

# CATECHISTS' FINAL

# EXAMINATION

HAND BOOK - 2



Prepared by  
The National Catechetical Centre

## CATECHISTS' FINAL EXAMINATION

All of us are aware that the National Centre for Catechetics and Bible Apostolate has been conducting three Examinations for Catechists every year such as Catechists' First Examination, Catechists' Intermediate Examination and Catechists' Final Examination, in view of updating their knowledge. All these Examinations are conducted in Sinhala, Tamil and English. At present, from year 2017 we have been able to ensure updating the knowledge of English medium Catechists as well.

No doubt, it helps them to adapt new methods of imparting knowledge while expanding the horizons of Biblical knowledge and Sacred Tradition of the Church. Hence, we have treated certain themes such as, the Encyclical of Pope Leo XIII on Capital and Labour, Encyclical of Pope John XXIII on Peace, Mary's Role in the task of Salvation, Sri Lankan Church History – Dutch Period and British Period, St. Joseph Vaz, the Apostle of Sri Lanka, Vatican II Decree on the Apostolate of the Laity, in this Catechists' Final Examination text book 2.

Along with the hard efforts you have made in preparation for the Second Examination and gained success, you will be able to study this book and prepare yourself to the best of your ability. We appreciate your dedication in Catechetical Apostolate in fulfilling our mission of Evangelization.

We wish you all success!  
God Bless You!

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## CHAPTER 1

### *RERUM NOVARUM*

#### ENCYCLICAL OF POPE LEO XIII ON CAPITAL AND LABOR

To Our Venerable Brethren the Patriarchs,  
Primates, Archbishops, Bishops, and other ordinaries  
of places having Peace and Communion with the Apostolic See.

#### Rights and Duties of Capital and Labor

That the spirit of revolutionary change, which has long been disturbing the nations of the world, should have passed beyond the sphere of politics and made its influence felt in the cognate sphere of practical economics is not surprising. The elements of the conflict now raging are unmistakable, in the vast expansion of industrial pursuits and the marvellous discoveries of science; in the changed relations between masters and workmen; in the enormous fortunes of some few individuals, and the utter poverty of the masses; the increased self reliance and closer mutual combination of the working classes; as also, finally, in the prevailing moral degeneracy. The momentous gravity of the state of things now obtaining fills every mind with painful apprehension; wise men are discussing it; practical men are proposing schemes; popular meetings, legislatures, and rulers of nations are all busied with it - actually there is no question which has taken deeper hold on the public mind.

2. Therefore, venerable brethren, as on former occasions when it seemed opportune to refute false teaching, We have addressed you in the interests of the Church and of the common weal, and have issued letters bearing on political power, human liberty, the Christian constitution of the State, and like matters, so have We thought it expedient now to speak on the condition of the working classes. (1) It is a subject on which We have already touched more than once, incidentally. But in the present letter, the responsibility of the apostolic office urges Us to treat the question of set purpose and in detail, in order that no misapprehension may exist as to the principles which truth and justice dictate for its settlement. The discussion is not easy, nor is it void of danger. It is no easy matter to define the relative rights and mutual duties of the rich and of the poor, of capital and of labor. And the danger lies in this, that crafty agitators are intent on making use of these differences of opinion to pervert men's judgments and to stir up the people to revolt.

3. In any case we clearly see, and on this there is general agreement, that some opportune remedy must be found quickly for the misery and wretchedness pressing so unjustly on the majority of the working class: for the ancient workingmen's guilds were abolished in the last century, and no other protective organization took their place. Public institutions and the laws set aside the ancient religion. Hence, by degrees it has come to pass that working men have been surrendered, isolated and helpless, to the hardheartedness of employers and the greed of unchecked competition. The mischief has been increased by rapacious usury, which, although more than once condemned by the Church, is nevertheless, under a different guise, but with like injustice, still practiced by covetous and grasping men. To this must be added that the hiring of labor and the conduct of trade are concentrated in the hands of comparatively few; so that a small number of very rich men have been able to lay upon the teeming masses of the laboring poor a yoke little better than that of slavery itself.

4. To remedy these wrongs the socialists, working on the poor man's envy of the rich, are striving to do away with private property, and contend that individual possessions should become the common property of all, to be administered by the State or by municipal bodies. They hold that by thus transferring property from private individuals to the community, the present mischievous state of things will be set to rights, inasmuch as each citizen will then get his fair share of whatever there is to enjoy. But their contentions are so clearly powerless to end the controversy that were they carried into effect the working man himself would be among the first to suffer. They are, moreover, emphatically unjust, for they would rob the lawful possessor, distort the functions of the State, and create utter confusion in the community.

5. It is surely undeniable that, when a man engages in remunerative labor, the impelling reason and motive of his work is to obtain property, and thereafter to hold it as his very own. If one man hires out to another his strength or skill, he does so for the purpose of receiving in return what is necessary for the satisfaction of his needs; he therefore expressly intends to acquire a right full and real, not only to the remuneration, but also to the disposal of such remuneration, just as he pleases. Thus, if he lives sparingly, saves money, and, for greater security, invests his savings in land, the land, in such case, is only his wages under another form; and, consequently, a working man's little estate thus purchased should be as completely at his full disposal as are the wages he receives for his labor. But it is precisely in such power of disposal that ownership obtains, whether the property consist of land or chattels. Socialists, therefore, by endeavoring to transfer the possessions of individuals to the community at large, strike at the interests of every wage-earner, since they would deprive him of the liberty of disposing of his wages, and thereby of all hope and possibility of increasing his resources and of bettering his condition in life.

6. What is of far greater moment, however, is the fact that the remedy they propose is manifestly against justice. For, every man has by nature the right to possess property as his own. This is one of the chief points of distinction between man and the animal creation, for the brute has no power of self direction, but is governed by two main instincts, which keep his powers on the alert, impel him to develop them in a fitting manner, and stimulate and determine him to action without any power of choice. One of these instincts is self preservation, the other the propagation of the species. Both can attain their purpose by means of things which lie within range; beyond their verge the brute creation cannot go, for they are moved to action by their senses only, and in the special direction which these suggest. But with man it is wholly different. He possesses, on the one hand, the full perfection of the animal being, and hence enjoys at least as much as the rest of the animal kind, the fruition of things material. But animal nature, however perfect, is far from representing the human being in its completeness, and is in truth but humanity's humble handmaid, made to serve and to obey. It is the mind, or reason, which is the predominant element in us who are human creatures; it is this which renders a human being human, and distinguishes him essentially from the brute. And on this very account - that man alone among the animal creation is endowed with reason - it must be within his right to possess things not merely for temporary and momentary use, as other living things do, but to have and to hold them in stable and permanent possession; he must have not only things that perish in the use, but those also which, though they have been reduced into use, continue for further use in after time.

7. This becomes still more clearly evident if man's nature be considered a little more deeply. For man, fathoming by his faculty of reason matters without number, linking the future with the present, and being master of his own acts, guides his ways under the eternal law and the power of God, whose providence governs all things. Wherefore, it is in his power to exercise his choice not only as to matters that regard his present welfare, but also about those which he deems may be for his advantage in time yet to come. Hence, man not only should possess the fruits of the earth, but also the very soil, inasmuch as from the produce of the earth he has to lay by provision for the future. Man's needs do not die out, but forever recur; although satisfied today, they demand fresh

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supplies for tomorrow. Nature accordingly must have given to man a source that is stable and remaining always with him, from which he might look to draw continual supplies. And this stable condition of things he finds solely in the earth and its fruits. There is no need to bring in the State. Man precedes the State, and possesses, prior to the formation of any State, the right of providing for the substance of his body.

8. The fact that God has given the earth for the use and enjoyment of the whole human race can in no way be a bar to the owning of private property. For God has granted the earth to mankind in general, not in the sense that all without distinction can deal with it as they like, but rather that no part of it was assigned to any one in particular, and that the limits of private possession have been left to be fixed by man's own industry, and by the laws of individual races. Moreover, the earth, even though apportioned among private owners, ceases not thereby to minister to the needs of all, inasmuch as there is not one who does not sustain life from what the land produces. Those who do not possess the soil contribute their labor; hence, it may truly be said that all human subsistence is derived either from labor on one's own land, or from some toil, some calling, which is paid for either in the produce of the land itself, or in that which is exchanged for what the land brings forth.

9. Here, again, we have further proof that private ownership is in accordance with the law of nature. Truly, that which is required for the preservation of life, and for life's well-being, is produced in great abundance from the soil, but not until man has brought it into cultivation and expended upon it his solicitude and skill. Now, when man thus turns the activity of his mind and the strength of his body toward procuring the fruits of nature, by such act he makes his own that portion of nature's field which he cultivates - that portion on which he leaves, as it were, the impress of his personality; and it cannot but be just that he should possess that portion as his very own, and have a right to hold it without any one being justified in violating that right.

10. So strong and convincing are these arguments that it seems amazing that some should now be setting up anew certain obsolete opinions in opposition to what is here laid down. They assert that it is right for private persons to have the use of the soil and its various fruits, but that it is unjust for any one to possess outright either the land on which he has built or the estate which he has brought under cultivation. But those who deny these rights do not perceive that they are defrauding man of what his own labor has produced. For the soil which is tilled and cultivated with toil and skill utterly changes its condition; it was wild before, now it is fruitful; was barren, but now brings forth in abundance. That which has thus altered and improved the land becomes so truly part of itself as to be in great measure indistinguishable and inseparable from it. Is it just that the fruit of a man's own sweat and labor should be possessed and enjoyed by any one else? As effects follow their cause, so is it just and right that the results of labor should belong to those who have bestowed their labor.

11. With reason, then, the common opinion of mankind, little affected by the few dissentients who have contended for the opposite view, has found in the careful study of nature, and in the laws of nature, the foundations of the division of property, and the practice of all ages has consecrated the principle of private ownership, as being pre-eminently in conformity with human nature, and as conducing in the most unmistakable manner to the peace and tranquillity of human existence. The same principle is confirmed and enforced by the civil laws-laws which, so long as they are just, derive from the law of nature their binding force. The authority of the divine law adds its sanction, forbidding us in severest terms even to covet that which is another's: "Thou shalt not covet thy neighbour's wife; nor his house, nor his field, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor anything that is his."(2)

12. The rights here spoken of, belonging to each individual man, are seen in much stronger light when considered in relation to man's social and domestic obligations. In choosing a state of life, it is indisputable that all are at full liberty to follow the counsel of Jesus Christ as to observing virginity,

or to bind themselves by the marriage tie. No human law can abolish the natural and original right of marriage, nor in any way limit the chief and principal purpose of marriage ordained by God's authority from the beginning: "Increase and multiply."<sup>(3)</sup> Hence we have the family, the "society" of a man's house - a society very small, one must admit, but none the less a true society, and one older than any State. Consequently, it has rights and duties peculiar to itself which are quite independent of the State.

13. That right to property, therefore, which has been proved to belong naturally to individual persons, must in like wise belong to a man in his capacity of head of a family; nay, that right is all the stronger in proportion as the human person receives a wider extension in the family group. It is a most sacred law of nature that a father should provide food and all necessaries for those whom he has begotten; and, similarly, it is natural that he should wish that his children, who carry on, so to speak, and continue his personality, should be by him provided with all that is needful to enable them to keep themselves decently from want and misery amid the uncertainties of this mortal life. Now, in no other way can a father effect this except by the ownership of productive property, which he can transmit to his children by inheritance. A family, no less than a State, is, as We have said, a true society, governed by an authority peculiar to itself, that is to say, by the authority of the father. Provided, therefore, the limits which are prescribed by the very purposes for which it exists be not transgressed, the family has at least equal rights with the State in the choice and pursuit of the things needful to its preservation and its just liberty. We say, "at least equal rights"; for, inasmuch as the domestic household is antecedent, as well in idea as in fact, to the gathering of men into a community, the family must necessarily have rights and duties which are prior to those of the community, and founded more immediately in nature. If the citizens, if the families on entering into association and fellowship, were to experience hindrance in a commonwealth instead of help, and were to find their rights attacked instead of being upheld, society would rightly be an object of detestation rather than of desire.

14. The contention, then, that the civil government should at its option intrude into and exercise intimate control over the family and the household is a great and pernicious error. True, if a family finds itself in exceeding distress, utterly deprived of the counsel of friends, and without any prospect of extricating itself, it is right that extreme necessity be met by public aid, since each family is a part of the commonwealth. In like manner, if within the precincts of the household there occur grave disturbance of mutual rights, public authority should intervene to force each party to yield to the other its proper due; for this is not to deprive citizens of their rights, but justly and properly to safeguard and strengthen them. But the rulers of the commonwealth must go no further; here, nature bids them stop. Paternal authority can be neither abolished nor absorbed by the State; for it has the same source as human life itself. "The child belongs to the father," and is, as it were, the continuation of the father's personality; and speaking strictly, the child takes its place in civil society, not of its own right, but in its quality as member of the family in which it is born. And for the very reason that "the child belongs to the father" it is, as St. Thomas Aquinas says, "before it attains the use of free will, under the power and the charge of its parents."<sup>(4)</sup> The socialists, therefore, in setting aside the parent and setting up a State supervision, act against natural justice, and destroy the structure of the home.

15. And in addition to injustice, it is only too evident what an upset and disturbance there would be in all classes, and to how intolerable and hateful a slavery citizens would be subjected. The door would be thrown open to envy, to mutual invective, and to discord; the sources of wealth themselves would run dry, for no one would have any interest in exerting his talents or his industry; and that ideal equality about which they entertain pleasant dreams would be in reality the levelling down of all to a like condition of misery and degradation. Hence, it is clear that the main tenet of socialism, community of goods, must be utterly rejected, since it only injures those whom it would seem meant to benefit, is directly contrary to the natural rights of mankind, and would introduce confusion and

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disorder into the commonweal. The first and most fundamental principle, therefore, if one would undertake to alleviate the condition of the masses, must be the inviolability of private property. This being established, we proceed to show where the remedy sought for must be found.

16. We approach the subject with confidence, and in the exercise of the rights which manifestly appertain to Us, for no practical solution of this question will be found apart from the intervention of religion and of the Church. It is We who are the chief guardian of religion and the chief dispenser of what pertains to the Church; and by keeping silence we would seem to neglect the duty incumbent on us. Doubtless, this most serious question demands the attention and the efforts of others besides ourselves - to wit, of the rulers of States, of employers of labor, of the wealthy, aye, of the working classes themselves, for whom We are pleading. But We affirm without hesitation that all the striving of men will be vain if they leave out the Church. It is the Church that insists, on the authority of the Gospel, upon those teachings whereby the conflict can be brought to an end, or rendered, at least, far less bitter; the Church uses her efforts not only to enlighten the mind, but to direct by her precepts the life and conduct of each and all; the Church improves and betters the condition of the working man by means of numerous organizations; does her best to enlist the services of all classes in discussing and endeavoring to further in the most practical way, the interests of the working classes; and considers that for this purpose recourse should be had, in due measure and degree, to the intervention of the law and of State authority.

17. It must be first of all recognized that the condition of things inherent in human affairs must be borne with, for it is impossible to reduce civil society to one dead level. Socialists may in that intent do their utmost, but all striving against nature is in vain. There naturally exist among mankind manifold differences of the most important kind; people differ in capacity, skill, health, strength; and unequal fortune is a necessary result of unequal condition. Such inequality is far from being disadvantageous either to individuals or to the community. Social and public life can only be maintained by means of various kinds of capacity for business and the playing of many parts; and each man, as a rule, chooses the part which suits his own peculiar domestic condition. As regards bodily labor, even had man never fallen from the state of innocence, he would not have remained wholly idle; but that which would then have been his free choice and his delight became afterwards compulsory, and the painful expiation for his disobedience. "Cursed be the earth in thy work; in thy labor thou shalt eat of it all the days of thy life."(5)

18. In like manner, the other pains and hardships of life will have no end or cessation on earth; for the consequences of sin are bitter and hard to bear, and they must accompany man so long as life lasts. To suffer and to endure, therefore, is the lot of humanity; let them strive as they may, no strength and no artifice will ever succeed in banishing from human life the ills and troubles which beset it. If any there are who pretend differently - who hold out to a hard-pressed people the boon of freedom from pain and trouble, an undisturbed repose, and constant enjoyment - they delude the people and impose upon them, and their lying promises will only one day bring forth evils worse than the present. Nothing is more useful than to look upon the world as it really is, and at the same time to seek elsewhere, as We have said, for the solace to its troubles.

19. The great mistake made in regard to the matter now under consideration is to take up with the notion that class is naturally hostile to class, and that the wealthy and the working men are intended by nature to live in mutual conflict. So irrational and so false is this view that the direct contrary is the truth. Just as the symmetry of the human frame is the result of the suitable arrangement of the different parts of the body, so in a State is it ordained by nature that these two classes should dwell in harmony and agreement, so as to maintain the balance of the body politic. Each needs the other: capital cannot do without labor, nor labor without capital. Mutual agreement results in the beauty of good order, while perpetual conflict necessarily produces confusion and savage barbarity. Now, in

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preventing such strife as this, and in uprooting it, the efficacy of Christian institutions is marvellous and manifold. First of all, there is no intermediary more powerful than religion (whereof the Church is the interpreter and guardian) in drawing the rich and the working class together, by reminding each of its duties to the other, and especially of the obligations of justice.

20. Of these duties, the following bind the proletarian and the worker: fully and faithfully to perform the work which has been freely and equitably agreed upon; never to injure the property, nor to outrage the person, of an employer; never to resort to violence in defending their own cause, nor to engage in riot or disorder; and to have nothing to do with men of evil principles, who work upon the people with artful promises of great results, and excite foolish hopes which usually end in useless regrets and grievous loss. The following duties bind the wealthy owner and the employer: not to look upon their work people as their bondsmen, but to respect in every man his dignity as a person ennobled by Christian character. They are reminded that, according to natural reason and Christian philosophy, working for gain is creditable, not shameful, to a man, since it enables him to earn an honorable livelihood; but to misuse men as though they were things in the pursuit of gain, or to value them solely for their physical powers - that is truly shameful and inhuman. Again justice demands that, in dealing with the working man, religion and the good of his soul must be kept in mind. Hence, the employer is bound to see that the worker has time for his religious duties; that he be not exposed to corrupting influences and dangerous occasions; and that he be not led away to neglect his home and family, or to squander his earnings. Furthermore, the employer must never tax his work people beyond their strength, or employ them in work unsuited to their sex and age. His great and principal duty is to give every one what is just. Doubtless, before deciding whether wages are fair, many things have to be considered; but wealthy owners and all masters of labor should be mindful of this - that to exercise pressure upon the indigent and the destitute for the sake of gain, and to gather one's profit out of the need of another, is condemned by all laws, human and divine. To defraud any one of wages that are his due is a great crime which cries to the avenging anger of Heaven. "Behold, the hire of the laborers... which by fraud has been kept back by you, crieth; and the cry of them hath entered into the ears of the Lord of Sabaoth."(6) Lastly, the rich must religiously refrain from cutting down the workmen's earnings, whether by force, by fraud, or by usurious dealing; and with all the greater reason because the laboring man is, as a rule, weak and unprotected, and because his slender means should in proportion to their scantiness be accounted sacred. Were these precepts carefully obeyed and followed out, would they not be sufficient of themselves to keep under all strife and all its causes?

21. But the Church, with Jesus Christ as her Master and Guide, aims higher still. She lays down precepts yet more perfect, and tries to bind class to class in friendliness and good feeling. The things of earth cannot be understood or valued aright without taking into consideration the life to come, the life that will know no death. Exclude the idea of futurity, and forthwith the very notion of what is good and right would perish; nay, the whole scheme of the universe would become a dark and unfathomable mystery. The great truth which we learn from nature herself is also the grand Christian dogma on which religion rests as on its foundation - that, when we have given up this present life, then shall we really begin to live. God has not created us for the perishable and transitory things of earth, but for things heavenly and everlasting; He has given us this world as a place of exile, and not as our abiding place. As for riches and the other things which men call good and desirable, whether we have them in abundance, or are lacking in them-so far as eternal happiness is concerned - it makes no difference; the only important thing is to use them aright. Jesus Christ, when He redeemed us with plentiful redemption, took not away the pains and sorrows which in such large proportion are woven together in the web of our mortal life. He transformed them into motives of virtue and occasions of merit; and no man can hope for eternal reward unless he follow in the blood-stained footprints of his Saviour. "If we suffer with Him, we shall also reign with Him."(7) Christ's labors and sufferings, accepted of His own free will, have marvellously sweetened all suffering and all

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labor. And not only by His example, but by His grace and by the hope held forth of everlasting recompense, has He made pain and grief more easy to endure; "for that which is at present momentary and light of our tribulation, worketh for us above measure exceedingly an eternal weight of glory."(8)

22. Therefore, those whom fortune favors are warned that riches do not bring freedom from sorrow and are of no avail for eternal happiness, but rather are obstacles;(9) that the rich should tremble at the threatenings of Jesus Christ - threatenings so unwonted in the mouth of our Lord(10) - and that a most strict account must be given to the Supreme Judge for all we possess. The chief and most excellent rule for the right use of money is one the heathen philosophers hinted at, but which the Church has traced out clearly, and has not only made known to men's minds, but has impressed upon their lives. It rests on the principle that it is one thing to have a right to the possession of money and another to have a right to use money as one wills. Private ownership, as we have seen, is the natural right of man, and to exercise that right, especially as members of society, is not only lawful, but absolutely necessary. "It is lawful," says St. Thomas Aquinas, "for a man to hold private property; and it is also necessary for the carrying on of human existence."" But if the question be asked: How must one's possessions be used? - the Church replies without hesitation in the words of the same holy Doctor: "Man should not consider his material possessions as his own, but as common to all, so as to share them without hesitation when others are in need. Whence the Apostle with, 'Command the rich of this world... to offer with no stint, to apportion largely.'"(12) True, no one is commanded to distribute to others that which is required for his own needs and those of his household; nor even to give away what is reasonably required to keep up becomingly his condition in life, "for no one ought to live other than becomingly."(13) But, when what necessity demands has been supplied, and one's standing fairly taken thought for, it becomes a duty to give to the indigent out of what remains over. "Of that which remaineth, give alms."(14) It is a duty, not of justice (save in extreme cases), but of Christian charity - a duty not enforced by human law. But the laws and judgments of men must yield place to the laws and judgments of Christ the true God, who in many ways urges on His followers the practice of almsgiving - 'It is more blessed to give than to receive';(15) and who will count a kindness done or refused to the poor as done or refused to Himself - "As long as you did it to one of My least brethren you did it to Me."(16) To sum up, then, what has been said: Whoever has received from the divine bounty a large share of temporal blessings, whether they be external and material, or gifts of the mind, has received them for the purpose of using them for the perfecting of his own nature, and, at the same time, that he may employ them, as the steward of God's providence, for the benefit of others. "He that hath a talent," said St. Gregory the Great, "let him see that he hide it not; he that hath abundance, let him quicken himself to mercy and generosity; he that hath art and skill, let him do his best to share the use and the utility hereof with his neighbor."(17)

23. As for those who possess not the gifts of fortune, they are taught by the Church that in God's sight poverty is no disgrace, and that there is nothing to be ashamed of in earning their bread by labor. This is enforced by what we see in Christ Himself, who, "whereas He was rich, for our sakes became poor";(18) and who, being the Son of God, and God Himself, chose to seem and to be considered the son of a carpenter - nay, did not disdain to spend a great part of His life as a carpenter Himself. "Is not this the carpenter, the son of Mary?"(19)

24. From contemplation of this divine Model, it is more easy to understand that the true worth and nobility of man lie in his moral qualities, that is, in virtue; that virtue is, moreover, the common inheritance of men, equally within the reach of high and low, rich and poor; and that virtue, and virtue alone, wherever found, will be followed by the rewards of everlasting happiness. Nay, God Himself seems to incline rather to those who suffer misfortune; for Jesus Christ calls the poor "blessed";(20) He lovingly invites those in labor and grief to come to Him for solace;(21) and He displays the tenderest charity toward the lowly and the oppressed. These reflections cannot fail to

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keep down the pride of the well-to-do, and to give heart to the unfortunate; to move the former to be generous and the latter to be moderate in their desires. Thus, the separation which pride would set up tends to disappear, nor will it be difficult to make rich and poor join hands in friendly concord.

25. But, if Christian precepts prevail, the respective classes will not only be united in the bonds of friendship, but also in those of brotherly love. For they will understand and feel that all men are children of the same common Father, who is God; that all have alike the same last end, which is God Himself, who alone can make either men or angels absolutely and perfectly happy; that each and all are redeemed and made sons of God, by Jesus Christ, "the first-born among many brethren"; that the blessings of nature and the gifts of grace belong to the whole human race in common, and that from none except the unworthy is withheld the inheritance of the kingdom of Heaven. "If sons, heirs also; heirs indeed of God, and co-heirs with Christ." (22) Such is the scheme of duties and of rights which is shown forth to the world by the Gospel. Would it not seem that, were society penetrated with ideas like these, strife must quickly cease?

26. But the Church, not content with pointing out the remedy, also applies it. For the Church does her utmost to teach and to train men, and to educate them and by the intermediary of her bishops and clergy diffuses her salutary teachings far and wide. She strives to influence the mind and the heart so that all may willingly yield themselves to be formed and guided by the commandments of God. It is precisely in this fundamental and momentous matter, on which everything depends that the Church possesses a power peculiarly her own. The instruments which she employs are given to her by Jesus Christ Himself for the very purpose of reaching the hearts of men, and drive their efficiency from God. They alone can reach the innermost heart and conscience, and bring men to act from a motive of duty, to control their passions and appetites, to love God and their fellow men with a love that is outstanding and of the highest degree and to break down courageously every barrier which blocks the way to virtue.

27. On this subject we need but recall for one moment the examples recorded in history. Of these facts there cannot be any shadow of doubt: for instance, that civil society was renovated in every part by Christian institutions; that in the strength of that renewal the human race was lifted up to better things - nay, that it was brought back from death to life, and to so excellent a life that nothing more perfect had been known before, or will come to be known in the ages that have yet to be. Of this beneficent transformation Jesus Christ was at once the first cause and the final end; as from Him all came, so to Him was all to be brought back. For, when the human race, by the light of the Gospel message, came to know the grand mystery of the Incarnation of the Word and the redemption of man, at once the life of Jesus Christ, God and Man, pervaded every race and nation, and interpenetrated them with His faith, His precepts, and His laws. And if human society is to be healed now, in no other way can it be healed save by a return to Christian life and Christian institutions. When a society is perishing, the wholesome advice to give to those who would restore it is to call it to the principles from which it sprang; for the purpose and perfection of an association is to aim at and to attain that for which it is formed, and its efforts should be put in motion and inspired by the end and object which originally gave it being. Hence, to fall away from its primal constitution implies disease; to go back to it, recovery. And this may be asserted with utmost truth both of the whole body of the commonwealth and of that class of its citizens - by far the great majority - who get their living by their labor.

28. Neither must it be supposed that the solicitude of the Church is so preoccupied with the spiritual concerns of her children as to neglect their temporal and earthly interests. Her desire is that the poor, for example, should rise above poverty and wretchedness, and better their condition in life; and for this she makes a strong endeavor. By the fact that she calls men to virtue and forms them to its practice she promotes this in no slight degree. Christian morality, when adequately and completely practiced, leads of itself to temporal prosperity, for it merits the blessing of that God who is the

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source of all blessings; it powerfully restrains the greed of possession and the thirst for pleasure-twin plagues, which too often make a man who is void of self-restraint miserable in the midst of abundance;(23) it makes men supply for the lack of means through economy, teaching them to be content with frugal living, and further, keeping them out of the reach of those vices which devour not small incomes merely, but large fortunes, and dissipate many a goodly inheritance.

29. The Church, moreover, intervenes directly in behalf of the poor, by setting on foot and maintaining many associations which she knows to be efficient for the relief of poverty. Herein, again, she has always succeeded so well as to have even extorted the praise of her enemies. Such was the ardor of brotherly love among the earliest Christians that numbers of those who were in better circumstances despoiled themselves of their possessions in order to relieve their brethren; whence "neither was there any one needy among them."(24) To the order of deacons, instituted in that very intent, was committed by the Apostles the charge of the daily doles; and the Apostle Paul, though burdened with the solicitude of all the churches, hesitated not to undertake laborious journeys in order to carry the alms of the faithful to the poorer Christians. Tertullian calls these contributions, given voluntarily by Christians in their assemblies, deposits of piety, because, to cite his own words, they were employed "in feeding the needy, in burying them, in support of youths and maidens destitute of means and deprived of their parents, in the care of the aged, and the relief of the shipwrecked."(25)

30. Thus, by degrees, came into existence the patrimony which the Church has guarded with religious care as the inheritance of the poor. Nay, in order to spare them the shame of begging, the Church has provided aid for the needy. The common Mother of rich and poor has aroused everywhere the heroism of charity, and has established congregations of religious and many other useful institutions for help and mercy, so that hardly any kind of suffering could exist which was not afforded relief. At the present day many there are who, like the heathen of old, seek to blame and condemn the Church for such eminent charity. They would substitute in its stead a system of relief organized by the State. But no human expedients will ever make up for the devotedness and self sacrifice of Christian charity. Charity, as a virtue, pertains to the Church; for virtue it is not, unless it be drawn from the Most Sacred Heart of Jesus Christ; and whosoever turns his back on the Church cannot be near to Christ.

31. It cannot, however, be doubted that to attain the purpose we are treating of, not only the Church, but all human agencies, must concur. All who are concerned in the matter should be of one mind and according to their ability act together. It is with this, as with providence that governs the world; the results of causes do not usually take place save where all the causes cooperate. It is sufficient, therefore, to inquire what part the State should play in the work of remedy and relief.

