowledge the noble work being done by auxiliary catechists, whose help they will need. These preside over the prayers in their communities and teach sacred doctrine. Something suitable should be done for their doctrinal and spiritual training. Besides, it is to be hoped that, where it seems opportune, catechists who are duly trained should receive a "missio canonica" in a publicly celebrated liturgical ceremony, so that in the eyes of the people they may serve the Faith with greater authority.

18. Right from the planting stage of the Church, the religious life should be carefully fostered. This not only offers precious and absolutely necessary assistance to missionary activity, but by a more inward consecration made to God in the Church,

it also clearly manifests and signifies the inner nature of the Christian calling.²⁶

Religious institutes, working to plant the Church, and thoroughly imbued with mystic treasures with which the Church's religious tradition is adorned, should strive to give expression to them and to hand them on, according to the nature and the genius of each nation. Let them reflect attentively on how Christian religious life might be able to assimilate the ascetic and contemplative traditions, whose seeds were sometimes planted by God in ancient cultures already prior to the preaching of the Gospel.

Various forms of religious life are to be cultivated in the young Churches, in order that they may display various aspects of the mission of Christ and of the life of the Church, and may devote themselves to various pastoral works, and prepare their members to exercise them rightly. On the other hand, the bishops in their conference should see to it that congregations pursuing the same apostolic aims are not multiplied to the detriment of the religious life and the apostolate.

Worthy of special mention are the various projects for causing the contemplative life to take root. There are those who in such an attempt have kept the essential elements of a monastic institution, and are bent on implanting the rich tradition of their order; there are others again who are returning to the simpler forms of ancient monasticism. But all are studiously looking for a genuine adaptation to local conditions. Since the contemplative life belongs to the fullness of the Church's presence, let it be put into effect everywhere.

CHAPTER III

PARTICULAR CHURCHES

19. The work of planting the Church in a given human community reaches a certain goal when the congregation of the faithful already rooted in social life and somewhat conformed to the local culture, enjoys a certain firmness and stability. That is to say, it is already equipped with its own supply (perhaps still insufficient) of local priests, Religious, and laymen, and is endowed with those institutions and ministries which are necessary for leading and expanding the life of the People of God under the guidance of their own bishop.

In such new Churches, the life of the People of God must mature in all those fields of Christian life which are to be reformed by the norms of this Council. The congregations of the faithful become daily more aware of their status as communities of faith, liturgy, and love. The laity strive by their civic and apostolic activity to set up a public order based on justice and love. The means of social communication are put to wise use at the opportune time. By a truly Christian life, families become seedbeds of the lay apostolate and of vocations to the priesthood and the Religious life. Finally, the Faith is taught by an adequate catechesis; it is celebrated in a liturgy in harmony with the genius of the people, and by suitable canonical legislation, it is introduced into upright institutions and local customs.

The bishops, in turn, each one together with his own college of priests, being more and more imbued with the mind of Christ and of the Church, feel and live along with the universal Church. Let the young Church keep up an intimate communion with the whole Church, whose tradition they should link to their own culture, in

order to increase, by a certain mutual exchange of forces, the life of the Mystical Body.¹ Hence, stress should be laid on those theological, psychological, and human elements which can contribute to fostering this sense of communion with the universal Church.

But these Churches, very often located in the poorer portions of the globe, are mostly suffering from a very serious lack of priests and of material support. Therefore, they are badly in need of the continued missionary activity of the whole Church to furnish them with those subsidies which serve for the growth of the local Church, and above all for the maturity of Christian life. This mission action should also furnish help to those Churches, founded long since, which are in a certain state of regression or weakness.

Yet these Churches should launch a common pastoral effort and suitable works to increase the number of vocations to the diocesan clergy and to religious institutes, to discern them more readily, and to train them more efficiently,² so that little by little these Churches may be able to provide for themselves and to bring aid to others.

20. Since the particular Church is bound to represent the universal Church as perfectly as possible, let it realize that it has been sent to those also who are living in the same territory with it, and who do not yet believe in Christ. By the life witness of each one of the faithful and of the whole community, let the particular Church be a sign which points out Christ to others.

Furthermore, there is need of the ministry of the Word, so that the Gospel may reach all. The bishop should be first and foremost a herald of the Faith, who leads new disciples to Christ.³ In order that he may properly fulfill this noble task, let him thoroughly study both the conditions of his flock, and the private opinions of his countrymen concerning God, taking careful note also of those changes which urbanization, migrations, and religious indifferentism have introduced.

The local priests in the young Churches should zealously address themselves to the work of spreading the Gospel, and join

forces with the foreign missionaries who form with them one college of priests, united under the authority of the bishop. They should do this, not only with a view to the feeding of the faithful flock, and to the celebrating of divine worship, but also to the preaching of the Gospel to those outside. Let them show themselves ready, and when the occasion presents itself, let them with a willing heart offer the bishop their services for missionary work in distant and forsaken areas of their own diocese or of other dioceses.

Let Religious men and women, and the laity too, show the same fervent zeal toward their countrymen, especially toward the poor.

Episcopal conferences should see to it that biblical, theological, spiritual and pastoral refresher courses are held at stated intervals with this intention, that amid all vicissitudes and changes the clergy may acquire a fuller knowledge of the theological sciences and of pastoral methods.

For the rest, those things which this Council has laid down, particularly in the Decree on the Life and Work of Priests, should be religiously observed.

In order that this missionary work of the particular Church may be performed, there is need of qualified ministers, who are to be prepared in due time in a way suited to the conditions of each Church. Now, since men are more and more banding together into associations, it is very fitting that episcopal conferences should form a common plan concerning the dialogue to be held with such associations. But if perchance in certain regions, groups of men are to be found who are kept away from embracing the Catholic Faith because they cannot adapt themselves to the peculiar form which the Church has taken on there, it is hoped that this condition will be provided for in a special way,⁴ until such time as all Christians can gather together in one community. Let individual bishops call to their dioceses the missionaries whom the Holy See may have on hand for this purpose; or let them receive such missionaries gladly, and support their undertakings effectively.

In order that this missionary zeal may flourish among those in their own homeland, it is very fitting that the young Churches should participate as soon as possible in the universal missionary work of the Church, and send their own missionaries to proclaim the Gospel all over the world, even though they themselves are suffering from a shortage of clergy. For their communion with the universal Church will be somehow brought to perfection when they themselves take an active part in missionary zeal toward other nations.

21. The Church has not been really founded, and is not yet fully alive, nor is it a perfect sign of Christ among men, unless there is a laity worthy of the name working along with the hierarchy. For the Gospel cannot be deeply grounded in the abilities, life and work of any people without the active presence of laymen. Therefore, even at the very founding of a Church, great attention is to be paid to establishing a mature, Christian laity.

For the lay faithful fully belong at one and the same time both to the People of God and to civil society: they belong to the nation in which they were born; they have begun to share in its cultural treasures by means of their education; they are joined to its life by manifold social ties; they are cooperating in its progress by their efforts, each in his own profession; they feel its problems to be their very own, and they are trying to solve them. They also belong to Christ, because they were regenerated in the Church by faith and by baptism, so that they are Christ's in newness of life and work (cf. I Cor. 15:23), in order that in Christ, all things may be made subject to God, and finally God will be all in all (cf. I Cor. 15:28).

