

Labourers of the Harvest – REFERENCES

CHAPTER 11: THE CATHOLIC IN THE SECULAR WORKPLACE

The following are extracts of the references listed in this chapter of Labourers of the Harvest.

**A. Laborem Exercens (On Human Work)
Pope John Paul II
14 September 1981
Paragraphs 110-130**

Elements for a Spirituality of Work

A Particular Task for the Church

110. It is right to devote the last part of these reflections about human work on the occasion of the ninetieth anniversary of the encyclical *Rerum Novarum* to the spirituality of work in the Christian sense. Since work in its subjective aspect is always a personal action, an *actus personae*, it follows that the whole person, body and spirit, participates in it, whether it is manual or intellectual work. It is also to the whole person that the word of the living God is directed, the evangelical message of salvation in which we find many points which concern human work and which throw particular light on it. These points need to be properly assimilated: An inner effort on the part of the human spirit, guided by faith, hope and charity, is needed in order that through these points the work of the individual human being may be given the meaning which it has in the eyes of God and by means of which work enters into the salvation process on a par with the other ordinary yet particularly important components of its texture.

111. The church considers it her duty to speak out on work from the viewpoint of its human value and of the moral order to which it belongs, and she sees this as one of her important tasks within the service that she renders to the evangelical message as a whole. At the same time she sees it as her particular duty to form a spirituality of work which will help all people to come closer, through work, to God, the creator and redeemer, to participate in his salvific plan for man and the world and to deepen their friendship with Christ in their lives by accepting, through faith, a living participation in his threefold mission as priest, prophet and king, as the Second Vatican Council so eloquently teaches.

Work as a Sharing in the Activity of the Creator

113. As the Second Vatican Council says, "Throughout the course of the centuries, men have laboured to better the circumstances of their lives through a monumental amount of individual and collective effort. To believers, this point is settled: Considered in itself, such human activity accords with God's will. For man, created to God's image, received a mandate to subject to himself the earth and all that it contains, and to govern the world with justice and holiness; a mandate to relate himself and the totality of things

to him who was to be acknowledged as the Lord and Creator of all. Thus, by the subjection of all things to man, the name of God would be wonderful in all the earth."

113. The word of God's revelation is profoundly marked by the fundamental truth that man, created in the image of God, shares by his work in the activity of the Creator and that, within the limits of his own human capabilities, man in a sense continues to develop that activity and perfects it as he advances further and further in the discovery of the resources and values contained in the whole of creation. We find this truth at the very beginning of sacred scripture in the Book of Genesis, where the creation activity itself is presented in the form of "work" done by God during "six days," "resting" on the seventh day. Besides, the last book of sacred scripture echoes the same respect for what God has done through his creative "work" when it proclaims: "Great and wonderful are your deeds, O Lord God the Almighty"; this is similar to the Book of Genesis, which concludes the description of each day of creation with the statement: "And God saw that it was good."

114. This description of creation, which we find in the very first chapter of the Book of Genesis, is also in a sense the first "gospel of work." For it shows what the dignity of work consists of: It teaches that man ought to imitate God, his creator, in working, because man alone has the unique characteristic of likeness to God. Man ought to imitate God both in working and also in resting, since God himself wished to present his own creative activity under the form of work and rest. This activity by God in the world always continues, as the words of Christ attest: "My father is working still"; he works with creative power by sustaining in existence the world that he called into being from nothing, and he works with salvific power in the hearts of those whom from the beginning he has destined for "rest" in union with himself in his "Father's house." Therefore man's work too not only requires a rest every "seventh day," but also cannot consist in the mere exercise of human strength in external action; it must leave room for man to prepare himself, by becoming more and more what in the will of God he ought to be, for the "rest" that the Lord reserves for his servants and friends.

115. Awareness that man's work is a participation in God's activity ought to permeate, as the council teaches, even "the most ordinary everyday activities. For, while providing the substance of life for themselves and their families, men and women are performing their activities in a way which appropriately benefits society. They can justly consider that by their labour they are unfolding the Creator's work, consulting the advantages of their brothers and sisters, and contributing by their personal industry to the realization in history of the divine plan."

116. This Christian spirituality of work should be a heritage shared by all. Especially in the modern age, the spirituality of work should show the maturity called for by the tensions and restlessness of mind and heart. "Far from thinking that works produced by man's own talent and energy are in opposition to God's power, and that the rational creature exists as a kind of rival to the Creator, Christians are convinced that the triumphs of the human race are a sign of God's greatness and the flowering of his own mysterious design. For the greater man's power becomes, the farther his individual and community responsibility extends....People are not deterred by the Christian message from building up the world or impelled to neglect the welfare of their fellows. They are, rather, more stringently bound to do these very things."

117. The knowledge that by means of work man shares in the work of creation constitutes the most profound motive for undertaking it in various sectors. "The faithful,

therefore," we read in the constitution *Lumen Gentium*, "must learn the deepest meaning and the value of all creation, and its orientation to the praise of God. Even by their secular activity they must assist one another to live holier lives. In this way the world will be permeated by the spirit of Christ and more effectively achieve its purpose in justice, charity and peace...Therefore, by their competence in secular fields and by their personal activity, elevated from within by the grace of Christ, let them work vigorously so that by human labour, technical skill and civil culture, created goods may be perfected according to the design of the Creator and the light of his word."

Christ, the Man of Work

118. The truth that by means of work man participates in the activity of God himself, his creator, was given particular prominence by Jesus Christ – the Jesus at whom many of his first listeners in Nazareth "were astonished, saying, 'Where did this man get all this? What is the wisdom given to him? ...Is not this the carpenter?'" For Jesus not only proclaimed but first and foremost fulfilled by his deeds the "gospel," the word of eternal wisdom that had been entrusted to him. Therefore, this was also "the gospel of work," because he who proclaimed it was himself a man of work, a craftsman like Joseph of Nazareth. And if we do not find in his words a special command to work – but rather on one occasion a prohibition against too much anxiety about work and life – at the same time the eloquence of the life of Christ is unequivocal: He belongs to the "working world," he has appreciation and respect for human work. It can indeed be said that he looks with love upon human work and the different forms that it takes, seeing in each one of these forms a particular facet of man's likeness with God, the creator and Father. Is it not he who says: "My Father is the vinedresser, and in various ways puts into his teaching the fundamental truth about work which is already expressed in the whole tradition of the Old Testament, beginning with the Book of Genesis?"