32. By the State we here understand, not the particular form of government prevailing in this or that nation, but the State as rightly apprehended; that is to say, any government conformable in its institutions to right reason and natural law, and to those dictates of the divine wisdom which we have expounded in the encyclical *On the Christian Constitution of the State*.(26) The foremost duty, therefore, of the rulers of the State should be to make sure that the laws and institutions, the general character and administration of the commonwealth, shall be such as of themselves to realize public well-being and private prosperity. This is the proper scope of wise statesmanship and is the work of the rulers. Now a State chiefly prospers and thrives through moral rule, well-regulated family life, respect for religion and justice, the moderation and fair imposing of public taxes, the progress of the arts and of trade, the abundant yield of the land-through everything, in fact, which makes the citizens better and happier. Hereby, then, it lies in the power of a ruler to benefit every class in the State, and amongst the rest to promote to the utmost the interests of the poor; and this in virtue of his office, and without being open to suspicion of undue interference - since it is the province of the

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commonwealth to serve the common good. And the more that is done for the benefit of the working classes by the general laws of the country, the less need will there be to seek for special means to relieve them.

33. There is another and deeper consideration which must not be lost sight of. As regards the State, the interests of all, whether high or low, are equal. The members of the working classes are citizens by nature and by the same right as the rich; they are real parts, living the life which makes up, through the family, the body of the commonwealth; and it need hardly be said that they are in every city very largely in the majority. It would be irrational to neglect one portion of the citizens and favor another, and therefore the public administration must duly and solicitously provide for the welfare and the comfort of the working classes; otherwise, that law of justice will be violated which ordains that each man shall have his due. To cite the wise words of St. Thomas Aquinas: "As the part and the whole are in a certain sense identical, so that which belongs to the whole in a sense belongs to the part."(27) Among the many and grave duties of rulers who would do their best for the people, the first and chief is to act with strict justice - with that justice which is called *distributive* - toward each and every class alike.

34. But although all citizens, without exception, can and ought to contribute to that common good in which individuals share so advantageously to themselves, yet it should not be supposed that all can contribute in the like way and to the same extent. No matter what changes may occur in forms of government, there will ever be differences and inequalities of condition in the State. Society cannot exist or be conceived of without them. Some there must be who devote themselves to the work of the commonwealth, who make the laws or administer justice, or whose advice and authority govern the nation in times of peace, and defend it in war. Such men clearly occupy the foremost place in the State, and should be held in highest estimation, for their work concerns most nearly and effectively the general interests of the community. Those who labor at a trade or calling do not promote the general welfare in such measure as this, but they benefit the nation, if less directly, in a most important manner. We have insisted, it is true, that, since the end of society is to make men better, the chief good that society can possess is virtue. Nevertheless, it is the business of a well-constituted body politic to see to the provision of those material and external helps "the use of which is necessary to virtuous action."(28) Now, for the provision of such commodities, the labor of the working class - the exercise of their skill, and the employment of their strength, in the cultivation of the land, and in the workshops of trade - is especially responsible and quite indispensable. Indeed, their co-operation is in this respect so important that it may be truly said that it is only by the labor of working men that States grow rich. Justice, therefore, demands that the interests of the working classes should be carefully watched over by the administration, so that they who contribute so largely to the advantage of the community may themselves share in the benefits which they create - that being housed, clothed, and bodily fit, they may find their life less hard and more endurable. It follows that whatever shall appear to prove conducive to the well-being of those who work should obtain favorable consideration. There is no fear that solicitude of this kind will be harmful to any interest; on the contrary, it will be to the advantage of all, for it cannot but be good for the commonwealth to shield from misery those on whom it so largely depends for the things that it needs.

35. We have said that the State must not absorb the individual or the family; both should be allowed free and untrammelled action so far as is consistent with the common good and the interest of others. Rulers should, nevertheless, anxiously safeguard the community and all its members; the community, because the conservation thereof is so emphatically the business of the supreme power, that the safety of the commonwealth is not only the first law, but it is a government's whole reason of existence; and the members, because both philosophy and the Gospel concur in laying down that the object of the government of the State should be, not the advantage of the ruler, but the benefit of those over whom he is placed. As the power to rule comes from God, and is, as it were, a

participation in His, the highest of all sovereignties, it should be exercised as the power of God is exercised - with a fatherly solicitude which not only guides the whole, but reaches also individuals.

36. Whenever the general interest or any particular class suffers, or is threatened with harm, which can in no other way be met or prevented, the public authority must step in to deal with it. Now, it is to the interest of the community, as well as of the individual, that peace and good order should be maintained; that all things should be carried on in accordance with God's laws and those of nature; that the discipline of family life should be observed and that religion should be obeyed; that a high standard of morality should prevail, both in public and private life; that justice should be held sacred and that no one should injure another with impunity; that the members of the commonwealth should grow up to man's estate strong and robust, and capable, if need be, of guarding and defending their country. If by a strike of workers or concerted interruption of work there should be imminent danger of disturbance to the public peace; or if circumstances were such as that among the working class the ties of family life were relaxed; if religion were found to suffer through the workers not having time and opportunity afforded them to practice its duties; if in workshops and factories there were danger to morals through the mixing of the sexes or from other harmful occasions of evil; or if employers laid burdens upon their workmen which were unjust, or degraded them with conditions repugnant to their dignity as human beings; finally, if health were endangered by excessive labor, or by work unsuited to sex or age - in such cases, there can be no question but that, within certain limits, it would be right to invoke the aid and authority of the law. The limits must be determined by the nature of the occasion which calls for the law's interference - the principle being that the law must not undertake more, nor proceed further, than is required for the remedy of the evil or the removal of the mischief.

37. Rights must be religiously respected wherever they exist, and it is the duty of the public authority to prevent and to punish injury, and to protect every one in the possession of his own. Still, when there is question of defending the rights of individuals, the poor and badly off have a claim to especial consideration. The richer class have many ways of shielding themselves, and stand less in need of help from the State; whereas the mass of the poor have no resources of their own to fall back upon, and must chiefly depend upon the assistance of the State. And it is for this reason that wage-earners, since they mostly belong in the mass of the needy, should be specially cared for and protected by the government.

38. Here, however, it is expedient to bring under special notice certain matters of moment. First of all, there is the duty of safeguarding private property by legal enactment and protection. Most of all it is essential, where the passion of greed is so strong, to keep the populace within the line of duty; for, if all may justly strive to better their condition, neither justice nor the common good allows any individual to seize upon that which belongs to another, or, under the futile and shallow pretext of equality, to lay violent hands on other people's possessions. Most true it is that by far the larger part of the workers prefer to better themselves by honest labor rather than by doing any wrong to others. But there are not a few who are imbued with evil principles and eager for revolutionary change, whose main purpose is to stir up disorder and incite their fellows to acts of violence. The authority of the law should intervene to put restraint upon such firebrands, to save the working classes from being led astray by their maneuvers, and to protect lawful owners from spoliation.

39. When work people have recourse to a strike and become voluntarily idle, it is frequently because the hours of labor are too long, or the work too hard, or because they consider their wages insufficient. The grave inconvenience of this not uncommon occurrence should be obviated by public remedial measures; for such paralysing of labor not only affects the masters and their work people alike, but is extremely injurious to trade and to the general interests of the public; moreover, on such occasions, violence and disorder are generally not far distant, and thus it frequently happens

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that the public peace is imperiled. The laws should forestall and prevent such troubles from arising; they should lend their influence and authority to the removal in good time of the causes which lead to conflicts between employers and employed.

40. The working man, too, has interests in which he should be protected by the State; and first of all, there are the interests of his soul. Life on earth, however good and desirable in itself, is not the final purpose for which man is created; it is only the way and the means to that attainment of truth and that love of goodness in which the full life of the soul consists. It is the soul which is made after the image and likeness of God; it is in the soul that the sovereignty resides in virtue whereof man is commanded to rule the creatures below him and to use all the earth and the ocean for his profit and advantage. "Fill the earth and subdue it; and rule over the fishes of the sea, and the fowls of the air, and all living creatures that move upon the earth."(29) In this respect all men are equal; there is here no difference between rich and poor, master and servant, ruler and ruled, "for the same is Lord over all."(30) No man may with impunity outrage that human dignity which God Himself treats with great reverence, nor stand in the way of that higher life which is the preparation of the eternal life of heaven. Nay, more; no man has in this matter power over himself. To consent to any treatment which is calculated to defeat the end and purpose of his being is beyond his right; he cannot give up his soul to servitude, for it is not man's own rights which are here in question, but the rights of God, the most sacred and inviolable of rights.

41. From this follows the obligation of the cessation from work and labor on Sundays and certain holy days. The rest from labor is not to be understood as mere giving way to idleness; much less must it be an occasion for spending money and for vicious indulgence, as many would have it to be; but it should be rest from labor, hallowed by religion. Rest (combined with religious observances) disposes man to forget for a while the business of his everyday life, to turn his thoughts to things heavenly, and to the worship which he so strictly owes to the eternal Godhead. It is this, above all, which is the reason and motive of Sunday rest; a rest sanctioned by God's great law of the Ancient Covenant-"Remember thou keep holy the Sabbath day,"(31) and taught to the world by His own mysterious "rest" after the creation of man: "He rested on the seventh day from all His work which He had done."(32)

42. If we turn not to things external and material, the first thing of all to secure is to save unfortunate working people from the cruelty of men of greed, who use human beings as mere instruments for money-making. It is neither just nor human so to grind men down with excessive labor as to stupefy their minds and wear out their bodies. Man's powers, like his general nature, are limited, and beyond these limits he cannot go. His strength is developed and increased by use and exercise, but only on condition of due intermission and proper rest. Daily labor, therefore, should be so regulated as not to be protracted over longer hours than strength admits. How many and how long the intervals of rest should be must depend on the nature of the work, on circumstances of time and place, and on the health and strength of the workman. Those who work in mines and quarries, and extract coal, stone and metals from the bowels of the earth, should have shorter hours in proportion as their labor is more severe and trying to health. Then, again, the season of the year should be taken into account; for not unfrequently a kind of labor is easy at one time which at another is intolerable or exceedingly difficult. Finally, work which is quite suitable for a strong man cannot rightly be required from a woman or a child. And, in regard to children, great care should be taken not to place them in workshops and factories until their bodies and minds are sufficiently developed. For, just as very rough weather destroys the buds of spring, so does too early an experience of life's hard toil blight the young promise of a child's faculties, and render any true education impossible. Women, again, are not suited for certain occupations; a woman is by nature fitted for home-work, and it is that which is best adapted at once to preserve her modesty and to promote the good bringing up of children and the well-being of the family. As a general principle it may be laid down that a workman

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ought to have leisure and rest proportionate to the wear and tear of his strength, for waste of strength must be repaired by cessation from hard work.

In all agreements between masters and work people there is always the condition expressed or understood that there should be allowed proper rest for soul and body. To agree in any other sense would be against what is right and just; for it can never be just or right to require on the one side, or to promise on the other, the giving up of those duties which a man owes to his God and to himself.

43. We now approach a subject of great importance, and one in respect of which, if extremes are to be avoided, right notions are absolutely necessary. Wages, as we are told, are regulated by free consent, and therefore the employer, when he pays what was agreed upon, has done his part and seemingly is not called upon to do anything beyond. The only way, it is said, in which injustice might occur would be if the master refused to pay the whole of the wages, or if the workman should not complete the work undertaken; in such cases the public authority should intervene, to see that each obtains his due, but not under any other circumstances.

44. To this kind of argument a fair-minded man will not easily or entirely assent; it is not complete, for there are important considerations which it leaves out of account altogether. To labor is to exert oneself for the sake of procuring what is necessary for the various purposes of life, and chief of all for self preservation. "In the sweat of thy face thou shalt eat bread."(33) Hence, a man's labor necessarily bears two notes or characters. First of all, it is personal, inasmuch as the force which acts is bound up with the personality and is the exclusive property of him who acts, and, further, was given to him for his advantage. Secondly, man's labor is *necessary*; for without the result of labor a man cannot live, and self-preservation is a law of nature, which it is wrong to disobey. Now, were we to consider labor merely in so far as it is personal, doubtless it would be within the workman's right to accept any rate of wages whatsoever; for in the same way as he is free to work or not, so is he free to accept a small wage or even none at all. But our conclusion must be very different if, together with the personal element in a man's work, we consider the fact that work is also necessary for him to live: these two aspects of his work are separable in thought, but not in reality. The preservation of life is the bounden duty of one and all, and to be wanting therein is a crime. It necessarily follows that each one has a natural right to procure what is required in order to live, and the poor can procure that in no other way than by what they can earn through their work.

45. Let the working man and the employer make free agreements, and in particular let them agree freely as to the wages; nevertheless, there underlies a dictate of natural justice more imperious and ancient than any bargain between man and man, namely, that wages ought not to be insufficient to support a frugal and well-behaved wage-earner. If through necessity or fear of a worse evil the workman accept harder conditions because an employer or contractor will afford him no better, he is made the victim of force and injustice. In these and similar questions, however - such as, for example, the hours of labor in different trades, the sanitary precautions to be observed in factories and workshops, etc. - in order to supersede undue interference on the part of the State, especially as circumstances, times, and localities differ so widely, it is advisable that recourse be had to societies or boards such as We shall mention presently, or to some other mode of safeguarding the interests of the wage-earners; the State being appealed to, should circumstances require, for its sanction and protection.

46. If a workman's wages be sufficient to enable him comfortably to support himself, his wife, and his children, he will find it easy, if he be a sensible man, to practice thrift, and he will not fail, by cutting down expenses, to put by some little savings and thus secure a modest source of income. Nature itself would urge him to this. We have seen that this great labor question cannot be solved save by assuming as a principle that private ownership must be held sacred and inviolable. The law,

therefore, should favor ownership, and its policy should be to induce as many as possible of the people to become owners.

47. Many excellent results will follow from this; and, first of all, property will certainly become more equitably divided. For, the result of civil change and revolution has been to divide cities into two classes separated by a wide chasm. On the one side there is the party which holds power because it holds wealth; which has in its grasp the whole of labor and trade; which manipulates for its own benefit and its own purposes all the sources of supply, and which is not without influence even in the administration of the commonwealth. On the other side there is the needy and powerless multitude, sick and sore in spirit and ever ready for disturbance. If working people can be encouraged to look forward to obtaining a share in the land, the consequence will be that the gulf between vast wealth and sheer poverty will be bridged over, and the respective classes will be brought nearer to one another. A further consequence will result in the great abundance of the fruits of the earth. Men always work harder and more readily when they work on that which belongs to them; nay, they learn to love the very soil that yields in response to the labor of their hands, not only food to eat, but an abundance of good things for themselves and those that are dear to them. That such a spirit of willing labor would add to the produce of the earth and to the wealth of the community is self evident. And a third advantage would spring from this: men would cling to the country in which they were born, for no one would exchange his country for a foreign land if his own afforded him the means of living a decent and happy life. These three important benefits, however, can be reckoned on only provided that a man's means be not drained and exhausted by excessive taxation. The right to possess private property is derived from nature, not from man; and the State has the right to control its use in the interests of the public good alone, but by no means to absorb it altogether. The State would therefore be unjust and cruel if under the name of taxation it were to deprive the private owner of more than is fair.

48. In the last place, employers and workmen may of themselves effect much, in the matter We are treating, by means of such associations and organizations as afford opportune aid to those who are in distress, and which draw the two classes more closely together. Among these may be enumerated societies for mutual help; various benevolent foundations established by private persons to provide for the workman, and for his widow or his orphans, in case of sudden calamity, in sickness, and in the event of death; and institutions for the welfare of boys and girls, young people, and those more advanced in years.

49. The most important of all are workingmen's unions, for these virtually include all the rest. History attests what excellent results were brought about by the artificers' guilds of olden times. They were the means of affording not only many advantages to the workmen, but in no small degree of promoting the advancement of art, as numerous monuments remain to bear witness. Such unions should be suited to the requirements of this our age - an age of wider education, of different habits, and of far more numerous requirements in daily life. It is gratifying to know that there are actually in existence not a few associations of this nature, consisting either of workmen alone, or of workmen and employers together, but it were greatly to be desired that they should become more numerous and more efficient. We have spoken of them more than once, yet it will be well to explain here how notably they are needed, to show that they exist of their own right, and what should be their organization and their mode of action.

50. The consciousness of his own weakness urges man to call in aid from without. We read in the pages of holy Writ: "It is better that two should be together than one; for they have the advantage of their society. If one fall he shall be supported by the other. Woe to him that is alone, for when he falleth he hath none to lift him up."(34) And further: "A brother that is helped by his brother is like a strong city."(35) It is this natural impulse which binds men together in civil society; and it is

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likewise this which leads them to join together in associations which are, it is true, lesser and not independent societies, but, nevertheless, real societies.

51. These lesser societies and the larger society differ in many respects, because their immediate purpose and aim are different. Civil society exists for the common good, and hence is concerned with the interests of all in general, albeit with individual interests also in their due place and degree. It is therefore called a public society, because by its agency, as St. Thomas of Aquinas says, "Men establish relations in common with one another in the setting up of a commonwealth." (36) But societies which are formed in the bosom of the commonwealth are styled *private*, and rightly so, since their immediate purpose is the private advantage of the associates. "Now, a private society," says St. Thomas again, "is one which is formed for the purpose of carrying out private objects; as when two or three enter into partnership with the view of trading in common." (37) Private societies, then, although they exist within the body politic, and are severally part of the commonwealth, cannot nevertheless be absolutely, and as such, prohibited by public authority. For, to enter into a "society" of this kind is the natural right of man; and the State has for its office to protect natural rights, not to destroy them; and, if it forbid its citizens to form associations, it contradicts the very principle of its own existence, for both they and it exist in virtue of the like principle, namely, the natural tendency of man to dwell in society.

52. There are occasions, doubtless, when it is fitting that the law should intervene to prevent certain associations, as when men join together for purposes which are evidently bad, unlawful, or dangerous to the State. In such cases, public authority may justly forbid the formation of such associations, and may dissolve them if they already exist. But every precaution should be taken not to violate the rights of individuals and not to impose unreasonable regulations under pretense of public benefit. For laws only bind when they are in accordance with right reason, and, hence, with the eternal law of God. (38)

53. And here we are reminded of the confraternities, societies, and religious orders which have arisen by the Church's authority and the piety of Christian men. The annals of every nation down to our own days bear witness to what they have accomplished for the human race. It is indisputable that on grounds of reason alone such associations, being perfectly blameless in their objects, possess the sanction of the law of nature. In their religious aspect they claim rightly to be responsible to the Church alone. The rulers of the State accordingly have no rights over them, nor can they claim any share in their control; on the contrary, it is the duty of the State to respect and cherish them, and, if need be, to defend them from attack. It is notorious that a very different course has been followed, more especially in our own times. In many places the State authorities have laid violent hands on these communities, and committed manifold injustice against them; it has placed them under control of the civil law, taken away their rights as corporate bodies, and despoiled them of their property, in such property the Church had her rights, each member of the body had his or her rights, and there were also the rights of those who had founded or endowed these communities for a definite purpose, and, furthermore, of those for whose benefit and assistance they had their being. Therefore We cannot refrain from complaining of such spoliation as unjust and fraught with evil results; and with all the more reason do We complain because, at the very time when the law proclaims that association is free to all, We see that Catholic societies, however peaceful and useful, are hampered in every way, whereas the utmost liberty is conceded to individuals whose purposes are at once hurtful to religion and dangerous to the commonwealth.

54. Associations of every kind, and especially those of working men, are now far more common than heretofore. As regards many of these there is no need at present to inquire whence they spring, what are their objects, or what the means they imply. Now, there is a good deal of evidence in favor of the opinion that many of these societies are in the hands of secret leaders, and are managed on principles

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ill - according with Christianity and the public well-being; and that they do their utmost to get within their grasp the whole field of labor, and force working men either to join them or to starve. Under these circumstances Christian working men must do one of two things: either join associations in which their religion will be exposed to peril, or form associations among themselves and unite their forces so as to shake off courageously the yoke of so unrighteous and intolerable an oppression. No one who does not wish to expose man's chief good to extreme risk will for a moment hesitate to say that the second alternative should by all means be adopted.

55. Those Catholics are worthy of all praise-and they are not a few-who, understanding what the times require, have striven, by various undertakings and endeavors, to better the condition of the working class by rightful means. They have taken up the cause of the working man, and have spared no efforts to better the condition both of families and individuals; to infuse a spirit of equity into the mutual relations of employers and employed; to keep before the eyes of both classes the precepts of duty and the laws of the Gospel - that Gospel which, by inculcating self restraint, keeps men within the bounds of moderation, and tends to establish harmony among the divergent interests and the various classes which compose the body politic. It is with such ends in view that we see men of eminence, meeting together for discussion, for the promotion of concerted action, and for practical work. Others, again, strive to unite working men of various grades into associations, help them with their advice and means, and enable them to obtain fitting and profitable employment. The bishops, on their part, bestow their ready good will and support; and with their approval and guidance many members of the clergy, both secular and regular, labor assiduously in behalf of the spiritual interest of the members of such associations. And there are not wanting Catholics blessed with affluence, who have, as it were, cast in their lot with the wage-earners, and who have spent large sums in founding and widely spreading benefit and insurance societies, by means of which the working man may without difficulty acquire through his labor not only many present advantages, but also the certainty of honorable support in days to come. How greatly such manifold and earnest activity has benefited the community at large is too well known to require Us to dwell upon it. We find therein grounds for most cheering hope in the future, provided always that the associations We have described continue to grow and spread, and are well and wisely administered. The State should watch over these societies of citizens banded together in accordance with their rights, but it should not thrust itself into their peculiar concerns and their organization, for things move and live by the spirit inspiring them, and may be killed by the rough grasp of a hand from without.

56. In order that an association may be carried on with unity of purpose and harmony of action, its administration and government should be firm and wise. All such societies, being free to exist, have the further right to adopt such rules and organization as may best conduce to the attainment of their respective objects. We do not judge it possible to enter into minute particulars touching the subject of organization; this must depend on national character, on practice and experience, on the nature and aim of the work to be done, on the scope of the various trades and employments, and on other circumstances of fact and of time - all of which should be carefully considered.

57. To sum up, then, We may lay it down as a general and lasting law that working men's associations should be so organized and governed as to furnish the best and most suitable means for attaining what is aimed at, that is to say, for helping each individual member to better his condition to the utmost in body, soul, and property. It is clear that they must pay special and chief attention to the duties of religion and morality, and that social betterment should have this chiefly in view; otherwise they would lose wholly their special character, and end by becoming little better than those societies which take no account whatever of religion. What advantage can it be to a working man to obtain by means of a society material well-being, if he endangers his soul for lack of spiritual food? "What doth it profit a man, if he gain the whole world and suffer the loss of his soul?"(39)This, as our Lord teaches, is the mark or character that distinguishes the Christian from the heathen. "After all these things do the heathen seek . . . Seek ye first the Kingdom of God and

His justice: and all these things shall be added unto you."(40) Let our associations, then, look first and before all things to God; let religious instruction have therein the foremost place, each one being carefully taught what is his duty to God, what he has to believe, what to hope for, and how he is to work out his salvation; and let all be warned and strengthened with special care against wrong principles and false teaching. Let the working man be urged and led to the worship of God, to the earnest practice of religion, and, among other things, to the keeping holy of Sundays and holy days. Let him learn to reverence and love holy Church, the common Mother of us all; and hence to obey the precepts of the Church, and to frequent the sacraments, since they are the means ordained by God for obtaining forgiveness of sin and for leading a holy life.

58. The foundations of the organization being thus laid in religion, We next proceed to make clear the relations of the members one to another, in order that they may live together in concord and go forward prosperously and with good results. The offices and charges of the society should be apportioned for the good of the society itself, and in such mode that difference in degree or standing should not interfere with unanimity and good-will. It is most important that office bearers be appointed with due prudence and discretion, and each one's charge carefully mapped out, in order that no members may suffer harm. The common funds must be administered with strict honesty, in such a way that a member may receive assistance in proportion to his necessities. The rights and duties of the employers, as compared with the rights and duties of the employed, ought to be the subject of careful consideration. Should it happen that either a master or a workman believes himself injured, nothing would be more desirable than that a committee should be appointed, composed of reliable and capable members of the association, whose duty would be, conformably with the rules of the association, to settle the dispute. Among the several purposes of a society, one should be to try to arrange for a continuous supply of work at all times and seasons; as well as to create a fund out of which the members may be effectually helped in their needs, not only in the cases of accident, but also in sickness, old age, and distress.

59. Such rules and regulations, if willingly obeyed by all, will sufficiently ensure the well being of the less well-to-do; whilst such mutual associations among Catholics are certain to be productive in no small degree of prosperity to the State. Is it not rash to conjecture the future from the past. Age gives way to age, but the events of one century are wonderfully like those of another, for they are directed by the providence of God, who overrules the course of history in accordance with His purposes in creating the race of man. We are told that it was cast as a reproach on the Christians in the early ages of the Church that the greater number among them had to live by begging or by labor. Yet, destitute though they were of wealth and influence, they ended by winning over to their side the favor of the rich and the good-will of the powerful. They showed themselves industrious, hard-working, assiduous, and peaceful, ruled by justice, and, above all, bound together in brotherly love. In presence of such mode of life and such example, prejudice gave way, the tongue of malevolence was silenced, and the lying legends of ancient superstition little by little yielded to Christian truth.

60. At the time being, the condition of the working classes is the pressing question of the hour, and nothing can be of higher interest to all classes of the State than that it should be rightly and reasonably settled. But it will be easy for Christian working men to solve it aright if they will form associations, choose wise guides, and follow on the path which with so much advantage to themselves and the common weal was trodden by their fathers before them. Prejudice, it is true, is mighty, and so is the greed of money; but if the sense of what is just and rightful be not deliberately stifled, their fellow citizens are sure to be won over to a kindly feeling towards men whom they see to be in earnest as regards their work and who prefer so unmistakably right dealing to mere lucre, and the sacredness of duty to every other consideration.

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61. And further great advantage would result from the state of things We are describing; there would exist so much more ground for hope, and likelihood, even, of recalling to a sense of their duty those working men who have either given up their faith altogether, or whose lives are at variance with its precepts. Such men feel in most cases that they have been fooled by empty promises and deceived by false pretexts. They cannot but perceive that their grasping employers too often treat them with great inhumanity and hardly care for them outside the profit their labor brings; and if they belong to any union, it is probably one in which there exists, instead of charity and love, that intestine strife which ever accompanies poverty when unresigned and unsustained by religion. Broken in spirit and worn down in body, how many of them would gladly free themselves from such galling bondage! But human respect, or the dread of starvation, makes them tremble to take the step. To such as these Catholic associations are of incalculable service, by helping them out of their difficulties, inviting them to companionship and receiving the returning wanderers to a haven where they may securely find repose.

62. We have now laid before you, venerable brethren, both who are the persons and what are the means whereby this most arduous question must be solved. Every one should put his hand to the work which falls to his share, and that at once and straightway, lest the evil which is already so great become through delay absolutely beyond remedy. Those who rule the commonwealths should avail themselves of the laws and institutions of the country; masters and wealthy owners must be mindful of their duty; the working class, whose interests are at stake, should make every lawful and proper effort; and since religion alone, as We said at the beginning, can avail to destroy the evil at its root, all men should rest persuaded that main thing needful is to re-establish Christian morals, apart from which all the plans and devices of the wisest will prove of little avail.

63. In regard to the Church, her cooperation will never be found lacking, be the time or the occasion what it may; and she will intervene with all the greater effect in proportion as her liberty of action is the more unfettered. Let this be carefully taken to heart by those whose office it is to safeguard the public welfare. Every minister of holy religion must bring to the struggle the full energy of his mind and all his power of endurance. Moved by your authority, venerable brethren, and quickened by your example, they should never cease to urge upon men of every class, upon the high-placed as well as the lowly, the Gospel doctrines of Christian life; by every means in their power they must strive to secure the good of the people; and above all must earnestly cherish in themselves, and try to arouse in others, charity, the mistress and the queen of virtues. For, the happy results we all long for must be chiefly brought about by the plenteous outpouring of charity; of that true Christian charity which is the fulfilling of the whole Gospel law, which is always ready to sacrifice itself for others' sake, and is man's surest antidote against worldly pride and immoderate love of self; that charity whose office is described and whose Godlike features are outlined by the Apostle St. Paul in these words: "Charity is patient, is kind, . . . seeketh not her own, . . . suffereth all things, . . . endureth all things."(41)

64. On each of you, venerable brethren, and on your clergy and people, as an earnest of God's mercy and a mark of Our affection, we lovingly in the Lord bestow the apostolic benediction.

Given at St. Peter's in Rome, the fifteenth day of May, 1891, the fourteenth year of Our pontificate.

### LEO XIII

#### REFERENCES:

- 1). The title sometimes given to this encyclical, *On the Condition of the Working Classes*, is therefore perfectly justified. A few lines after this sentence, the Pope gives a more comprehensive definition of the subject of *Rerum novarum*. We are using it as a title.
- 2). Deut. 5:21.
- 3). Gen. 1:28.
- 4). *Summa theologiae*, IIa-IIae, q. x, art. 12, Answer.

- 5). Gen. 3:17.
  - 6). James 5:4.
  - 7). 2 Tim. 2:12.
  - 8). 2 Cor. 4:17.
  - 9). Matt. 19:23-24.
  - 10). Luke 6:24-25.
  - 11). *Summa theologiae*, IIa-IIae, q. lxvi, art. 2, Answer.
  - 12). Ibid.
  - 13). Ibid., q. xxxii, a. 6, Answer.
  - 14). Luke 11:41.
  - 15). Acts 20:35.
  - 16). Matt. 25:40.
  - 17). *Hom. in Evang.*, 9, n. 7 (PL 76, 1109B).
  - 18). 2 Cor. 8:9.
  - 19). Mark 6:3.
  - 20). Matt. 5:3.
  - 21). Matt. 11:28.
  - 22). Rom. 8:17.
  - 23). 1 Tim. 6:10.
  - 24). Acts 4:34.
  - 25). *Apologetica secunda*, 39, (*Apologeticus*, cap. 39; PL1, 533A).
  - 26). See above, pp. 161-184.
  - 27). *Summa theologiae*, IIa-IIae, q. lxi, art. 1, ad 2m.
  - 28). Thomas Aquinas, *On the Governance of Rulers*, 1, 15 (*Opera omnia*, ed. Vives, Vol. 27, p. 356).
  - 29). Gen. 1:28.
  - 30). Rom. 10:12.
  - 31). Exod. 20:8.
  - 32). Gen. 2:2.
  - 33). Gen. 3:19.
  - 34). Eccle. 4:9-10.
  - 35). Prov. 18:19.
  - 36). *Contra impugnantes Dei cultum et religionem*, Part 2, ch. 8 (*Opera omnia*, ed. Vives, Vol. 29, p. 16).
  - 37). Ibid.
  - 38). "Human law is law only by virtue of its accordance with right reason; and thus it is manifest that it flows from the eternal law. And in so far as it deviates from right reason it is called an unjust law; in such case it is no law at all, but rather a species of violence." Thomas Aquinas, *Summa theologiae*, Ia-IIae, q. xciii, art. 3, ad 2m.
  - 39). Matt. 16:26.
  - 40). Matt. 6:32-33.
  - 41). I Cor. 13:4-7.
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## CHAPTER 2

### *PACEM IN TERRIS*

ENCYCLICAL OF POPE JOHN XXIII  
ON ESTABLISHING UNIVERSAL PEACE IN TRUTH,  
JUSTICE, CHARITY, AND LIBERTY

APRIL 11, 1963

*To Our Venerable Brethren the Patriarchs, Primate, Archbishops, Bishops, and all other Local Ordinaries who are at Peace and in Communion with the Apostolic See, and to the Clergy and Faithful of the entire Catholic World, and to all Men of Good Will.*

*Venerable Brethren and Dearest Sons Health and Apostolic Benediction.*

Peace on Earth—which man throughout the ages has so longed for and sought after—can never be established, never guaranteed, except by the diligent observance of the divinely established order.