Their main duty, whether they are men or women, is the witness which they are bound to bear to Christ by their life and works in the home, in their social milieu, and in their own professional circle. In them, there must appear the new man created according to God in justice and true holiness (cf. Eph. 4:24). But they must give expression to this newness of life in the social and cultural framework of their own homeland, according to their own national

traditions. They must be acquainted with this culture; they must heal it and preserve it; they must develop it in accordance with modern conditions, and finally perfect it in Christ, so that the Faith of Christ and the life of the Church are no longer foreign to the society in which they live, but begin to permeate and to transform it. Let them be one with their fellow countrymen in sincere charity, so that there appears in their way of life a new bond of unity and of universal solidarity, which is drawn from the mystery of Christ. Let them also spread the Faith of Christ among those with whom they live or have professional connections—an obligation which is all the more urgent, because very many men can hear of Christ and of the Gospel only by means of the laity who are their neighbors. In fact, wherever possible, the laity should be prepared, in more immediate cooperation with the hierarchy, to fulfill a special mission of proclaiming the Gospel and communicating Christian teachings, so that they may add vigor to the nascent Church.

Let the clergy highly esteem the arduous apostolate of the laity. Let them train the laity to become conscious of the responsibility which they as members of Christ have for all men; let them instruct them deeply in the mystery of Christ, introduce them to practical methods, and be at their side in difficulties, according to the tenor of the Constitution *Lumen Gentium* and the Decree *Apostolicam Actuositatem*.

While pastors and laymen, then, retain each their own state of life and their own responsibilities, let the whole young Church render one firm and vital witness to Christ, and become a shining beacon of the salvation which comes to us in Christ.

22. The seed which is the Word of God, watered by divine dew, sprouts from the good ground and draws from thence its moisture, which it transforms and assimilates into itself, and finally bears much fruit. In harmony with the economy of the Incarnation, the young Churches, rooted in Christ and built up on the foundation of the Apostles, take to themselves in a wonderful exchange all the riches of the nations which were given to Christ as an inheritance (cf. Ps. 2: 8). They borrow from the customs and traditions of their people, from their wisdom and their learning,

from their arts and disciplines, all those things which can contribute to the glory of their Creator, or enhance the grace of their Saviour, or dispose Christian life the way it should be.⁵

To achieve this goal, it is necessary that in each major socio-cultural area, such theological speculation should be encouraged, in the light of the universal Church's tradition, as may submit to a new scrutiny the words and deeds which God has revealed, and which have been set down in Sacred Scripture and explained by the Fathers and by the magisterium.

Thus it will be more clearly seen in what ways faith may seek for understanding, with due regard for the philosophy and wisdom of these peoples; it will be seen in what ways their customs, views on life, and social order, can be reconciled with the manner of living taught by divine revelation. From here the way will be open to a more profound adaptation in the whole area of Christian life. By this manner of acting, every appearance of syncretism and of false particularism will be excluded, and Christian life will be accommodated to the genius and the dispositions of each culture.⁶ Particular traditions, together with the peculiar patrimony of each family of nations, illumined by the light of the Gospel, can then be taken up into Catholic unity. Finally, the young particular Churches, adorned with their own traditions, will have their own place in the ecclesiastical communion, saving always the primacy of Peter's See, which presides over the entire assembly of charity.⁷

And so, it is to be hoped that episcopal conferences within the limits of each major socio-cultural territory will so coordinate their efforts that they may be able to pursue this proposal of adaptation with one mind and with a common plan.

CHAPTER IV

MISSIONARIES

23. Although every disciple of Christ, as far as in him lies, has the duty of spreading the Faith,¹ Christ the Lord always calls whomever He will from among the number of His disciples, to be with Him and to be sent by Him to preach to the nations (cf. Mark 3: 13). Therefore, by the Holy Spirit, who distributes the charismata as He wills for the common good (I Cor. 12: 11), He inspires the missionary vocation in the hearts of individuals, and at the same time He raises up in the Church certain institutes² which take as their own special task the duty of preaching the Gospel, a duty belonging to the whole Church.

They are signed with a special vocation who, being endowed with a suitable natural temperament, and being fit as regards talent and other qualities, have been trained to undertake mission work,³ be they autochthonous or be they foreigners: priests, Religious, or laymen. Sent by legitimate authority, they go out in faith and obedience to those who are far from Christ. They are set apart for the work for which they have been taken up (cf. Acts 13: 2), as ministers of the Gospel, "that the offering up of the Gentiles may become acceptable, being sanctified by the Holy Spirit" (Rom. 15: 16).

24. Yet man must respond to God who calls, and that in such a way, that without taking counsel with flesh and blood (Gal. 1: 16), he devotes himself wholly to the work of the Gospel. This response, however, can only be given when the Holy Spirit gives His inspiration and His power. For he who is sent enters upon the life and mission of Him who "emptied Himself, taking the nature of a slave" (Phil. 2: 7). Therefore, he must be ready to stay at

his vocation for an entire lifetime, and to renounce himself and all those whom he thus far considered as his own, and instead to "make himself all things to all men" (I Cor. 9: 22).

Announcing the Gospel to all nations, he confidently makes known the mystery of Christ, whose ambassador he is, so that in him he dares to speak as he ought (cf. Eph. 6: 19; Acts 4: 31), not being ashamed of the scandal of the Cross. Following in his Master's footsteps, meek and humble of heart, he proves that His yoke is easy and His burden light (Matt. 11: 29 ff.). By a truly evangelical life,⁴ in much patience, in long-suffering, in kindness, in unaffected love (cf. II. Cor. 6: 4 ff.), he bears witness to his Lord, if need be to the shedding of his blood. He will ask of God the power and strength, that he may know that there is an overflowing of joy amid much testing of tribulation and deep poverty (II Cor. 8: 2). Let him be convinced that obedience is the hallmark of the servant of Christ, who redeemed the human race by His obedience.

The heralds of the Gospel, lest they neglect the grace which is in them, should be renewed day by day in the spirit of their mind (cf. I Tim. 4: 14; Eph. 4: 23; II Cor. 4: 16). Their Ordinaries and superiors should gather the missionaries together from time to time, that they be strengthened in the hope of their calling and may be renewed in the apostolic ministry, even in houses expressly set up for this purpose.

25. For such an exalted task, the future missionary is to be prepared by a special spiritual and moral training.⁵ For he must have the spirit of initiative in beginning, as well as that of constancy in carrying through what he has begun; he must be persevering in difficulties, patient and strong of heart in bearing with solitude, fatigue, and fruitless labor. He will encounter men with an open mind and a wide heart; he will gladly take up the duties which are entrusted to him; he will with a noble spirit adapt himself to the people's foreign way of doing things and to changing circumstances; while in the spirit of harmony and mutual charity, he will cooperate with his brethren and with all who dedicate themselves to the same task, so that together with the faithful, they will

be one heart and one soul (cf. Acts. 2: 42; 4: 32), in imitation of the apostolic community.

These habits of mind should be earnestly exercised already in his time of training; they should be cultivated, and should be uplifted and nourished by the spiritual life. Imbued with a living faith and a hope that never fails, the missionary should be a man of prayer. Let him have an ardent spirit of power and of love and of prudence (cf. II Tim. 1: 7). Let him learn to be self-sufficing in whatever circumstances (Phil. 4: 11); always bearing about in himself the dying of Jesus, so that the life of Jesus may work in those to whom he is sent (cf. II Cor. 4: 10 ff). Out of zeal of souls, let him gladly spend all and be spent himself for souls (cf. II Cor. 12: 15 ff); so that "by the daily practice of his duty he may grow in the love of God and neighbor."⁶ Thus, obedient to the will of the Father together with Christ, he will continue His mission under the hierarchical authority of the Church.