119. The books of the Old Testament contain many references to human work and to the individual professions exercised by man: for example, the doctor, the pharmacist, the craftsman or artist, the blacksmith – we could apply these words to today's foundry workers – the potter, the farmer, the scholar, the sailor, the builder, the musician, the shepherd and the fisherman. The words of praise for the work of women are well known. In his parables on the kingdom of God, Jesus Christ constantly refers to human work: that of the shepherd, the farmer, the doctor, the sower, the householder, the servant, the steward, the fisherman, the merchant, the labourer. He also speaks of the various forms of women's work. He compares the apostolate to the manual work of harvesters or fishermen. He refers to the work of scholars too.

120. This teaching of Christ on work, based on the example of his life during his years in Nazareth, finds a particularly lively echo in the teaching of the apostle Paul. Paul boasts of working at his trade (he was probably a tentmaker), and thanks to that work he was able even as an apostle to earn his own bread. "With toil and labour we worked night and day, that we might not burden any of you." Hence his instructions, in the form of exhortation and command, on the subject of work: "Now such persons we command and exhort in the Lord Jesus Christ to do their work in quietness and to earn their own living," he writes to the Thessalonians. In fact, noting that some "are living in idleness...not doing any work," the apostle does not hesitate to say in the same context: "If any one will not work, let him not eat." In another passage he encourages his readers: "Whatever your task, work heartily, as serving the Lord and not men, knowing that from the Lord you will receive the inheritance as your reward."

121. The teachings of the "apostle of the gentiles" obviously have key importance for the morality and spirituality of human work. They are an important complement to the great though discreet gospel of work that we find in the life and parables of Christ, in what Jesus "did and taught."

122. On the basis of these illuminations emanating from the source himself, the church has always proclaimed what we find expressed in modern terms in the teaching of the Second Vatican Council: "Just as human activity proceeds from man, so it is ordered toward man. For when a man works he not only alters things and society, he develops himself as well. He learns much, he cultivates his resources, he goes outside of himself and beyond himself. Rightly understood, this kind of growth is of greater value than any external riches which can be garnered...Hence, the norm of human activity is this: that in accord with the divine plan and will, it should harmonize with the genuine good of the human race and allow people as individuals and as members of society to pursue their total vocation and fulfil it."

123. Such a vision of the values of human work, or in other words such a spirituality of work, fully explains what we read in the same section of the council's pastoral constitution with regard to the right meaning of progress: "A person is more precious for what he is than for what he has. Similarly, all that people do to obtain greater justice, wider brotherhood and a more humane ordering of social relationships has greater worth than technical advances. For these advances can supply the material for human progress, but of themselves alone they can never actually bring it about."

124. This teaching on the question of progress and development – a subject that dominates present-day thought – can be understood only as the fruit of a tested spirituality of human work; and it is only on the basis of such a spirituality that it can be realized and put into practice. This is the teaching and also the program that has its roots in "the gospel of work."

Human Work in the Light of the Cross and the Resurrection of Christ

125. There is yet another aspect of human work, an essential dimension of it, that is profoundly imbued with the spirituality based on the Gospel. All work, whether manual or intellectual, is inevitably linked with toil. The Book of Genesis expresses it in a truly penetrating manner: The original blessing of work contained in the very mystery of creation and connected with man's elevation as the image of God is contrasted with the curse that sin brought with it: "Cursed is the ground because of you; in toil you shall eat of it all the days of your life." This toil connected with work marks the way of human life on earth and constitutes an announcement of death: "In the sweat of your face you shall eat bread till you return to the ground, for out of it you were taken." Almost as an echo of these words, the author of one of the wisdom books says: "Then I considered all that my hands had done and the toil I had spent in doing it." There is no one on earth who could not apply these words to himself.

126. In a sense, the final word of the Gospel on this matter as on others is found in the paschal mystery of Jesus Christ. It is here that we must seek an answer to these problems so important for the spirituality of human work. The paschal mystery contains the cross of Christ and his obedience unto death, which the apostle contrasts with the disobedience which from the beginning has burdened man's history on earth. It also

contains the elevation of Christ, who by means of death on a cross returns to his disciples in the resurrection with the power of the Holy Spirit.

127. Sweat and toil, which work necessarily involves in the present condition of the human race, present the Christian and everyone who is called to follow Christ with the possibility of sharing lovingly in the work that Christ came to do. This work of salvation came about through suffering and death on a cross. By enduring the toil of work in union with Christ crucified for us, man in a way collaborates with the Son of God for the redemption of humanity. He shows himself a true disciple of Christ by carrying the cross in his turn every day in the activity that he is called upon to perform.

128. Christ, "undergoing death itself for all of us sinners, taught us by example that we too must shoulder that cross which the world and the flesh inflict upon those who pursue peace and justice"; but also, at the same time, "appointed Lord by his resurrection and given all authority in heaven and on earth, Christ is now at work in people's hearts through the power of his Spirit...He animates, purifies and strengthens those noble longings too by which the human family strives to make its life more human and to render the whole earth submissive to this goal."

129. The Christian finds in human work a small part of the cross of Christ and accepts it in the same spirit of redemption in which Christ accepted his cross for us. In work, thanks to the light that penetrates us from the resurrection of Christ, we always find a glimmer of new life, of the new good, as if it were an announcement of "the new heavens and the new earth" in which man and the world participate precisely through the toil that goes with work. Through toil – and never without it. On the one hand this confirms the indispensability of the cross in the spirituality of human work; on the other hand the cross which this toil constitutes reveals a new good springing from work itself, from work understood in depth and in all its aspects and never apart from work.