#### *Order in the Universe*

2. That a marvelous order predominates in the world of living beings and in the forces of nature, is the plain lesson which the progress of modern research and the discoveries of technology teach us. And it is part of the greatness of man that he can appreciate that order, and devise the means for harnessing those forces for his own benefit.

3. But what emerges first and foremost from the progress of scientific knowledge and the inventions of technology is the infinite greatness of God Himself, who created both man and the universe. Yes; out of nothing He made all things, and filled them with the fullness of His own wisdom and goodness. Hence, these are the words the holy psalmist used in praise of God: "O Lord, our Lord: how admirable is thy name in the whole earth!" (1) And elsewhere he says: "How great are thy works, O Lord! Thou hast made all things in wisdom." (2)

Moreover, (2a) God created man "in His own image and likeness," (3) endowed him with intelligence and freedom, and made him lord of creation. All this the psalmist proclaims when he says: "Thou hast made him a little less than the angels: thou hast crowned him with glory and honor, and hast set him over the works of thy hands. Thou hast subjected all things under his feet." (4)

#### *Order in Human Beings*

4. And yet there is a disunity among individuals and among nations which is in striking contrast to this perfect order in the universe. One would think that the relationships that bind men together could only be governed by force.

5. But the world's Creator has stamped man's inmost being with an order revealed to man by his conscience; and his conscience insists on his preserving it. Men "show the work of the law written in their hearts. Their conscience bears witness to them." (5) And how could it be otherwise? All created being reflects the infinite wisdom of God. It reflects it all the more clearly, the higher it stands in the scale of perfection. (6)

6. But the mischief is often caused by erroneous opinions. Many people think that the laws which govern man's relations with the State are the same as those which regulate the blind, elemental

forces of the universe. But it is not so; the laws which govern men are quite different. The Father of the universe has inscribed them in man's nature, and that is where we must look for them; there and nowhere else.

7. These laws clearly indicate how a man must behave toward his fellows in society, and how the mutual relationships between the members of a State and its officials are to be conducted. They show too what principles must govern the relations between States; and finally, what should be the relations between individuals or States on the one hand, and the world-wide community of nations on the other. Men's common interests make it imperative that at long last a world-wide community of nations be established.

### I. ORDER BETWEEN MEN

8. We must devote our attention first of all to that order which should prevail among men.

9. Any well-regulated and productive association of men in society demands the acceptance of one fundamental principle: that each individual man is truly a person. His is a nature, that is, endowed with intelligence and free will. As such he has rights and duties, which together flow as a direct consequence from his nature. These rights and duties are universal and inviolable, and therefore altogether inalienable. (7)

10. When, furthermore, we consider man's personal dignity from the standpoint of divine revelation, inevitably our estimate of it is incomparably increased. Men have been ransomed by the blood of Jesus Christ. Grace has made them sons and friends of God, and heirs to eternal glory.

#### *Rights*

11. But first We must speak of man's rights. Man has the right to live. He has the right to bodily integrity and to the means necessary for the proper development of life, particularly food, clothing, shelter, medical care, rest, and, finally, the necessary social services. In consequence, he has the right to be looked after in the event of illhealth; disability stemming from his work; widowhood; old age; enforced unemployment; or whenever through no fault of his own he is deprived of the means of livelihood. (8)

#### *Rights Pertaining to Moral and Cultural Values*

12. Moreover, man has a natural right to be respected. He has a right to his good name. He has a right to freedom in investigating the truth, and—within the limits of the moral order and the common good—to freedom of speech and publication, and to freedom to pursue whatever profession he may choose. He has the right, also, to be accurately informed about public events.

13. He has the natural right to share in the benefits of culture, and hence to receive a good general education, and a technical or professional training consistent with the degree of educational development in his own country. Furthermore, a system must be devised for affording gifted members of society the opportunity of engaging in more advanced studies, with a view to their occupying, as far as possible, positions of responsibility in society in keeping with their natural talent and acquired skill. (9)

#### *The Right to Worship God According to One's Conscience*

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14. Also among man's rights is that of being able to worship God in accordance with the right dictates of his own conscience, and to profess his religion both in private and in public. According to the clear teaching of Lactantius, "this is the very condition of our birth, that we render to the God who made us that just homage which is His due; that we acknowledge Him alone as God, and follow Him. It is from this ligature of piety, which binds us and joins us to God, that religion derives its name." (10)

Hence, too, Pope Leo XIII declared that "true freedom, freedom worthy of the sons of God, is that freedom which most truly safeguards the dignity of the human person. It is stronger than any violence or injustice. Such is the freedom which has always been desired by the Church, and which she holds most dear. It is the sort of freedom which the Apostles resolutely claimed for themselves. The apologists defended it in their writings; thousands of martyrs consecrated it with their blood."(11)

#### *The Right to Choose Freely One's State in Life*

15. Human beings have also the right to choose for themselves the kind of life which appeals to them: whether it is to found a family—in the founding of which both the man and the woman enjoy equal rights and duties—or to embrace the priesthood or the religious life.(12)

16. The family, founded upon marriage freely contracted, one and indissoluble, must be regarded as the natural, primary cell of human society. The interests of the family, therefore, must be taken very specially into consideration in social and economic affairs, as well as in the spheres of faith and morals. For all of these have to do with strengthening the family and assisting it in the fulfilment of its mission.

17. Of course, the support and education of children is a right which belongs primarily to the parents. (13)

#### *Economic Rights*

18. In the economic sphere, it is evident that a man has the inherent right not only to be given the opportunity to work, but also to be allowed the exercise of personal initiative in the work he does. (14)

19. The conditions in which a man works form a necessary corollary to these rights. They must not be such as to weaken his physical or moral fibre, or militate against the proper development of adolescents to manhood. Women must be accorded such conditions of work as are consistent with their needs and responsibilities as wives and mothers.(15)

20. A further consequence of man's personal dignity is his right to engage in economic activities suited to his degree of responsibility.(16) The worker is likewise entitled to a wage that is determined in accordance with the precepts of justice. This needs stressing. The amount a worker receives must be sufficient, in proportion to available funds, to allow him and his family a standard of living consistent with human dignity. Pope Pius XII expressed it in these terms:

"Nature imposes work upon man as a duty, and man has the corresponding natural right to demand that the work he does shall provide him with the means of livelihood for himself and his children. Such is nature's categorical imperative for the preservation of man."(17)

21. As a further consequence of man's nature, he has the right to the private ownership of property, including that of productive goods. This, as We have said elsewhere, is "a right which constitutes so efficacious a means of asserting one's personality and exercising responsibility in every field, and an element of solidity and security for family life, and of greater peace and prosperity in the State."(18)

22. Finally, it is opportune to point out that the right to own private property entails a social obligation as well. (19)

#### *The Right of Meeting and Association*

23. Men are by nature social, and consequently they have the right to meet together and to form associations with their fellows. They have the right to confer on such associations the type of organization which they consider best calculated to achieve their objectives. They have also the right to exercise their own initiative and act on their own responsibility within these associations for the attainment of the desired results(20).

24. As We insisted in Our encyclical *Mater et Magistra*, the founding of a great many such intermediate groups or societies for the pursuit of aims which it is not within the competence of the individual to achieve efficiently, is a matter of great urgency. Such groups and societies must be considered absolutely essential for the safeguarding of man's personal freedom and dignity, while leaving intact a sense of responsibility.(21)

#### *The Right to Emigrate and Immigrate*

25. Again, every human being has the right to freedom of movement and of residence within the confines of his own State. When there are just reasons in favor of it, he must be permitted to emigrate to other countries and take up residence there.(22) The fact that he is a citizen of a particular State does not deprive him of membership in the human family, nor of citizenship in that universal society, the common, world-wide fellowship of men.

#### *Political Rights*

26. Finally, man's personal dignity involves his right to take an active part in public life, and to make his own contribution to the common welfare of his fellow citizens. As Pope Pius XII said, "man as such, far from being an object or, as it were, an inert element in society, is rather its subject, its basis and its purpose; and so must he be esteemed."(23)

27. As a human person he is entitled to the legal protection of his rights, and such protection must be effective, unbiased, and strictly just. To quote again Pope Pius XII: "In consequence of that juridical order willed by God, man has his own inalienable right to juridical security. To him is assigned a certain, well-defined sphere of law, immune from arbitrary attack."(24)

#### *Duties*

28. The natural rights of which We have so far been speaking are inextricably bound up with as many duties, all applying to one and the same person. These rights and duties derive their origin, their sustenance, and their indestructibility from the natural law, which in conferring the one imposes the other.

29. Thus, for example, the right to live involves the duty to preserve one's life; the right to a decent standard of living, the duty to live in a becoming fashion; the right to be free to seek out the truth, the duty to devote oneself to an ever deeper and wider search for it.

#### *Reciprocity of Rights and Duties Between Persons*

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30. Once this is admitted, it follows that in human society one man's natural right gives rise to a corresponding duty in other men; the duty, that is, of recognizing and respecting that right. Every basic human right draws its authoritative force from the natural law, which confers it and attaches to it its respective duty. Hence, to claim one's rights and ignore one's duties, or only half fulfill them, is like building a house with one hand and tearing it down with the other.

#### *Mutual Collaboration*

31. Since men are social by nature, they must live together and consult each other's interests. That men should recognize and perform their respective rights and duties is imperative to a well ordered society. But the result will be that each individual will make his whole-hearted contribution to the creation of a civic order in which rights and duties are ever more diligently and more effectively observed.

32. For example, it is useless to admit that a man has a right to the necessities of life, unless we also do all in our power to supply him with means sufficient for his livelihood.

33. Hence society must not only be well ordered, it must also provide men with abundant resources. This postulates not only the mutual recognition and fulfillment of rights and duties, but also the involvement and collaboration of all men in the many enterprises which our present civilization makes possible, encourages or indeed demands.

#### *An Attitude of Responsibility*

34. Man's personal dignity requires besides that he enjoy freedom and be able to make up his own mind when he acts. In his association with his fellows, therefore, there is every reason why his recognition of rights, observance of duties, and many-sided collaboration with other men, should be primarily a matter of his own personal decision. Each man should act on his own initiative, conviction, and sense of responsibility, not under the constant pressure of external coercion or enticement. There is nothing human about a society that is welded together by force. Far from encouraging, as it should, the attainment of man's progress and perfection, it is merely an obstacle to his freedom.

#### *Social Life in Truth, Justice, Charity and Freedom*

35. Hence, before a society can be considered well-ordered, creative, and consonant with human dignity, it must be based on truth. St. Paul expressed this as follows: "Putting away lying, speak ye the truth every man with his neighbor, for we are members one of another."<sup>(25)</sup> And so will it be, if each man acknowledges sincerely his own rights and his own duties toward others.

Human society, as we here picture it, demands that men be guided by justice, respect the rights of others and do their duty. It demands, too, that they be animated by such love as will make them feel the needs of others as their own, and induce them to share their goods with others, and to strive in the world to make all men alike heirs to the noblest of intellectual and spiritual values. Nor is this enough; for human society thrives on freedom, namely, on the use of means which are consistent with the dignity of its individual members, who, being endowed with reason, assume responsibility for their own actions .

36. And so, dearest sons and brothers, we must think of human society as being primarily a spiritual reality. By its means enlightened men can share their knowledge of the truth, can claim their rights and fulfill their duties, receive encouragement in their aspirations for the goods of the spirit, share their enjoyment of all the wholesome pleasures of the world, and strive continually to pass on to others all that is best in themselves and to make their own the spiritual riches of others. It is these spiritual values which exert a guiding influence on culture, economics, social institutions, political

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movements and forms, laws, and all the other components which go to make up the external community of men and its continual development.

*God and the Moral Order*

37. Now the order which prevails in human society is wholly incorporeal in nature. Its foundation is truth, and it must be brought into effect by justice. It needs to be animated and perfected by men's love for one another, and, while preserving freedom intact, it must make for an equilibrium in society which is increasingly more human in character.

38. But such an order—universal, absolute and immutable in its principles—finds its source in the true, personal and transcendent God. He is the first truth, the sovereign good, and as such the deepest source from which human society, if it is to be properly constituted, creative, and worthy of man's dignity, draws its genuine vitality. (26) This is what St. Thomas means when he says: "Human reason is the standard which measures the degree of goodness of the human will, and as such it derives from the eternal law, which is divine reason . . . Hence it is clear that the goodness of the human will depends much more on the eternal law than on human reason." (27)

*Characteristics of the Present Day*

39. There are three things which characterize our modern age.

40. In the first place we notice a progressive improvement in the economic and social condition of working men. They began by claiming their rights principally in the economic and social spheres, and then proceeded to lay claim to their political rights as well. Finally, they have turned their attention to acquiring the more cultural benefits of society.

Today, therefore, working men all over the world are loud in their demands that they shall in no circumstances be subjected to arbitrary treatment, as though devoid of intelligence and freedom. They insist on being treated as human beings, with a share in every sector of human society: in the socio-economic sphere, in government, and in the realm of learning and culture.

41. Secondly, the part that women are now playing in political life is everywhere evident. This is a development that is perhaps of swifter growth among Christian nations, but it is also happening extensively, if more slowly, among nations that are heirs to different traditions and imbued with a different culture. Women are gaining an increasing awareness of their natural dignity. Far from being content with a purely passive role or allowing themselves to be regarded as a kind of instrument, they are demanding both in domestic and in public life the rights and duties which belong to them as human persons.

42. Finally, we are confronted in this modern age with a form of society which is evolving on entirely new social and political lines. Since all peoples have either attained political independence or are on the way to attaining it, soon no nation will rule over another and none will be subject to an alien power.

43. Thus all over the world men are either the citizens of an independent State, or are shortly to become so; nor is any nation nowadays content to submit to foreign domination. The longstanding inferiority complex of certain classes because of their economic and social status, sex, or position in the State, and the corresponding superiority complex of other classes, is rapidly becoming a thing of the past.

*Equality of Men*

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44. Today, on the contrary the conviction is widespread that all men are equal in natural dignity; and so, on the doctrinal and theoretical level, at least, no form of approval is being given to racial discrimination. All this is of supreme significance for the formation of a human society animated by the principles We have mentioned above, for man's awareness of his rights must inevitably lead him to the recognition of his duties. The possession of rights involves the duty of implementing those rights, for they are the expression of a man's personal dignity. And the possession of rights also involves their recognition and respect by other people.

45. When society is formed on a basis of rights and duties, men have an immediate grasp of spiritual and intellectual values, and have no difficulty in understanding what is meant by truth, justice, charity and freedom. They become, moreover, conscious of being members of such a society. And that is not all. Inspired by such principles, they attain to a better knowledge of the true God—a personal God transcending human nature. They recognize that their relationship with God forms the very foundation of their life—the interior life of the spirit, and the life which they live in the society of their fellows.

## II. RELATIONS BETWEEN INDIVIDUALS AND THE PUBLIC AUTHORITIES

46. Human society can be neither well-ordered nor prosperous without the presence of those who, invested with legal authority, preserve its institutions and do all that is necessary to sponsor actively the interests of all its members. And they derive their authority from God, for, as St. Paul teaches, "there is no power but from God".(28)

In his commentary on this passage, St. John Chrysostom writes: "What are you saying? Is every ruler appointed by God? No, that is not what I mean, he says, for I am not now talking about individual rulers, but about authority as such. My contention is that the existence of a ruling authority—the fact that some should command and others obey, and that all things not come about as the result of blind chance—this is a provision of divine wisdom."(29)

God has created men social by nature, and a society cannot "hold together unless someone is in command to give effective direction and unity of purpose. Hence every civilized community must have a ruling authority, and this authority, no less than society itself, has its source in nature, and consequently has God for its author."(30)

47. But it must not be imagined that authority knows no bounds. Since its starting point is the permission to govern in accordance with right reason, there is no escaping the conclusion that it derives its binding force from the moral order, which in turn has God as its origin and end.

Hence, to quote Pope Pius XII, "The absolute order of living beings, and the very purpose of man—an autonomous being, the subject of duties and inviolable rights, and the origin and purpose of human society—have a direct bearing upon the State as a necessary community endowed with authority. Divest it of this authority, and it is nothing, it is lifeless.... But right reason, and above all Christian faith, make it clear that such an order can have no other origin but in God, a personal God, our Creator. Hence it is from Him that State officials derive their dignity, for they share to some extent in the authority of God Himself."(31)

### *An Appeal to Conscience*

48. Hence, a regime which governs solely or mainly by means of threats and intimidation or promises of reward, provides men with no effective incentive to work for the common good. And even if it did, it would certainly be offensive to the dignity of free and rational human beings. Authority is before all else a moral force. For this reason the appeal of rulers should be to the individual conscience, to the duty which every man has of voluntarily contributing to the common

good. But since all men are equal in natural dignity, no man has the capacity to force internal compliance on another. Only God can do that, for He alone scrutinizes and judges the secret counsels of the heart.

49. Hence, representatives of the State have no power to bind men in conscience, unless their own authority is tied to God's authority, and is a participation in it.(32)

50. The application of this principle likewise safeguards the dignity of citizens. Their obedience to civil authorities is never an obedience paid to them as men. It is in reality an act of homage paid to God, the provident Creator of the universe, who has decreed that men's dealings with one another be regulated in accordance with that order which He Himself has established. And we men do not demean ourselves in showing due reverence to God. On the contrary, we are lifted up and ennobled in spirit, for to serve God is to reign.(33)

51. Governmental authority, therefore, is a postulate of the moral order and derives from God. Consequently, laws and decrees passed in contravention of the moral order, and hence of the divine will, can have no binding force in conscience, since "it is right to obey God rather than men "(34).

Indeed, the passing of such laws undermines the very nature of authority and results in shameful abuse. As St. Thomas teaches, "In regard to the second proposition, we maintain that human law has the rationale of law in so far as it is in accordance with right reason, and as such it obviously derives from eternal law. A law which is at variance with reason is to that extent unjust and has no longer the rationale of law. It is rather an act of violence."(35)

52. The fact that authority comes from God does not mean that men have no power to choose those who are to rule the State, or to decide upon the type of government they want, and determine the procedure and limitations of rulers in the exercise of their authority. Hence the above teaching is consonant with any genuinely democratic form of government.(36)

#### *Attainment of the Common Good is the Purpose of the Public Authority*

53. Men, both as individuals and as intermediate groups, are required to make their own specific contributions to the general welfare. The main consequence of this is that they must harmonize their own interests with the needs of others, and offer their goods and services as their rulers shall direct—assuming, of course, that justice is maintained and the authorities are acting within the limits of their competence. Those who have authority in the State must exercise that authority in a way which is not only morally irreproachable, but also best calculated to ensure or promote the State's welfare.

54. The attainment of the common good is the sole reason for the existence of civil authorities. In working for the common good, therefore, the authorities must obviously respect its nature, and at the same time adjust their legislation to meet the requirements of the given situation .(37)

#### *Essentials of the Common Good*

55. Among the essential elements of the common good one must certainly include the various characteristics distinctive of each individual people. (38) But these by no means constitute the whole of it. For the common good, since it is intimately bound up with human nature, can never exist fully and completely unless the human person is taken into account at all times. Thus, attention must be paid to the basic nature of the common good and what it is that brings it about. (39)

56. We must add, therefore, that it is in the nature of the common good that every single citizen has the right to share in it—although in different ways, depending on his tasks, merits and circumstances. Hence every civil authority must strive to promote the common good in the interest

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of all, without favoring any individual citizen or category of citizen. As Pope Leo XIII insisted: "The civil power must not be subservient to the advantage of any one individual, or of some few persons; inasmuch as it was established for the common good of all." (40)

Nevertheless, considerations of justice and equity can at times demand that those in power pay more attention to the weaker members of society, since these are at a disadvantage when it comes to defending their own rights and asserting their legitimate interests. (41)

#### *The Spiritual, Too*

57. In this connection, We would draw the attention of Our own sons to the fact that the common good is something which affects the needs of the whole man, body and soul. That, then, is the sort of good which rulers of States must take suitable measure to ensure. They must respect the hierarchy of values, and aim at achieving the spiritual as well as the material prosperity of their subjects.(42)

58. These principles are clearly contained in that passage in Our encyclical *Mater et Magistra* where We emphasized that the common good "must take account of all those social conditions which favor the full development of human personality.(43)

59. Consisting, as he does, of body and immortal soul, man cannot in this mortal life satisfy his needs or attain perfect happiness. Thus, the measures that are taken to implement the common good must not jeopardize his eternal salvation; indeed, they must even help him to obtain it.(44)

#### *Responsibilities of the Public Authority, and Rights and Duties of Individuals*

60. It is generally accepted today that the common good is best safeguarded when personal rights and duties are guaranteed. The chief concern of civil authorities must therefore be to ensure that these rights are recognized, respected, co-ordinated, defended and promoted, and that each individual is enabled to perform his duties more easily. For "to safeguard the inviolable rights of the human person, and to facilitate the performance of his duties, is the principal duty of every public authority."(45)

61. Thus any government which refused to recognize human rights or acted in violation of them, would not only fail in its duty; its decrees would be wholly lacking in binding force.(46)

#### *Reconciliation and Protection of Rights and Duties of Individuals*

62. One of the principal duties of any government, moreover, is the suitable and adequate superintendence and co-ordination of men's respective rights in society. This must be done in such a way 1) that the exercise of their rights by certain citizens does not obstruct other citizens in the exercise of theirs; 2) that the individual, standing upon his own rights, does not impede others in the performance of their duties; 3) that the rights of all be effectively safeguarded, and completely restored if they have been violated.(47)

#### *Duty of Promoting the Rights of Individuals*

63. In addition, heads of States must make a positive contribution to the creation of an overall climate in which the individual can both safeguard his own rights and fulfill his duties, and can do so readily. For if there is one thing we have learned in the school of experience, it is surely this: that, in the modern world especially, political, economic and cultural inequities among citizens become more and more widespread when public authorities fail to take appropriate action in these spheres. And the consequence is that human rights and duties are thus rendered totally ineffective.

64. The public administration must therefore give considerable care and thought to the question of social as well as economic progress, and to the development of essential services in keeping with the expansion of the productive system. Such services include road-building, transportation, communications, drinking-water, housing, medical care, ample facilities for the practice of religion, and aids to recreation. The government must also see to the provision of insurance facilities, to obviate any likelihood of a citizen's being unable to maintain a decent standard of living in the event of some misfortune, or greatly increased family responsibilities.

The government is also required to show no less energy and efficiency in the matter of providing opportunities for suitable employment, graded to the capacity of the workers. It must make sure that working men are paid a just and equitable wage, and are allowed a sense of responsibility in the industrial concerns for which they work. It must facilitate the formation of intermediate groups, so that the social life of the people may become more fruitful and less constrained. And finally, it must ensure that everyone has the means and opportunity of sharing as far as possible in cultural benefits.

#### *Harmonious Relations Between Public Authority's Two Forms of Intervention*

65. The common welfare further demands that in their efforts to co-ordinate and protect, and their efforts to promote, the rights of citizens, the civil authorities preserve a delicate balance. An excessive concern for the rights of any particular individuals or groups might well result in the principal advantages of the State being in effect monopolized by these citizens. Or again, the absurd situation can arise where the civil authorities, while taking measures to protect the rights of citizens, themselves stand in the way of the full exercise of these rights. "For this principle must always be retained: that however extensive and far-reaching the influence of the State on the economy may be, it must never be exerted to the extent of depriving the individual citizen of his freedom of action. It must rather augment his freedom, while effectively guaranteeing the protection of everyone's essential, personal rights." (48)

66. And the same principle must be adopted by civil authorities in their various efforts to facilitate the exercise of rights and performance of duties in every department of social life.

#### *Structure and Operation of the Public Authority*

67. For the rest, it is not possible to give a general ruling on the most suitable form of government, or the ways in which civil authorities can most effectively fulfill their legislative, administrative, and judicial functions.

68. In determining what form a particular government shall take, and the way in which it shall function, a major consideration will be the prevailing circumstances and the condition of the people; and these are things which vary in different places and at different times.

We think, however, that it is in keeping with human nature for the State to be given a form which embodies a threefold division of public office properly corresponding to the three main functions of public authority. In such a State a precise legal framework is provided, not only for the official functions of government, but also for the mutual relations between citizens and public officials. This will obviously afford sure protection to citizens, both in the safeguarding of their rights and in the fulfilment of their duties.

69. If, however, this juridical and political structure is to realize its potential benefits, it is absolutely essential that public officials do their utmost to solve the problems that arise; and they must do so by using policies and techniques which it is within their competence to implement, and which suit the actual condition of the State. It is also essential that, despite constantly changing conditions, legislators never disregard the moral law or constitutional provision, nor act at variance with the

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exigencies of the common good. And as justice must be the guiding principle in the administration of the State, and executives must thoroughly understand the law and carefully weigh all attendant circumstances, so too in the courts: justice must be administered impartially, and judges must be wholly incorrupt and uninfluenced by the solicitations of interested parties. The good order of society also requires that individuals and subsidiary groups within the State be effectively protected by law in the affirmation of their rights and the performance of their duties, both in their relations with each other and with government officials.(49)

#### *Law and Conscience*

70. There can be no doubt that a State juridical system which conforms to the principles of justice and rightness, and corresponds to the degree of civic maturity evinced by the State in question, is highly conducive to the attainment of the common good.

71. And yet social life is so complex, varied and active in this modern age, that even a juridical system which has been established with great prudence and foresight often seems inadequate to the need.

72. Moreover, the relations of citizens with each other, of citizens and intermediate groups with public authorities, and the relations between public authorities of the same State, are sometimes seen to be of so ambiguous and explosive a nature, that they are not susceptible of being regulated by any hard and fast system of laws.

In such cases, if the authorities want to preserve the State's juridical system intact—in itself and in its application to specific cases—and if they want to minister to the principal needs of society, adapt the laws to the conditions of modern life and seek solutions to new problems, then it is essential that they have a clear idea of the nature and limits of their own legitimate spheres of action. Their calmness, integrity, clear sightedness and perseverance must be such that they will recognize at once what is needed in a given situation, and act with promptness and efficiency.(50)

#### *Citizens' Participation in Public Life*

73. A natural consequence of men's dignity is unquestionably their right to take an active part in government, though their degree of participation will necessarily depend on the stage of development reached by the political community of which they are members.

74. For the rest, this right to take part in government opens out to men a new and extensive field of opportunity for service. A situation is created in which civic authorities can, from the greater frequency of their contacts and discussions with the citizens, gain a clearer idea of what policies are in fact effectual for the common good; and in a system which allows for a regular succession of public officials, the authority of these officials, far from growing old and feeble, takes on a new vitality in keeping with the progressive development of human society. (51)

#### *Characteristics of the Present Day*

75. There is every indication at the present time that these aims and ideals are giving rise to various demands concerning the juridical organization of States. The first is this: that a clear and precisely worded charter of fundamental human rights be formulated and incorporated into the State's general constitutions.

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76. Secondly, each State must have a public constitution, couched in juridical terms, laying down clear rules relating to the designation of public officials, their reciprocal relations, spheres of competence and prescribed methods of operation.

77. The final demand is that relations between citizens and public authorities be described in terms of rights and duties. It must be clearly laid down that the principal function of public authorities is to recognize, respect, co-ordinate, safeguard and promote citizens' rights and duties

78. We must, however, reject the view that the will of the individual or the group is the primary and only source of a citizen's rights and duties, and of the binding force of political constitutions and the government's authority.(52)

79. But the aspirations We have mentioned are a clear indication of the fact that men, increasingly aware nowadays of their personal dignity, have found the incentive to enter government service and demand constitutional recognition for their own inviolable rights. Not content with this, they are demanding, too, the observance of constitutional procedures in the appointment of public authorities, and are insisting that they exercise their office within this constitutional framework.

### III. RELATIONS BETWEEN STATES

80. With respect to States themselves, Our predecessors have constantly taught, and We wish to lend the weight of Our own authority to their teaching, that nations are the subjects of reciprocal rights and duties. Their relationships, therefore, must likewise be harmonized in accordance with the dictates of truth, justice, willing cooperation, and freedom. The same law of nature that governs the life and conduct of individuals must also regulate the relations of political communities with one another.

81. This will be readily understood when one reflects that it is quite impossible for political leaders to lay aside their natural dignity while acting in their country's name and in its interests They are still bound by the natural law, which is the rule that governs all moral conduct, and they have no authority to depart from its slightest precepts.

82. The idea that men, by the fact of their appointment to public office, are compelled to lay aside their own humanity, is quite inconceivable Their very attainment to this high-ranking office was due to their exceptional gifts and intellectual qualities, which earned for them their reputation as outstanding representatives of the body politic

83. Moreover, a ruling authority is indispensable to civil society. That is a fact which follows from the moral order itself. Such authority, therefore, cannot be misdirected against the moral order. It would immediately cease to exist, being deprived of its whole *raison d'être*. God Himself warns us of this: "Hear, therefore, ye kings, and understand: learn, ye that are judges of the ends of the earth. Give ear, you that rule the people, and that please yourselves in multitudes of nations. For power is given you by the Lord, and strength by the Most High, who will examine your works, and search out your thoughts." (53)

84. And lastly one must bear in mind that, even when it regulates the relations between States, authority must be exercised for the promotion of the common good. That is the primary reason for its existence.