26. Those who are sent to different nations, in order to be good ministers of Christ, should be nourished with the "words of faith and with good doctrine" (I Tim. 4:6), which they should draw principally from the Sacred Scriptures, studying the mystery of Christ, whose heralds and witnesses they will be.

Therefore, all missionaries—priests, Brothers, Sisters, and lay folk—each according to their own state, should be prepared and trained, lest they be found unequal to the demands of their future work.⁷ From the very beginning, their doctrinal training should be so planned that it takes in both the universality of the Church and the diversity of the world's nations. This holds for all of their studies by which they are prepared for the exercise of the ministry, as also for the other studies which it would be useful for them to learn, that they may have a general knowledge of the peoples, cultures, and religions; not only a knowledge that looks to the past, but one that considers the present time. For anyone who is going to encounter another people should have a great esteem for their patrimony and their language and their customs. It is very necessary for the future missionary to devote himself to missiological studies: that is, to know the teachings and norms of the Church

concerning missionary activity, to know along what roads the heralds of the Gospel have run in the course of the centuries, and also what is the present condition of the missions, and what methods are considered more effective at the present time.⁸

But even though this entire training program is imbued with pastoral solicitude, a special and organized apostolic training ought to be given, by means of both teaching and practical exercises.⁹

Brothers and Sisters, in great numbers, should be well instructed and prepared in the catechetical art, that they may collaborate still better in the apostolate.

Even those who take part in missionary activity only for a time have to be given a training which is suited to their condition.

All these different kinds of formation should be completed in the lands to which they are sent, so that the missionaries may have a more thorough knowledge of the history, social structures, and customs of the people; that they may have an insight into their moral order and their religious precepts, and into the secret notions which, according to their sacred tradition, they have formed concerning God, the world and man.¹⁰ Let the missionaries learn the languages to such a degree that they can use them in a fluent and polished manner, and so find more easy access to the minds and the hearts of men.¹¹ Furthermore, they should be properly introduced into special pastoral problems.

Some should be more thoroughly prepared in missiological institutes or in other faculties or universities, so that they may be able to discharge special duties more effectively¹² and be a help, by their learning, to other missionaries in carrying on the mission work, which especially in our time presents so many difficulties and opportunities. It is moreover highly desirable that the regional episcopal conferences should have available an abundance of such experts, and that they should make fruitful use of their knowledge and experience in the necessities of their office. Nor should there be wanting some who are perfectly skilled in the use of practical instruments and the means of social communication, the importance of which should be highly appreciated by all.

27. All these things, though necessary for everyone who is sent to the nations, can scarcely be attained to in reality by individual missionaries. Since even mission work itself, as experience teaches, cannot be accomplished by lone individuals, a common calling has gathered these individuals together into institutes, in which, with united efforts, they are properly trained and might carry out this work in the name of the Church and under the direction of the hierarchy. For many centuries, these institutes have borne the burden of the day and the heat, devoting themselves to missionary labor either entirely or in part. Often, vast territories were committed to them by the Holy See for evangelization, and there they gathered together a new people for God, a local Church clinging to their own shepherds. With their zeal and experience, they will serve, by fraternal cooperation either in the care of souls or in rendering special services for the common good, those Churches which were founded at the cost of their sweat and even of their blood.

Sometimes, throughout the entire extent of some region, they will take certain tasks upon themselves; e.g., the evangelization of groups or peoples who perhaps for special reasons have not yet accepted the Gospel message, or who have thus far resisted it.¹³

If need be, let them be on hand to help and train, out of their own experience, those who will devote themselves to missionary activity for a time.

For these reasons, and since there are still many nations to be led to Christ, the institutes remain extremely necessary.

CHAPTER V

PLANNING MISSIONARY ACTIVITY

28. The Christian faithful, having different gifts (cf. Rom. 12: 6), according to each one's opportunity, ability, charisms and ministry (cf. I Cor. 3: 10), must all cooperate in the Gospel. Hence all alike, those who sow and those who reap (cf. John 4: 37), those who plant and those who irrigate, must be one (cf. I Cor. 3: 8), so that "in a free and orderly fashion cooperating toward the same end,"¹ they may spend their forces harmoniously for the building up of the Church.

Wherefore, the labors of the Gospel heralds and the help given by the rest of the Christian faithful must be so directed and intertwined that "all may be done in order" (I Cor. 14: 40) in all fields of missionary activity and cooperation.

29. Since the charge of proclaiming the Gospel in the whole world falls primarily on the body of bishops,² the synod of bishops or that "stable council of bishops for the entire Church,"³ among the affairs of general concern,⁴ should give special consideration to missionary activity, which is the greatest and holiest task of the Church.⁵

For all missions and for the whole of missionary activity, there should be only one competent office, namely that of the "Propagation of the Faith," which should direct and coordinate, throughout the world, both missionary work itself and missionary cooperation. However, the law of the Oriental Churches is to remain untouched.⁶

Although the Holy Spirit in divers manners arouses the mission spirit in the Church of God, and oftentimes anticipates the action of those whose task it is to rule the life of the Church, yet for its

part, this office should promote missionary vocations and missionary spirituality, zeal and prayer for the missions, and should put out authentic and adequate reports about them. Let it raise up missionaries and distribute them according to the more urgent needs of various areas. Let it arrange for an orderly plan of action, issue directives and principles adapted to evangelization, and give the impetus. Let it take care of stimulating and coordinating an effective collection of funds, which are to be distributed according to reasons of necessity and usefulness, the extent of the territory in question, the number of believers and non-believers, of undertakings and institutes, of ministers and missionaries.

In coordination with the Secretariat for Promoting Christian Unity, let it search out ways and means for bringing about and directing fraternal cooperation as well as harmonious living with missionary undertaking of other Christian communities, that as far as possible the scandal of division may be removed.

Therefore, this office must be both an instrument of administration and an organ of dynamic direction, which makes use of scientific methods and means suited to the conditions of modern times, always taking into consideration present-day research in matters of theology, of methodology and missionary pastoral procedure.

In the direction of this office, an active role with a deliberative vote should be had by selected representatives of all those who cooperate in missionary work: that is, the bishops of the whole world (the episcopal conferences should be heard from in this regard), as well as the moderators of pontifical institutes and works, in ways and under conditions to be fixed by the Roman Pontiff. All these, being called together at stated times, will exercise supreme control of all mission work, under the authority of the Supreme Pontiff. This office should have available a permanent group of expert consultants, of proven knowledge and experience, whose duty it will be, among other things, to gather pertinent information about local conditions in various regions, and about the thinking of various groups of men, as well as about the means of

evangelization to be used. They will then propose scientifically based conclusions for mission work and cooperation.

Institutes of Religious women, regional undertakings for the mission cause, and organizations of laymen (especially international ones) should be suitably represented.

30. In order that the proper goals and results may be obtained, all missionary workers should have but "one heart and one soul" (Acts 4: 32) in the actual carrying out of mission work itself.