130. Is this new good – the fruit of human work – already a small part of that "new earth" where justice dwells? If it is true that the many forms of toil that go with man's work are a small part of the cross of Christ, what is the relationship of this new good to the resurrection of Christ? The council seeks to reply to this question also, drawing light from the very sources of the revealed word: "Therefore, while we are warned that it profits a man nothing if he gains the whole world and loses himself (cf. Lk. 9:25), the expectation of a new earth must not weaken but rather stimulate our concern for cultivating this one. For here grows the body of a new human family, a body which even now is able to give some kind of foreshadowing of the new age. Earthly progress must be carefully distinguished from the growth of Christ's kingdom. Nevertheless, to the extent that the former can contribute to the better ordering of human society, it is of vital concern to the kingdom of God."

**B. Gaudium et Spes (Pastoral Constitution on the Church in the Modern World)
Vatican Council II
7 December 1965
Paragraph 43**

43. This council exhorts Christians, as citizens of two cities, to strive to discharge their earthly duties conscientiously and in response to the Gospel spirit. They are mistaken

who, knowing that we have here no abiding city but seek one which is to come, think that they may therefore shirk their earthly responsibilities. For they are forgetting that by the faith itself they are more obliged than ever to measure up to these duties, each according to his proper vocation. Nor, on the contrary, are they any less wide of the mark who think that religion consists in acts of worship alone and in the discharge of certain moral obligations, and who imagine they can plunge themselves into earthly affairs in such a way as to imply that these are altogether divorced from the religious life. This split between the faith which many profess and their daily lives deserves to be counted among the more serious errors of our age. Long since, the Prophets of the Old Testament fought vehemently against this scandal and even more so did Jesus Christ Himself in the New Testament threaten it with grave punishments. Therefore, let there be no false opposition between professional and social activities on the one part, and religious life on the other. The Christian who neglects his temporal duties, neglects his duties toward his neighbour and even God, and jeopardizes his eternal salvation. Christians should rather rejoice that, following the example of Christ Who worked as an artisan, they are free to give proper exercise to all their earthly activities and to their humane, domestic, professional, social and technical enterprises by gathering them into one vital synthesis with religious values, under whose supreme direction all things are harmonized unto God's glory.

Secular duties and activities belong properly although not exclusively to laymen. Therefore acting as citizens in the world, whether individually or socially, they will keep the laws proper to each discipline, and labour to equip themselves with a genuine expertise in their various fields. They will gladly work with men seeking the same goals. Acknowledging the demands of faith and endowed with its force, they will unhesitatingly devise new enterprises, where they are appropriate, and put them into action. Laymen should also know that it is generally the function of their well-formed Christian conscience to see that the divine law is inscribed in the life of the earthly city; from priests they may look for spiritual light and nourishment. Let the layman not imagine that his pastors are always such experts, that to every problem which arises, however complicated, they can readily give him a concrete solution, or even that such is their mission. Rather, enlightened by Christian wisdom and giving close attention to the teaching authority of the Church, let the layman take on his own distinctive role.

Often enough the Christian view of things will itself suggest some specific solution in certain circumstances. Yet it happens rather frequently, and legitimately so, that with equal sincerity some of the faithful will disagree with others on a given matter. Even against the intentions of their proponents, however, solutions proposed on one side or another may be easily confused by many people with the Gospel message. Hence it is necessary for people to remember that no one is allowed in the aforementioned situations to appropriate the Church's authority for his opinion. They should always try to enlighten one another through honest discussion, preserving mutual charity and caring above all for the common good.

Since they have an active role to play in the whole life of the Church, laymen are not only bound to penetrate the world with a Christian spirit, but are also called to be witnesses to Christ in all things in the midst of human society.

Bishops, to whom is assigned the task of ruling the Church of God, should, together with their priests, so preach the news of Christ that all the earthly activities of the faithful will be bathed in the light of the Gospel. All pastors should remember too that by their daily conduct and concern they are revealing the face of the Church to the

world, and men will judge the power and truth of the Christian message thereby. By their lives and speech, in union with Religious and their faithful, may they demonstrate that even now the Church by her presence alone and by all the gifts which she contains, is an unspent fountain of those virtues which the modern world needs the most.

By unremitting study they should fit themselves to do their part in establishing dialogue with the world and with men of all shades of opinion. Above all let them take to heart the words which this council has spoken: "Since humanity today increasingly moves toward civil, economic and social unity, it is more than ever necessary that priests, with joint concern and energy, and under the guidance of the bishops and the supreme pontiff, erase every cause of division, so that the whole human race may be led to the unity of God's family."

Although by the power of the Holy Spirit the Church will remain the faithful spouse of her Lord and will never cease to be the sign of salvation on earth, still she is very well aware that among her members, both clerical and lay, some have been unfaithful to the Spirit of God during the course of many centuries; in the present age, too, it does not escape the Church how great a distance lies between the message she offers and the human failings of those to whom the Gospel is entrusted. Whatever be the judgement of history on these defects, we ought to be conscious of them, and struggle against them energetically, lest they inflict harm on spread of the Gospel. The Church also realizes that in working out her relationship with the world she always has great need of the ripening which comes with the experience of the centuries. Led by the Holy Spirit, Mother Church unceasingly exhorts her sons "to purify and renew themselves so that the sign of Christ can shine more brightly on the face of the Church."

C. Christifideles Laici (On the Vocation and the Mission of the Lay Faithful in the Church and in the World)

Pope John Paul II

30 December 1988

Paragraphs 14-15, 31, 37-38, 43, 48, 60

14. Referring to the baptized as "new born babes", the apostle Peter writes: "Come to him, to that living stone, rejected by men but in God's sight chosen and precious; and like living stones be yourselves built into a spiritual house, to be a holy priesthood to offer spiritual sacrifices acceptable to God through Jesus Christ...you are a chosen race, a royal priesthood, a holy nation, God's own people, that you may declare the wonderful deeds of him who called you out of darkness into his marvellous light" (*1 Pt 2:4-5, 9*). A new aspect to the grace and dignity coming from Baptism is here introduced: the lay faithful participate, for their part, in the threefold mission of Christ as Priest, Prophet and King. This aspect has never been forgotten in the living tradition of the Church, as exemplified in the explanation which St. Augustine offers for Psalm 26: "David was anointed king. In those days only a king and a priest were anointed. These two persons prefigured the one and only priest and king who was to come, Christ (the name "Christ" means "anointed"). Not only has our head been anointed but we, his body, have also been anointed ... therefore *anointing* comes to all Christians, even though in Old Testament times it belonged only to two persons. Clearly we are the Body of Christ because we are all "anointed" and in him are "christs", that is, "anointed ones", as well as Christ himself, "The Anointed One". In a certain way, then, it thus happens that with head and body the whole Christ is formed."

