

## **FOOTNOTES ONLY**

### **RE THE MAGISTERIUM OF THE CHURCH ON THE LAITY**

The current Constitutions of the Secular Carmel (approved definitely by the Holy See in June 2003), which from its beginning lays its basic principles in the universal mission of all baptised (kingly, priestly and prophetic) – introduced thanks to the intervention of Malta!, goes on to consider lay people as an integral part in the Order, one with the friars and cloistered nuns, establishing as the one difference among them the state and style of life: a single family with the same spiritual goods, the same vocation to sanctity and the same apostolic mission (N°1).

In June 1988, and twenty years after the Council, St John Paul II created the Pontifical Council for the Laity. A month later he published the Apostolic Exhortation on the Vocation and Mission of the Lay Person in the Church and the World: *Christifideles Laici* (December 1988). Here he reiterated the dignity, the vocation to sanctity, which in turn urges the mission, the proclamation of the Good News in the community and in full ecclesial communion.

VATICAN II in *Lumen Gentium* asserts:

31. The term laity is here understood to mean all the faithful except those in holy orders and those in the state of religious life especially approved by the Church. These faithful are by baptism made one body with Christ and are constituted among the People of God; they are in their own way made sharers in the priestly, prophetic, and kingly functions of Christ; and they carry out for their own part the mission of the whole Christian people in the Church and in the world.

What specifically characterizes the laity is their secular nature... The laity, by their very vocation, seek the kingdom of God by engaging in temporal affairs and by ordering them according to the plan of God. They live in the world, that is, in each and in all of the secular professions and occupations. They live in the ordinary circumstances of family and social life, from which the very web of their existence is woven. They are called there by God that by exercising their proper function and led by the spirit of the Gospel they may work for the sanctification of the world from within as a leaven. In this way they may make Christ known to others, especially by the testimony of a life resplendent in faith, hope and charity. Therefore, since they are tightly bound up in all types of temporal affairs it is their special task to order and to throw light upon these affairs in such a way that they may come into being and then continually increase according to Christ to the praise of the Creator and the Redeemer.

34. The supreme and eternal PRIEST Christ Jesus, since He wills to continue His witness and service also through the laity, vivifies them in this Spirit and increasingly urges them on to every good and perfect work.

For besides intimately linking them to His life and His mission, He also gives them a sharing in His priestly function of offering spiritual worship for the glory of God and the salvation of men. For this reason the laity ... are marvelously called and wonderfully prepared so that ever more abundant fruits of the Spirit may be produced in them. For all their works, prayers and apostolic endeavors, their ordinary married and family life, their daily occupations, their physical and

mental relaxation, if carried out in the Spirit, and even the hardships of life, if patiently borne—all these become "spiritual sacrifices acceptable to God through Jesus Christ".(199) Together with the offering of the Lord's body, they are most fittingly offered in the celebration of the Eucharist. Thus, as those everywhere who adore in holy activity, the laity consecrate the world itself to God.

35. Christ, the great PROPHET, Who proclaimed the Kingdom of His Father both by the testimony of His life and the power of His words, continually fulfills His prophetic office until the complete manifestation of glory. He does this (not only through the hierarchy who teach in His name and with His authority, but) also through the laity whom He made His witnesses and to whom He gave understanding of the faith (*sensufidei*) and an attractiveness in speech(200) so that the power of the Gospel might shine forth in their daily social and family life. They conduct themselves as children of the promise, and thus strong in faith and in hope they make the most of the present,(201) and with patience await the glory that is to come.(202) Let them not, then, hide this hope in the depths of their hearts, but even in the program of their secular life let them express it by a continual conversion and by wrestling "against the world-rulers of this darkness, against the spiritual forces of wickedness".(203)

Just as the sacraments of the New Law, by which the life and the apostolate of the faithful are nourished, prefigure a new heaven and a new earth,(204) so too the laity go forth as powerful proclaimers of a faith in things to be hoped for,(205) when they courageously join to their profession of faith a life springing from faith. This evangelization, that is, this announcing of Christ by a living testimony as well as by the spoken word, takes on a specific quality and a special force in that it is carried out in the ordinary surroundings of the world.

In connection with the prophetic function is that state of life which is sanctified by a special sacrament obviously of great importance, namely, married and family life. For where Christianity pervades the entire mode of family life, and gradually transforms it, one will find there both the practice and an excellent school of the lay apostolate. In such a home husbands and wives find their proper vocation in being witnesses of the faith and love of Christ to one another and to their children. The Christian family loudly proclaims both the present virtues of the Kingdom of God and the hope of a blessed life to come. Thus by its example and its witness it accuses the world of sin and enlightens those who seek the truth...

36. Christ, becoming obedient even unto death and because of this exalted by the Father,(206) entered into the glory of His kingdom. To Him all things are made subject until He subjects Himself and all created things to the Father that God may be all in all.(207) Now Christ has communicated this ROYAL power to His disciples that they might be constituted in royal freedom and that by true penance and a holy life they might conquer the reign of sin in themselves.(208) Further, He has shared this power so that serving Christ in their fellow men they might, by humility and patience, lead their brethren to that King for whom to serve is to reign... But the Lord wishes to spread His kingdom also by means of the laity... In this kingdom creation itself will be delivered from its slavery to corruption into the freedom of the glory of the sons of God.(209) Clearly then, a great promise and a great trust is committed to the disciples: "All things are yours, and you are Christ's, and Christ is God's".(210)

The faithful, therefore, must learn the deepest meaning and the value of all creation, as well as its role in the harmonious praise of God. They must assist each other to live holier lives even in their daily occupations. In this way the world may be permeated by the spirit of Christ and it may more effectively fulfill its purpose in justice, charity and peace... Let (the laity) vigorously contribute their effort, so that created goods may be perfected by human labor, technical skill and civic culture for the benefit of all men according to the design of the Creator and the light of His Word. May the goods of this world be more equitably distributed among all men, and may they in their own way be conducive to universal progress in human and Christian freedom. In this manner, through the members of the Church, will Christ progressively illumine the whole of human society with His saving light.

Moreover, let the laity also by their combined efforts remedy the customs and conditions of the world, if they are an inducement to sin, so that they all may be conformed to the norms of justice and may favor the practice of virtue rather than hinder it. By so doing they will imbue culture and human activity with genuine moral values; they will better prepare the field of the world for the seed of the Word of God; and at the same time they will open wider the doors of the Church by which the message of peace may enter the world.

Because of the very economy of salvation the faithful should learn how to distinguish carefully between those rights and duties which are theirs as members of the Church, and those which they have as members of human society. Let them strive to reconcile the two, remembering that in every temporal affair they must be guided by a Christian conscience, since even in secular business there is no human activity which can be withdrawn from God's dominion. In our own time, however, it is most urgent that this distinction and also this harmony should shine forth more clearly than ever in the lives of the faithful, so that the mission of the Church may correspond more fully to the special conditions of the world today.