#### *An Imperative of the Common Good*

85. But one of the principal imperatives of the common good is the recognition of the moral order and the unfailing observance of its precepts. "A firmly established order between political

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communities must be founded on the unshakable and unmoving rock of the moral law, that law which is revealed in the order of nature by the Creator Himself, and engraved indelibly on men's hearts . . . Its principles are beacon lights to guide the policies of men and nations. They are also warning lights—providential signs—which men must heed if their laborious efforts to establish a new order are not to encounter perilous storms and shipwreck." (54)

#### *In Truth*

86. The first point to be settled is that mutual ties between States must be governed by truth. Truth calls for the elimination of every trace of racial discrimination, and the consequent recognition of the inviolable principle that all States are by nature equal in dignity.

Each of them accordingly has the right to exist, to develop, and to possess the necessary means and accept a primary responsibility for its own development. Each is also legitimately entitled to its good name and to the respect which is its due.

87. As we know from experience, men frequently differ widely in knowledge, virtue, intelligence and wealth, but that is no valid argument in favor of a system whereby those who are in a position of superiority impose their will arbitrarily on others. On the contrary, such men have a greater share in the common responsibility to help others to reach perfection by their mutual efforts.

88. So, too, on the international level: some nations may have attained to a superior degree of scientific, cultural and economic development. But that does not entitle them to exert unjust political domination over other nations. It means that they have to make a greater contribution to the common cause of social progress.

89. The fact is that no one can be by nature superior to his fellows, since all men are equally noble in natural dignity. And consequently there are no differences at all between political communities from the point of view of natural dignity. Each State is like a body, the members of which are human beings. And, as we know from experience, nations can be highly sensitive in matters in any way touching their dignity and honor; and with good reason.

#### *The Question of Propaganda*

90. Truth further demands an attitude of unruffled impartiality in the use of the many aids to the promotion and spread of mutual understanding between nations which modern scientific progress has made available. This does not mean that people should be prevented from drawing particular attention to the virtues of their own way of life, but it does mean the utter rejection of ways of disseminating information which violate the principles of truth and justice, and injure the reputation of another nation. (55)

#### *In Justice*

91. Relations between States must furthermore be regulated by justice. This necessitates both the recognition of their mutual rights, and, at the same time, the fulfilment of their respective duties.

92. States have the right to existence, to self development, and to the means necessary to achieve this. They have the right to play the leading part in the process of their own development, and the right to their good name and due honors. Consequently, States are likewise in duty bound to safeguard all such rights effectively, and to avoid any action that could violate them. And just as individual men may not pursue their own private interests in a way that is unfair and detrimental to

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others, so too it would be criminal in a State to aim at improving itself by the use of methods which involve other nations in injury and unjust oppression. There is a saying of St. Augustine which has particular relevance in this context: "Take away justice, and what are kingdoms but mighty bands of robbers "(56)

93. There may be, and sometimes is, a clash of interests among States, each striving for its own development. When differences of this sort arise, they must be settled in a truly human way, not by armed force nor by deceit or trickery. There must be a mutual assessment of the arguments and feelings on both sides, a mature and objective investigation of the situation, and an equitable reconciliation of opposing views.

#### *The Treatment of Minorities*

94. A special instance of this clash of interests is furnished by that political trend (which since the nineteenth century has become widespread throughout the world and has gained in strength) as a result of which men of similar ethnic background are anxious for political autonomy and unification into a single nation. For many reasons this cannot always be effected, and consequently minority peoples are often obliged to live within the territories of a nation of a different ethnic origin. This situation gives rise to serious problems.

95. It is quite clear that any attempt to check the vitality and growth of these ethnic minorities is a flagrant violation of justice; the more so if such perverse efforts are aimed at their very extinction .

96. Indeed, the best interests of justice are served by those public authorities who do all they can to improve the human conditions of the members of these minority groups, especially in what concerns their language, culture, ancient traditions, and their economic activity and enterprise. (57)

#### *A Cautionary Note*

97. It is worth noting, however, that these minority groups, in reaction, perhaps, to the enforced hardships of their present situation, or to historical circumstances, frequently tend to magnify unduly characteristics proper to their own people. They even rate them above those human values which are common to all mankind, as though the good of the entire human family should subserve the interests of their own particular groups. A more reasonable attitude for such people to adopt would be to recognize the advantages, too, which accrue to them from their own special situation. They should realize that their constant association with a people steeped in a different civilization from their own has no small part to play in the development of their own particular genius and spirit. Little by little they can absorb into their very being those virtues which characterize the other nation. But for this to happen these minority groups must enter into some kind of association with the people in whose midst they are living, and learn to share their customs and way of life. It will never happen if they sow seeds of disaffection which can only produce a harvest of evils, stifling the political development of nations.

#### *Active Solidarity*

98. Since relationships between States must be regulated in accordance with the principles of truth and justice, States must further these relationships by taking positive steps to pool their material and spiritual resources. In many cases this can be achieved by all kinds of mutual collaboration; and this is already happening in our own day in the economic, social, political, educational, health and athletic spheres—and with beneficial results. We must bear in mind that of its very nature civil authority exists, not to confine men within the frontiers of their own nations, but primarily to protect the common good of the State, which certainly cannot be divorced from the common good of the entire human family

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99. Thus, in pursuing their own interests, civil societies, far from causing injury to others, must join plans and forces whenever the efforts of particular States cannot achieve the desired goal. But in doing so great care must be taken. What is beneficial to some States may prove detrimental rather than advantageous to others.

#### *Contacts Between Races*

100. Furthermore, the universal common good requires the encouragement in all nations of every kind of reciprocation between citizens and their intermediate societies. There are many parts of the world where we find groupings of people of more or less different ethnic origin. Nothing must be allowed to prevent reciprocal relations between them. Indeed such a prohibition would flout the very spirit of an age which has done so much to nullify the distances separating peoples.

Nor must one overlook the fact that whatever their ethnic background, men possess, besides the special characteristics which distinguish them from other men, other very important elements in common with the rest of mankind. And these can form the basis of their progressive development and self-realization especially in regard to spiritual values. They have, therefore, the right and duty to carry on their lives with others in society.

#### *The Proper Balance Between Population, Land and Capital*

101. As everyone is well aware, there are some countries where there is an imbalance between the amount of arable land and the number of inhabitants; others where there is an imbalance between the richness of the resources and the instruments of agriculture available. It is imperative, therefore, that nations enter into collaboration with each other, and facilitate the circulation of goods, capital and manpower. (58)

102. We advocate in such cases the policy of bringing the work to the workers, wherever possible, rather than bringing workers to the scene of the work. In this way many people will be afforded an opportunity of increasing their resources without being exposed to the painful necessity of uprooting themselves from their own homes, settling in a strange environment, and forming new social contacts.

#### *The Problem of Political Refugees*

103. The deep feelings of paternal love for all mankind which God has implanted in Our heart makes it impossible for Us to view without bitter anguish of spirit the plight of those who for political reasons have been exiled from their own homelands. There are great numbers of such refugees at the present time, and many are the sufferings—the incredible sufferings—to which they are constantly exposed.

104. Here surely is our proof that, in defining the scope of a just freedom within which individual citizens may live lives worthy of their human dignity, the rulers of some nations have been far too restrictive. Sometimes in States of this kind the very right to freedom is called in question, and even flatly denied. We have here a complete reversal of the right order of society, for the whole *raison d'être* of public authority is to safeguard the interests of the community. Its sovereign duty is to recognize the noble realm of freedom and protect its rights.

#### *The Refugee's Rights*

105. For this reason, it is not irrelevant to draw the attention of the world to the fact that these refugees are persons and all their rights as persons must be recognized. Refugees cannot lose these rights simply because they are deprived of citizenship of their own States.

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106. And among man's personal rights we must include his right to enter a country in which he hopes to be able to provide more fittingly for himself and his dependents. It is therefore the duty of State officials to accept such immigrants and—so far as the good of their own community, rightly understood, permits—to further the aims of those who may wish to become members of a new society.

*Commendable Efforts*

107. We therefore take this opportunity of giving Our public approval and commendation to every undertaking, founded on the principles of human solidarity or of Christian charity, which aims at relieving the distress of those who are compelled to emigrate from their own country to another.

108. And We must indeed single out for the praise of all right-minded men those international agencies which devote all their energies to this most important work.

*Causes of the Arms Race*

109. On the other hand, We are deeply distressed to see the enormous stocks of armaments that have been, and continue to be, manufactured in the economically more developed countries. This policy is involving a vast outlay of intellectual and material resources, with the result that the people of these countries are saddled with a great burden, while other countries lack the help they need for their economic and social development .

110. There is a common belief that under modern conditions peace cannot be assured except on the basis of an equal balance of armaments and that this factor is the probable cause of this stockpiling of armaments. Thus, if one country increases its military strength, others are immediately roused by a competitive spirit to augment their own supply of armaments. And if one country is equipped with atomic weapons, others consider themselves justified in producing such weapons themselves, equal in destructive force.

111. Consequently people are living in the grip of constant fear. They are afraid that at any moment the impending storm may break upon them with horrific violence. And they have good reasons for their fear, for there is certainly no lack of such weapons. While it is difficult to believe that anyone would dare to assume responsibility for initiating the appalling slaughter and destruction that war would bring in its wake, there is no denying that the conflagration could be started by some chance and unforeseen circumstance. Moreover, even though the monstrous power of modern weapons does indeed act as a deterrent, there is reason to fear that the very testing of nuclear devices for war purposes can, if continued, lead to serious danger for various forms of life on earth.

*Need for Disarmament*

112. Hence justice, right reason, and the recognition of man's dignity cry out insistently for a cessation to the arms race. The stock-piles of armaments which have been built up in various countries must be reduced all round and simultaneously by the parties concerned. Nuclear weapons must be banned. A general agreement must be reached on a suitable disarmament program, with an effective system of mutual control. In the words of Pope Pius XII: "The calamity of a world war, with the economic and social ruin and the moral excesses and dissolution that accompany it, must not on any account be permitted to engulf the human race for a third time." (59)

113. Everyone, however, must realize that, unless this process of disarmament be thoroughgoing and complete, and reach men's very souls, it is impossible to stop the arms race, or to reduce armaments, or—and this is the main thing—ultimately to abolish them entirely. Everyone must sincerely co-operate in the effort to banish fear and the anxious expectation of war from men's minds. But this

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requires that the fundamental principles upon which peace is based in today's world be replaced by an altogether different one, namely, the realization that true and lasting peace among nations cannot consist in the possession of an equal supply of armaments but only in mutual trust. And We are confident that this can be achieved, for it is a thing which not only is dictated by common sense, but is in itself most desirable and most fruitful of good.

#### *Three Motives*

114. Here, then, we have an objective dictated first of all by reason. There is general agreement—or at least there should be—that relations between States, as between individuals, must be regulated not by armed force, but in accordance with the principles of right reason: the principles, that is, of truth, justice and vigorous and sincere co-operation.

115. Secondly, it is an objective which We maintain is more earnestly to be desired. For who is there who does not feel the craving to be rid of the threat of war, and to see peace preserved and made daily more secure?

116. And finally it is an objective which is rich with possibilities for good. Its advantages will be felt everywhere, by individuals, by families, by nations, by the whole human race. The warning of Pope Pius XII still rings in our ears: "Nothing is lost by peace; everything may be lost by war." (60)

#### *A Call to Unsparing Effort*

117. We therefore consider it Our duty as the vicar on earth of Jesus Christ—the Saviour of the world, the Author of peace—and as interpreter of the most ardent wishes of the whole human family, in the fatherly love We bear all mankind, to beg and beseech mankind, and above all the rulers of States, to be unsparing of their labor and efforts to ensure that human affairs follow a rational and dignified course.

118. In their deliberations together, let men of outstanding wisdom and influence give serious thought to the problem of achieving a more human adjustment of relations between States throughout the world. It must be an adjustment that is based on mutual trust, sincerity in negotiation, and the faithful fulfilment of obligations assumed. Every aspect of the problem must be examined, so that eventually there may emerge some point of agreement from which to initiate treaties which are sincere, lasting, and beneficial in their effects.

119. We, for Our part, will pray unceasingly that God may bless these labors by His divine assistance, and make them fruitful.

#### *In Liberty*

120. Furthermore, relations between States must be regulated by the principle of freedom. This means that no country has the right to take any action that would constitute an unjust oppression of other countries, or an unwarranted interference in their affairs. On the contrary, all should help to develop in others an increasing awareness of their duties, an adventurous and enterprising spirit, and the resolution to take the initiative for their own advancement in every field of endeavor.

#### *The Evolution of Economically Under-developed Countries*

121. All men are united by their common origin and fellowship, their redemption by Christ, and their supernatural destiny. They are called to form one Christian family. In Our encyclical *Mater et Magistra*, therefore, We appealed to the more wealthy nations to render every kind of assistance to those States which are still in the process of economic development. (61)

122. It is no small consolation to Us to be able to testify here to the wide acceptance of Our appeal, and We are confident that in the years that lie ahead it will be accepted even more widely. The result We look for is that the poorer States shall in as short a time as possible attain to a degree of economic development that enables their citizens to live in conditions more in keeping with their human dignity.

123. Again and again We must insist on the need for helping these peoples in a way which guarantees to them the preservation of their own freedom. They must be conscious that they are themselves playing the major role in their economic and social development; that they are themselves to shoulder the main burden of it.

124. Hence the wisdom of Pope Pius XII's teaching: "A new order founded on moral principles is the surest bulwark against the violation of the freedom, integrity and security of other nations, no matter what may be their territorial extension or their capacity for defense. For although it is almost inevitable that the larger States, in view of their greater power and vaster resources, will themselves decide on the norms governing their economic associations with small States, nevertheless these smaller States cannot be denied their right, in keeping with the common good, to political freedom, and to the adoption of a position of neutrality in the conflicts between nations. No State can be denied this right, for it is a postulate of the natural law itself, as also of international law. These smaller States have also the right of assuring their own economic development. It is only with the effective guaranteeing of these rights that smaller nations can fittingly promote the common good of all mankind, as well as the material welfare and the cultural and spiritual progress of their own people". (62)

125. The wealthier States, therefore, while providing various forms of assistance to the poorer, must have the highest possible respect for the latter's national characteristics and time-honored civil institutions. They must also repudiate any policy of domination. If this can be achieved, then "a precious contribution will have been made to the formation of a world community, in which each individual nation, conscious of its rights and duties, can work on terms of equality with the rest for the attainment of universal prosperity." (63)

### *Signs of the Times*

126. Men nowadays are becoming more and more convinced that any disputes which may arise between nations must be resolved by negotiation and agreement, and not by recourse to arms.

127. We acknowledge that this conviction owes its origin chiefly to the terrifying destructive force of modern weapons. It arises from fear of the ghastly and catastrophic consequences of their use. Thus, in this age which boasts of its atomic power, it no longer makes sense to maintain that war is a fit instrument with which to repair the violation of justice.

128. And yet, unhappily, we often find the law of fear reigning supreme among nations and causing them to spend enormous sums on armaments. Their object is not aggression, so they say—and there is no reason for disbelieving them—but to deter others from aggression.

129. Nevertheless, We are hopeful that, by establishing contact with one another and by a policy of negotiation, nations will come to a better recognition of the natural ties that bind them together as men. We are hopeful, too, that they will come to a fairer realization of one of the cardinal duties deriving from our common nature: namely, that love, not fear, must dominate the relationships

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between individuals and between nations. It is principally characteristic of love that it draws men together in all sorts of ways, sincerely united in the bonds of mind and matter; and this is a union from which countless blessings can flow.

#### IV. RELATIONSHIP OF MEN AND OF POLITICAL COMMUNITIES WITH THE WORLD COMMUNITY

130. Recent progress in science and technology has had a profound influence on man's way of life. This progress is a spur to men all over the world to extend their collaboration and association with one another in these days when material resources, travel from one country to another, and technical information have so vastly increased. This has led to a phenomenal growth in relationships between individuals, families and intermediate associations belonging to the various nations, and between the public authorities of the various political communities. There is also a growing economic interdependence between States. National economies are gradually becoming so interdependent that a kind of world economy is being born from the simultaneous integration of the economies of individual States. And finally, each country's social progress, order, security and peace are necessarily linked with the social progress, order, security and peace of every other country.

131. From this it is clear that no State can fittingly pursue its own interests in isolation from the rest, nor, under such circumstances, can it develop itself as it should. The prosperity and progress of any State is in part consequence, and in part cause, of the prosperity and progress of all other States.

##### *Inadequacy of Modern States to Ensure Universal Common Good*

132. No era will ever succeed in destroying the unity of the human family, for it consists of men who are all equal by virtue of their natural dignity. Hence there will always be an imperative need—born of man's very nature—to promote in sufficient measure the universal common good; the good, that is, of the whole human family.

133. In the past rulers of States seem to have been able to make sufficient provision for the universal common good through the normal diplomatic channels, or by top-level meetings and discussions, treaties and agreements; by using, that is, the ways and means suggested by the natural law, the law of nations, or international law.

134. In our own day, however, mutual relationships between States have undergone a far reaching change. On the one hand, the universal common good gives rise to problems of the utmost gravity, complexity and urgency—especially as regards the preservation of the security and peace of the whole world. On the other hand, the rulers of individual nations, being all on an equal footing, largely fail in their efforts to achieve this, however much they multiply their meetings and their endeavors to discover more fitting instruments of justice. And this is no reflection on their sincerity and enterprise. It is merely that their authority is not sufficiently influential.

135. We are thus driven to the conclusion that the shape and structure of political life in the modern world, and the influence exercised by public authority in all the nations of the world are unequal to the task of promoting the common good of all peoples.

##### *Connection Between the Common Good and Political Authority*

136. Now, if one considers carefully the inner significance of the common good on the one hand, and the nature and function of public authority on the other, one cannot fail to see that there is an intrinsic connection between them. Public authority, as the means of promoting the common good in civil society, is a postulate of the moral order. But the moral order likewise requires that this authority be effective in attaining its end. Hence the civil institutions in which such authority resides, becomes operative and promotes its ends, are endowed with a certain kind of structure and efficacy:

a structure and efficacy which make such institutions capable of realizing the common good by ways and means adequate to the changing historical conditions.

137. Today the universal common good presents us with problems which are world-wide in their dimensions; problems, therefore, which cannot be solved except by a public authority with power, organization and means co-extensive with these problems, and with a world-wide sphere of activity. Consequently the moral order itself demands the establishment of some such general form of public authority.

*Public Authority Instituted by Common Consent and Not Imposed by Force*

138. But this general authority equipped with world-wide power and adequate means for achieving the universal common good cannot be imposed by force. It must be set up with the consent of all nations. If its work is to be effective, it must operate with fairness, absolute impartiality, and with dedication to the common good of all peoples. The forcible imposition by the more powerful nations of a universal authority of this kind would inevitably arouse fears of its being used as an instrument to serve the interests of the few or to take the side of a single nation, and thus the influence and effectiveness of its activity would be undermined. For even though nations may differ widely in material progress and military strength, they are very sensitive as regards their juridical equality and the excellence of their own way of life. They are right, therefore, in their reluctance to submit to an authority imposed by force, established without their co-operation, or not accepted of their own accord.

*The Universal Common Good and Personal Rights*

139. The common good of individual States is something that cannot be determined without reference to the human person, and the same is true of the common good of all States taken together. Hence the public authority of the world community must likewise have as its special aim the recognition, respect, safeguarding and promotion of the rights of the human person. This can be done by direct action, if need be, or by the creation throughout the world of the sort of conditions in which rulers of individual States can more easily carry out their specific functions.

*The Principle of Subsidiarity*

140. The same principle of subsidiarity which governs the relations between public authorities and individuals, families and intermediate societies in a single State, must also apply to the relations between the public authority of the world community and the public authorities of each political community. The special function of this universal authority must be to evaluate and find a solution to economic, social, political and cultural problems which affect the universal common good. These are problems which, because of their extreme gravity, vastness and urgency, must be considered too difficult for the rulers of individual States to solve with any degree of success.

141. But it is no part of the duty of universal authority to limit the sphere of action of the public authority of individual States, or to arrogate any of their functions to itself. On the contrary, its essential purpose is to create world conditions in which the public authorities of each nation, its citizens and intermediate groups, can carry out their tasks, fulfill their duties and claim their rights with greater security. (64)

*Modern Developments*

142. The United Nations Organization (U.N.) was established, as is well known, on June 26, 1945. To it were subsequently added lesser organizations consisting of members nominated by the public authority of the various nations and entrusted with highly important international functions in the

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economics, social, cultural, educational and health fields. The United Nations Organization has the special aim of maintaining and strengthening peace between nations, and of encouraging and assisting friendly relations between them, based on the principles of equality, mutual respect, and extensive cooperation in every field of human endeavor.

143. A clear proof of the farsightedness of this organization is provided by the Universal Declaration of Human Rights passed by the United Nations General Assembly on December 10, 1948. The preamble of this declaration affirms that the genuine recognition and complete observance of all the rights and freedoms outlined in the declaration is a goal to be sought by all peoples and all nations.

144. We are, of course, aware that some of the points in the declaration did not meet with unqualified approval in some quarters; and there was justification for this. Nevertheless, We think the document should be considered a step in the right direction, an approach toward the establishment of a juridical and political ordering of the world community. It is a solemn recognition of the personal dignity of every human being; an assertion of everyone's right to be free to seek out the truth, to follow moral principles, discharge the duties imposed by justice, and lead a fully human life. It also recognized other rights connected with these.

145. It is therefore Our earnest wish that the United Nations Organization may be able progressively to adapt its structure and methods of operation to the magnitude and nobility of its tasks. May the day be not long delayed when every human being can find in this organization an effective safeguard of his personal rights; those rights, that is, which derive directly from his dignity as a human person, and which are therefore universal, inviolable and inalienable. This is all the more desirable in that men today are taking an ever more active part in the public life of their own nations, and in doing so they are showing an increased interest in the affairs of all peoples. They are becoming more and more conscious of being living members of the universal family of mankind.

## V. PASTORAL EXHORTATIONS

146. Here once more We exhort Our sons to take an active part in public life, and to work together for the benefit of the whole human race, as well as for their own political communities. It is vitally necessary for them to endeavor, in the light of Christian faith, and with love as their guide, to ensure that every institution, whether economic, social, cultural or political, be such as not to obstruct but rather to facilitate man's self betterment, both in the natural and in the supernatural order.

### *Scientific Competence, Technical Capacity and Professional Experience*

147. And yet, if they are to imbue civilization with right ideals and Christian principles, it is not enough for Our sons to be illumined by the heavenly light of faith and to be fired with enthusiasm for a cause; they must involve themselves in the work of these institutions, and strive to influence them effectively from within.

148. But in a culture and civilization like our own, which is so remarkable for its scientific knowledge and its technical discoveries, clearly no one can insinuate himself into public life unless he be scientifically competent, technically capable, and skilled in the practice of his own profession .  
Apostolate of a Trained Laity

149. And yet even this must be reckoned insufficient to bring the relationships of daily life into conformity with a more human standard, based, as it must be, on truth, tempered by justice, motivated by mutual love, and holding fast to the practice of freedom.

150. If these policies are really to become operative, men must first of all take the utmost care to conduct their various temporal activities in accordance with the laws which govern each and every such activity, observing the principles which correspond to their respective natures. Secondly, men's actions must be made to conform with the precepts of the moral order. This means that their behavior must be such as to reflect their consciousness of exercising a personal right or performing a personal duty. Reason has a further demand to make. In obedience to the providential designs and commands of God respecting our salvation and neglecting the dictates of conscience, men must conduct themselves in their temporal activity in such a way as to effect a thorough integration of the principal spiritual values with those of science, technology and the professions.

*Integration of Faith and Action*

151. In traditionally Christian States at the present time, civil institutions evince a high degree of scientific and technical progress and possess abundant machinery for the attainment of every kind of objective. And yet it must be owned that these institutions are often but slightly affected by Christian motives and a Christian spirit.

152. One may well ask the reason for this, since the men who have largely contributed—and who are still contributing—to the creation of these institutions are men who are professed Christians, and who live their lives, at least in part, in accordance with the precepts of the gospels. In Our opinion the explanation lies in a certain cleavage between faith and practice. Their inner, spiritual unity must be restored, so that faith may be the light and love the motivating force of all their actions.

*Integral Education*

153. We consider too that a further reason for this very frequent divorce between faith and practice in Christians is an inadequate education in Christian teaching and Christian morality. In many places the amount of energy devoted to the study of secular subjects is all too often out of proportion to that devoted to the study of religion. Scientific training reaches a very high level, whereas religious training generally does not advance beyond the elementary stage. It is essential, therefore, that the instruction given to our young people be complete and continuous, and imparted in such a way that moral goodness and the cultivation of religious values may keep pace with scientific knowledge and continually advancing technical progress. Young people must also be taught how to carry out their own particular obligations in a truly fitting manner.(65)

*Constant Endeavor*

154. In this connection We think it opportune to point out how difficult it is to understand clearly the relation between the objective requirements of justice and concrete situations; to define, that is, correctly to what degree and in what form doctrinal principles and directives must be applied in the given state of human society.

155. The definition of these degrees and forms is all the more difficult in an age such as ours, driven forward by a fever of activity. And yet this is the age in which each one of us is required to make his own contribution to the universal common good. Daily is borne in on us the need to make the reality of social life conform better to the requirements of justice. Hence Our sons have every reason for not thinking that they can relax their efforts and be satisfied with what they have already achieved.

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156. What has so far been achieved is insufficient compared with what needs to be done; all men must realize that. Every day provides a more important, a more fitting enterprise to which they must turn their hands—industry, trade unions, professional organizations, insurance, cultural institutions, the law, politics, medical and recreational facilities, and other such activities. The age in which we live needs all these things. It is an age in which men, having discovered the atom and achieved the breakthrough into outer space, are now exploring other avenues, leading to almost limitless horizons.

*Relations Between Catholics and Non-Catholics in Social and Economic Affairs*

157. The principles We have set out in this document take their rise from the very nature of things. They derive, for the most part, from the consideration of man's natural rights. Thus the putting of these principles into effect frequently involves extensive co-operation between Catholics and those Christians who are separated from this Apostolic See. It even involves the cooperation of Catholics with men who may not be Christians but who nevertheless are reasonable men, and men of natural moral integrity. "In such circumstances they must, of course, bear themselves as Catholics, and do nothing to compromise religion and morality. Yet at the same time they should show themselves animated by a spirit of understanding and unselfishness, ready to co-operate loyally in achieving objects which are good in themselves, or conducive to good."(66)

*Error and the Errant*

158. It is always perfectly justifiable to distinguish between error as such and the person who falls into error—even in the case of men who err regarding the truth or are led astray as a result of their inadequate knowledge, in matters either of religion or of the highest ethical standards. A man who has fallen into error does not cease to be a man. He never forfeits his personal dignity; and that is something that must always be taken into account. Besides, there exists in man's very nature an undying capacity to break through the barriers of error and seek the road to truth. God, in His great providence, is ever present with His aid. Today, maybe, a man lacks faith and turns aside into error; tomorrow, perhaps, illumined by God's light, he may indeed embrace the truth.

Catholics who, in order to achieve some external good, collaborate with unbelievers or with those who through error lack the fullness of faith in Christ, may possibly provide the occasion or even the incentive for their conversion to the truth.

*Philosophies and Historical Movements*

159. Again it is perfectly legitimate to make a clear distinction between a false philosophy of the nature, origin and purpose of men and the world, and economic, social, cultural, and political undertakings, even when such undertakings draw their origin and inspiration from that philosophy. True, the philosophic formula does not change once it has been set down in precise terms, but the undertakings clearly cannot avoid being influenced to a certain extent by the changing conditions in which they have to operate. Besides, who can deny the possible existence of good and commendable elements in these undertakings, elements which do indeed conform to the dictates of right reason, and are an expression of man's lawful aspirations?

160. It may sometimes happen, therefore, that meetings arranged for some practical end—though hitherto they were thought to be altogether useless—may in fact be fruitful at the present time, or at least offer prospects of success. But whether or not the moment for such cooperation has arrived, and the manner and degree of such co-operation in the attainment of economic, social, cultural and political advantages—these are matters for prudence to decide; prudence, the queen of all the virtues which rule the lives of men both as individuals and in society.

As far as Catholics are concerned, the decision rests primarily with those who take a leading part in the life of the community, and in these specific fields. They must, however, act in accordance with the principles of the natural law, and observe the Church's social teaching and the directives of ecclesiastical authority. For it must not be forgotten that the Church has the right and duty not only to safeguard her teaching on faith and morals, but also to exercise her authority over her sons by intervening in their external affairs whenever a judgment has to be made concerning the practical application of this teaching. (67)

#### *Little by Little*

161. There are indeed some people who, in their generosity of spirit, burn with a desire to institute wholesale reforms whenever they come across situations which show scant regard for justice or are wholly out of keeping with its claims. They tackle the problem with such impetuosity that one would think they were embarking on some political revolution.

162. We would remind such people that it is the law of nature that all things must be of gradual growth. If there is to be any improvement in human institutions, the work must be done slowly and deliberately from within. Pope Pius XII expressed it in these terms: "Salvation and justice consist not in the uprooting of an outdated system, but in a well designed policy of development. Hotheadedness was never constructive; it has always destroyed everything. It has inflamed passions, but never assuaged them. It sows no seeds but those of hatred and destruction. Far from bringing about the reconciliation of contending parties, it reduces men and political parties to the necessity of laboriously redoing the work of the past, building on the ruins that disharmony has left in its wake."68

#### *An Immense Task*

163. Hence among the very serious obligations incumbent upon men of high principles, We must include the task of establishing new relationships in human society, under the mastery and guidance of truth, justice, charity and freedom—relations between individual citizens, between citizens and their respective States, between States, and finally between individuals, families, intermediate associations and States on the one hand, and the world community on the other. There is surely no one who will not consider this a most exalted task, for it is one which is able to bring about true peace in accordance with divinely established order.