It is the bishop's role, as the ruler and center of unity in the diocesan apostolate, to promote missionary activity, to direct it and to coordinate it, but always in such a way that the zeal and spontaneity of those who share in the work may be preserved and fostered. All missionaries, even exempt Religious, are subject to his power in the various works which refer to the exercise of the sacred apostolate.⁷ To improve coordination, let the bishop set up, insofar as possible, a pastoral council, in which clergy, Religious, and laity may have a part, through the medium of selected delegates. Moreover, let them take care that apostolic activity be not limited to those only who have already been converted. A fair proportion of personnel and funds should be assigned to the evangelization of non-Christians.

31. Episcopal conferences should take common counsel to deal with weightier questions and urgent problems, without however neglecting local differences.⁸ Lest the already insufficient supply of men and means be further dissipated, or lest projects be multiplied without necessity, it is recommended that they pool their resources to found projects which will serve the good of all: as for instance, seminaries; technical schools and schools of higher learning; pastoral, catechetical, and liturgical centers; as well as the means of social communication.

Such cooperation, when indicated, should also be initiated between several different episcopal conferences.

32. It would also be good to coordinate the activities which are being carried on by ecclesiastical institutes and associations.

All these, of whatever kind, should defer to the local Ordinary in all that concerns missionary activity itself. Therefore, it will be very helpful to draw up contracts to regulate relations between local Ordinaries and the moderator of the institute.

When a territory has been committed to a certain institute, both the ecclesiastical superior and the institute will be concerned to direct everything to this end, that the new Christian community may grow into a local Church, which in due time will be governed by its own pastor with his clergy.

When the commission of a certain territory expires, a new state of affairs begins. Then the episcopal conference and the institutes in joint deliberation should lay down norms governing the relations between local Ordinaries and the institutes.⁹ It will be the role of Holy See to outline the general principles according to which regional and even particular contracts are to be drawn up.

Although the institutes will be prepared to continue the work which they have begun, cooperating in the ordinary ministry of the care of souls, yet when the local clergy grows numerous, it will be provided that the institute, insofar as this is in agreement with its purpose, should remain faithful to the diocese, generously taking over special works or some area in it.

33. The institutes engaged in missionary activity in the same territory should find ways and means of coordinating their work. Therefore, it will be very useful to have conferences of Religious men and unions of Religious women, in which all institutes of the same country or region should take part. These conferences should ask what things can be done by combined efforts, and they should be in close touch with the episcopal conferences.

All these things with equal reason, should be extended to include the cooperation of missionary institutes in the home lands, so that questions and joint projects can be settled with less expense, as for instance the formation of future missionaries, as well as courses for missionaries, relations with public authorities and with international or supra-national organizations.

34. Since the right and methodical exercise of missionary activity requires that those who labor for the Gospel should be scientifically prepared for their task, and especially for dialogue with non-Christian religions and cultures, and also that they should be effectively assisted in the carrying out of this task, it is desired that, for the sake of the missions, there should be fraternal and generous collaboration on the part of scientific institutes which specialize in missiology and in other arts and disciplines useful for the missions, such as ethnology and linguistics, the history and science of religions, sociology, pastoral skills and the like.

CHAPTER VI

COOPERATION

35. Since the whole Church is missionary, and the work of evangelization is a basic duty of the People of God, this sacred Synod invites all to a deep interior renewal; so that, having a vivid awareness of their own responsibility for spreading the Gospel, they may do their share in missionary work among the nations.

36. As members of the living Christ, incorporated into Him and made like unto Him through baptism and through confirmation and the Eucharist, all the faithful are duty-bound to cooperate in the expansion and spreading out of His Body, to bring it to fullness as soon as may be (Eph. 4: 13).

Therefore, all sons of the Church should have a lively awareness of their responsibility to the world; they should foster in themselves a truly catholic spirit; they should spend their forces in the work of evangelization. And yet, let everyone know that their first and most important obligation for the spread of the Faith is this: to lead a profoundly Christian life. For their fervor in the service of God and their charity toward others will cause a new spiritual wind to blow for the whole Church, which will then appear as a sign lifted up among the nations (cf. Is. 11: 12), “the light of the world” (Matt. 5: 14) and “the salt of the earth” (Matt. 5: 13). This testimony of a good life will more easily have its effect if it is given in unison with other Christian communities, according to the norms of the Decree on Ecumenism, 12.¹ From this renewed spirit, prayer and works of penance will be spontaneously offered to God that He may fructify the missionaries’ work with His grace; and then there will be missionary vocations, and the material subsidies which the missions need will be forthcoming.

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.

37. But since the People of God lives in communities, especially in dioceses and parishes, and becomes somehow visible in them, it is also up to these to witness Christ before the nations.

The grace of renewal cannot grow in communities unless each of these extends the range of its charity to the ends of the earth, and devotes the same care to those afar off as it does to those who are its own members.

Thus the whole community prays, works together, and exercises its activity among the nations through those of its sons whom God has chosen for this most excellent task.

It will be very useful, provided the universal scope of mission work is not thereby neglected, to keep in contact with missionaries who are from one's own community, or with some parish or diocese in the missions, so that the communion between the communities may be made visible, and serve for their mutual edification.

38. All bishops, as members of the body of bishops succeeding to the College of Apostles, are consecrated not just for some one diocese, but for the salvation of the entire world. The mandate of Christ to preach the Gospel to every creature (Mark 16:15) primarily and immediately concerns them, with Peter and under Peter. Whence there arises that communion and cooperation of Churches which is so necessary today for carrying on the work of evangelization. In virtue of this communion, the individual Churches bear the burden of care for them all, and make their necessities known

to one another, and exchange mutual communications regarding their affairs, since the extension of the Body of Christ is the duty of the whole College of Bishops.²

In his own diocese, with which he constitutes one unit, the bishop, stimulating, promoting and directing the work for the missions, makes the mission spirit and zeal of the People of God present and as it were visible, so that the whole diocese becomes missionary.

It will be the bishop's task to raise up from among his own people, especially the sick and those oppressed by hardship, some souls to offer prayers and penance to God with a wide-open heart for the evangelization of the world. The bishop will also gladly encourage youths and clerics who have vocations to mission institutes, accepting it with a grateful spirit if God should call some of them to be employed in the missionary activity of the Church. The bishop will exhort and help the diocesan congregations to play a role of their own in the missions; he will promote the works of mission institutes among his own faithful, but most especially, the papal mission works. For it is only right to give these works pride of place, since they are the means of imbuing Catholics from their very infancy with a real universal and missionary outlook; and they are also the means of making an effective collection of funds to subsidize all missions, each according to its needs.³

But since the need for workers in the vineyard of the Lord is growing from day to day, and diocesan priests have expressed the wish to play an ever greater part in the evangelization of the world, this sacred Synod desires that the bishops, considering the very serious dearth of priests which is hindering the evangelization of many areas, should send some of their better priests, who offer themselves for mission work and have received a suitable preparation, to those dioceses which are lacking in clergy, where at least for a time they will exercise their missionary ministry in a spirit of service.⁴

But in order that the missionary activity of the bishops may be exercised more effectively for the good of the whole Church, it

would be expedient for the episcopal conferences to take charge of those affairs which concern the orderly cooperation of their own region.

In their own conferences, the bishops should deliberate about dedicating to the evangelization of the nations some priests from among the diocesan clergy; they should decide what definite offering each diocese should be obliged to set aside annually for the work of the missions, in proportion to its own budget;⁵ they should consider how to direct and control the ways and means by which the missions receive direct help; they should deal with assisting and if need be, founding, missionary institutes and seminaries for diocesan mission clergy, and the promoting of closer relations between such institutes and the dioceses.