In the wake of the Second Vatican Council, at the beginning of my pastoral ministry, my aim was to emphasize forcefully the priestly, prophetic and kingly dignity of the entire People of God in the following words: "He who was born of the Virgin Mary, the carpenter's Son – as he was thought to be-Son of the living God (confessed by Peter), has come to make us 'a kingdom of priests.' The Second Vatican Council has reminded us of the mystery of this power and of the fact that the mission of Christ –Priest, Prophet-Teacher, King – continues in the Church. Everyone, the whole People of God, shares in this threefold mission."

With this Exhortation the lay faithful are invited to take up again and reread, meditate on and assimilate with renewed understanding and love, the rich and fruitful teaching of the Council which speaks of their participation in the threefold mission of Christ. Here in summary form are the essential elements of this teaching.

The lay faithful are sharers in the *priestly mission*, for which Jesus offered himself on the cross and continues to be offered in the celebration of the Eucharist for the glory of God and the salvation of humanity. Incorporated in Jesus Christ, the baptized are united to him and to his sacrifice in the offering they make of themselves and their daily activities (cf. *Rom* 12:1, 2). Speaking of the lay faithful the Council says: "For their work, prayers and apostolic endeavours, their ordinary married and family life, their daily labour, their mental and physical relaxation, if carried out in the Spirit, and even the hardships of life if patiently borne—all of these become spiritual sacrifices acceptable to God through Jesus Christ (cf. *1 Pt* 2:5). During the celebration of the Eucharist these sacrifices are most lovingly offered to the Father along with the Lord's body. Thus as worshipers whose every deed is holy, the lay faithful consecrate the world itself to God."

Through their participation in the *prophetic mission* of Christ, "who proclaimed the kingdom of his Father by the testimony of his life and by the power of his word," the lay faithful are given the ability and responsibility to accept the gospel in faith and to proclaim it in word and deed, without hesitating to courageously identify and denounce evil. United to Christ, the "great prophet" (*Lk* 7:16), and in the Spirit made "witnesses" of the Risen Christ, the lay faithful are made sharers in the appreciation of the Church's supernatural faith, that "cannot err in matters of belief" and sharers as well in the grace of the word (cf. *Acts* 2:17-18; *Rev* 19:10). They are also called to allow the newness and the power of the gospel to shine out everyday in their family and social life, as well as to express patiently and courageously in the contradictions of the present age their hope of future glory even "through the framework of their secular life."

Because the lay faithful belong to Christ, Lord and King of the Universe, they share in his *kingly mission* and are called by him to spread that Kingdom in history. They exercise their kingship as Christians, above all in the spiritual combat in which they seek to overcome in themselves the kingdom of sin (cf. *Rom* 6:12), and then to make a gift of themselves so as to serve, in justice and in charity, Jesus who is himself present in all his brothers and sisters, above all in the very least (cf. *Mt* 25:40).

But in particular the lay faithful are called to restore to creation all its original value. In ordering creation to the authentic well-being of humanity in an activity governed by the life of grace, they share in the exercise of the power with which the Risen Christ draws all things to himself and subjects them along with himself to the Father, so that God might be everything to everyone (cf. *1 Cor* 15:28; *Jn* 12:32).

The participation of the lay faithful in the threefold mission of Christ as Priest, Prophet and King finds its source in the anointing of Baptism, its further development in Confirmation and its realization and dynamic sustenance in the Holy Eucharist. It is a participation given to each member of the lay faithful *individually*, in as much as each is one of the *many* who form the *one Body* of the Lord: in fact, Jesus showers his gifts upon the Church which is his Body and his Spouse. In such a way individuals are sharers in the threefold mission of Christ in virtue of their being members of the Church, as St. Peter clearly teaches, when he defines the baptized as "a chosen race, a royal priesthood, a holy nation, God's own people" (*1 Pt 2:9*). Precisely because it derives *from Church communion*, the sharing of the lay faithful in the threefold mission of Christ requires that it be lived and realized *in communion* and *for the increase of communion itself*. Saint Augustine writes: "As we call everyone 'Christians' in virtue of a mystical anointing, so we call everyone 'priests' because all are members of only one priesthood."

The Lay Faithful and Their Secular Character

15. The newness of the Christian life is the foundation and title for equality among all the baptized in Christ, for all the members of the People of God: "As members, they share a common dignity from their rebirth in Christ, they have the same filial grace and the same vocation to perfection. They possess in common one salvation, one hope and one undivided charity." Because of the one dignity flowing from Baptism, each member of the lay faithful, together with ordained ministers and men and women religious, shares a responsibility for the Church's mission.

But among the lay faithful this one baptismal dignity takes on *a manner of life which sets a person apart, without, however, bringing about a separation* from the ministerial priesthood or from men and women religious. The Second Vatican Council has described this manner of life as the "secular character": "The secular character is properly and particularly that of the lay faithful."

To understand properly the lay faithful's position in the Church in a complete, adequate and specific manner it is necessary to come to a deeper theological understanding of their secular character in light of God's plan of salvation and in the context of the mystery of the Church.

Pope Paul VI said the Church "has an authentic secular dimension, inherent to her inner nature and mission, which is deeply rooted in the mystery of the Word Incarnate, and which is realized in different forms through her members."

The Church, in fact, lives in the world, even if she is not of the world (cf. *Jn 17:16*). She is sent to continue the redemptive work of Jesus Christ, which "by its very nature concerns the salvation of humanity, and also involves the renewal of the whole temporal order."

Certainly *all the members* of the Church are sharers in this secular dimension but *in different ways*. In particular the sharing of the *lay faithful* has its own manner of realization and function, which, according to the Council, is "properly and particularly" theirs. Such a manner is designated with the expression "secular character."