164. Considering the need, the men who are shouldering this responsibility are far too few in number, yet they are deserving of the highest recognition from society, and We rightfully honor them with Our public praise. We call upon them to persevere in their ideals, which are of such tremendous benefit to mankind. At the same time We are encouraged to hope that many more men, Christians especially, will join their cause, spurred on by love and the realization of their duty. Everyone who has joined the ranks of Christ must be a glowing point of light in the world, a nucleus of love, a leaven of the whole mass. He will be so in proportion to his degree of spiritual union with God.

165. The world will never be the dwellingplace of peace, till peace has found a home in the heart of each and every man, till every man preserves in himself the order ordained by God to be preserved. That is why St. Augustine asks the question: "Does your mind desire the strength to gain the mastery over your passions? Let it submit to a greater power, and it will conquer all beneath it. And peace will be in you—true, sure, most ordered peace. What is that order? God as ruler of the mind; the mind as ruler of the body. Nothing could be more orderly." (69)

#### *The Prince of Peace*

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166. Our concern here has been with problems which are causing men extreme anxiety at the present time; problems which are intimately bound up with the progress of human society. Unquestionably, the teaching We have given has been inspired by a longing which We feel most keenly, and which We know is shared by all men of good will: that peace may be assured on earth.

167. We who, in spite of Our inadequacy, are nevertheless the vicar of Him whom the prophet announced as the Prince of Peace, (70) conceive of it as Our duty to devote all Our thoughts and care and energy to further this common good of all mankind. Yet peace is but an empty word, if it does not rest upon that order which Our hope prevailed upon Us to set forth in outline in this encyclical. It is an order that is founded on truth, built up on justice, nurtured and animated by charity, and brought into effect under the auspices of freedom.

168. So magnificent, so exalted is this aim that human resources alone, even though inspired by the most praiseworthy good will, cannot hope to achieve it. God Himself must come to man's aid with His heavenly assistance, if human society is to bear the closest possible resemblance to the kingdom of God.

169. The very order of things therefore, demands that during this sacred season we pray earnestly to Him who by His bitter passion and death washed away men's sins, which are the fountainhead of discord, misery and inequality; to Him who shed His blood to reconcile the human race to the heavenly Father, and bestowed the gifts of peace. "For He is our peace, who hath made both one . . . And coming, He preached peace to you that were afar off; and peace to them that were nigh." (71)

170. The sacred liturgy of these days reechoes the same message: "Our Lord Jesus Christ, after His resurrection stood in the midst of His disciples and said: Peace be upon you, alleluia. The disciples rejoiced when they saw the Lord." (72) It is Christ, therefore, who brought us peace; Christ who bequeathed it to us: "Peace I leave with you: my peace I give unto you: not as the world giveth, do I give unto you." (73)

171. Let us, then, pray with all fervor for this peace which our divine Redeemer came to bring us. May He banish from the souls of men whatever might endanger peace. May He transform all men into witnesses of truth, justice and brotherly love. May He illumine with His light the minds of rulers, so that, besides caring for the proper material welfare of their peoples, they may also guarantee them the fairest gift of peace.

Finally, may Christ inflame the desires of all men to break through the barriers which divide them, to strengthen the bonds of mutual love, to learn to understand one another, and to pardon those who have done them wrong. Through His power and inspiration may all peoples welcome each other to their hearts as brothers, and may the peace they long for ever flower and ever reign among them.

172. And so, dear brothers, with the ardent wish that peace may come upon the flocks committed to your care, for the special benefit of those who are most lowly and in the greatest need of help and defense, lovingly in the Lord We bestow on you, on Our priests both secular and regular, on religious both men and women, on all the faithful and especially those who give wholehearted obedience to these Our exhortations, Our Apostolic Blessing. And upon all men of good will, to whom We also address this encyclical, We implore from God health and prosperity.

*Given at Rome, at St. Peter's, on Holy Thursday, the eleventh day of April, in the year 1963, the fifth of Our Pontificate.*

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## JOHN XXIII

## NOTES

LATIN TEXT: *Acta Apostolicae Sedis*, 55 (1963), 257-304.

ENGLISH TRANSLATION: *The Pope Speaks*, 9 (1963), 13-48.

REFERENCES:

(1) Ps. 8:1.

(2) Ps. 103:24.

(2a) In the Latin text this paragraph is part of the preceding one, hence we have not assigned it a number. For format reasons we have broken paragraphs down in a few places but have kept our numbering system keyed to the Latin paragraphs.—Ed. of TPS

(3) Cf. Gen. 1:26.

(4) Ps. 8:5-6.

(5) Rom. 2:15.

(6) Cf. Ps. 18:8-11.

(7) Cf. Pius XII's broadcast message, Christmas 1942, AAS 35 (1943) 9-24; and John XXIII's sermon, Jan. 4, 1963, AAS 55 (1963) 89-91.

(8) Cf. Pius XI's encyclical letter *Divini Redemptoris*, AAS 29 (1931) 78; and Pius XII's broadcast message, Pentecost, June 1, 1941, AAS 33 (1941) 195-205.

(9) Cf. Pius XII's broadcast message, Christmas 1942, AAS 35 (1943) 9-24.

(10) *Divinae Institutiones*, lib. IV, c.28.2; PL 6.535.

(11) Encyclical letter "*Libertas praestantissimum*," *Acta Leonis XIII*, VIII, 1888, pp. 237-238.

(12) Cf. Pius XII's broadcast message, Christmas 1942, AAS 35 (1943) 9-24.

(13) Cf. Pius XI's encyclical letter *Casti connubii*, AAS 22 (1930) 539-592, and Pius XII's broadcast message, Christmas 1942, AAS 35 (1943) 9-24.

(14) Cf. Pius XII's broadcast message, Pentecost, June 1, 1941, AAS 33 (1941) 201.

(15) Cf. Leo XIII's encyclical letter *Rerum novarum*, *Acta Leonis XIII*, XI, 1891, pp. 128-129.

(16) Cf. John XXIII's encyclical letter *Mater et Magistra*, AAS 53 (1961) 422.

(17) Cf. Pius XII's broadcast message, Pentecost, June 1, 1941, AAS 33 (1941) 201.

(18) John XXIII's encyclical letter *Mater et Magistra*, AAS 53 (1961) 428.

(19) Cf. *ibid.*, p. 430; TPS v. 7, no. 4, p. 318.

(20) Cf. Leo XIII's encyclical letter *Rerum novarum*, *Acta Leonis XIII*, XI, 1891, pp. 134-142; Pius XI's encyclical letter *Quadragesimo anno*, AAS 23 (1931) 199-200; and Pius XII's encyclical letter *Sertum laetitiae*, AAS 31 (1939) 635-644.

(21) Cf. AAS 53 (1961) 430.

(22) Cf. Pius XII's broadcast message, Christmas 1952, AAS 45 (1953) 36-46.

(23) Cf. Pius XII's broadcast message, Christmas 1944, AAS 37 (1945) 12.

(24) Cf. Pius XII's broadcast message, Christmas 1942, AAS 35 (1943) 21.

(25) Eph. 4:25.

(26) Cf. Pius XII's broadcast message, Christmas 1942, AAS 35 (1943) 14.

(27) *Summa Theol. Ia-IIae*, q. 19, a.4; cf. a.9.

(28) Rom. 13:1-6.

(29) In Epist. ad Rom. c. 13, vv. 1-2, homil. XXIII; PG 60. 615.

(30) Leo XIII's encyclical epistle *Immortale Dei*, *Acta Leonis XIII*, V, 1885, p. 120.

(31) Cf. Pius XII's broadcast message, Christmas 1944, AAS 37 (1945) 15.

(32) Cf. Leo XIII's encyclical epistle *Diuturnum illud*, *Acta Leonis XIII*, 11, 1881, p. 274.

(33) Cf. *ibid.*, p. 278; also Leo XIII's encyclical epistle *Immortale Dei*, *Acta Leonis XIII*, V, 1885, p. 130.

(34) Acts 5:29.

(35) *Summa Theol. Ia-IIae*, q. 93., a.3 ad 2um; cf. Pius XII's broadcast message, Christmas 1945, AAS 37 (1945) 5-23.

(36) Cf. Leo XIII's encyclical epistle *Diuturnum illud*, *Acta Leonis XIII*, II, 1881, pp. 271-273; and Pius XII's broadcast message, Christmas 1944, AAS 37 (1945) 5-23.

(37) Cf. Pius XII's broadcast message, Christmas 1942, AAS 35 (1943) 13, and Leo XIII's encyclical epistle *Immortale Dei*, *Acta Leonis XIII*, V, 1885, p. 120.

(38) Cf. Pius XII's encyclical letter *Summi Pontificatus*, AAS 31 (1939) 412-453.

(39) Cf. Pius XI's encyclical *Mit brennender Sorge*, AAS 29 (1937) 159, and his encyclical letter *Divini Redemptoris*, AAS 29 (1937) 65-106.

- (40) Leo XIII's encyclical letter *Immortale Dei*. " *Acta Leonis XIII*, V, 1885, p. 121.
- (41) Cf. Leo XIII's encyclical letter *Rerum novarum*, *Acta Leonis XIII*, XI, 1891, pp. 133-134.
- (42) Cf. Pius XII's encyclical letter *Summi Pontificatus*, AAS 31 (1939) 433.
- (43) AAS 53 (1961) 417.
- (44) Cf. Pius XI's encyclical letter *Quadragesimo anno*, AAS 23 (1931) 215.
- (45) Cf. Pius XII's broadcast message, Pentecost, June 1, 1941, AAS 33 (1941) 200.
- (46) Cf. Pius XI's encyclical letter *Mit brennender Sorge*, AAS 29 (1937) 159, and his encyclical *Divini Redemptoris*, AAS 29 (1937) 79; and Pius XII's broadcast message, Christmas 1942, AAS 35 (1943) 9-24.
- (47) Cf. Pius XI's encyclical letter *Divini Redemptoris*, AAS 29 (1937) 81, and Pius XII's broadcast message, Christmas 1942, AAS 35 (1943) 9-24.
- (48) John XXIII's encyclical letter *Mater et Magistra*, AAS 53 (1961) 415.
- (49) Cf. Pius XII's broadcast message, Christmas 1942, AAS 35 (1943) 21.
- (50) Cf. Pius XII's broadcast message, Christmas 1944, AAS 37 (1945) 15-16.
- (51) Cf. Pius XII's broadcast message, Christmas 1942, AAS 35 (1943) 12.
- (52) Cf. Leo XIII's apostolic letter *Annum ingressi*, *Acta Leonis XIII*, XXII, 1902-1903, pp. 52-80.
- (53) Wisd. 6:2-4.
- (54) Cf. Pius XII's broadcast message, Christmas 1941, AAS 34 (1942) 16.
- (55) Cf. Pius XII's broadcast message, Christmas 1940, AAS 33 (1941) 5-14.
- (56) *De civitate Dei*, lib. IV, c. 4; PL 41. 115; cf. Pius XII's broadcast message, Christmas 1939, AAS 32 (1940) 5-13.
- (57) Cf. Pius XII's broadcast message, Christmas 1941, AAS 34 (1942) 10-21.
- (58) Cf. John XIII's encyclical letter *Mater et Magistra*, AAS 53 (1961) 439.
- (59) Cf. Pius XII's broadcast message, Christmas 1941, AAS 34 (1942) 17, and Benedict XV's exhortation to the rulers of the belligerent powers, August 1, 1917, AAS 9 (1917) 418.
- (60) Cf. Pius XII's broadcast message, August 24, 1939, AAS 31 (1939) 334.
- (61) AAS 53 (1961) 440-441.
- (62) Cf. Pius XII's broadcast message, Christmas 1941, AAS 34 (1942) 16-17.
- (63) John XXIII's encyclical letter *Mater et Magistra*, AAS 53 (1961) 443.
- (64) Cf. Pius XII's address to Young Members of Italian Catholic Action, Rome, Sept. 12, 1948, AAS 40 (1948) 412.
- (65) Cf. John XXIII's encyclical letter *Mater et Magistra*, AAS 53 (1961) 454.
- (66) *Ibid.*, p. 456.
- (67) *Ibid.*, p. 456; cf. Leo XIII's encyclical epistle *Immortale Dei*, *Acta Leonis XIII*, V, 1885, p. 128; Pius XI's encyclical letter *Ubi arcano*, AAS 14 (1922) 698; and Pius XII's address to the Union of International Sodality of Catholic Women, Rome, Sept. 11, 1947, AAS 39 (1947) 486. AAS 39 (1947) 486.
- (68) Cf. Pius XII's address to Italian workers, Rome, Pentecost, June 13, 1943, AAS 35 (1943) 175.
- (69) *Miscellanea Augustiniana* . . . St. Augustine, *Sermones post Maurinos reperti*, Rome, 1930, p. 633.
- (70) Cf. Is. 9:6.
- (71) Eph. 2:14-17.
- (72) Responsory at Matins, Feria VI Within the Octave of Easter.
- (73) John 14:27.

## CHAPTER 3

### MARY'S ROLE IN THE TASK OF SALVATION

#### 3.1 Mary in the Mystery of Christ

**Mary's role is eventually clear through Holy Scriptures and Oral Traditions of the Church.**

In the Old Testament of the Holy Bible it is shown how the world is prepared for the coming of the Messiah. The image borne by Mary is also shown through this.

In the parable of the Garden of Eden, the serpent's head is crushed by a woman and through her clan, the Church sees the former form of Mary.

The Lord will give you a sign. Look a young woman is with child and shall bear a son and shall name him Immanuel, (Isiah 7-14). **"This was said about Mary"**.

Sin and death entered the world because of a woman. So to grant life through a woman, God the Father needed the consent of a woman. Mary is excellent in this plan.

The fount of life, God was made flesh, in her. God gave her the necessary grace for this noble position.

The church accepts Mary as the noble creation of God. She was holy from the moment she was conceived in her Mother's womb. Accordingly the Angel of the Lord addressed her as "full of Grace". She was filled with all graces needed to be the Mother of the Son of God. On 8<sup>th</sup> December 1954, Pope Pius the 11<sup>th</sup> through the Universal document "In Efa Billis Devus" declared the immaculate conception of Mother Mary as a truth of the Church.

It was declared that it was a truth revealed by God that she was preserved from original sin and all sinfulness from the moment of her conception as a wholesome result of the graces and facilities proclaimed by the Angel with reason of the salvation acquired by Christ the Saviour of mankind. According to this declaration Mary was made pure as a result of the task of salvation that was to be fulfilled by Christ.

The responses of Mary to the Angel's salutation of "Hail Mary full of Grace" was 'I am the handmaid of the Lord be it done unto me according to thy word' (Luke 1:38) in this manner she responded to the will of God and became the Mother of God. Dedicated herself to her son and the mission of salvation. Through divine grace with the Lord and in submission to the Lord served toward the mystery of salvation. Therefore it was accepted by the forefathers of the Church that Mother Mary assisted in the task of salvation. St. Iranius the forefather states that Mary's obedience was instrumental in the salvation of mankind. The forefathers proclaimed that death entered the world through Eve and Life entered the world through Mary.

### 3:1:1 The strong Bond between Mary and Lord Jesus in the task of salvation

It is clear from the following incidents

- Salutation of Elizabeth to Mary as the Blessed One (Luke 1:41-45)
- Rejoicing of John the Baptist in his Mother's womb (Luke 1:41-45)
- Revelation of the Infant Jesus to the Shepherds and Wisemen
- The proclamation of Prophet Simon "Your Heart will be pierced with a sword.(Luke 2:34-35)
- Mary treasuring in her heart the answer given by Lord Jesus when he was questioned finding him in the temple of God (Luke 2:41-52)

Lord Jesus reveals Mary in his public life. The miracle turning water to wine at the wedding in Cana was done through Mary's intervention. The faith of the disciples was strengthened through this miracle. This depicts her dedication to the mission of salvation of the Lord.

Through the words "Do whatever He tells you to do" (John 2/5). Mary's faith in the power of God, Her ready submission to the will of God in her exemplary mission are evident.

Mary was offered great praise through Christ's words, "The one who listens to the word of Christ and acts accordingly is greater than blood relations". In the work of salvation, Mary always showed submission to the will of God and conformity to the word of God. (Luke 11:27-28).

Mary joined in the sacrifice of the Lord with motherly love by taking the forefront in the journey of faith, participating in the agony of Christ her son being at the foot of the cross. (John 19:25) Here she offered again her son to God the Father. Finally Christ entrusted Mary to us as our Mother. Lord said "Woman here is your son". John who was at the foot of the Cross that day was the representative of all mankind.(John 19: 26-27). Christ awards a new role to Mother Mary through this declaration to assist in the continuous mission of redemption. That is to be the Mother of the Church.

The divine plan was not revealed until the day of Pentecost. Therefore Mary and the Disciples prayed together.(Acts 1:14) Prayed for the Spirit of God granted at the time of the Annunciation. Mary who was assumed to Heaven in body and Soul, from the Glory of Heaven remains the mediatrix of all. She grants us grace (help us) mediating at the presence of God until the fulfillment of the salvation of the faithful.

The only mediator between God and man is Christ.(Timothy 2:5) Mary has become the powerful mediatrix between Christ and us. Her divine inspiration is a result of the will of God. It emerges from merits of Christ. Through this, the relationship between Christ and us is affirmed. No creation is equal to the Son of God.

However the faithful are entrusted with a certain connection to the mediation of the Lord, just as Priest and Clergy are connected to the Priest hood of Christ. Therefore the Church proclaims the mediation of Mary without hesitation. Experiences same. Forwards same to the faithful. Due to the meditative help of Mary the faithful comes closer to Christ.

Mary by the grace of her holy Motherhood, becomes an example to the Church through her bond with Christ and, her faith and love with Christ the Saviour and the Holy Church. She brought forth the Saviour to this world in faith and obedience. She did so by the grace of the Holy Spirit. She believed not in the ancient serpent but in the Son of God. Therefore she becomes the new Eve in

mission of salvation. Mary who is connected to the history of salvation is a mirror which shows the truths of the faith. Therefore through faith she invites

- towards Christ
- towards Christ the sacrifice
- towards the love of God the Father

She assists the Church that dedicates towards the mission of salvation.

Therefore let's take her as our model. Let us really partake in the mission of salvation shouldered by her, by giving her highest honour by living in the exemplary qualities of Mother Mary in her thoughts, words, actions, obedience, humility, purity, love, submission to the will of God, acceptance of the word of God. Let us be courageous to be holy by conquering evil through her. Let us meditate about her in the company of the Lord.

Through true faith and piety

- Let us be aware of the greatness of the Holy Mother.
- let us develop a love towards her
- let us live according to her good morals
- let us participate in the Marian Devotion of the Church

### **3.1.2 Mariology emerging from the declarations of the Church.**

From the early stage of the Church up to date, teachings about the Holy Mother had been forwarded through different Councils.

Let us study about the teaching of the Ephesian Council and 2<sup>nd</sup> Vatican Council which are main councils

#### **Ephesian Council (Year 431)**

Nestorius Bishop of Constantine brought forth a false opinion on the Deity of Christ and Christ being God and Man connected. His opinion was that Christ possessed human nature and Godly nature separately. Therefore he was two persons. He stated that otherwise two persons existed in Christ in Godly personality and human personality. It was only Christ in the form of human that was conceived in the womb of Mary. His opinion therefore was that Mary was not the Mother of God (NON THEOTOKOS) but the Mother of Christ the man (Christo-tokos) and through the Blessed Sacrament we receive Jesus the Human. Nestorius forwarded the opinion that only the divine nature of Jesus is connected to God. Accepting Mary as the Mother of God is wrong according to his opinion. St, Cyril the Bishop of Alexandria acted against this dispute.

In the year 431 the following decisions were taken at the Ephesian Council.

1. There is only one personality in Christ. He is only one person.
  2. The nature of God and Man exists combined in Christ
  3. Christ is the true Son of God and true Son of Man
  4. Mary is the Mother of God because Christ the Son of God in human form was conceived in her womb
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Thus the acceptance of Mary as the Mother of God by the Church was a great support in the progress of Marian devotion. Mariology received a strong support through the teachings of this Council.

### **Teachings about Mary in the Second Vatican Council.**

The Second Vatican Council did not submit a separate declaration regarding Mary. However Chapter 8 regarding the Holy Church is allocated regarding Mary.

Five sectors are forwarded in Chapter 8 of this declaration.

#### **1. Introduction**

The first part clarifies the connection of Mary to the mystery of Incarnation. Apart from Christ, Mary is the closest person to God the Father. This section clarifies duties entrusted to the Mother of God towards the mission of the mystery of incarnation and the Holy Church..

#### **2. Mother Mary's mission in the plan of salvation**

The role of Mary is clarified in the old testament of the Holy Bible. Her mission is clarified specially in the promise given at the creation of man in the book of Genesis, Prophecies made by the Prophets and in the Gospel and Acts of Apostles.

#### **3. Mary and the Holy Church.**

The role of Mary as a Mother to mankind happens under the mediation of Christ. The maternal nature of Mary is not a reason for the weakening or underestimating the unmatched activation of Christ.

Mother Mary fulfills her mission through the grace of Christ. Her role depends on the power received through the mediation of Christ. Through the conception as the Mother of Christ, birth, development offering at the Temple of God partaking in the passion of Christ and as the hand maid of the Lord, she performed her role.

Mother Mary is the unique example in the Holy Church. Mary acts as the Mother of Christ and the Mother of the faithful.

Holy Church also becomes a Mother imitating Mary. The Holy Church has consumed full holiness in Mary. Just as Mary, the Church becomes a model of life style in faith, hope, love and submission to Gods will Mary.

#### **4. Devotion towards Mary in the Holy Church.**

The Holy Church indulges in Marian honour with special respect and piety. The faithful had a devotion towards Mary from ancient times. Especially in the times of trouble and sorrow, they sought the help of Mary. Subsequent to the Effician Council the Marian devotion grew in a remarkable way. Marian devotion is linked with the liturgy and the Church advises to indulge in approved spiritual exercises. The faithful are bound to give Mary her due standard in the Holy Church with due understanding of the true nature of Marian devotion.

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## **5. Mary is the sign of true hope and solace to the wandering of God**

Mary became an image and beginning to the Holy Church through the spiritual and bodily bliss in Christ enjoyed in heaven until the Holy Church attains its fullness. The idea of the council is that Mary mediates on behalf of people of God ie even the ones who have left the Holy Church

- People or other denominations too honour Mary
- Even the denomination in the East name her as Theotokos and honour her
- The prayer of the people who believe in Christ is that finally the people of God coming together in peace and unity for the Glory of the Holy Trinity.

### **3:1:3 other declarations of the Leaders of Church regarding Marian Devotion.**

1. In 1854 Pope Pius the 9<sup>th</sup> officially declared the Immaculate Conception of Mary should be accepted by the Holy Church as a truth. This is clarified through the Apostolic Constitution “Ineffabilism Deus”

2. On 1<sup>st</sup> November 1950 Pope Pius the 12<sup>th</sup> issued a Constitution named “Manificentissimus Deus” regarding the assumption of Mary.

3. In 1974 Pope Paul the 6<sup>th</sup> issued an apostolic discourse named Marialis Cultus. It clarifies that a special place is given to Marian devotion in the liturgy.

4. In 1987 Pope John Paul the 2<sup>nd</sup>, issued a universe document named “Redemptorist mater”. Through this document the role of Mary in the mystery, Christ is clarified. It shows the maternal mediation of Mary who is the centre of the Church

### **3:1:4 Religious Matters Emerging from the Declarations of the Church regarding Mary.**

1. Mary was the person who merited the first fruits of salvation of Lord Jesus Christ.

2. Mother Mary has no Godliness although she is named as Mother of God because she became the Mother of Lord Jesus. She is a human woman who is filled with the blessings of God she is the mother who assisted in the birth of Lord Jesus.

3. Mary who is an exemplary member of the Holy Church can be considered as the structure and unique example of the Church

4. The greatest example with regard to the response of man in respect of the calling to sainthood is received from Mary

5. It is clearly evident in the declarations of the Church that Mariology is very strongly linked with Christology.

6. Mariology is also a part of Catholicism (This teaching is confirmed by the Vatican Council) . Through the Vatican Council Mary is named as the Mother of the Church and is honoured.

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7. Mary has earned the extreme greatness that could be earned by a women. The assistance and experience received from her is strength to those who talk about women's liberation.
  8. Marian devotion is given an especit place in the liturgy of the Church and the devotional exercise.
  9. The Motherhood and the prayerful mediation of Mary is wished in the Universal declarations and other declarations related to Mary.
  10. Mary is the sign of hope and help.
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## CHAPTER 4

## CHAPTER 4

## SRI LANKAN CHURCH HISTORY DUTCH PERIOD

## THE DUTCH DISCOVERING CEYLON

1) **The first visit of the Dutch to Ceylon occurred on May 31<sup>st</sup>, 1602**, shortly before the official letters patent authorizing the constitution of the united East India Company were issued in Holland.

2) Since the **Portuguese territories stretched along the North, West and South, the Dutch Captain, Joris Van Spilbergen, approached the island from the East and propped anchor off Batticaloa.**

- Arrived with the fleet of three Ships.
- He was welcomed in procession and fanfare
- The king **Wimaladharmasuriia I** who was delighted to find in him an ally against the Portuguese and said if the Dutch would give help against the Portuguese, he would give them a fort and his wife would carry the first stone to build the fort.
- The Admiral stayed for five days and discussed several matters with the king.
- Communication was wasy as the king and his wife Dona Catherina knew Portuguese.
- But the approach of the **monsoon forced Van Spilbergen to sail back before anything was concluded.**
- **Even before word of Van Spilbergen's reception at Wimaladharmasuriya'a court reached Holland**, another fleet had sailed from the harbor of Flushing. Of the fifteen ships comprising this fleet three of them under **command of Sebaldde Weert were bound for Ceylon.**

3) **De Weert reached Batticaloa on November 29<sup>th</sup>, 1602** but the **negotiations ended tragically with the murder of De Weert by the Portuguese.** The King of Kandy at that time was **Wimaladharmasuriya I.**

4) The Portuguese foreseeing the danger of the Dutch built a port in Trincomlae in **1622 and in Batticaloa in 1627.** Then the existing fortification in Jaffna was rebuilt.

5) **In 1635, Rajasinghe II (1635-1687), came to the throne of Kandy** and the following year invited the Dutch by a letter to **drive out the Portuguese** for which he could give **them not only cinnamon but the Port of Batticaloa into the bargain.**

- Why did the king **Rajasinghe II** turn againt the Portuguese?
- He was a son of a Catholic Mother **Dona Catherina.**
- He was also one of the signatories of the peace treaty of his predecessor with the Portuguese.
- The reason was at that time the ruler at Uva was his borther **Kumararaimha.**
- In 1634 he was poisoned to death and at this some rebels were angry with the king **Rajasinghe II** and killed a Kandyan Disava and plundered goods which were being transported to the royal treasury from Uva.
- They escaped to the Portuguese captain of the Batticaloa, **Diogode Mello de Castro** and he offered them refuge, which the king did not like.

- The Portuguese also had opened secret correspondence with Rajasingha's half brother Vijayapala, in order to incite him against the King.
- It was in these circumstances **Rajasinghe II** appealed to the Dutch in September, 1636 to defend him and also to expel the Portuguese from Sri Lanka.

6) **In 1638 Coster landed at Kalmunai** to the south of Batticaloa. Shortly after western-world arrived with five more ships, one of which lures its guns on the Fort.

7) **On the 18<sup>th</sup> May 1638 Batticaloa surrendered and then began twenty years campaign which was to end the complete withdrawal of the Portuguese forces from the island.**

8) From this day onwards (18<sup>th</sup> May 1638) the Dutch took 20 years to overcome the Portuguese in the island and it was realized in 1658.

### **THE TREATY BETWEEN THE KANDYAN KING AND THE EAST INDIA COMPANY**

1) **23<sup>rd</sup> May 1638, treaty** was signed between **Rajasinghe II, the king of Kandy and Adam Werter word**, representing the Dutch East Indian Company.

2) The treaty was written in Portuguese and Dutch.

- **Promised Dutch monopoly of Cinnamon, Pepper, Wax, and Ivory**
- **50% of the total number of the export elephants to the Dutch.**
- **The King was not to trade with other European nations.**
- **The Dutch was not to be lived on company's goods.**
- Also it said that "His Majesty will not tolerate **any papists, monks or other ecclesiastics** (Who alone are **cause of all commotion, dissension and disturbance** and the kingdoms and countries wherever they happened to be) but will exterminate them as far as possible, because they were always the characters who set the inhabitants of a country against their king, with the view of their helping the Portuguese to conquer and master the country.
- In return the Dutch to accept king **Rajasinghe II** as the emperor of the Ceylon, to protect him and expel the Portuguese from Ceylon for continuing **to expel the Portuguese.**
- The Dutch promised **Rajasinghe II** to conquer the maritime districts of Sri Lanka from the Portuguese and to be maintained by them at the expense of the king.
- All forts captured from the Portuguese were to be garrisoned by the Dutch. If the king 'thought it fit' and expenses of these garrisons too were to be paid by Kandy.
- **Rajasinghe II was the first blow against the Catholic Church in Ceylon**

### **THE DUTCH CAPTURING THE REST OF THE ISLAND**

(1) **On May 2<sup>nd</sup> 1639, the Fort of Trincomalee fell to the Dutch Captain Caen.**

(2) **In 1640 Negombo was conquered.**

(3) **In the same year also Galle fell in the hands of the Dutch which was stormed on March 13<sup>th</sup> 1640, Dutch troops who had landed at Unavatuna.**

- **A Jesuit residence was confiscated by the Dutch, and the four Priests stationed in the house were taken captive to Batavia.** Later, one of these Priests, Fr. Delgado was brought back to Ceylon in exchange for Dutch prisoners.