It also pertains to the episcopal conferences to found and promote works for the brotherly reception and due pastoral care of those who immigrate from mission lands for the sake of studying or finding work. For through them, far-away peoples are sometimes made near; and an excellent opportunity is offered to communities which have long been Christian to converse with nations which have not yet heard the Gospel, and to show them in their own dutiful love and aid, the genuine face of Christ.⁶

39. Priests personally represent Christ, and are collaborators of the order of bishops in that threefold sacred task which by its very nature belongs to the mission of the Church.⁷ Therefore, they should fully understand that their life is also consecrated to the service of the missions. Now because by means of their own ministry—which consists principally in the Eucharist which perfects the Church—they are in communion with Christ the Head and are leading others to this communion, they cannot help but feel how much is yet wanting to the fullness of that Body, and how much therefore must be done that it may grow from day to day. They shall therefore plan their pastoral care in such a way that it will serve to spread the Gospel among non-Christians.

In their pastoral activities, priests should stir up and preserve amid the faithful a zeal for the evangelization of the world, by

instructing them in sermons and in Christian doctrine courses about the Church's task of announcing Christ to all nations; by enlightening Christian families about the necessity and the honor of fostering missionary vocations among their own sons and daughters, by promoting mission fervor in young people from the schools and Catholic associations so that among them there may arise future heralds of the Gospel. Let priests teach the faithful to pray for the missions, and let them not be ashamed to ask alms of them for this purpose, becoming like beggars for Christ and for the salvation of souls.⁸

Professors in seminaries and universities will teach young people the true state of the world and of the Church, so that the necessity of a more intense evangelization of non-Christians will become clear to them and will nurture their zeal. In teaching the dogmatic, biblical, moral, and historical branches, they should focus attention on the missionary elements therein contained, so that in this way a missionary awareness may be formed in future priests.

40. Religious institutes of the contemplative and of the active life have so far played, and still do play, the main role in the evangelization of the world. This sacred Synod gladly acknowledges their merits and thanks God for all that they have expanded for the glory of God and the service of souls, while exhorting them to go on untiringly in the work which they have begun, since they know that the virtue of charity, which by reason of their vocation they are bound to practice with greater perfection, obliges and impels them to a truly catholic spirit and work.⁹

Institutes of the contemplative life, by their prayers, sufferings, and works of penance, have a very great importance in the conversion of souls, because it is God who sends workers into His harvest when He is asked to do so (cf. Matt. 9: 38), God who opens the minds of non-Christians to hear the Gospel (cf. Acts 16: 14), and God who fructifies the word of salvation in their hearts (cf. I Cor. 3: 7). In fact, these institutes are asked to found houses in mission areas, as not a few of them have already done, so that there, living out their lives in a way accommodated to the truly religious traditions of the people, they can bear excellent witness among non-

Christians to the majesty and love of God, as well as to our union in Christ.

Institutes of the active life, whether they pursue a strictly mission ideal or not, should ask themselves sincerely in the presence of God, whether they would not be able to extend their activity for the expansion of the Kingdom of God among the nations; whether they could possibly leave certain ministries to others so that they themselves could expend their forces for the missions; whether they could possibly undertake activity in the missions, adapting their constitutions if necessary, but according to the spirit of their founder; whether their members are involved as totally as possible in the mission effort; and whether their type of life is a witness to the Gospel accommodated to the character and condition of the people.

Now since, under the inspiration of the Holy Spirit, secular institutes are daily increasing in the Church, their activity, under the authority of the bishop, could be fruitful in the missions in many ways as a sign of complete dedication to the evangelization of the world.

41. Laymen cooperate in the Church's work of evangelization; as witnesses and at the same time as living instruments, they share in her saving mission;¹⁰ especially if they have been called by God and have been accepted by the bishop for this work.

In those lands which are already Christian, laymen cooperate in the work of evangelization by nurturing in themselves and in others a knowledge and love of the missions; by stimulating vocations in their own family, in Catholic associations, and in the schools; by offering subsidies of every kind, that they may offer to others that gift of Faith which they have received gratis.

But in mission lands, let laymen, whether foreigners or autochthonous, teach in schools, administer temporal goods, cooperate in parish and diocesan activities, and organize and promote various forms of the lay apostolate, in order that the faithful of the young Churches may be able to take part as soon as possible in the life of the Church.¹¹

Lastly, let laymen gladly offer socio-economic cooperation to peoples on the way of development. This cooperation is all the more to be praised, the more it concerns itself with founding institutes which touch on the basic structures of social life, or which are oriented to the training of those who bear the responsibility for the government.

Worthy of special praise are those laymen who, in universities or in scientific institutes, promote by their historical and scientific religious research the knowledge of peoples and of religions; thus helping the heralds of the Gospel, and preparing for the dialogue with non-Christians.

They should cooperate in a brotherly spirit with other Christians, with non-Christians, and with members of international organizations, always having before their eyes the fact that "the building up of the earthly city should have its foundation in the Lord, and should be directed towards Him."¹²

To be equal to all these tasks, laymen need the necessary technical and spiritual preparation, which should be given in institutes destined for this; so that their lives may be a witness for Christ among non-Christians, according to the words of the Apostle: "Do not be a stumbling-block to Jews and Greeks and to the Church of God, even as I myself in all things please all men, not seeking what is profitable to myself but to the many, that they may be saved." (I Cor. 10: 32-33).

CONCLUSION

42. The Council Fathers together with the Roman Pontiff, feeling deeply their duty to spread everywhere the Kingdom of God, lovingly salute all heralds of the Gospel, and especially those who suffer persecution for the name of Christ, being made partakers of their sufferings.¹³

They are afire with that same love with which Christ burned toward men. But aware that it is God who brings it about that His Kingdom should come on earth, they pour forth their prayers together with all the Christian faithful, that through the intercession

of the Virgin Mary, Queen of the Apostles, the nations may soon be led to the knowledge of the truth (I Tim. 2: 4) and the glory of God which shines on the face of Jesus Christ may shine upon all men through the Holy Spirit (II Cor. 4: 6).



The entire text and all the individual elements which have been set forth in this Decree have pleased the Fathers. And by the Apostolic power conferred on us by Christ, we, together with the Venerable Fathers, in the Holy Spirit, approve, decree and enact them; and we order that what has been thus enacted in Council be promulgated, to the glory of God.

Rome, at St. Peter's, 7 December, 1965

I, PAUL, Bishop of the Catholic Church

There follow the signatures of the Fathers.

FOOTNOTES TO PREFACE

¹ Const. Dogm. *Lumen Gentium*, 48.

² St. Augustine, *Enarr. in Ps.* 44, 23 (PL 36, 508; *CChr* 38, 510).

CHAPTER I

¹ Cf. Const. Dogm. *Lumen Gentium*, 1.

² Cf. S. Irenaeus, *Adv. Haer.* III, 18, 1: "The Word existing with God, by whom all things were made and who always stood by the human race . . . (PG 7, 932); id. IV, 6, 7: "From the beginning, the Son stood by His creation, and reveals the Father to all those whom the Father wills, and when He wills, and as He wills" (*ib.* 990); cf. IV, 20, 6 and 7 (*ib.* 1037); *Demonstratio* n. 34 (*Patr. Or.*, SII, 773; *Sources Chret.*, 62, Paris, 1958, p. 87); Clement Alex., *Protrept.*, 112, 1 (*GCS* Clement I 79); *Strom.* VI, 6, 44, 1 (*GCS* Clement II 453); 13, 106, 3 and 4 (*ibid* 485). Cf. Pius XII, *Nuntium radiophon.* 31 Dec. 1952; Const. Dogm. *Lumen Gentium*, 16.