In fact the Council, in describing the lay faithful's situation in the secular world, points to it above all, as the place in which they receive their call from God: "There they are

called by God." This "place" is treated and presented in dynamic terms: the lay faithful "live in the world, that is, in every one of the secular professions and occupations. They live in the ordinary circumstances of family and social life, from which the very fabric of their existence is woven." They are persons who live an ordinary life in the world: they study, they work, they form relationships as friends, professionals, members of society, cultures, etc. However, the Council considers their condition not simply an external and environmental framework, but as a reality *destined to find in Jesus Christ the fullness of its meaning*. Indeed it leads to the affirmation that "the Word made flesh willed to share in human fellowship ... He sanctified those human ties, especially family ones, from which social relationships arise, willingly submitting himself to the laws of his country. He chose to lead the life of an ordinary craftsman of his own time and place."

The "world" thus becomes the place and the means for the lay faithful to fulfil their Christian vocation, because the world itself is destined to glorify God the Father in Christ. The Council is able then to indicate the proper and special sense of the divine vocation which is directed to the lay faithful. They are not called to abandon the position that they have in the world. Baptism does not take them from the world at all, as the apostle Paul points out: "So, brethren, in whatever state each was called, there let him remain with God" (*1 Cor 7:24*). On the contrary, he entrusts a vocation to them that properly concerns their situation in the world. The lay faithful, in fact, "are called by God so that they, led by the spirit of the Gospel, might contribute to the sanctification of the world, as from within like leaven, by fulfilling their own particular duties. Thus, especially in this way of life, resplendent in faith, hope and charity they manifest Christ to others." Thus for the lay faithful, to be present and active in the world is not only an anthropological and sociological reality, but in a specific way, a theological and ecclesiological reality as well. In fact, in their situation in the world God manifests his plan and communicates to them their particular vocation of "seeking the Kingdom of God by engaging in temporal affairs and by ordering them according to the plan of God."

Precisely with this in mind the Synod Fathers said: "The secular character of the lay faithful is not therefore to be defined only in a sociological sense, but most especially in a theological sense. The term *secular* must be understood in light of the act of God the creator and redeemer, who has handed over the world to women and men, so that they may participate in the work of creation, free creation from the influence of sin and sanctify themselves in marriage or the celibate life, in a family, in a profession and in the various activities of society."

The lay faithful's *position in the Church*, then, comes to be fundamentally defined by their *newness in Christian life* and distinguished by their *secular character*.

The images taken from the gospel of salt, light and leaven, although indiscriminately applicable to all Jesus' disciples, are specifically applied to the lay faithful. They are particularly meaningful images because they speak not only of the deep involvement and the full participation of the lay faithful in the affairs of the earth, the world and the human community, but also and above all, they tell of the radical newness and unique character of an involvement and participation which has as its purpose the spreading of the Gospel that brings salvation.

31. The Pastors of the Church even if faced with possible and understandable difficulties as a result of such associations and the process of employing new forms,

cannot renounce the service provided by their authority, not simply for the well-being of the Church, but also for the well-being of the lay associations themselves. In this sense they ought to accompany their work of discernment with guidance and, above all, encouragement so that lay associations might grow in Church communion and mission. It is exceedingly opportune that some new associations and movements receive *official recognition* and explicit approval from competent Church authority to facilitate their growth on both the national and international level. The Council has already spoken in this regard: "Depending on its various forms and goals, the lay apostolate provides for different types of relationships with the hierarchy...Certain forms of the lay apostolate are given explicit recognition by the hierarchy, though in different ways. Because of the demands of the common good of the Church, moreover, ecclesial authority can select and promote in a particular way some of the apostolic associations and projects which have an immediately spiritual purpose, thereby assuming in them a special responsibility."

Among the various forms of the lay apostolate which have a particular relationship to the hierarchy, the Synod Fathers have singled out various movements and associations of *Catholic Action* in which "indeed, in this organic and stable form, the lay faithful may freely associate under the movement of the Holy Spirit, in communion with their bishop and priests, so that in a way proper to their vocation and with some special method they might be of service through their faithfulness and good works to promote the growth of the entire Christian community, pastoral activities and infusing every aspect of life with the gospel spirit."

The Pontifical Council for the Laity has the task of preparing a list of those associations which have received the official approval of the Holy See, and, at the same time, of drawing up, together with the Pontifical Council for the Union of Christians, the basic conditions on which this approval might be given to ecumenical associations in which there is a majority of Catholics, and determining those cases in which such an approval is not possible.

All of us, Pastors and lay faithful, have the duty to promote and nourish stronger bonds and mutual esteem, cordiality and collaboration among the various forms of lay associations. Only in this way can the richness of the gifts and charisms that the Lord offers us bear their fruitful contribution in building the common house: "For the sound building of a common house it is necessary, furthermore, that every spirit of antagonism and conflict be put aside and that the competition be in outdoing one another in showing honour (cf. *Rom 12:10*), in attaining a mutual affection, a will towards collaboration, with patience, far-sightedness, and readiness to sacrifice which will at times be required."

So as to render thanks to God for the great *gift* of Church communion which is the reflection in time of the eternal and ineffable communion of the love of God, Three in One, we once again consider Jesus' words: "I am the vine, you are the branches" (*Jn 15:5*). The awareness of the gift ought to be accompanied by a strong sense of *responsibility* for its use: it is, in fact, a gift that, like the talent of the gospel parable, must be put to work in a life of ever-increasing communion.

To be responsible for the gift of communion means, first of all, to be committed to overcoming each temptation to division and opposition that works against the Christian life with its responsibility in the apostolate. The cry of Saint Paul continues to resound as a reproach to those who are "wounding the Body of Christ": "What I mean is that

each one of you says, 'I belong to Paul', or 'I belong to Cephas', or 'I belong to Christ!' Is Christ divided?" (1 Cor 1: 12-13). No, rather let these words of the apostle sound a persuasive call: " I appeal to you, brethren, by the name of our Lord Jesus Christ, that all of you agree and that there be no dissensions among you, but that you be united in the same mind and the same judgment" (1 Cor 1 :10).

Thus the life of Church communion will become a *sign* for all the world and a compelling *force* that will lead persons to faith in Christ: "that they may all be one; even as you, Father, are in me and I in you, that they also may be in us, so that the world may believe that you have sent me" (Tn 17:21). In such a way communion leads to *mission*, and mission itself to communion.