- The Christians of Negombo and Galle were constrained to become 'Reformed'. In the case of the faithful of Matara who, when converted, could be induced to demand help from the Hollanders against their king.
- The first of the Protestant clergymen began his ministrations on the 6<sup>th</sup> of October 1642.
- In 1645 the Dutch refused to grant to the Franciscans in Galle the exemption from the taxation which they had under the Portuguese.
- In the same year the Dutch also refused to renew the nine year's lease to the village of Munisseram, which the Jesuits had under Portuguese.
- Not with standing this they returned to the region of Galle and Negombo where secretly and at night they administered the sacraments of Confession and Baptism, fortifying many Christians in their faith.
- This activity came to an end when the Dutch became aware of it and drove them away altogether. Thus their activities were then restricted to Colombo and its neighbourhood to the northern part of seven Korals: Madampe, Chilaw, and Kalpitiya and to the regions in the Jaffna Peninsula and in the island of Mannar. Their withdrawal continued, mission after mission being abandoned to the ravages to neglect or spoliation.
- As far as we know, the only Jesuit Church that survived the Portuguese era was that of Puttalam which Fr. Vaz found still standing in 1690.

(4) In October 1655, the Dutch began their final onslaught by marching on Kalutara. Two weeks sufficed to capture this town and fortress of strategic importance of Kaluganga River. The Captain of Kalutara opened the way to Colombo. For seven long months the siege continued.

- (5) On May 10<sup>th</sup> 1656, The Portuguese hoisted the white flag over the fort in token of surrender.
- During the panic and despondency which followed the announcement of the intention of the surrender the religious were busy hiding the statues and sacred objects in the hope of preserving them from acts of profanation which the Dutch had committed in other places.
  - The Following day three convoys approached the Dutch with conditions of surrender.
  - one of the first conditions of the capitulation which they sought was respect for their churches and the sacred objects they contained.
  - They also asked that the religious be permitted to depart with whatever statues, relics, sacred vessels, silver candle sticks, and vestments they wished to take and likewise other church property.

(6) The Dutch accepted this condition with the proviso that the priest may remain together in one house till the arrangements could be made to convey them elsewhere.

(7) Later they were transported to India.

(8) The term of the capitulation permitted the religious to leave the town.

All ministers of religion will be permitted to leave the Castle freely with private cloths and vestments except gold, silver or jewels of whatever kind and will be as soon as occasion presents itself, conveyed to Goa or another place to the north of that town.

(9) All priests returned except one Jesuit by the name of Fr. John Caldera a native of Malacca. Subsequently he was put to death by the Dutch.

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(10) **A member of the Portuguese who had renamed plotted with a group of native soldiers enlisted by the Hollanders to slay the Dutch Commanders in church on Sunday and take the port by surprise. But their intension was discovered, the church conspirators executed. Father Caldera was beheaded.**

(11) **On the morning of the May 12<sup>th</sup>, 1658 the flag of the Dutch East India Company flew over the city.**

(12) **On Sunday two days later the Predikant Wijngaarts held a thanksgiving service in the church of St. Francis which was confiscated for use by Dutch reformed Church.**

(13) **On February 22, 1656 a Dutch fleet commanded by Rijcklof Van Goens struck Mannar, after four days the Portuguese surrendered.**

(14) **A good number of Catholic occupants inclusive of the missionaries took refuge in Jaffna.**

(15) **The siege of Jaffna fortifications lasted four months and the suffering endured by the occupants among whom were some forty or fifty religious were a repetition of those that had occurred at Colombo. More than 1000 of them died.**

(16) **The surrender of the Portuguese was made on very unfavourable terms on June 23<sup>rd</sup>, 1658.**

(17) **It was on July 6<sup>th</sup> 1658 two weeks after the fall of Jaffna Rijcklof Van Goens wrote to the governor general John Maetsuycker and the Council for India.**

(18) **“By God’s grace the company is now the mistress of Jaffna and ruler of the island of Ceylon, from which the entire papist gang and its idolatry has now been banished”.**

(19) **For the Catholic Church, the Dutch conquest meant the ruin of the achievements of a century and a half of a missionary labour and presecution.**

(20) **One incident in particular reveals how this was which arose largely out of commercial rivalry, provided an occasion for hostile manifestation against Catholic practice and belief.**

**A statue sculptured in wood of St. Thomas, profoundly venerated by the Catholics as the East as the Apostle who first brought Christianity to their part of the world, was taken by the Dutch from a Church, probably that of Mutuwal on one of the hills they have captured. An account of the siege relates how they mutilated it, shot at it, drove nails into it and finally projected it into the Portuguese fortification from the north of Canon. The statue was extricated by the Portuguese from the shell in which it had been encased and taken to the Jesuit convent and thence in solemn procession to the Franciscan’s monastery where it was placed in an Altar.**

(21) **In addition to the Church at Mannar, the other Churches at Talawila, Karisal Erukalamptiy, San Pedro Pesalai, and Talaimannar were also confiscated.**

(22) **But even after the fall of Mannar Island, the Jesuits being in the fishing coasts through the Catechises went on instructing the faithful.**

#### **THE KING RAJASINGHE II, TURING AGAINST THE DUTCH.**

(1) **Although it was the king Rajasinghe II who invited the Dutch into the country the relationship between the two parties did not last long as a healthy relationship.**

(2) The attitudes of the Dutch irritated very much the king Rajasinghe II.

(3) The king thought that the Dutch were not faithful to the treaty made between the two parties for the following reasons:

- ❖ In the treaty it was mentioned that the Dutch may capture the ports maintained by the Portuguese but if the majesty thought it fit only they may garrison these ports at the expense of the king. The Dutch quietly omitted the phrase “if His majesty thought it fit” from the Dutch translation and the claimed the right to garrison all ports that they seized from the Portuguese at the expense of the king.

**EG:**

They captured Batticaloa and it was garrisoned by the Dutch.

They Captured Trincomalee and it was also garrisoned by the Dutch against the agreement.

Also they captured Negombo and failed to hand it over.

- ❖ Also in 1644 the Dutch attempt to gain control of the areas around Galle and to organize the peeling of cinnamon in defence of Rajasingha's wishes.
- ❖ On 9<sup>th</sup> March 1645 and in May of the same year Dutch making an alliance with the Portuguese against the king of Kandy and declared war on Rajasinha II
- ❖ On 12, 1656 after capturing Colombo the Dutch refused to hand over the fort and excluded the Kandyan forces from there.

(4) **The anger of Rajasinghe II was aroused in the mean time when his men were barred entry to the captured city by the Dutch.**

(5) **He changed his attitudes towards the Dutch and welcomed the Portuguese** offering them hospitality with the promise of religious freedom.

(6) The group of Catholics who migrated into the king's territory in consequence of their invitation subsequently grew into the Catholic communities of Sabaragamuwa (Now Ratnapura) Kandy and Wahakotte.

(7) They were found in the royal city of

- Kandy
- Matale
- Wahacotte
- Kundasale
- Kirioruwa
- Lallogala
- Narangoda and even in high lands.

(8) And on the frontiers of the kingdom, at

- Ruwanwella
  - Sitawaka
  - Maniyangamua
  - Kendengamuwa
  - Safragam (Ratnapura)
-

(9) In the interior of seven Korals

- At Galgamuwa and
- At Tamankaduwa on the East

(10) When the Dutch firmly installed as Masters of Ceylon, the persecution of the Catholic of the island began. The question is why did the Dutch persecute the Catholic in Ceylon?

- It was not the case everywhere.
- Cochin in India was captured by the Dutch in 1663. There were Five Franciscans signing a declaration of allegiance to the Dutch were allowed to work.
- Nagapatnam in India was captured by the Dutch in 1680, the Dutch allowed a priest to work at designated place.
- There were 39 villages between Quilon and Cape Camorin in India, eight European Jesuits were allowed to work among the Catholics.
- Then why did they persecute the Catholics in Ceylon<sup>1</sup>.
- It was because of a political reason. They knew that although they captured Ceylon they were not the sole rulers there was a kingdom known as Kandyan Kingdom and this kingdom welcomed the Catholics and supported them against the Dutch.
- Hence the Dutch thought that the Catholics may turn against them, and because of this fear they persecuted the Catholics in Ceylon.

(11) When the Dutch arrived in the island there were over 150 missionaries.

(12) But the Dutch expelled all of them from the country and from their arrival to the next 30 years there were no priest in the island.

(13) Had this situation continued for the rest of the 150 years definitely Catholic faith in the island would not have survived.

(14) It was at this time Fr. Joseph Vaz entered into our island.

(15) Thus the Dutch ruled the island form 1638-1796.

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## CHAPTER 5

### ST. JOSEPH VAZ – APOSTLE OF SRI LANKA

#### STATE OF CATHOLIC CHURCH DURING EARLY DUTCH REGIME

1. We learned that when the Dutch established the East India Company the charter of 1602 contained nothing regarding the propagation of the Christian religion other than the trade matters.

2. The Batavian code for Dutch East India. Company issued in 1642, stated as follows:

- “No other religion will be exercised, much less taught or propogated either secretly or publicly, that the Reformed Christian Religion as it is taught in the public Churches of the Netherlands.”
- Also the state added that those who were found disobedient in regard to the law would not only have their possessions confiscated, but according to circumstances, :put in chains expelled from the country, or received a punishment involving limb or life.”

3. Again two months after the surrender of Jaffna on September 19<sup>th</sup>, 1658 the Dutch issued a Plakkaat, which said,

- “Anyone who harboured a Roman Catholic priest or who even failed to denounce one whose whereabouts he happened to know would be liable to death penalty”.
- This Plakkaat seems to have closely connected with the case of father Caldera.

4. Also Rijcklof Van Goens the captain of the Dutch force in Sri Lanka, decided not to take any risk and to adopt any vigorous means.

- It was forbidden to keep weapons, muskets, firelocks, pikes, and swords had to be handed over to the chief of the place.
- At five o'clock in the afternoon a curfew was to be rung after which none were to be found outdoors.
- The Portuguese language was prohibited.
- The Portuguese inhabitants subjected to all manner of restrictions.
- The Catholic schools were either destroyed or taken over by the Dutch Clergy
- The Catholics who failed to send their children to the Protestant schools was fined.
- No birth registrations were legally valid unless the Baptisms had been performed in the Dutch Church.
- No marriages were recognized if they had not been solemnized according to the rite of the same Church.

5. A fine of a hundred rix-dollars was the punishment for who so ever failed to observe a special day of thanksgiving to God for the vanquishing of the Portuguese.

6. Favours and material advantage were the reward of those who became converts to Protestantism and ostracism to the lot of Catholic who remained faithful to their religion.

7. Robert Knox an Englishman, who was made prisoner in Kandy in April 1660, has described the situation of the Catholics.

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- ❖ After nearly twenty years of captivity he succeeded in escaping in 1679 across the country to Arippe which he reached after many adventures.
- ❖ Knox mentions that the Christians had no proper churches and no priests. Hence their religious life was not organized to any great extent.
- ❖ Nevertheless they sanctified the Lord's Day by refraining from work and by prayers, each in his own house.
- ❖ They baptized their children with water and with the invocation "in the name of the Father, and of the Son, and of the Holy Spirit" and gave them Christian names.
- ❖ Most of them wore "beads and crosses" about their necks.
- ❖ Their knowledge of Christ may have become vague and their ideas have become mingled with Buddhist beliefs and traditions.
- ❖ Nevertheless it is certain that they considered themselves a group apart, a Christian community.

8. There are number of Catholic Priests who have reached the shore at this time they were very much admired by the faith of these people. The people always went to them for their needs.

EG: Fr. Navaretto a Dominican Priest who was not allowed to land when his ship touched the Sri Lankan shore says the following.

- The people were faithful to their religion.
- They were longing for a Catholic Priest.
- When they came to know that he was in the ship they came in numbers to see him.
- To make their confession and to get their religious articles blessed.

### EARLY STAGE OF FR. JOSEPH VAZ

1. Fr. Joseph Vaz was born on Friday the 21<sup>st</sup> of April, 1651 at Benaulim, Goa. Though Brahmin by caste, the family had been Christian for probably two generations and the education given to him was profoundly religious.

- He was the son of Christopher Vaz and Maria de Miranda pious and devoted high caste of Sancoale, a village in the Archdiocese of Goa.
- He attended the elementary school at Sancoale, secondary school at Benaulim and studied the humanity at the University of Goa.
- He entered the academy of St. Thomas Aquinas conducted by the Dominican for philosophical and theological studies.
- In 1676 he was ordained to the priesthood by the Archbishop of Goa Antonio Brandao.
- He spoke Konkani, Portuguese and Latin.

2. Fr. Joseph Vaz came to know about the miserable state of the Catholics in Ceylon from a Canon of the Cathedral of Goa whose ship touched the shore of Ceylon when he was returning from Macao.

- Canon Spent sometimes at the Port of Colombo when he was returning from Macao.
- The Ceylonese when they came to know that there was a priest on board number of Catholics came not only to receive absolution also to narrate their plight.

3. Profoundly affected by the story Fr. Joseph Vaz conceived a desire to devote his life to the Catholics of Ceylon.

4. Thereupon one providential event after another prepared the way for him to fulfill this sacred mission. Trials and difficulties were to beset his path, but all things finally conspired to enable him to reach his goal.
5. As a diocesan clergy although he wished to go to Ceylon, the Chapter of Goa decided to send him to Kanara, the west coast of India, in 1681.
6. Father Vaz also thought if he joins a religious congregation there will be a regular supply of missionaries and he thought that there will be continuity in the mission field.
7. He thought of joining a local congregation than a European congregation, as for the European congregation, memberships were limited to Europeans only.
8. On September 25, 1685 he joined a small religious community founded by Fr. Pascoal Da Costa Jeremiahs in 1682. The Oratory of the Holy Cross of Miracles.
9. The aged Priest Fr. Pascoal Da Costa Jeremiahs appointed Fr. Joseph Vaz as the Superior and it was at this time, Fr. Joseph Vaz organized it into an oratory of St. Philip Neris, the congregation which supplied missionaries to Ceylon for a century and a half.

#### **THE MISSIONARY JOURNEY OF FR. JOSEPH VAZ TOWARDS CEYLON**

1. Scarcely six months after joining the community Fr. Vaz decided to set out on a long missionary journey towards the south.
  2. Fr. Joseph Vaz induced Fr. Pascoal to reassume his duties as superior and in his new journey he kept the final destination secret for security reasons.
  3. The people who accompanied Fr. Joseph Vaz were,
    - Fr. Paulo de Souza
    - Br. Estevao Siqueira
    - Also a faithful servant named John from Sancoale
  4. They spent about nine months in Kanara, that is until January, 1687, and moved on to Malabar.
  5. It was at this junction his intention of being prepared to move into Ceylon was revealed. When the other two heard about his intention of going to Ceylon for seeing the danger they returned to Kanara. Only John stayed with him.
  6. Some weeks after Fr. Joseph Vaz went to the Jesuit College at Topo in Travancore and explained to them about his wish of going to Ceylon.
  7. They encouraged him very much and counseled him to lay aside his clerical dress and wrap himself in a course cloth from waist to knee after the manner of the coolies. Enter as coolie.
  8. With his servant John, Fr. Vaz disguised himself accordingly and embarked for Jaffna but the ship was tossed by a storm for twenty days and landed in Mannar instead, in 1687.
  9. Landing in Mannar he begged food from door to door with his servant John and no sooner than gaining the strength to his limbs started his long journey to Jaffna.
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10. As they reached Jaffna both of them were taken deadly ill and would have succumbed had not a charitable woman taken pity and fed them daily with rice gruel (Kangi).

- In Jaffna Fr. Joseph Vaz' first and for most problem was to find out as to who was a Catholic and who was not a Catholic.
- Any how he observed from their behaviours and then approached their door post as a beggar wearing a large rosary around his neck.
- Since the native Christians did not see a Priest for 20 years, many have moved into paganism except the Portuguese descendants and remained faithful of some villages. Sillalai was one such village.
- As it is 10 miles away from Jaffna Fr. Vaz chosen this place for his head quarters.
- By the end of 1689, the Catholic felt daring enough to hold public services at Christmas time in eight different places. In three of them Fr. Vaz celebrated Mass in the presence of thousands of People.
- It was at this time the first persecution took place, since the arrival of Fr. Joseph Vaz.
- The Jesuit provincial of Cochin Fr. Andrew Frere relating a letter to Dom Miguel de Almeida, governor of the state of India as follows:

The Dutch major Henrick Adrian Van Rhee de assembled at the fort in great secrecy with a band of armed men and at a given signal on Christmas night he ordered them to march in a separate detachment to the several churches or oratories in which the people of Jaffna were piously and devoutly assembled to celebrate the festival of the nativity of our Lord.

With the Hollander troops there went also pagan *lascarins* and at their head Baka Patema pagan Kanarese who is now the chief man under the Government of the commissary for paganism and heresy thus join hands. All these infernal wolves surrounded the flock of Christ assembled to worship the Lamb of God in the cave of Bethlehem. They spared neither sex nor age but pounced upon them all, despoiled them of what they had and what is most shameful to say, even stripped the women of their garments a thing which they resented more than all other efforts. They were all taken prisoners' cudged and dragged to the Fort with every indignity. Still grater were the insults to which they submitted the sacred images. Some they profaned on the spot with their usual hatred and scorn others they look with them to insult at leisure with shameful actions under the eyes of the commissary. The prisoners, it is said, were more than three hundred, of these women were set free but the men were kept imprisoned. As the news of this spread the kingdom of the Christians of the more remote places had them to hide, their sacred images but on the following day they went in search of the Christians and put them in prison like the others.<sup>3</sup>

11) Of those detained, all were fined for disobeying the *plakkaats* of the company except eight persons, believed to be leaders. They were set apart for severe punishment. One of them, Don Pedro was scourged so unmercifully that he died of the effects. The seven others were condemned to labour in chains at the repairing of a fort.

12) At this incident the Dutch major **Hendrick Adrian Van Rhee de** in more than one document to blame the Dutch reformed church.

❖ **Its ministers had neither zeal nor capacity, worked only for lucre, were ignorant of the language of the people** and in the 32 years the company had been in Jaffna seem to have contributed more to the detriment than to the progress of the Reformed church.

**13. It was for such reasons that in 1690 Van Rhee de established a seminary to train natives for the propagation of the Reformed Faith.**

14. In the midst of the persecution Fr. Joseph Vaz managed to escape with his family retained John to Vanni. From there he went to Puttalam which was situated in the territory of Kandy. Here he found about thousand Catholics in all.

15) The missionary worked for **eighteen months in the town** and the **province of seven Korals, which later became the headquarters of the Oratorians.**

16) When **Pope Clement XI dispatched Archbishop Charles de Tournon as his legate to India and China** to look into some missionary matters **he gave him also the special charge of making inquiries about Fr. Vaz and his work in Lanka.**

- **Tournon arrived in Pondicherry on November 6, 1703** and there got information about Fr. Vaz from Priests who had known him.
- Moreover he met there a group of Jaffna Catholics who told him, as he reports “wonderful things” about the “**Outstanding virtue of the famous missionary, Joseph Vaz**”.

17. Fr. Joseph Vaz when he was at Puttalam came to know that the descendants of the **Catholic population found in the Dutch dominated areas are scattered in the Kandyan kingdom.**

#### **FR. JOSEPH VAZ IN KANDY**

1) He was at Puttalam for 18 months. Portuguese descent by the name of **Antonio Sottomayor** accompanied him to Kandy and left him at **Veuda**, an important place guarding the way to the royal city.

2) While **Antonio Sottomayor** proceeded to the **royal city to obtain kings permission**, Fr. Vaz remained in Veuda administering the sacraments and giving instruction to the Catholics.

3) Fr. Joseph Vaz when began to administer his priestly ministry was **suspected by a French Huguenot, called Laisne Naclaurs de Lanerolle**, who denounced him as a spy and as a result of hat on the order of the King Vimaladarma Suriya II, he was brought to **Kandy not as a guest but as a prisoner.**

4) As time went on **Fr. Joseph Vas was not at all suspected and the king allowed him to practice priestly functions from the prison.**

5) **Before long he went out of the town looking for Christians.** In one of his letters to the **Archbishop of Goa** written on **July 25, 1695**, he says,

Though the king has not permitted me to cross the river to succour the Catholics scattered in the villages, yet I called to mind the permission given by the King of Kings and with His divine favour I have been already eight times these past few months to the other side of the river to assist the sick and the dying. Those appointed to keep watch over me know full well I do not intend to escape, and no

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longer remain in the church. The boatmen of the ferries and the guards at the watch posts take no notice and let me pass with the Catholics who aid me at their peril, for if an accusation were made or if the matter comes to the ears of the King or of his chiefs, all would be punished.<sup>4</sup>

6) When the **prolonged drought in the kingdom ended with remarkable rain fall** it was attributed to the prayers of the missionary.

7) **King allowed him,**

- **to build a chapel**
- **preach the Catholic religion** to the Kandyans,
- **And go in and out King's territory as he pleased.**

8) As Kandy his **head quarter** he made a great number of apostolic expeditions to different parts of the island **in the period from 1693-1696.**

9) He first visited the **Catholic villages in the kingdom of Kandy.**

- **Sitawaka**
- **Saffragam (Ratnapura)**
- **Ruwanvella.**
- **Kendagamuva**

10) He also **entered the Dutch territory** disguised as a beggar.

- A frontier town of Gurubavila (**Hanwella**)
- **Malvana** in the Siyane Korale
- He even **penetrated Colombo itself**, not into the fort but entered the **old city such as Slave Island where numbers were such as to require two chapels only a few years later.**
- The Dutch became aware of the presence of a Catholic priest and made ready to seize him but he was on his way **to Negombo.**

11) From Colombo he escaped to Negombo.

- In Negombo the Mudaliyar, the chief civil officer was **Mr. Affonso Pereira** who was an ardent Catholic.
- Fr. Joseph Vaz appointed him to be the **Muppu of the place.**
- **Fr. Joseph Vaz and the other missionaries** whenever they visited Negombo **took asylum in his house or in those of relatives.**
- The **governor of Colombo** had known about this but he kept silent because
  - It was **impossible for him to find a person like him.**
  - He was also the **friend of the Kandyan king Vimaladarma Suriya II** with whom the Dutch had to remain on good terms.

12) From **Negombo Fr. Joseph Vaz made journey to northern coastal belt.**

- **Puttalam, Mantotta, and Jaffna.**

13) From northern coastal he went to the eastern coastal belt.

- Before he returned to Kandy he also visited **Punarin, Kottiyar, Trincomalee, Puiyantivu and Batticaloa.**

## FR. JOSEPH VAZ, THE NEW VICAR AND THE MISSION DIVISIONS

1. **In 1696, two new priests** had arrived in Ceylon since the Oratorians of Goa officially accepted the mission of Ceylon

2. They **arrived in Puttalam** and they were

- **Fr. Joseph De Menezes**
- **Fr. Joseph De Carvalho**
- Both are the **natives of Sancoale**. The latter was the **nephew of Fr. Joseph Vaz**.

3. The Two Oratorians brought with them the letter patent from **Dom Frey Pedro Pacheco, Bishop of Cochin** appointing **Fr. Joseph Vaz his Vicar General in Ceylon**.

4. It is interesting to note **what his powers were as the representative of the Catholic Church in Ceylon**.

“...We think it good to create and appoint him our Vicar General, **with full of spiritual and temporal jurisdiction over the whole island of Ceylon, giving him all the powers and faculties that we ourselves have by law or privilege or custom**, empowering him to **absolve**, by virtue of the Sacred Tridentine Council, in the 24<sup>th</sup> session of Reforms, chapter VI; and likewise to **dispense from all irregularities, suspensions and all other case even those reserved to the Apostolic See by virtue of the said Council and to dispense, for holy matrimony, the Christians of the said island of Ceylon, from any of the prohibited degrees, as stated in the Bulls of Pius V and others, and to accord all the favours granted to the neophytes of the Orient; also to dispense from all oaths and vows** excepting that of Religion and Chastity; and **we commit to him all other powers that we can delegate in any way; all this as long as the said Reverend Father Joseph Vaz shall be in the island of Ceylon, in the realm of Kandy or in any other part thereof, and as long as we shall not have ordered the contrary.**”

“We grant him moreover that whenever he deems it necessary **he may sub delegate the aforesaid powers, entirely or in Part, to any one or more priests**, as he shall think fit and who can use them with the necessary prudence....”

5) When the three priests **were together at Puttalam** news reached them that another priest not a member of the Oratory, had arrived in Ceylon and he was at Mantotta. He was known as **Fr. Pedro Ferrao**.

6) Fr. Joseph Vaz **acted as the Vicar General of Ceylon** in dividing missionary areas to the other three priests in Ceylon.

- **Fr. Pedro Ferrao was to remain in Mantota**, and administer the Catholics in **Mannar, Vanni, Punarin and Jaffna**.
- **Fr. Menezes was to go to Puttalam** to serve the Catholics of the Seven Korales and **make excursions to Negombo and Colombo**.
- **Fr. Joseph Carvalho, his nephew, he took with him to Kandy** where the latter was to care for the villages nearby
- **For himself he reserved the districts not yet visited throughout which a number of Christians were dispersed**.

7) He also visited the **territories of his fellow missionaries at least once a year to guide and encourage them**.

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8) Towards the middle of 1697, some months after the arrival of the new missionaries a severe epidemic of small pox broke out in the kingdom of Kandy, particularly affecting the town itself.

9) It is related that **Fr. Joseph Vaz treated everybody equally** to whatever cast or religion they belong to.

10) It is said that he

- Washed sores, treated pox, empty privy vessels, gave food to the starving.
- Spiritual consolation to the discouraged and burial to the dead.

11) He also erected a hospital close to the church. Together with his nephew who ably helped him, he extended his visits of mercy and solace far beyond the confines of the town.

12) This heroic story of Fr. Vaz is mentioned not only in the Oratorian records but also briefly in a Sinhalese Palm leaf manuscript entitled

- *The Vijitavelle Rajavaliya*
- *The Ingrissi Andu Kathawa*

was written by a Buddhist layman.

- The writer after speaking about the attitudes of the Dutch towards the Catholic Priests speaks of Fr. Joseph Vaz, his imprisonment by the King of Kandy, and his being released soon afterwards, and his nocturnal visit to the suburbs and continues to speak about the disease of small pox spread over Ceylon.

“Parents and brothers, wives and children and husbands unmindful of the ties of kinship, abandoned one another. Wild beast devoured the bodies of the dying. The number of the dead mounted high. Corpses were left unburied. Then the disease overwhelmed Jayawardanapura, many died. As the stricken were thrown on the streets, the stench from their bodies became unbearable. The King himself left the city. Hearing of these events, the Padre named Vaz came over from Colombo, bringing with him food, clothing and other commodities. He searched out the sick, seeking them even in the forests; he built tents for their shelter and attended to all their wants. Thus he performed heroic deeds.”

- Towards the end of 1697 the epidemic reached Puttalam and Mantotta where Fathers Joseph De Menezes and Pedro Ferrao fought to mitigate its ravages among the people.

13. Colombo, Negombo and other nearby areas really struggled to reorganize the Catholic Church.

- On December 11<sup>th</sup> 1706, the Dutch issued a proclamation, requiring Fishermen, Chetties, Paravars and other castes under pain of fine and chastisement to send their children to a Dutch reformed School, newly opened.
- By another *Plakkaat* read in the Church, all persons were ordered to come to the service on Sundays.
- Seeing the situation Fr. Miranda consulted Fr. Vaz and he persuaded Fr. Vaz and he persuaded Fr. Miranda and the people to declare themselves Catholics in a body.
- Fr. Miranda thought this was good opportunity to get the Catholic act as one body against the Dutch rules.
  - He convoked a meeting of the principal Fishermen at eleven o'clock at night.

- He induced them to declare their religion publicly by means of a general petition of the Governor and his council.
- About two hundred men went in a body to present the document to the secretary because according to a *Plakkaat* of February 20<sup>th</sup>, 1706 no request could be made by the people except through the secretary.
- The Secretary said he cannot do anything about it and they have to submit it to the Governor.
- In the meantime the Dutch authority suspected that there should be a Priest behind it and the soldiers began to search.
- Fr. Miranda was kept in between the rafters in a house and soldiers failed to discover him.
- On the afternoon of the New Year's Eve, the group, whose number had now swelled to three hundred, called on the Governor and read to him their petition, which as worded as follows.

“The people of the caste of the fisherman submit that from the time the Noblest Company took his country up to this day, they have ever been and shown themselves its loyal servants, obeying faithfully in time of war and peace all the orders of the Lords Governors, past and present, as Your Honour and the other gentlemen of the Council well know”.

“And as last Saturday a proclamation was issued by order of Your Honour (requesting them) to enroll all their children in the book of the *Kanakapulle* of the *padre*, they have in obedience to the said orders complied with the said proclamation giving the names of their children; but as it is the duty of good subjects not to deceive but always to speak the truth to their lord and master, they with a humility make known to Your Honour and to the other gentlemen of the Council that their forefathers as well as they themselves and their children and their families, men and women are Roman Catholics, and that they have always been of the said religion and want to remain in it to the end.”

“Wherefore, prostrate at Your Honour's feet, they beg you not to do them or their families any violence or oppression in this matter, for the aforesaid faith is so firmly rooted in their hearts that they cannot abandon it, nor will such a thing enter their heads, but rather they beg Your Honour as their father and lord, to be good enough to grant them redress for the peace of their conscience; for, apart from the Noble Company and Your Honour, no one else can do them this favour; that in all other things they promise, as loyal subjects and good servants to show themselves faithful in the service of the noble Company and to observe its orders; and they trust to the piety of Your Honour to turn his eyes of clemency on their humble petition.”

- The Governor told the people to return on the following Monday for his answer.
- When they returned the Governor asked to sign their names.
  - The matter was put to the political council, communion at the church of Our Lady of Delivery a place outside the city.
  - They also said the Priest who administered the Sacrament has left the place.
  - They also said that the priest has told them that sincerely they cannot declare them Protestants when they are Catholics.
  - When the captains asked them whether they were not aware of that it was against the law harbouring a Priest. For this they said that they were induced to do so in order to refresh their souls.
  - When the Captains asked them why you send your children to Protestant School then they said at home they teach them all the Prayers.

- When they questioned about Blessed Virgin Mary they said she is necessary to go to heaven.