³ Cf. Heb. 1: 2; John 1: 3 and 10; 1 Cor. 8: 6; Col. 1: 16.

⁴ Cf. St. Athanasius, *Ep. ad Epictetum*, 7 (PG 26, 1060); S. Cyril of Jerus., *Catech.* 4, 9 (PG 33, 465); Marius Victorinus, *Adv. Arium*, 3, 3 (PL 8, 1101); S. Basil, *Epist.* 261, 2 (PG 32, 969); St. Gregory Naz., *Epist.* 101 (PG 37, 181); St. Greg. Nyss., *Antirrheticus*, *Adv. Apollin.* 17 (PG 45, 1156); S. Ambrose, *Epist.* 48, 5 (PL 16, 1153); S. Augustine, *In Ioan. Ev. tr.* XXIII, 6 (PL 35, 1585; *CChr* 36, 236); moreover, he proves that the Holy Spirit did not redeem us, from this fact, that he did not become incarnate: *De Agone Christ.*, 22, 24 (PL 40, 302); S. Cyril Alex., *Adv. Nestor.* I, 1 (PG 76, 20); S. Fulgentius, *Epist.* 17, 3, 5 (PL 65, 454); *Ad Trasimumdum*, III, 21 (PL 65, 284; de trinitia et timore).

⁵ It is the Spirit who has spoken by the prophets: *Symb. Constantinopol* (Denz.-Schoenmetzer, 150); S. Leo, *Sermo* 76 (PL 54, 405-406): "When the Holy Spirit filled the disciples of the Lord on Pentecost, it was not the beginning of His role, but an additional fulness: because patriarchs and prophets and priests, and all the saints of former times, throve on the sanctification of the same Spirit . . . though the measure of His gifts was not the same." Also *Sermo* 77 (PL 54, 412); Leo XIII Enc. *Divinum illud* (ASS 1897, 650-651). Likewise St. John Chrysostom, although he stresses the newness of the Holy Spirit's sending on the Day of Pentecost: *In Eph.* c. 4, Hom. 10, 1 (PG 62, 75).

⁶ The Fathers often speak of Babel and Pentecost: Origen, *in Genesim*, c. 1 (PG 12, 112); St. Gregory Naz., *Oratio* 41, 16 (PG 36, 449); S. John Chrysost., *Hom. 2 in Pentec.*, 2 (PG 50, 467); *In Act. Apost.* (PG 60, 44); St. Augustine, *Enn. in Ps.* 54, 11 (PL 36, 636; *CChr* 39 664s); *Sermo* 271 (PL 38, 1245); S. Cyril Alex., *Glaphyra in Genesim* II (PG 69, 79); St. Gregory the Great, *Hom. in Evang.*, Lib. II, Hom. 30, 4 (PL 76, 1222); St. Bede, *In Hexaem.*, lib. III (PL 91, 125). See also the image in St. Mark's Basilica, Venice.

The Church speaks all tongues, and thus gathers all into the catholicity of the Faith: St. Augustine, *Sermones* 266, 267, 268, 269 (PL 38, 1225-1237); *Sermo* 175, 3 (PL 38, 946); St. John Chrysost., *In Ep. I ad Cor.*,

Hom. 35 (PG 61, 296); St. Cyril Alex., *Fragm. in Act.* (PG 74, 758); St. Fulgentius, *Sermo* 8, 2-3 (PL 65, 743-744).

On Pentecost as a consecration of the Apostles for their missions, cf. J. A. Cramer, *Catena in Acta SS. Apostolorum*, Oxford, 1838, p. 24 s.

⁷ Cf. Luke 3: 22; 4: 1; Acts 10: 38.

⁸ Cf. John c. 14-17; Paul VI, Alloc. in Concilio habita die 14 Sept. 1964 (AAS 1964, 807).

⁹ Cf. Const. Dogm. *Lumen Gentium*, 4.

¹⁰ St. Augustine, *Sermo* 267, 4 (PL 38, 1231): "The Holy Spirit does in the whole Church what the soul does in all the members of one body." Cf. Const. Dogm. *Lumen Gentium*, 7 (together with note 8).

¹¹ Cf. Acts 10: 44-47; 11: 15; 15: 8.

¹² Cf. Acts 4: 8; 5: 32; 8: 26, 29; 39; 9: 31; 10; 11: 24, 28; 13: 2, 4, 9; 16: 6-7; 20: 22-23; 21: 11 etc.

¹³ Tertullianus, *Apologeticum*, 50, 13 (PL 1, 534; *CChr* 1, 171).

¹⁴ St. Thomas Aquinas already referred to the Apostolic task of planting the Church: cf. *Sent. Lib. I*, dist. 16, q. 1, a. 2 ad 2 et ad 4; a. 3 sol.: *Summa Theol.*, Ia, q. 43, a. 7 ad 6; Ia IIae, q. 106, a. 4 ad 4. Cf. Benedict XV *Maximum Illud*, 30 Nov. 1919 (AAS 1919, 445 35 453); Pius XI, *Rerum Ecclesiae*, 28 Feb. 1926 (AAS 1926, 74); Pius XII, 30 Apr. 1939 ad Directores OO. PP. MM.; Id., 24 June 1944, ad Directores OO. PP. MM. (AAS 1944, 210; again in AAS 1950, 727 and 1951, 508); ID. 29 June 1948 ad clerum indigenum (AAS 1948, 374); ID., *Evangelii Praecones*, 2 June 1951 (AAS 1951, 507); Id., *Fidei Donum* 15 Jan., 1957 (AAS 1957, 236); John XXIII, *Princeps Pastorum*, 28 Nov. 1959 (AAS 1959, 835); Paul VI, Hom. 18 Oct. 1964 (AAS 1964, 911).

Both the popes and the Fathers as well as the scholastics often speak of *dilatatione Ecclesiae*: St. Thomas Aq., *Comm. in Matt.*, 16, 28; Leo XIII, Enc. *Sancta Dei Civitas* (AAS 1880, 241); Benedict XV, Enc. *Maximum Illud* (AAS 1919, 442); Pius XI, Enc. *Rerum Ecclesiae* (AAS 1926, 65).

¹⁵ In this notion of missionary activity, evidently, those parts of Latin America are actually included in which there is neither a proper hierarchy nor maturity of Christian life nor sufficient preaching of the Gospel. But whether these territories are de facto recognized by the Holy See as missions does not depend on this council. Therefore, with regard to the relation between the notion of missionary activity and certain territories, it is purposely said that this activity is "mostly" carried out in certain territories recognized by the Holy See.

¹⁶ Decr. *Unitatis redintegratio*, 1.

¹⁷ Cf. Const. Dogm. *Lumen Gentium*, 14.

¹⁸ Cf. John 7: 18; 8: 30 and 44; 8: 50; 17: 1.