37. *To rediscover and make others rediscover the inviolable dignity of every human person* makes up an essential task, in a certain sense, the central and unifying task of the service which the Church, and the lay faithful in her, are called to render to the human family.

Among all other earthly beings, *only a man or a woman is a "person", a conscious and free being* and, precisely for this reason, the "centre and summit" of all that exists on the earth.

The dignity of the person is *the most precious possession* of an individual. As a result, the value of one person transcends all the material world. The words of Jesus, "For what does it profit a man, to gain the whole world and to forfeit his life?" (Mk 8:36) contain an enlightening and stirring statement about the individual: value comes not from what a person "has" even if the person possessed the whole world!-as much as from what a person "is": the goods of the world do not count as much as the good of the person, the good which is the person individually.

The dignity of the person is manifested in all its radiance when the person's origin and destiny are considered: created by God in his image and likeness as well as redeemed by the most precious blood of Christ, the person is called to be a "child in the Son" and a living temple of the Spirit, destined for the eternal life of blessed communion with God. For this reason every violation of the personal dignity of the human being cries out in vengeance to God and is an offence against the Creator of the individual.

In virtue of a personal dignity the human being is *always a value as an individual*, and as such demands being considered and treated as a person and never, on the contrary, considered and treated as an object to be used, or as a means, or as a thing.

The dignity of the person constitutes *the foundation of the equality of all people among themselves*. As a result all forms of discrimination are totally unacceptable, especially those forms which unfortunately continue to divide and degrade the human family, from those based on race or economics to those social and cultural, from political to geographic, etc. Each discrimination constitutes an absolutely intolerable injustice, not so much for the tensions and the conflicts that can be generated in the social sphere, as much as for the dishonour inflicted on the dignity of the person: not only to the dignity of the individual who is the victim of the injustice, but still more to the one who commits the injustice.

Just as personal dignity is the foundation of equality of all people among themselves, so it is also *the foundation of participation and solidarity of all people among themselves*:

dialogue and communion are rooted ultimately in what people "are", first and foremost, rather than on what people "have".

The dignity of the person is the indestructible property of *every human being*. The force of this affirmation is based on the *uniqueness and irrepeatability of every person*. From it flows that the individual can never be reduced by all that seeks to crush and to annihilate the person into the anonymity that comes from collectivity, institutions, structures and systems. As an individual, a person is not a number or simply a link in a chain, nor even less, an impersonal element in some system. The most radical and elevating affirmation of the value of every human being was made by the Son of God in his becoming man in the womb of a woman, as we continue to be reminded each Christmas.

Respecting the Inviolable Right to Life

38. In effect the acknowledgment of the personal dignity of every human being demands *the respect, the defence and the promotion of the rights of the human person*. It is a question of inherent, universal and inviolable rights. No one, no individual, no group, no authority, no State, can change-let alone eliminate-them because such rights find their source in God himself.

The inviolability of the person which is a reflection of the absolute inviolability of God, finds its primary and fundamental expression in the *inviolability of human life*. Above all, the common outcry, which is justly made on behalf of human rights-for example, the right to health, to home, to work, to family, to culture – is false and illusory if *the right to life*, the most basic and fundamental right and the condition for all other personal rights, is not defended with maximum determination.

The Church has never yielded in the face of all the violations that the right to life of every human being has received, and continues to receive, both from individuals and from those in authority. The human being is entitled to such rights, *in every phase of development*, from conception until natural death; and in *every condition*, whether healthy or sick, whole or handicapped, rich or poor. The Second Vatican Council openly proclaimed: "All offences against life itself, such as every kind of murder, genocide, abortion, euthanasia and wilful suicide; all violations of the integrity of the human person, such as mutilation, physical and mental torture, undue psychological pressures; all offences against human dignity, such as subhuman living conditions, arbitrary imprisonment, deportation, slavery, prostitution, the selling of women and children, degrading working conditions where men are treated as mere tools for profit rather than free and responsible persons; all these and the like are certainly criminal: they poison human society; and they do more harm to those who practice them than those who suffer from the injury. Moreover, they are a supreme dishonour to the Creator." If, indeed, everyone has the mission and responsibility of acknowledging the personal dignity of every human being and of defending the right to life, some lay faithful are given a particular title to this task: such as *parents, teachers, health-workers and the many who hold economic and political power*.

The Church today lives a fundamental aspect of her mission in lovingly and generously accepting every human being, especially those who are weak and sick. This is made all the more necessary as a "culture of death" threatens to take control. In fact, "the Church family believes that human life, even if weak and suffering, is always a wonderful gift of God's goodness. Against the pessimism and selfishness which casts a shadow over

the world, the Church stands for life: in each human life she sees the splendour of that 'Yes', that 'Amen', which is Christ himself (cf. *2 Cor* 1:19; *Rev* 3:14). To the 'No' which assails and afflicts the world, she replies with this living 'Yes', this defending of the human person and the world from all who plot against life." It is the responsibility of the lay faithful, who more directly through their vocation or their profession are involved in accepting life, to make the Church's "Yes" to human life concrete and efficacious. The enormous development of *biological and medical science*, united to an amazing *power in technology*, today provides possibilities on the very frontier of human life which imply new responsibilities. In fact, today humanity is in the position not only of "observing" but even "exercising a control over" human life at its very beginning and in its first stages of development.

The *moral conscience* of humanity is not able to turn aside or remain indifferent in the face of these gigantic strides accomplished by a technology that is acquiring a continually more extensive and profound dominion over the working processes that govern procreation and the first phases of human life. Today as perhaps never before in history or in this field, *wisdom shows itself to be the only firm basis to salvation*, in that persons engaged in scientific research and in its application are always to act with intelligence and love, that is, respecting, even remaining in veneration of, the inviolable dignity of the personhood of every human being, from the first moment of life's existence. This occurs when science and technology are committed with licit means to the defence of life and the cure of disease in its beginnings, refusing on the contrary—even for the dignity of research itself—to perform operations that result in falsifying the genetic patrimony of the individual and of human generative power.