#### 14. Punishment for forwarding such petition.

- After asking so many questions since they did not change their attitude all those who signed were **fined 400 palacas**.
- **The leading Catholics were arrested.**
- **The people requested Fr. Miranda to leave Colombo with an Arache** of the Company and disguised as the *Lasarin* (Sea Man) of this company.
- **The Three captains came to Negombo also to have the similar investigation**, especially as regards the activity of the mudaliyar.
- In Negombo the new Governor Hendrick Becker, understood that the king of Kandyan Kingdom **Vira Narendrasinha who succeeded to the throne in 1706** had not the same esteem for the *mudaliyar* as his father, he **orderd Alfonso to be arrested together with his wife, Catherin Bausem**, children and uncle Laurengo and to be exiled to Tuticorin without the benefit of the trial.
- There they **received the sacrament of confirmation which they had not been able to receive in Ceylon.**
- **Mudaliyar Affonso complained to Batavia** against this outrageous treatment. A letter which came to the new Governor condemned his act towards the Mudaliyar.
- **Mudaliyar Affonso complained to Batavia** against this outrageous treatment. A letter which came to the new Governor condemned his act towards the Mudaliyar.
- Mudaliyar was **brought back to Ceylon kept prison in Galle port** and released after sometime, but not allowed to go to Negombo.
- The **removal of Mudaliyar** was a heavy blow to the Catholics of Negombo, especially as it was followed by the exile of other eminent persons like the aged **Simao Da Cruz** and **the sacristan Thome De Miranda**.

15. People remained faithful to their religion because of Fr. Vaz and his companions.

### FINAL JOURNEY OF FR JOSEPH VAZ,

1. **In 1710 Fr. Vaz appointed Fr. Ignatius de Almeida in charge of Kandy** and set out to visit Alampil, Kottiyar, Trincomalee, and Batticaloa, on the east coast of the island.

- **It proved to be his last journey.**
- On arriving **at Kottiyar he fell ill** and he was brought to Kandy.
- Although **he was brought to Kandy for convalescing** his vigour never returned.
- **He could walk only with the help of a cane.**
- In April a **malignant swelling formed in his ear and jaws** became so intensely painful that he could not close his mouth.
- **Finally he lost the use of his legs.**

2. **On January 16<sup>th</sup>, 1711, Fr. Gonsalvez gave him the last sacraments and by midnight he had expired.**

3. He had devoted **24 of the 60 years of his life for the Catholics in Ceylon.**

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4. At the time of his death it is estimated that **there were about 70,000 Catholics** in the island and about **ten Catholic priests**. It is said that there were **then 15 churches and about 450 Chapels**.

5. After death of Fr. Joseph Vaz case of his beatification was soon introduced in Rome. As for Goa already in **1738 a certain Father Ribeiro was formerly appointed Postulator General**.

6. What was most striking about his life was;

- A great **solicitude** to accomplish the will of God.
- He always found this through the superiors.
- **Humility was another salient Characteristic of him**. Father Gonsalvez calls it his childlike simplicity.

7. What worried Fr. Joseph Vaz was the **numerous defections of the Christians**.

8. **He was beatified by the Pope John Paul II in Colombo on January 21, 1995**.

9. **His pastoral feast is celebrated each year on January 16**.

10. It is said by Fr. Don Peter that **Fr. Vaz is the greatest Christian missionary Asia has produced after apostolic times and calls him the Apostle of Sri Lanka**.<sup>38</sup>

11. We are led to this conclusion when we study his life and work, his vision and insights, his policies and methods, his courage and heroism, his asceticism and deep spirituality, his selfless dedication in serving others, his concern for the poor and the suffering, his self-sacrificing charity.

#### **ORATORIAN MISSIONARY METHODS**

- ❖ His missionary methods are completely different from those of Europeans.
- ❖ In Sri Lanka Buddhist psyche was wounded and still they are wounded when we show our triumphalism of the local church
- ❖ He came to the rescue of the Catholics in Sri Lanka amidst persecution and hardships

#### **KENOTIC SPIRITUALITY AND TOTAL SUBMISSION TO DIVINE PROVIDENCE ALONE.**

- 1) The sanctity of his life was so great that challenges became for him a great providence of God.
- 2) He was open to the salvific plan of God. He had total and unfailing trust and confidence in God. Thus he had tremendous love for God and his people.
- 3) Eucharist was the source and summit of his mission. His identity as a Catholic priest he drew from the daily celebration of the Eucharist
- 4) He was also a man of prayer. He encountered God constantly and consistently.
- 5) The simplicity and generosity of Fr. Vaz – total self-emptying personality – anavim of the Lord.
- 6) He had great devotion to Blessed Mother Mary.
- 7) His life style became an example to his companions and successors.

#### **APPOINTMENT OF LAY LEADERS**

- 1) The **Portuguese ruled the country for about one half century** and the **Church of Ceylon had good deal of the aspect of the church of Portugal**.
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- 2) Their converts took Portuguese surname.
- 3) Adopted Portuguese devotions, feasts and customs.
- 4) When Fr. Joseph Vaz arrived in the island the Catholics in Ceylon were without a priest for about thirty years and this helped him to rebuild the Church according to the oriental mentality.
- 5) Fr. Joseph Vaz and his companions are although different from the Ceylonese in various aspects, they all are of the same Eastern culture
- 6) In the early days when Fr. Joseph Vaz was the sole priest in the island, he saw the necessity of adopting lay helpers in the different Catholic communities which he organized. They were of two kinds:
  - ❖ The *Muppus*, the native wardens of the local churches in charge of temporal affairs (collecting money).
  - ❖ The *Annavis* or catechists in charge of the spiritual matters (reciting prayers etc.)
- 7) At times he appointed both, at others on one to whom he gave both functions.
- 8) During the period of 1693-1696 which he spent in missionary tours through different regions, he appointed *Muppus* and *Annavis* wherever possible choosing the influential men.
- 9) Fr. Vaz' companions and successors followed his example.
- 10) At the end of Dutch rule it was still the practice for the *Muppu* to assemble the Catholics for the rosary every Sunday in the absence of the priests, as well as for the reading and expounding of the epistle and Gospel.
- 11) In the Portuguese territory it was done through the influential Catholic leader.

### MISSION IN DISGUISE

- 1) Although the heretics search everywhere for him, they can never come upon him, for, like another Proteus, he escapes them under a variety of disguise.
- 2) Fr. Joseph Vaz himself went like a beggar.
- 3) Fr. Manoel de Miranda often attired himself as a *Lascharin* (sailor) when going to give the last sacraments to a dying person.
- 4) Fr. Pedro de Saldanha posed as a fisherman "with only a cloth about him and a basket of fish upon his head".
  - ❖ They were sometimes deprived of the consolation of celebrating Mass for weeks because of the danger. When they could celebrate, it was at night usually and the sacraments likewise could also safely be administered during the hours of sleep.

### INDIGENOUS MINISTERS

- 1) Fr. Vaz, an Asian, became head of the Church in an entire Asian country with all the missionaries working with him being also exclusively Asian.
- 2) The Church in Ceylon thus became totally Asian, which was something unusual at the time.
- 3) On the subject of the training of native clergy in mission lands, Fr. Vaz became also an inspiration to Mrs. Bigard and her daughter Jeanne who founded about a century ago the Pontifical Society of St. Peter the Apostle for the support of indigenous priestly vocations.
- 4) Fr. Vaz proved to the church that the indigenous clergy were capable of serving the Church as competently as the European clergy, that they could not only be pastors to their own people but also go out to other lands as missionaries.

5) He showed already in his day the aptness of what Pope Leo XIII (1878-1903) said two centuries later in establishing the Papal Seminary in Kandy that "Your sons, O India, shall be the ministers of your salvation."

### **RESPECT FOR OTHER FAITHS**

- 1) Fr. Vaz had almost a post-Vatican II attitude towards the adherents of other faiths. Although he desired their conversion, he followed a policy of tolerance, co-existence and friendliness.
- 2) For instance, when nursing the sick during the small-pox epidemic in Kandy or distributing alms to the poor, he treated both Christians and non-Christians alike.
- 3) Fr. Vaz sought conversion by his self-sacrificing charity, service to fellowmen, and the example of his saintly life.
- 4) His approach to non-Christians was one of more peaceable and effective than those followed by the Church at the time.
- 5) In the history of the Church and of the missions Fr. Vaz thus stands out as an ecclesially important figure.

### **THOROUGH INSTRUCTIONS AND DEEP FORMATION OF FAITH**

- 1) The Oratorians were not satisfied with imparting a superficial knowledge of faith. Even during the difficult times they experienced with the Dutch, no one was baptized who was ignorant of the principal tenets of the faith.
- 2) There are many instances of the insistence of the missionaries on thorough instruction. They methodically instructed the people along the East coast of the island.
- 3) Many indeed are references which prove that the missionaries remained faithful to the tradition of Father Joseph Vaz in instructing a sound knowledge of the religion among the Ceylonese.

### **CONTINUOUS VISITATION OF COMMUNITIES AND FAMILIES**

- 1) The founder of the Oratorian mission in Ceylon considered that it is his bounden duty to visit all the Catholics at least once a year.
- 2) If prevented from doing so, he at least visited all the Catholics whom he could reach. His companions and successors did likewise.
- 3) Fr. Vaz gave great importance to the practice recommended by St. Francis Xavier, to visit the Christians frequently, going from one house to another, to the rich as well as to the poorest, because in this way they were continually in touch with the priest and intimate relations were established between the pastor and his flock.
- 4) Family played an important role in his missionary endeavours.
- 5) Also Fr. Jacome Gonsalvez had the policy of settling a few good Catholic families in villages where he found people well disposed towards Christianity, which families would influence a local movement of conversion.
- 6) Today only a missionary family can produce missionaries for the Church.

### **FORMING CONFRATERNITIES**

- 1) Also to stabilize the piety and faith of the Catholics, Fr. Vaz established confraternities in several places.
- 2) Also wrote to Goa asking permission for the erection of a new confraternity by the name of Holy Rosary.
- 3) Also there were sodalities for the unbelievers who were converted to Catholicism.

### **INCULTURATION AND INCARNATED IN THE SOIL OF THE PEOPLE**

- 1) He slept on the floor, walked bare footed, and familiar with the customs of the people. Learn the language of the people. Love the literature of the country. He ate the "ordinary food of the people in which his whole sustenance consisted".
-

2) He inculturated every possible thing in the country.

### **RESTING AND MEETING PLACES FOR PRIESTS**

- 1) Father Vaz had residences erected in Mantotta, Puttalam and Kandy as resting and meeting places for his missionaries.
- 2) In 1707 Fr. Joseph Vaz summoned all his priests in the island for the first time to Puttalam to discuss affairs of the mission. Thenceforth the custom of meeting annually was maintained among the Oratorians.
- 3) The few days thus spent together refreshed and consoled them very much.
- 4) In 1742 a canonical visitor from Goa insisted on community life as important as of mutual encouragement and edification in their difficult apostolate.

### **MISSIONARY LIFE IN POVERTY**

1) The missionaries lived in poverty. A letter of Fr. Manoel de Miranda states: "Here we have neither subsidies nor stipends of any kind from the Christians, for we give our service *gratis* besides undergoing expenses of feasts and processions and all the rest that is done here."

### **MISSIONARY CHARITY**

- 1) They were always seeking means to help them in their temporal needs, in which matter, seeing the great charity with which they deal with them. They did never do otherwise.
- 2) Towards the middle of 1697 small-pox began to rage at Kandy and was making great havoc. Fr. Vaz and his nephew Fr. Carvalho, day and night in attendance on the sick, Christians as well as pagans.
- 3) They prepared food and carried it to them. Going from house to house, they dispensed medicines, dressed the sufferers' sores, and rendered them the most menial services.
- 4) The pestilence was gaining ground and both of them were unable to reach all the sick, selected four abandoned houses in the vicinity of the church and converted them into a hospital.
- 5) Thus the charity and self-denial of the Catholic priests excited the admiration of the pagans. More than once the King Vimaladharmasuriy publicly declared that, if it were not for the Fathers' charity, not a living soul would have remained at Kandy.

### **PROVIDING WITH LITERATURE**

- 1) The Oratorian missionaries also contributed to the formation of Catholic Sinhala and Tamil literature in Ceylon.
- 2) Fr. Joseph Vaz had known Tamil before his arrival in the island and after coming to Sri Lanka learned Sinhala at Kandy.
- 3) Fr. Joseph Vaz composed the books in Tamil
  - ❖ A Tamil catechism
  - ❖ A summary of the Christian doctrine
  - ❖ Short meditations and other works, including a dictionary compiled with the assistance of Buddhist monks.
- 4) The missionaries were requested to learn the language of the country and preach in Portuguese, Sinhala and Tamil according to the need.
- 5) The Oratorian fathers also got down the books on catechism from Goa and they were in Portuguese.

6) The famous missionary in this line among the Oratorians was Fr. Jacome Gonsalvez. he has written over forty books. He wrote on

- ❖ Christian doctrine
- ❖ The mysteries of our faith
- ❖ Confuting errors of the heretics and the superstition of the pagans.
- ❖ In Sinhalese he wrote both prose and poetry.

7) Another outstanding Oratorian writer was Fr. Gabriel Pacheco.

- ❖ His main work being the *Tevappirasaiyn Tirukalai*, a Tamil history of the people of God and of the Catholic Church.

8) The Oratorian fathers also produced number of Christian literature.

### **DRAMATIC PERFORMANCE**

1) Fr. Vaz also produced a passion play and it was staged in Kandy and Vanni in 1706. And later in other places.

2) In later years, after Bolawatte had become a centre of Catholic life, Passion play was performed with great ceremony and drew Catholics from as far as Galle and Matara

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## CHAPTER 6

### BRITISH PERIOD

#### THE ARRIVAL OF THE BRITISH AND CATHOLIC EMANCIPATION IN SRI LANKA THE BRITISH IN SRI LANKA

1) In 1739 the Nayakkar dynasty of South India ascended to the throne of Kandy. The new dynasty hailed from the district of Madura. The Kandyan kings who belonged to the Nayakkar dynasty are:

- Sri Vijaya Rajasinghe            1739-1747
- Kirti Sri Rajasinghe            1747-1780
- Rajadhi Rajasinghe            1780-1798

2) At this time the British had already come to India and had established their power in key centres of India.

- By 1805 the English East India Company's hegemony was an established fact in Bengal and Madras in the Indian sub continent.
- The British after consolidating themselves in Madras and Bengal began to venture further fields.

3) The new rulers maintained their relationship with the main centres of power in South India and kept up constant correspondence with the Nawab of Arcot, the Raja of Tanjore, and the French at Pondicherry and the English at Madras.

- Bengal, Madras and Bombay            British
- Pondicherry                                French
- Cochin                                        Dutch.
- Goa    Portuguese

4) In a desperate search for aid against the Dutch, King Kirti Sri Rajasinghe's uncle Konnama Nayakkar first approached the princes of Tanjore and Madura when they refused to commit themselves he turned to the British.

5) It was at this context the first English Diplomatic mission led by John Pybus arrived at the court of King Kirti Sri Rajasinghe.

- This embassy marks the first official contact between the English East India Company and Ceylon.
- This was a fact finding mission from the side of the British.
- They neither antagonized the king nor the Dutch.

6) Since nothing came out from the mission of Pybus, the Kandyan thought of turning to the French at Pondicherry exactly what the British had hoped to prevent.

7) In 1766 when the Dutch came to know about these secret talks with the French and the English, they captured the entire coastline of Sri Lanka and this reduced the Kandyan kingdom to the level of landlocked client state, completely dependent on the Dutch for its trade and its links with the outside world.

8) Making use of the situation in Sri Lanka the British sent the second person to negotiate with the king. But before Hugh Boyd arrived the king Kirti Sri Rajasinghe died. Boyd arrived in the island 1782.

- 9) In 1795 the French government captured Holland and established Batavian Republic.
- At this time the king of Holland Stadtholder Prince William V fled to England and signed the letter which gave power to the British to protect the overseas possession of Holland during the time of war.
  - On the strength of Stadtholder's letter the British Governor in Madras Lord Hobart immediately claimed possession of all the Dutch settlements in the island.
  - At this time the British were interested in Trincomalee as the British' war with Marathas and Mysore was imminent. They thought France may occupy Trincomalee and help the Indians against them.
  - Madras Governor Lord Hobart informed about it, a letter sent to the Dutch captain in Ceylon and he threatened them saying if they don't accept the letter, giving them an ultimatum to use force.
  - Lord Hobart's threat put the Dutch in Ceylon on defensive.
  - British force on 18<sup>th</sup> of August 1795 under the command of Colonel James Stuart seized and occupied Trincomalee and sent Robert Andrews, a senior Madras servant to negotiate with the king.
- 10) After capturing Trincomalee Stuart went on capturing Jaffna up to Negombo.
- 11) On 16<sup>th</sup> February 1796 from Negombo the British went on capturing Colombo and the British overcame the whole of Sri Lanka.
- 12) On 12<sup>th</sup> February 1796 there was treaty with Kandyan King.
- This granted the English East India Company much the same position in the island as the VOC had once enjoyed.
  - Like the Dutch before them the British received possession of the maritime regions.
  - The lion's share of trade with the Sinhalese.
  - The British agreed to furnish the king with a harbor from where he could obtain his salt and fish and he was allowed to maintain a small fleet for trade with the outside world.
  - The Company promised the Kandyans that all the inland districts which had been seized from them by the Dutch would now be restored.
  - It undertook to Protect the king and Buddhist religion binding itself not to take any action which would affect the Kings' interest without his consent.
- 13) The British captured the Kandyan kingdom in the year 1815, and the whole island became the colony of the British crown.
- 14) The British came with the prestige of a world empire and with a culture that exercised an irresistible attraction.
- English became necessary for Government employment.
  - Need for adopting an English way of dressing and living became a fashion.
  - Among the elite this became very popular.
  - It also opened the way to progress in trade, technology and modern science.
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## CATHOLIC EMANCIPATION

- 1) On February 15<sup>th</sup> , 1796 Ceylon was captured by the British force sent by the Madras Government, and for a time being civil and military authority was in the hand of the Commander of the army that captured Ceylon.
  - 2) After capturing they appointed the supreme chief Justice Alexander Johnston to conduct an investigation in order to enlighten them for better ruling of the country.
    - The Chief Justice established in his report that the number of Catholics in Sri Lanka at that time was 66,837
    - The Catholics were higher than the number of the Protestants in the country.
  - 3) In 1798 the first British Governor honourable Frederick North arrived in Ceylon with the following instruction “That all responsible administrative positions were to be entrusted preferably to the members of the Church of England.”
  - 4) It was on the recommendation of the chief Justice Alexander Johnston in 1805 the Governor Thomas Maitland succeeded him. The Gazette published by him in council on 27 May, 1806 contained the following:
    - His Majesty’s most gracious intention, that all persons inhabit the British settlements of the island shall be permitted liberty of conscience and the free exercise of religious worship, provided they can be contented with a quiet and peaceable enjoyment of the same, without giving offence to Government.
    - The Roman Catholics shall be allowed the unmolested profession and exercise of their religion in every part of the British settlement in the island of Ceylon.
    - They shall be admitted to all civil privileges and capacities.
    - All marriages between Roman Catholics which have taken place within the said settlement since 26<sup>th</sup> August 1795 according to the rites of the Roman Catholic Church shall be deemed valid in law although the forms appointed by the late Dutch Government have been observed.
    - This regulation shall take effect on the 4<sup>th</sup> day of June, 1806 that being His Majesty’s birthday.
    - Every part of any law, proclamation or order which contradicts this regulation is hereby repealed.
  - 5) June 4, 1806 was the day of rebirth of the Catholic Church in Sri Lanka. It was on this day after the period of 150 years the Catholic was allowed to worship freely.
  - 6) In 1823, the king’s instruction to Edward Barnes the Governor of Ceylon was that an important post can be entrusted to a Catholic requesting them to profess an oath.
  - 7) In 1829 the ‘Act for the relief of His Majesty’s Roman Catholic Subjects’ was passed by the Imperial parliament of the united Kingdom and was extended to Ceylon by a local regulation. It can be said that this act of Emancipation finally made Catholic full-right citizens.
  - 8) Although there was British policy of religious tolerance the situation of the Catholic Church did not improve in Ceylon due to the following reasons.
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- The stimulus of persecution found during the time of the Dutch was not there.
- There was a certain degree of discouragement in the life of the priest.

9) At the same time the Catholics went on experiencing more and more freedom they became more pro English against the India Oratorians in Sri Lanka.

- The Sinhalese from the south western parts of the island who were influenced by the western culture for few centuries.
- The Tamils who lived mostly in the north eastern parts and less influenced by the Europeans.
- The Burghers, the descendants of the Europeans of unmixed blood and the descendants of Europeans of mixed blood. There were,
  - Portuguese burghers who were Catholics and they were far below the Sinhalese economically.
  - There were some Dutch burghers.
  - There were British burghers too and financially they were well off.

10) The Burgher groups claimed to form the elite among the Catholic population in their petitions and always they called themselves Europeans or descendants of Europeans.

11) It was this Burgher group who was not satisfied with the group of Oratorians system of education in Ceylon and sent a petition against them to Rome.

- About their educational policy
- About their pastoral care.
- About their life style.

12) Why the Oratorian could not concentrate much on education?

- In 1830 the churches and chapels in the island were 323, the numbers of the ministers in the country were 16 and all of them were Oratory of St. Philip Neri's in Goa.
- These priests were in charge of 20-30 churches and had to cover a vast area.
- The Oratorians failed to read the signs of the time. The Oratorians believed it is the duty of the parents to educate the children.
- The other factor was the numerous Christian denominations entering the island during the British regime.

13) In this process of English education of the Protestant missionary societies was in privilege position.

14) The few Oratorians could not compete with the number of protestant missionaries with regard to this.

## **THE REORGANISATION OF THE MISSION IN CEYLON**

1) The Pope Gregory XVI (1831-1849) who was also the head of the congregation of Propagation of Faith since 1<sup>st</sup> October 1826 before his elevation to the Supreme Pontificate thought of abrogating the right of royal patronage by erecting the Apostolic Vicariate that would directly depend on Rome.

2) He thought of doing this due to two reasons.

- There were number of complaints against the system of Padroado.
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- As time went on due to the internal administrative problems in Portugal, the foreign missions became a burden to them. Hence the missions were neglected.
- They were interested in trade than religion.
- The moral life of the Portuguese soldiers was a question mark.
- At the same time Rome also had known about the freedom that she was enjoying in these areas under the British. Making use of the situation she thought of doing the necessary changes in the area.

3) The congregation for the Propagation of Faith in Rome earnestly sought for means to remedy the situation in Asian countries.

4) According to this decision he erected the following vicariates Apostolic.

- 1534 Diocese of Goa
- 1557 Diocese of Cochin.
- On July 3, 1832, the Vicariate of Madras.
- On April 18, 1834, the Vicariate of Bengal.
- On December 3, 1834 the Vicariate of Ceylon
- On July 8, 1836 the Vicariate of Pondicherry.
- On December 23, 1836, the Vicariate of Madura.

5) Not only erected various Apostolic Vicariates but also in 1838, April 24, brief *Multa Praecluae* repealed Padroado right,

6) Thus on December 3, 1834 by the brief *ex munera pastoralis ministerii* created the Apostolic Vicariate of Ceylon.

- Fr. Francis Xavier passed away before his consecration on January 11, 1834.

7) On November 22, 1836 at the general meeting of Propaganda Fide they appointed Fr. Vincent de Rosairo, the new Apostolic vicar, Bishop *Partibus of taumaca*.

- He was solemnly installed on January 14, 1838, at St. Lucia's Cathedral, Kotahena and he held the post until his death in 1842.
- His office became too much for him and he requested Rome to provide him a coadjutor and for this post he proposed his assistant Fr. Gaetano Antonio.
- At the same time Rome was also aware of the following facts.
  - Also on 5<sup>th</sup> August 1833, there was an order from Portugal saying that all religious bodies were dissolved, first in Portugal and then in Goa.
  - The Oratorians alone will not be able to cope with the work.
  - Oratorians also not prepared the ground for the native clergy.

8) At this juncture the only choice left to the Congregation of the Propaganda was to look for the missionaries in the western countries.

- First the Church looked for the European Oratorians.

9) At this time in 1842 the first European missionary who stepped into Ceylon on his own was Fr. Alexandre Francois Dumas.

- He was a Frenchman.
- He was Lazarist belonged to the congregation of St. Vincent.

- He was serving in China for several years and left the congregation.
- After leaving the congregation he has on his way to Europe and it was at this time reached Ceylon and planned to stay back.
- He was not liked by Gaetano Antonio since he joined hands with the people in Colombo who sent petition against the Oratorian to Rome.
- Gaetano proposed to Rome that Fr. Dumas cannot work in the island without proper ecclesiastical authority. Rome suspended Fr. Dumas.
- Gaetano also was scared that the European missionaries may capture the power of Oratorians in Ceylon.
- Fr. Dumas reacted against the decision of Rome saying that he was not given a reason for the suspension.
- In 1842 Fr. Dumas left Ceylon with C.J. Brant Fernando who was the first Ceylonese left for Rome to study at the college of Propaganda.

10) The Congregation of Propaganda informed Gaetano Antonio that Fr. Orazio Bettachini who was an Oratorian would come to Ceylon and he reached in Ceylon on December 7, 1842.

11) In the mean time Rome also attempted to get more and more foreign missionaries. In 1844, Fr. Andre Reinaud who was a French ex – Oblate of Mary Immaculate reached the island.

- At first he was serving in Middle East and Baghdad.
- From there he travelled to Goa and learned about the Oratorians working in Ceylon, and European reinforcement is urgently needed.
- He was welcomed by Orazio Bettachini and served in Kandy.
- It was he who converted the European Anglican Military chaplain to Catholicism on June 29, 1846.
- In the year 1847 the Pope granted him the title of Doctor of Divinity.
- He had also informed the founder of the oblates of Mary Immaculate about the mission territory of Ceylon and de Mazenod's offer was declined by the Propaganda as she was looking for Italian Oratorians mainly.

12) On May 8, 1843, Gaetano Antonio was appointed Vicar Apostolic of Ceylon.

13) On February 17, 1845 Rome nominated Orazio Bettachini to be the coadjutor to Gaetano Antonio and to be in charge of northern part of the island.

14) In 1844 onwards propaganda looked for non Oratorian Italian Missionaries.

15) In March , 1845 Fr. Giuseppe Bravi, a Silvestrian left for Ceylon, accompanied by two Cistercian Monks Fr. Freilano Oruna, and Firenzo Garcia.

- After a long journey via Bombay and Pondicherry they reached Ceylon on 14 August, 1845.

16) In 1845 the Redemptorist, Francis Xavier de Menezes arrived in the Island.

- He was born in Goa and received his religious training in Lisbon.
  - When Portugal suppressed the Redemptorist College in Lisbon he went to Belgium, Holland, the Duchy of Modena (Italy).
  - In 1843 Propaganda asked him go to India, being in Bombay for sometime he left for Ceylon.
-

17) In the middle of June, 1847, Frs. Vistarini, Priori, and Cassinelli arrived in the island. These three were secular priests.

- Fr. Vistarini died in the island.
- Fr. Priori served in the island only for few years and left in 1850.
- Fr. Cassinelli returned to Europe in 1853.

18) In 1847 Fr. Julius Caesar Mola left for Ceylon. He was also a secular priest.

- He was a student of the Propaganda College in Rome.
- He was ordained a priest in 1846.
- He returned to Europe in 1855 and joined the Oblates in 1858, and left the congregation in 1865.

### THE DIVISION OF THE VICARIATE OF CEYLON

1) The two Vicariates were made independent on September 14, 1847



- At this time there was a rift between the Oratorians and European Missionary in Sri Lanka.
- When Orazio Bettachini was elected the coadjutor to Colombo, the Oratorians in Sri Lanka sent a number of petitions to Rome.
- Bishop Bettachini left for Europe in 1847 and explained the situation in Ceylon to Rome.
  - There he explained the situation of Sri Lankan clergy.
  - From Rome he went to England and on his way back he met the founder of the Oblates of Mary Immaculate in Marseilles, France on July 25, 1847.
  - Bettachini's request was discussed in the General Council of Oblates on August 10, 1847 and approved and on the following day Bishop De Mazenod informed the decision of the General council on one condition that they should be allowed to work under Bishop Bettachini.

2) Bettachini returned to Ceylon after travelling for 35 days, on November 28, 1847, with following Oblates and non Oblates missionaries.

#### The Oblates

- |                            |    |
|----------------------------|----|
| ▪ Fr. Semeria, Superior    | 36 |
| ▪ Fr. Ciamin               | 27 |
| ▪ Fr. Keating              | 24 |
| ▪ Br. Gaspard de Stephanis | 26 |

#### The non Oblates

- One Silvestrine, Fr. Milani.
- One Italian Oratorian, Fr. Guidi
- The Oblates after a stay of two months in Colombo left for Jaffna.

3) As the Oblates arrived in the peninsula all the Oratorians except one left for the southern Vicariate.