¹⁹ On this synthetic idea, see the teaching of St. Irenaeus de Recapitulatione. Cf. also Hippolytus, *De Antichristo*, 3: "Wishing all, and desiring to save all, wishing all the excellence of God's children, and calling all the saints in one perfect man . . ." (PG 10, 732; GCS Hippolyt I 2 p. 6); *Benedictiones Iacob*, 7 (T.U., 38-1 p. 18, lin. 4 ss.); Origen, *In Ioann.* Tom. I, n. 16: "Then there will be one action of knowing God on the part of all those who have attained to God, under the leadership of the Word who is with God, that thus all sons may be correctly instructed in the knowledge

of the Father, as now only the Son knows the Father." (PG 14, 49; GCS Orig. IV 20); St. Augustine, *De Sermone Domini in monte*, I 41: "Let us love what can lead us to that kingdom where no one says, 'My Father,' but all say to the one God: 'Our Father'." (PL 34, 1250); St. Cyril Alex., *In Joann.* I: "For we are all in Christ, and the common person of humanity comes back to life in him. That is why he is also called the New Adam . . . For he dwelt among us, who by nature is the Son of God; and therefore in his Spirit we cry out: Abba, Father! But the Word dwells in all, in one temple, namely, that which he assumed for us and from us, that having us all in himself, he might, as Paul says, reconcile all in one body to the Father" (PG 73, 161-164).

²⁰ Benedict XV, *Maximum Illud* (AAS 1919, 445): "For as the Church of God is Catholic and is foreign to no people or nation . . ." Cf. John XXIII, *Mater et Magistra*: "By divine right the Church belongs to all nations . . . since she has, as it were, transfused her energy into the veins of a people, she neither is nor considers herself an institution imposed on that people from without. . . . And hence whatever seems to her good and noble, that they confirm and perfect" (namely, those reborn in Christ) (AAS 1961, 444).

²¹ Cf. Irenaeus, *Adv. Haer.*, III, 15, n. 3 (PG 7, 919): "Veritatis . . ." "They were preachers of truth and apostles of liberty."

²² Ant. O diei 23 dec.

²³ Cf. Matt. 24: 31; *Didache* 10, 5 (Funk I, p. 32).

²⁴ Const. Dogm. *Lumen Gentium*, 17. St. Augustine, *De Civitate Dei*, 19, 17 (PL 41, 646). Instr. S. C. P. F. (*Collectanea* I, n. 135 p. 42).

²⁵ According to Origen, the Gospel must be preached before the end of the world: *Hom. in Luc.*, XXI (GCS, Orig. IX 136, 21 sq.); *In Matth. comm. ser.*, 39 (XI 75, 25 sq.; 76, 4 sq.); *Hom. in Ierem.* III, 2 (VIII 308, 29 s.); St. Thomas, *Summ. Theol.* Ia IIae, q. 106, a. 4, ad 4.

²⁶ Hilary Poit., *In Ps.* 14 (PL 9, 301); Eusebius Caes. *In Isaiam* 54, 2-3 (PG 24, 462-463); Cyril Alex., *In Isaiam* V, cap. 54, 1-3 (PG 70-1193).

CHAPTER II

¹ Cf. Alloc. Paul VI 21 Nov., 1964, in Concilio habita (AAS 1964, 1013).

² Cf. Decl. *De Libertate Religiosa*, 2: 4, 10; Const. *De Ecclesia in mundo huius temporis*.

³ Cf. Const. Dogm. *Lumen Gentium*, 17.

⁴ Cf. Const. *De Sacra Liturgia*, 64-65.

⁵ Concerning this liberation from the slavery of the devil and darkness, cf. Matt. 12: 28; John 8: 44; 12: 31 (cf. I John 3: 8; Eph. 2: 1-2). Cf. the Roman Ritual for the liturgy of baptism.

⁶ Cf. Const. Dogm. *Lumen Gentium*, 14.

⁷ Cf. St. Augustine, *Tract in Joann.* 11, 4 (PL 35, 1476).

⁸ Cf. Const. Dogm. *Lumen Gentium*, 9.

⁹ Cf. Const. Dogm. *Lumen Gentium*, 10, 11, 34.

¹⁰ Cf. Const. Dogm. *De Divina Revelatione*, 21.

¹¹ Cf. Const. Dogm. *Lumen Gentium*, 12, 35.

- ¹² Cf. *Ib.*, 23, 36.
¹³ Cf. *Ib.*, 11, 35, 41.
¹⁴ Cf. Decr. *De Ecclesiis Orientalibus*, 30.
¹⁵ *Episto. ad Diognetum*, 5 (PG 2, 1173); cf. Const. Dogm. *Lumen Gentium*, 38.
¹⁶ Cf. Const. Dogm. *Lumen Gentium*, 32; Decr. *De apostolatu laicorum*.
¹⁷ Cf. Decr. *De Institutione Sacerdotali*, 4, 8, 9.
¹⁸ Cf. Const. *De Sacra Liturgia*, 17.
¹⁹ Cf. Decr. *De Institutione Sacerdotali*, 1.
²⁰ Cf. John XXIII, *Princeps Pastorum* (AAS 1959, 843-844).
²¹ Cf. Decr. *De Oecumenismo*, 4.
²² Cf. John XXIII, *Princeps Pastorum* (AAS 1959, 842-844).
²³ Cf. Const. Dogm. *Lumen Gentium*, 29.
²⁴ Cf. John XXIII, *Princeps Pastorum* (AAS 1959, 855).
²⁵ This refers to full-time catechists.
²⁶ Cf. Const. Dogm. *Lumen Gentium*, 31, 44.

CHAPTER III

- ¹ Cf. John XXIII, *Princeps Pastorum* (AAS 1959, 838).
² Cf. Decr. *De Ministerio et Vita Sacerdotali*, 11; Decr. *De Institutione Sacerdotali*, 2.
³ Cf. Const. Dogm. *Lumen Gentium*, 25.
⁴ Cf. Decr. *de Ministerio et vita presbyterorum*, 10; which, in order to facilitate pastoral work for various social groups, foresees the possibility of erecting personal prelatures, insofar as this is called for by sound procedure in exercising the apostolate.
⁵ Cf. Const. Dogm. *Lumen Gentium*, 13.
⁶ Cf. Alloc. Paul VI in Canon. Ss. Mart. Ugandens. (AAS 1964, 908).
⁷ Cf. Const. Dogm. *Lumen Gentium*, 13.

CHAPTER IV

- ¹ Const. Dogm. *Lumen Gentium*, 17.
² By the term "institutes" are meant those orders, congregations, institutes, and associations which are at work in the missions.
³ Cf. Pius XI, *Rerum Ecclesiae* (AAS 1926, 69-71); Pius XII, *Saeculo exeunte* (AAS 1940, 256); *Evangelii Praecones* (AAS 1951, 506).
⁴ Cf. Benedict XV, *Maximum illud* (AAS 1919, 449-450).
⁵ Cf. Benedict XV, *Maximum illud* (AAS 1919, 448-449); Pius XII, *Evangelii Praecones* (AAS 1951, 507). In the training of missionary priests, those things also must be considered which are laid down in the Decree *De Institutione Sacerdotali* of Vatican Council II.
⁶ Const. Dogm. *Lumen Gentium*, 41.
⁷ Cf. Benedict XV, *Maximum illud* (AAS 1919, 440); Pius XII, *Evangelii Praecones* (AAS 1951, 507).
⁸ Benedict XV, *Maximum illud* (AAS 1919, 448); Decr. S.C.P.F., 20 May 1923 (AAS 1923, 369-370); Pius XII, *Saeculo exeunte* (AAS 1940, 256); *Evangelii Praecones* (AAS 1951, 507); John XXIII, *Princeps Pastorum* (AAS 1959, 843-844).