The lay faithful, having responsibility in various capacities and at different levels of science as well as in the medical, social, legislative and economic fields must *courageously accept the "challenge" posed by new problems in bioethics*. The Synod Fathers used these words: "Christians ought to exercise their responsibilities as masters of science and technology, and not become their slaves...In view of the moral challenges presented by enormous new technological power, endangering not only fundamental human rights but the very biological essence of the human species, it is of utmost importance that lay Christians with the help of the universal Church – take up the task of calling culture back to the principles of an authentic humanism, giving a dynamic and sure foundation to the promotion and defence of the rights of the human being in one's very essence, an essence which the preaching of the Gospel reveals to all.

Today maximum vigilance must be exercised by everyone in the face of the phenomenon of the concentration of power and technology. In fact such a concentration has a tendency to manipulate not only the biological essence but the very content of people's consciences and life styles, thereby worsening the condition of entire peoples by discrimination and marginalization.

43. Service to society on the part of the lay faithful finds its essence in the *socio-economic question*, which depends on the organization of *work*.

Recently recalled in the Encyclical *Sollicitudo Rei Socialis*, is the seriousness of present problems as they relate to the subject of development and a proposed solution according to the social doctrine of the Church. I warmly desire to again refer its contents to all, in particular, to the lay faithful.

The basis for the social doctrine of the Church is the principle of *the universal destination of goods*. According to the plan of God the goods of the earth are offered to all people and to each individual as a means towards the development of a truly human life. At the service of this destination of goods is *private property*, which – precisely for this purpose – possesses an *intrinsic social function*. Concretely the *work* of man and woman represents the most common and most immediate instrument for the development of economic life, an instrument that constitutes at one and the same time a right and a duty for every individual.

Once again, all of this comes to mind in a particular way in the mission of the lay faithful. The Second Vatican Council formulates in general terms the purpose and criterion of their presence and their action: "In the socio-economic realm the dignity and total vocation of the human person must be honoured and advanced along with the welfare of society as a whole, for man is the source, the centre, and the purpose of all socio-economic life."

In the context of the transformations taking place in the world of economy and work which are a cause of concern, the lay faithful have the responsibility of being in the forefront in working out a solution to the very serious problems of growing unemployment; to fight for the most opportune overcoming of numerous injustices that come from organizations of work which lack a proper goal; to make the workplace become a community of persons respected in their uniqueness and in their right to participation; to develop new solidarity among those that participate in a common work; to raise up new forms of entrepreneurship and to look again at systems of commerce, finance and exchange of technology.

To such an end the lay faithful must accomplish their work with professional competence, with human honesty, and with a Christian spirit, and especially as a way of their own sanctification, according to the explicit invitation of the Council: "By work an individual ordinarily provides for self and family, is joined in fellowship to others, and renders them service; and is enabled to exercise genuine charity and be a partner in the work of bringing divine creation to perfection. Moreover, we know that through work offered to God an individual is associated with the redemptive work of Jesus Christ, whose labour with his hands at Nazareth greatly ennobled the dignity of work."

Today in an ever-increasingly acute way, the *so-called "ecological" question* poses itself in relation to socio-economic life and work. Certainly humanity has received from God himself the task of "dominating" the created world and "cultivating the garden" of the world. But this is a task that humanity must carry out in respect for the divine image received, and, therefore, with intelligence and with love, assuming responsibility for the gifts that God has bestowed and continues to bestow. Humanity has in its possession a gift that must be passed on to future generations, if possible, passed on in better condition. Even these future generations are the recipients of the Lord's gifts: "The dominion granted to humanity by the Creator is not an absolute power, nor can one speak of a freedom to 'use and misuse', or to dispose of things as one pleases. The limitation imposed from the beginning by the Creator himself and expressed symbolically by the prohibition not to 'eat of the fruit of the tree' (cf. *Gen 2:16-17*) shows clearly enough that, when it comes to the natural world, we are subject not only to biological laws but also to moral ones, which cannot be violated with impunity. A true concept of development cannot ignore the use of the things of nature, the renewability of resources and the consequences of haphazard industrialization – three considerations which alert our consciences to the *moral dimension* of development."

48. I now address older people, oftentimes unjustly considered as unproductive, if not directly an insupportable burden. I remind older people that the Church calls and expects them to continue to exercise their mission in the apostolic and missionary life. This is not only a possibility for them, but it is their duty even in this time in their life when age itself provides opportunities in some specific and basic way.

The Bible delights in presenting the older person as the symbol of someone rich in wisdom and fear of the Lord (cf. *Sir* 25:4-6). In this sense the "gift" of older people can be specifically that of being the witness to tradition in the faith both in the Church and in society (cf. *Ps* 44: 2; *Ex* 12:26-27), the teacher of the lessons of life (cf. *Sir* 6:34; 8:11-12), and the worker of charity.

At this moment the growing number of older people in different countries worldwide and the expected retirement of persons from various professions and the workplace provides older people with a new opportunity in the apostolate. Involved in the task is their determination to overcome the temptation of taking refuge in a nostalgia in a never-to-return past or fleeing from present responsibility because of difficulties encountered in a world of one novelty after another. They must always have a clear knowledge that one's role in the Church and society does not stop at a certain age at all, but at such times knows only new ways of application. As the Psalmist says: "They still bring forth fruit in old age, they are ever full of sap and green, to show that the Lord is upright" (*Ps* 92:15-16). I repeat all that I said during the celebration of the Older People's Jubilee: "Arriving at an older age is to be considered a privilege: not simply because not everyone has the good fortune to reach this stage in life, but also, and above all, because this period provides real possibilities for better evaluating the past, for knowing and living more deeply the Paschal Mystery, for becoming an example in the Church for the whole People of God...Despite the complex nature of the problems you face: a strength that progressively diminishes, the insufficiencies of social organizations, official legislation that comes late, or the lack of understanding by a self-centred society, you are not to feel yourselves as persons underestimated in the life of the Church or as passive objects in a fast-paced world, but as participants at a time of life which is humanly and spiritually fruitful. You still have a mission to fulfil, a contribution to make. According to the divine plan, each individual human being lives a life of continual growth, from the beginning of existence to the moment at which the last breath is taken."