⁹ Decr. *De Institutione Sacerdotali*, 19-21; Const. Apost. *Sedes Sapientiae cum Statutis generalibus*.

¹⁰ Pius XII, *Evangelii Praecones* (AAS 1951, 523-524).

¹¹ Benedict XV, *Maximum illud* (AAS 1919, 448) Pius XII, *Evangelii Praecones* (AAS 1951, 507).

¹² Cf. Pius XII, *Fidei donum* (AAS 1957, 234).

¹³ Cf. *De ministerio et vita presbyterorum*, 10, where mention is made of personal dioceses and prelatures and other things of this kind.

CHAPTER V

¹ Cf. Const. Dogm. *Lumen Gentium*, 18.

² Cf. Const. Dogm. *Lumen Gentium*, 23.

³ Cf. Motu proprio *Apostolica Sollicitudo*, 15 Sept. 1965.

⁴ Cf. Paul VI, Alloc. 21 Nov. 1964 in Concilio habita (AAS 1964).

⁵ Benedict XV, *Maximum illud* (AAS 1919, 39-40).

⁶ If any missions, for special reasons, are still temporarily subject to other curial offices, it would be expedient for these offices to be in contact with the Sacred Congregation for the Propagation of the Faith, so that an altogether constant and uniform policy and regulation may be maintained in the planning and direction of all missions.

⁷ Cf. Decr. *De pastorali Episcoporum munere in Ecclesia*, 35, 4.

⁸ Cf. Decr. *De pastorali Episcoporum munere in Ecclesia*, 36-38.

⁹ Cf. Decr. *De pastorali Episcoporum munere in Ecclesia*, 35, 5-6.

CHAPTER VI AND CONCLUSION

¹ Cf. Decr. *De Oecumenismo*, 12.

² Cf. Const. Dogm. *Lumen Gentium*, 23-24.

³ Cf. Benedict XV, *Maximum illud* (AAS 1919, 453-454); Pius XI, *Rerum Ecclesiae* (AAS 1926, 71-73); Pius XII, *Evangelii Praecones* (AAS 1951, 525-526); Id. *Fidei donum* (AAS 1957, 241).

⁴ Cf. Pius XII, *Fidei donum* (AAS 1957, 245-246).

⁵ Decr. *De Pastoralis Episcoporum munere*, 6.

⁶ Cf. Pius XII, *Fidei donum* (AAS 1957, 245).

⁷ Cf. Const. Dogm. *Lumen Gentium*, 28.

⁸ Cf. Pius XI, *Rerum Ecclesiae* (AAS 1926, 72).

⁹ Cf. Const. Dogm. *Lumen Gentium*, 44.

¹⁰ Cf. *Ibid.*, 33, 35.

¹¹ Cf. Pius XII, *Evangelii Praecones* (AAS 1951, 510-514); John XXIII, *Princeps Pastorum* (AAS 1959, 851-852).

¹² Cf. Const. Dogm. *Lumen Gentium*, 46.

¹³ Cf. Pius XII, *Evangelii Praecones* (AAS 1951, 527), John XXIII, *Princeps Pastorum* (AAS 1959, 864).

DECREE ON THE MISSIONARY ACTIVITY OF THE CHURCH

DISCUSSION OUTLINE

by REV. RONAN HOFFMAN, O.F.M.Conv.

(Numbers in parentheses refer to paragraphs, not pages)

1. What are the reasons for the universal mission of the Church? (1)
2. What is the source of the missionary nature of the Church? (2)
3. Does God call men to share His life as individuals or collectively as a people? Explain. (2,3)
4. What is the role of Christ in the plan of God for the salvation of mankind? (3)
5. What is the relation of the Holy Spirit to the missionary task of the Church? (4)
6. What is the basis of the Church's obligation to spread the Gospel? (5)
7. What principal means should the Church use in fulfilling its missionary activity? (5)
8. Since the missionary duty is one and the same everywhere, how can it be said that it may differ from place to place and time to time? (6)
9. How does the Decree define the term "Missions"? (6)
10. What is the proper end of missionary activity? (6)
11. Show the relationship of missionary activity to the notes of the Church. (6)
12. What relation has missionary activity to pastoral and ecumenical activity? (6)
13. Is missionary activity as necessary today as in the past? Why? (7)
14. How does missionary activity fulfill the plan of God? (7)
15. In addition to the question of salvation, are there other reasons for missionary activity? (8)
16. What is the relation between missionary work and eschatology? (9)

17. How much mission work still remains to be done? (10)
18. In what two ways must Christians be present among non-Christians? (11)
19. How should Christians regard the various nations and cultures? (11)
20. Are there any limits to the concern of Christian missions for others? Are there any classes of peoples recommended for special consideration? (12)
21. What recommendations are made in connection with social and economic betterment? (12)
22. What should the disciples of Christ seek, even when they cannot proclaim the message of Christ openly? (12)
23. How is conversion explained in the Decree? (13)
24. What is said about the catechumenate? (14)
25. What characteristics should be developed in a new Christian community? (15)
26. What is stated in regard to Catholics of other rites and also to other Christians? (15)
27. In addition to other norms laid down by the Council for the formation of priests in general, what does this Decree ordain for indigenous clergy? (16)
28. What is stated concerning the order of diaconate in mission lands? (16)
29. What provisions does the Council make for catechists in the missions? (17)
30. What does the Decree say about religious life in the missions? (18)
31. Indicate the signs of the completion of the missionary phase and the establishment of a young church. (19)
32. What still remains to be done for a young church to reach maturity? (19,20)
33. Should young churches attempt to undertake missionary work in other lands? (20)
34. How important does the Council regard the development of an apostolic laity in the young churches? (15,21)
35. In what ways should the laity carry out their mission? (21)
36. What instructions are given to the clergy in regard to the lay apostolate? (21)

37. Why is a theological study of non-Christian cultures of great importance? (22)
38. If all members of the Church have a duty of spreading the Faith, how can it be said that some are called to be “missionaries”? (23)
39. What qualities should a missionary possess? (24,25)
40. What kind of a training should missionaries receive? (25,26)
41. Are some specialists also required in missionary work? Explain. (26)
42. Are missionary institutes still important and necessary? Why? (27)
43. What body in the Church should give great consideration to this “greatest and holiest task of the Church”? (29)
44. Detail the recommendations given to the Dicasterium of the Propagation of the Faith. (29)
45. Since the bishops are the rulers and the center of unity in the diocesan apostolate, how should they organize apostolic work in the missions? (30,31)
46. What norms should determine the relationships between religious institutes and local Ordinaries in mission lands? (32)
47. What is the role of the conferences of religious men and women in missionary activity? (33)
48. In order that missionaries might receive scientific training, what suggestions are made in the Decree? (34)
49. What does the Council invite all to do, in order that the Church may fulfill its fundamental duty? (35)
50. In what principal way do the faithful fulfill their responsibility for the spread of the Gospel? (36)
51. What is stated concerning the missionary responsibility of dioceses and parishes as such? (37)
52. What must bishops and episcopal conferences do in reference to the missionary activity of the Church? (38)
53. How are priests to carry out their missionary duty? (39)
54. What is said about religious and secular institutes and mission work? (40)
55. What ways are open to the laity, both in Christian and in mission lands, for the fulfillment of their missionary obligation? (41)

56. What particular group of laity are singled out for special praise? (41)
57. What special manifestation of regard do the Council Fathers indicate for heralds of the Gospel? (42)

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