60. The many interrelated aspects of a *totally integrated formation* of the lay faithful are situated within this unity of life.

There is no doubt that *spiritual* formation ought to occupy a privileged place in a person's life. Everyone is called to grow continually in intimate union with Jesus Christ, in conformity to the Father's will, in devotion to others in charity and justice. The Council writes: "This life of intimate union with Christ in the Church is nourished by spiritual helps available to all the faithful, especially by active participation in the liturgy. Lay people should so make use of these helps in such a way that, while properly fulfilling their secular duties in the ordinary conditions of life, they do not disassociate union with Christ from that life, but through the very performance of their tasks according to God's will, may they actually grow in it."

The situation today points to an ever-increasing urgency for a *doctrinal* formation of the lay faithful, not simply in a better understanding which is natural to faith's dynamism but also in enabling them to "give a reason for their hoping" in view of the world and its

grave and complex problems. Therefore, a systematic approach to *catechesis*, geared to age and the diverse situations of life, is an absolute necessity, as is a more decided Christian promotion of *culture*, in response to the perennial yet always new questions that concern individuals and society today.

This is especially true for the lay faithful who have responsibilities in various fields of society and public life. Above all, it is indispensable that they have a more exact knowledge – and this demands a more widespread and precise presentation – of the *Church's social doctrine*, as repeatedly stressed by the Synod Fathers in their presentations. They refer to the participation of the lay faithful in public life, in the following words: "But for the lay faithful to take up actively this noble purpose in political matters, it is not enough to exhort them. They must be offered a proper formation of a social conscience, especially in the Church's social teaching, which contains principles - of reflection, criteria for judging and practical directives (cf. Congregation for the Doctrine of the Faith, *Instruction of Christian Freedom and Liberation*, 72), and which must be present in general catechetical instruction and in specialized gatherings, as well as in schools and universities. Nevertheless, this social doctrine of the Church is dynamic; that is, adapted to circumstances of time and place. It is the right and duty of Pastors to propose moral principles even concerning the social order and of all Christians to apply them in defence of human rights. Nevertheless, active participation in political parties is reserved to the lay faithful."

The cultivation of *human values* finds a place in the context of a totally integrated formation, bearing a particular significance for the missionary and apostolic activities of the lay faithful. In this regard the Council wrote: "(the lay faithful) should also hold in high esteem professional skill, family and civic spirit, and the virtues related to social behaviour, namely, honesty, a spirit of justice, sincerity, courtesy, moral courage; without them there is no true Christian life."

In bringing their lives into an organic synthesis, which is, at one and the same time, the manifestation of the unity of "who they are" in the Church and society as well as the condition for the effective fulfilment of their mission, the lay faithful are to be guided interiorly and sustained by the Holy Spirit, who is the Spirit of unity and fullness of life.

D. Redemptor Hominis (The Redeemer of Man)
Pope John Paul II
4 March 1979
Paragraph 21

21. The Redeemer of the world! In him has been revealed in a new and more wonderful way the fundamental truth concerning creation to which the Book of Genesis gives witness when it repeats several times: "God saw that it was good." The good has its source in Wisdom and Love. In Jesus Christ the visible world which God created for man the world that, when sin entered, "was subjected to futility" – recover again its original link with the divine source of Wisdom and Love. Indeed, "God so loved the world that he gave his only Son." As this link was broken in the man Adam, so in the Man Christ it was reformed. Are we of the twentieth century not convinced of the overpoweringly eloquent words of the Apostle of the Gentiles concerning the "creation (that) has been groaning in travail together until now" and "waits with eager longing for

the revelation of the sons of God," the creation that "was subjected to futility"? Does not the previously unknown immense progress which has taken place especially in the course of this century – in the field of man's dominion over the world itself reveal – to a previously unknown degree – that manifold subjection "to futility"? It is enough to recall certain phenomena, such as the threat of pollution of the natural environment in areas of rapid industrialization, or the armed conflicts continually breaking out over and over again, or the prospectives of self-destruction through the use of atomic, hydrogen, neutron and similar weapons, or the lack of respect for the life of the unborn. The world of the new age, the world of space flights, the world of the previously unattained conquests of science and technology – is it not also the world "groaning in travail" that "waits with eager longing for the revealing of the sons of God"?

E. Populorum Progressio (On the Development of Peoples)
Pope Paul VI
26 March 1967
Paragraphs 12, 79

12. True to the teaching and example of her divine Founder, who cited the preaching of the Gospel to the poor as a sign of His mission, the Church has never failed to foster the human progress of the nations to which she brings faith in Christ. Besides erecting sacred edifices, her missionaries have also promoted construction of hospitals, sanitariums, schools and universities. By teaching the native population how to take full advantage of natural resources, the missionaries often protected them from the greed of foreigners.

We would certainly admit that this work was sometimes far from perfect, since it was the work of men. The missionaries sometimes intermingled the thought patterns and behaviour patterns of their native land with the authentic message of Christ. Yet, for all this, they did protect and promote indigenous institutions; and many of them pioneered in promoting the country's material and cultural progress.

We need only mention the efforts of Pere Charles de Foucauld: he compiled a valuable dictionary of the Tuareg language, and his charity won him the title, "everyone's brother." So We deem it fitting to praise those oft forgotten pioneers who were motivated by love for Christ, just as We honour their imitators and successors who today continue to put themselves at the generous and unselfish service of those to whom they preach the Gospel.

79. Some would regard these hopes as vain flights of fancy. It may be that these people are not realistic enough, and that they have not noticed that the world is moving rapidly in a certain direction. Men are growing more anxious to establish closer ties of brotherhood; despite their ignorance, their mistakes, their offenses, and even their lapses into barbarism and their wanderings from the path of salvation, they are slowly making their way to the Creator, even without adverting to it.

This struggle toward a more human way of life certainly calls for hard work and imposes difficult sacrifices. But even adversity, when endured for the sake of one's brothers and out of love for them, can contribute greatly to human progress. The Christian knows full well that when he unites himself with the expiatory sacrifice of the

Divine Saviour, he helps greatly to build up the body of Christ, to assemble the People of God into the fullness of Christ.