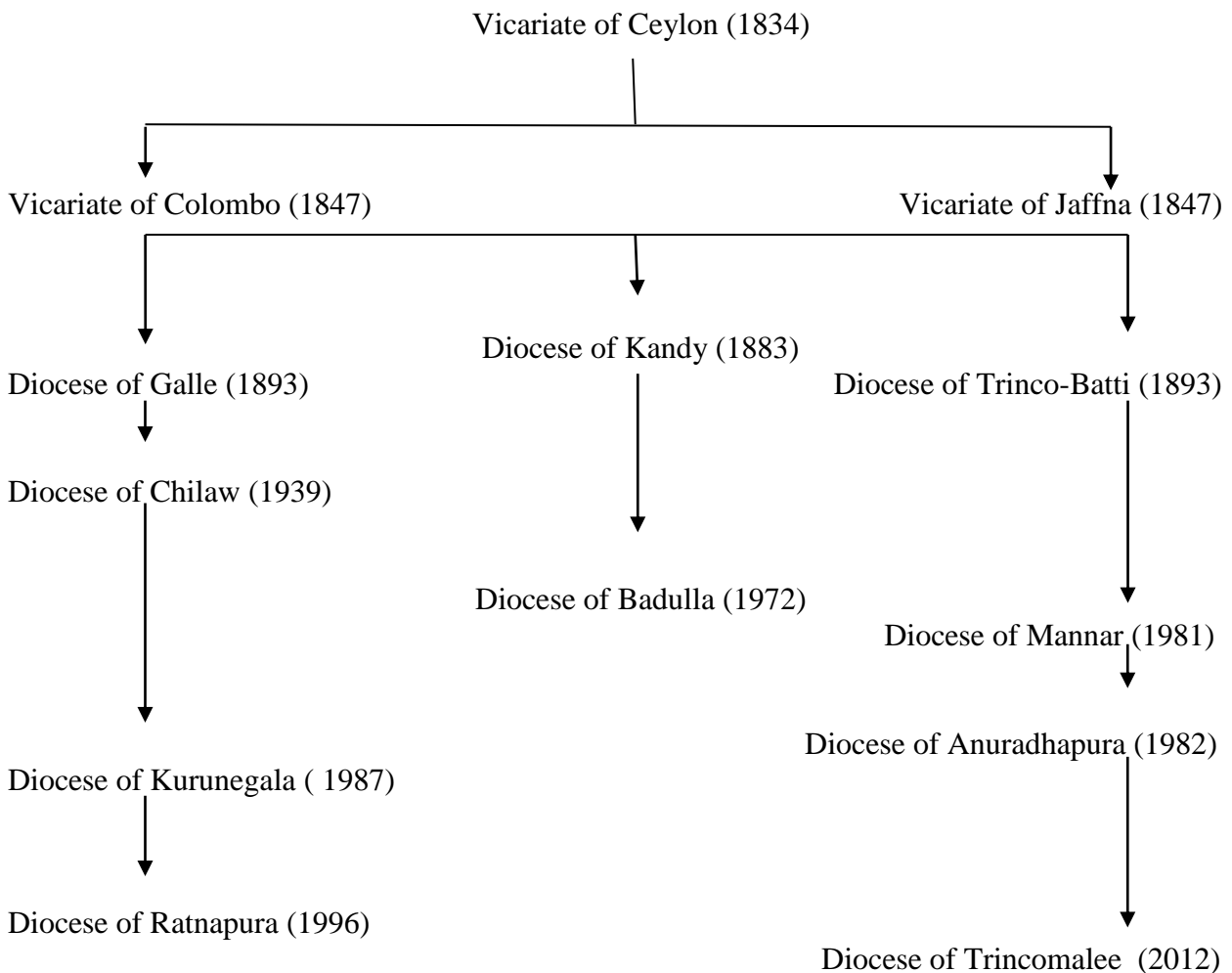
4) Bishop Bettachini called for some Tamil speaking Jesuits from the Bishop Canoz, the Apostolic vicar of Madura and they were put at Kayts and Mannar.

- There was misunderstanding that when a young Jesuits from the Bishop Canoz, the Apostolic vicar of Madura and they were put at Kayts and Mannar.
- Owing to this all Jesuits left the island in September 1852.

5) It was on August 13, 1849 Bettachini received the *plena et libera* jurisdiction for Jaffna.

6) At the same time Bishop Bravi was appointed coadjutor to Colombo.

7) After sometime Fr. Leone Cingolani reached in Ceylon as third Silvestrine.



**THE GOAN SCHISM**

1) In 1838, April 24 when the papal brief *MULTA PRAECLARE*, repealed the Portuguese Jurisdiction of Padroado in the dioceses of Goa and Cochin under which Ceylon perated, antagonized the Portugal authority, and she thought that it was done lopsidedly.

- Goa 1534-1838, 304
- Cochin 1557-1838, 281

- This antagonized the Portugal authority very much

- Portugal authority refusing to accept the decision of Rome and instructed Goan authority to defend the Padroado's right.
- 2) In 1841 the Governor in Goa issued the following decree.
- The properties of all those priests who subject themselves to the papal authority will be confiscated.
  - The Priest who enters the territory of Portugal will be sent to the prison for a year.
- 3) The decree reached the Goan Oratorians in Ceylon, through the Apostolic Administrator S. Ioakin Neves, and the Goan Oratorians were asked to return to Goa within two months.
- The Oratorians under the direction Gaetano Antonio decided to stay in Ceylon, and to obey the Roman authority.
  - Rome appreciated this so much and requested the president of the propagation of faith in Lyon to support the Oratorians in Ceylon Financially.
  - This decision of the Oratorian was very important and this should be taken into account when we form a judgement on Oratorians in Ceylon.
- 4) At this time the burgher community in Ceylon was constantly asking for a priest who can work in English and look into the matters pertinent to their education and the spiritual matters. They made use of the opportunity.
- In 1837 the Colombo Burghers submitted a memorandum to the general meeting of the Oratorians.
  - On 20<sup>th</sup> October 1843 after the death of the Vicar Apostolic Vicende Rosayro, one Dr. Missio organized a meeting the problems faced by the Catholics in Ceylon were discussed and following decisions, were taken.
    - They expressed their distrust on the Pope.
    - The Pope is incapable of solving the problems of Sri Lankan Catholics.
    - The appointment of the new Oratorian Vicar Apostolic proved that the pope is depending on the Oratorians.
    - They sent a petition to the Bishop of Goa through Cochin, asking for a Priest to be sent to look after their community.
    - In the mean time they appointed a committee to look after the needs of the priest and find a place for the church and the cemetery.
    - Also Dr. Missio gave part of his property in prince street Pettah, to put up the priests quarter and a Chapel to serve as the Chapel of Holy Emmanuel.
    - In December 1844, Archbishop of Goa sent his own Vicar General Fr. Felipe Gaetano Piedade Da Conceicao, who went through the city like a Bishop.
  - He resided in the house of Dr. Missio, and started to look after the spiritual needs of the burghers.
  - He never contacted the Vicar Apostolic of Rome Gaetano Antonio, and started to work on his own.
  - Thus the Schism of Goa officially started in Ceylon.
  - While the three priest in Ceylon were propagating the Schism of Goa in Ceylon Dr. Missio, Mr. J. Van Langenberg and Francis Danial as trustees applied to the Government for a piece of
-

land for their Cemetery and got a portion of Land on Belmont Street where in later years the church of Our Lady of Good death was built.

- In the mean time there were letters written by both the parties and which became a scandal.
- Gaetano thought to solve the problem before his death and requested the Pope to publish another brief *Impensam omnem* on May 13, 1848 to say that the Goa has no authority on Ceylon.
  - So much so when the brief *Impensam Omnem* was published Gaetano signed as Vicar Apostolic of Ceylon.
  - Vicar General of Goa said it is not correct because already the Pro vicariate of Jaffna is erected in the previous year and he cannot sign as Vicar Apostolic of Ceylon, and there for the brief is a forgery.
- Vicar General of Goa Fr. Piedade Da Conceicao said that all these three briefs,
  - *Ex nybere oastirakus Nubusteruu* (1834)
  - *Multo Preaclare* (1838)
  - *Impensam Omnem* (1848), had been usurpation on the part of Rome.

5) In Jaffna some of the Oratorian took the upper hand over the whole controversy and said Bettachini cannot be their legitimate Superior.

- Thus Fr. Oruna who was a Parish Priest at Kalpitiya went to Colombo taking with him the jewels and the money at Talawila.
- Some Oratorians in Jaffna argued that Bettachini has no right to claim for the income of the churches that were built by the Goans.
- Other Oratorians from Colombo went on exciting the Catholics in Jaffna speaking against the brief.
- The schism in Jaffna vicariate became very strong when the suspended Oratorian from the south Fr. Francisco Koao Lima joined hands with Fr. Frippo Mascaren has and claimed some churches built by the Goanese to be theirs.
- Fr. Joao took charge of the church in Mannar and Madhu.
- Whenever the people were disgusted with European clergy went with Schismatic.

6) The concordat that was signed in the year 1857 did not satisfy any party. It was publicly promulgated on February 18, 1860 with the accompanying letter of Pius IX, *ad reparanda damna*.

- The restorations of the Portuguese bishoprics were agreed upon.
- Whatever churches and missions under these jurisdictions from the date of the signing of this concordat were to be remained so.
- No. erection of new dioceses for the period of six years.
- By the Maintenance of Status Quo the Padroado supporters felt that the Goanese missionaries sent by the propaganda have stolen some of their territories.
- In 1865 in Colombo there were about thirty families and in the Negombo region about 300 people involved with the schismatic church.
- In July 1884 there were four churches that came under the jurisdiction of Colombo.
  - In Colombo the Emmanuel Chapel in Pettah.
  - The Good Death Church in Hulftsdorft.
  - St. Peters in Negombo.

▪ Our Lady of Good Voyage in Duwa.

- In all these churches there were only 1222 members they caused endless problems to the Catholic hierarchy in Ceylon.

7) The new archbishop of Goa who was appointed in 1877, Ayes D' Ornella's De Vasconcellos who was a peace lover came to an agreement with Bishop Sillani OSB.

- Except the church of Hulftsdorft all the other churches will be under the jurisdiction of Bishop Sillani in the southern vicariate.
- Leo XIII decided with the brief *Studio Ac Vigilantia* of August 2, 1884, to withdraw these churches from Archbishop of Goa. Bonjean informed this to the vicar General of the Bishop of Goa.
- He reacted saying that it should have been sent to him by the Archbishop Goa not by the Bishop Bonjean.
- There were also another number of sympathisers who held a meeting at the league hall that was attached to Our Lady of Good Death in Hulftsdorft saying bilateral contact cannot be unilaterally dissolved.

8) The whole affairs became more complicated when A.F.X. Alvarez appeared on the scene. A suspended priest from Goa organized a Padroado Defence Organisation to work against the brief *studio ac vigilatia*.

9) The pressure was so great the modalities of the implementation of the brief had to be replaced by a new concordat.

- 10) This new concordat was signed on June 23, 1886, and turned out to be quite favourable to Ceylon
- The Portuguese crown renounced its claims in favour of the Pope who was henceforth to provide for the spiritual government of all Catholic churches on the island.
  - The archbishop of Goa sent a telegram to Bishop Bonjean saying that he no longer had any jurisdiction in Ceylon since the conclusion of the new concordat.

11) The schism in Ceylon was a question of disobedience rather than a doctrinal deviation.

## CHAPTER 7

### DECREE ON THE APOSTOLATE OF THE LAITY

DECREE ON THE APOSTOLATE OF THE LAITY  
*APOSTOLICAM ACTUOSITATEM*  
SOLEMNLY PROMULGATED BY HIS HOLINESS,  
POPE PAUL VI  
ON NOVEMBER 18, 1965

#### INTRODUCTION

1. To intensify the apostolic activity of the people of God,(1) the most holy synod earnestly addresses itself to the laity, whose proper and indispensable role in the mission of the Church has already been dealt with in other documents.(2) The apostolate of the laity derives from their Christian vocation and the Church can never be without it. Sacred Scripture clearly shows how spontaneous and fruitful such activity was at the very beginning of the Church (cf. Acts 11:19-21; 18:26; Rom. 16:1-16; Phil. 4:3).

Our own times require of the laity no less zeal: in fact, modern conditions demand that their apostolate be broadened and intensified. With a constantly increasing population, continual progress in science and technology, and closer interpersonal relationships, the areas for the lay apostolate have been immensely widened particularly in fields that have been for the most part open to the laity alone. These factors have also occasioned new problems which demand their expert attention and study. This apostolate becomes more imperative in view of the fact that many areas of human life have become increasingly autonomous. This is as it should be, but it sometimes involves a degree of departure from the ethical and religious order and a serious danger to Christian life. Besides, in many places where priests are very few or, in some instances, deprived of due freedom for priestly work, the Church could scarcely exist and function without the activity of the laity.

An indication of this manifold and pressing need is the unmistakable work being done today by the Holy Spirit in making the laity ever more conscious of their own responsibility and encouraging them to serve Christ and the Church in all circumstances.(3)

In this decree the Council seeks to describe the nature, character, and diversity of the lay apostolate, to state its basic principles, and to give pastoral directives for its more effective exercise. All these should be regarded as norms when the canon law, as it pertains to the lay apostolate, is revised.

#### CHAPTER I

##### THE VOCATION OF THE LAITY TO THE APOSTOLATE

2. The Church was founded for the purpose of spreading the kingdom of Christ throughout the earth for the glory of God the Father, to enable all men to share in His saving redemption,(1) and that through them the whole world might enter into a relationship with Christ. All activity of the Mystical Body directed to the attainment of this goal is called the apostolate, which the Church carries on in various ways through all her members. For the Christian vocation by its very nature is also a vocation to the apostolate. No part of the structure of a living body is merely passive but has a share in the functions as well as life of the body: so, too, in the body of Christ, which is the Church, "the whole body . . . in keeping with the proper activity of each part, derives its increase from its own internal development" (Eph. 4:16).

Indeed, the organic union in this body and the structure of the members are so compact that the

member who fails to make his proper contribution to the development of the Church must be said to be useful neither to the Church nor to himself.

In the Church there is a diversity of ministry but a oneness of mission. Christ conferred on the Apostles and their successors the duty of teaching, sanctifying, and ruling in His name and power. But the laity likewise share in the priestly, prophetic, and royal office of Christ and therefore have their own share in the mission of the whole people of God in the Church and in the world.(2)

They exercise the apostolate in fact by their activity directed to the evangelization and sanctification of men and to the penetrating and perfecting of the temporal order through the spirit of the Gospel. In this way, their temporal activity openly bears witness to Christ and promotes the salvation of men. Since the laity, in accordance with their state of life, live in the midst of the world and its concerns, they are called by God to exercise their apostolate in the world like leaven, with the ardor of the spirit of Christ.

3. The laity derive the right and duty to the apostolate from their union with Christ the head; incorporated into Christ's Mystical Body through Baptism and strengthened by the power of the Holy Spirit through Confirmation, they are assigned to the apostolate by the Lord Himself. They are consecrated for the royal priesthood and the holy people (cf. 1 Peter 2:4-10) not only that they may offer spiritual sacrifices in everything they do but also that they may witness to Christ throughout the world. The sacraments, however, especially the most holy Eucharist, communicate and nourish that charity which is the soul of the entire apostolate.(3)

One engages in the apostolate through the faith, hope, and charity which the Holy Spirit diffuses in the hearts of all members of the Church. Indeed, by the precept of charity, which is the Lord's greatest commandment, all the faithful are impelled to promote the glory of God through the coming of His kingdom and to obtain eternal life for all men-that they may know the only true God and Him whom He sent, Jesus Christ (cf. John 17:3). On all Christians therefore is laid the preeminent responsibility of working to make the divine message of salvation known and accepted by all men throughout the world.

For the exercise of this apostolate, the Holy Spirit Who sanctifies the people of God through ministry and the sacraments gives the faithful special gifts also (cf. 1 Cor. 12:7), "allotting them to everyone according as He wills" (1 Cor. 12:11) in order that individuals, administering grace to others just as they have received it, may also be "good stewards of the manifold grace of God" (1 Peter 4:10), to build up the whole body in charity (cf. Eph. 4:16). From the acceptance of these charisms, including those which are more elementary, there arise for each believer the right and duty to use them in the Church and in the world for the good of men and the building up of the Church, in the freedom of the Holy Spirit who "breathes where He wills" (John 3:8). This should be done by the laity in communion with their brothers in Christ, especially with their pastors who must make a judgment about the true nature and proper use of these gifts not to extinguish the Spirit but to test all things and hold for what is good (cf. 1 Thess. 5:12,19,21).(4)

4. Since Christ, sent by the Father, is the source and origin of the whole apostolate of the Church, the success of the lay apostolate depends upon the laity's living union with Christ, in keeping with the Lord's words, "He who abides in me, and I in him, bears much fruit, for without me you can do nothing" (John 15:5). This life of intimate union with Christ in the Church is nourished by spiritual aids which are common to all the faithful, especially active participation in the sacred liturgy.(5) These are to be used by the laity in such a way that while correctly fulfilling their secular duties in the ordinary conditions of life, they do not separate union with Christ from their life but rather performing their work according to God's will they grow in that union. In this way

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the laity must make progress in holiness in a happy and ready spirit, trying prudently and patiently to overcome difficulties. (6) Neither family concerns nor other secular affairs should be irrelevant to their spiritual life, in keeping with the words of the Apostle, "What-ever you do in word or work, do all in the name of the Lord Jesus Christ, giving thanks to God the Father through Him" (Col. 3:17).

Such a life requires a continual exercise of faith, hope, and charity. Only by the light of faith and by meditation on the word of God can one always and everywhere recognize God in Whom "we live, and move, and have our being" ( Acts 17:28), seek His will in every event, see Christ in everyone whether he be a relative or a stranger, and make correct judgments about the true meaning and value of temporal things both in themselves and in their relation to man's final goal.

They who have this faith live in the hope of the revelation of the sons of God and keep in mind the cross and resurrection of the Lord. In the pilgrimage of this life, hidden with Christ in God and free from enslavement to wealth, they aspire to those riches which remain forever and generously dedicate themselves wholly to the advancement of the kingdom of God and to the reform and improvement of the temporal order in a Christian spirit. Among the trials of this life they find strength in hope, convinced that "the sufferings of the present time are not worthy to be compared with the glory to come that will be revealed in us" (Rom. 8:18).

Impelled by divine charity, they do good to all men, especially to those of the household of the faith (cf. Gal. 6:10), laying aside "all malice and all deceit and pretense, and envy, and all slander" (1 Peter 2:1), and thereby they draw men to Christ. This charity of God, "which is poured forth in our hearts by the Holy Spirit who has been given to us" (Rom. 5:5), enables the laity really to express the spirit of the beatitudes in their lives. Following Jesus in His poverty, they are neither depressed by the lack of temporal goods nor inflated by their abundance; imitating Christ in His humility, they have no obsession for empty honors (cf. Gal. 5:26) but seek to please God rather than men, ever ready to leave all things for Christ's sake (cf. Luke 14:26) and to suffer persecution for justice sake (cf. Matt. 5:10), as they remember the words of the Lord, "If anyone wishes to come after me, let him deny himself and take up his cross and follow me" (Matt. 16:24) . Promoting Christian friendship among themselves, they help one another in every need whatsoever.

This plan for the spiritual life of the laity should take its particular character from their married or family state or their single or widowed state, from their state of health, and from their professional and social activity. They should not cease to develop earnestly the qualities and talents bestowed on them in accord with these conditions of life, and they should make use of the gifts which they have received from the Holy Spirit.

Furthermore, the laity who have followed their vocation and have become members of one of the associations or institutes approved by the Church try faithfully to adopt the special characteristics of the spiritual life which are proper to them as well. They should also hold in high esteem professional skill, family and civic spirit, and the virtues relating to social customs, namely, honesty, justice, sincerity, kindness, and courage, without which no true Christian life can exist.

The perfect example of this type of spiritual and apostolic life is the most Blessed Virgin Mary, Queen of Apostles, who while leading the life common to all here on earth, one filled with family concerns and labors, was always intimately united with her Son and in an entirely unique way cooperated in the work of the Savior. Having now been assumed into heaven, with her maternal charity she cares for these brothers of her Son who are still on their earthly pilgrimage

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and remain involved in dangers and difficulties until they are led into the happy fatherland.(7) All should devoutly venerate her and commend their life and apostolate to her maternal care.

## CHAPTER II

### OBJECTIVES

5. Christ's redemptive work, while essentially concerned with the salvation of men, includes also the renewal of the whole temporal order. Hence the mission of the Church is not only to bring the message and grace of Christ to men but also to penetrate and perfect the temporal order with the spirit of the Gospel. In fulfilling this mission of the Church, the Christian laity exercise their apostolate both in the Church and in the world, in both the spiritual and the temporal orders. These orders, although distinct, are so connected in the singular plan of God that He Himself intends to raise up the whole world again in Christ and to make it a new creation, initially on earth and completely on the last day. In both orders the layman, being simultaneously a believer and a citizen, should be continuously led by the same Christian conscience.

6. The mission of the Church pertains to the salvation of men, which is to be achieved by belief in Christ and by His grace. The apostolate of the Church and of all its members is primarily designed to manifest Christ's message by words and deeds and to communicate His grace to the world. This is done mainly through the ministry of the Word and the sacraments, entrusted in a special way to the clergy, wherein the laity also have their very important roles to fulfill if they are to be "fellow workers for the truth" (3 John 8). It is especially on this level that the apostolate of the laity and the pastoral ministry are mutually complementary.

There are innumerable opportunities open to the laity for the exercise of their apostolate of evangelization and sanctification. The very testimony of their Christian life and good works done in a supernatural spirit have the power to draw men to belief and to God; for the Lord says, "Even so let your light shine before men in order that they may see your good works and give glory to your Father who is in heaven" (Matt. 5:16).

However, an apostolate of this kind does not consist only in the witness of one's way of life; a true apostle looks for opportunities to announce Christ by words addressed either to non-believers with a view to leading them to faith, or to the faithful with a view to instructing, strengthening, and encouraging them to a more fervent life. "For the charity of Christ impels us" (2 Cor. 5:14). The words of the Apostle should echo in all hearts, "Woe to me if I do not preach the Gospel" (1 Cor. 9:16).(1)

Since, in our own times, new problems are arising and very serious errors are circulating which tend to undermine the foundations of religion, the moral order, and human society itself, this sacred synod earnestly exhorts laymen-each according to his own gifts of intelligence and learning-to be more diligent in doing what they can to explain, defend, and properly apply Christian principles to the problems of our era in accordance with the mind of the Church.

7. God's plan for the world is that men should work together to renew and constantly perfect the temporal order.

All those things which make up the temporal order, namely, the good things of life and the prosperity of the family, culture, economic matters, the arts and professions, the laws of the political community, international relations, and other matters of this kind, as well as their development and progress, not only aid in the attainment of man's ultimate goal but also possess their own intrinsic value. This value has been established in them by God, whether they are

considered in themselves or as parts of the whole temporal order. "God saw that all He had made was very good" (Gen. 1:31). This natural goodness of theirs takes on a special dignity as a result of their relation to the human person, for whose service they were created. It has pleased God to unite all things, both natural and supernatural, in Christ Jesus "so that in all things He may have the first place" (Col. 1:18). This destination, however, not only does not deprive the temporal order of its independence, its proper goals, laws, supports, and significance for human welfare but rather perfects the temporal order in its own intrinsic strength and worth and puts it on a level with man's whole vocation upon earth.

In the course of history, the use of temporal things has been marred by serious vices. Affected by original sin, men have frequently fallen into many errors concerning the true God, the nature of man, and the principles of the moral law. This has led to the corruption of morals and human institutions and not rarely to contempt for the human person himself. In our own time, moreover, those who have trusted excessively in the progress of the natural sciences and the technical arts have fallen into an idolatry of temporal things and have become their slaves rather than their masters.

The whole Church must work vigorously in order that men may become capable of rectifying the distortion of the temporal order and directing it to God through Christ. Pastors must clearly state the principles concerning the purpose of creation and the use of temporal things and must offer the moral and spiritual aids by which the temporal order may be renewed in Christ.

The laity must take up the renewal of the temporal order as their own special obligation. Led by the light of the Gospel and the mind of the Church and motivated by Christian charity, they must act directly and in a definite way in the temporal sphere. As citizens they must cooperate with other citizens with their own particular skill and on their own responsibility. Everywhere and in all things they must seek the justice of God's kingdom. The temporal order must be renewed in such a way that, without detriment to its own proper laws, it may be brought into conformity with the higher principles of the Christian life and adapted to the shifting circumstances of time, place, and peoples. Preeminent among the works of this type of apostolate is that of Christian social action which the sacred synod desires to see extended to the whole temporal sphere, including culture.(2)

8. While every exercise of the apostolate should be motivated by charity, some works by their very nature can become specially vivid expressions of this charity. Christ the Lord wanted these works to be signs of His messianic mission (cf. Matt. 11:4-5).

The greatest commandment in the law is to love God with one's whole heart and one's neighbor as oneself (cf. Matt. 22:37-40). Christ made this commandment of love of neighbor His own and enriched it with a new meaning. For He wanted to equate Himself with His brethren as the object of this love when He said, "As long as you did it for one of these, the least of My brethren, you did it for Me" (Matt. 25:40). Assuming human nature, He bound the whole human race to Himself as a family through a certain supernatural solidarity and established charity as the mark of His disciples, saying, "By this will all men know that you are My disciples, if you have love for one another" (John 13:35).

In her very early days, the holy Church added the agape to the eucharistic supper and thus showed itself to be wholly united around Christ by the bond of charity. So, too, in every era it is recognized by this sign of love, and while it rejoices in the undertakings of others, it claims works of charity as its own inalienable duty and right. For this reason, pity for the needy and the sick and works of charity and mutual aid intended to relieve human needs of every kind are held

in highest honor by the Church.(3)

At the present time, with the development of more rapid facilities for communication, with the barrier of distance separating men greatly reduced, with the inhabitants of the entire globe becoming one great family, these charitable activities and works have become more urgent and universal. These charitable enterprises can and should reach out to all persons and all needs. Wherever there are people in need of food and drink, clothing, housing, medicine, employment, education; wherever men lack the facilities necessary for living a truly human life or are afflicted with serious distress or illness or suffer exile or imprisonment, there Christian charity should seek them out and find them, console them with great solicitude, and help them with appropriate relief. This obligation is imposed above all upon every prosperous nation and person.(4)

In order that the exercise of charity on this scale may be unexceptionable in appearance as well as in fact, it is altogether necessary that one should consider in one's neighbor the image of God in which he has been created, and also Christ the Lord to Whom is really offered whatever is given to a needy person. It is imperative also that the freedom and dignity of the person being helped be respected with the utmost consideration, that the purity of one's charitable intentions be not stained by seeking one's own advantage or by striving for domination,(5) and especially that the demands of justice be satisfied lest the giving of what is due in justice be represented as the offering of a charitable gift. Not only the effects but also the causes of these ills must be removed and the help be given in such a way that the recipients may gradually be freed from dependence on outsiders and become self-sufficient.

Therefore, the laity should hold in high esteem and, according to their ability, aid the works of charity and projects for social assistance, whether public or private, including international programs whereby effective help is given to needy individuals and peoples. In so doing, they should cooperate with all men of good will.(6)

### **CHAPTER III**

#### **THE VARIOUS FIELDS OF THE APOSTOLATE**

9. The laity carry out their manifold apostolate both in the Church and in the world. In both areas there are various opportunities for apostolic activity. We wish to list here the more important fields of action, namely, church communities, the family, youth, the social milieu, and national and international levels. Since in our times women have an ever more active share in the whole life of society, it is very important that they participate more widely also in the various fields of the Church's apostolate.

10. As sharers in the role of Christ as priest, prophet, and king, the laity have their work cut out for them in the life and activity of the Church. Their activity is so necessary within the Church communities that without it the apostolate of the pastors is often unable to achieve its full effectiveness. In the manner of the men and women who helped Paul in spreading the Gospel (cf. Acts 18:18, 26; Rom. 16:3) the laity with the right apostolic attitude supply what is lacking to their brethren and refresh the spirit of pastors and of the rest of the faithful (cf. 1 Cor. 16:17-18). Strengthened by active participation in the liturgical life of their community, they are eager to do their share of the apostolic works of that community. They bring to the Church people who perhaps are far removed from it, earnestly cooperate in presenting the word of God especially by means of catechetical instruction, and offer their special skills to make the care of souls and the administration of the temporalities of the Church more efficient and effective.

The parish offers an obvious example of the apostolate on the community level inasmuch as it brings together the many human differences within its boundaries and merges them into the

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universality of the Church.(1) The laity should accustom themselves to working in the parish in union with their priests,(2) bringing to the Church community their own and the world's problems as well as questions concerning human salvation, all of which they should examine and resolve by deliberating in common. As far as possible the laity ought to provide helpful collaboration for every apostolic and missionary undertaking sponsored by their local parish.

They should develop an ever-increasing appreciation of their own diocese, of which the parish is a kind of cell, ever ready at their pastor's invitation to participate in diocesan projects. Indeed, to fulfill the needs of cities and rural areas,(3) they should not limit their cooperation to the parochial or diocesan boundaries but strive to extend it to interparochial, interdiocesan, national, and international fields. This is constantly becoming all the more necessary because the daily increase in mobility of populations, reciprocal relationships, and means of communication no longer allow any sector of society to remain closed in upon itself. Thus they should be concerned about the needs of the people of God dispersed throughout the world. They should especially make missionary activity their own by giving material or even personal assistance. It is a duty and honor for Christians to return to God a part of the good things that they receive from Him.

11. Since the Creator of all things has established conjugal society as the beginning and basis of human society and, by His grace, has made it a great mystery in Christ and the Church (cf. Eph. 5:32), the apostolate of married persons and families is of unique importance for the Church and civil society.

Christian husbands and wives are cooperators in grace and witnesses of faith for each other, their children, and all others in their household. They are the first to communicate the faith to their children and to educate them by word and example for the Christian and apostolic life. They prudently help them in the choice of their vocation and carefully promote any sacred vocation which they may discern in them.

It has always been the duty of Christian married partners but today it is the greatest part of their apostolate to manifest and prove by their own way of life the indissolubility and sacredness of the marriage bond, strenuously to affirm the right and duty of parents and guardians to educate children in a Christian manner, and to defend the dignity and lawful autonomy of the family. They and the rest of the faithful, therefore, should cooperate with men of good will to ensure the preservation of these rights in civil legislation and to make sure that governments give due attention to the needs of the family regarding housing, the education of children, working conditions, social security, and taxes; and that in policy decisions affecting migrants their right to live together as a family should be safeguarded.(4)

This mission-to be the first and vital cell of society-the family has received from God. It will fulfill this mission if it appears as the domestic sanctuary of the Church by reason of the mutual affection of its members and the prayer that they offer to God in common, if the whole family makes itself a part of the liturgical worship of the Church, and if it provides active hospitality and promotes justice and other good works for the service of all the brethren in need. Among the various activities of the family apostolate may be enumerated the following: the adoption of abandoned infants, hospitality to strangers, assistance in the operation of schools, helpful advice and material assistance for adolescents, help to engaged couples in preparing themselves better for marriage, catechetical work, support of married couples and families involved in material and moral crises, help for the aged not only by providing them with the necessities of life but also by obtaining for them a fair share of the benefits of an expanding economy.

At all times and places but particularly in areas where the first seeds of the Gospel are being

sown, or where the Church is just beginning, or is involved in some serious difficulty, Christian families can give effective testimony to Christ before the world by remaining faithful to the Gospel and by providing a model of Christian marriage through their whole way of life.(5)

To facilitate the attainment of the goals of their apostolate, it can be useful for families to be brought together into groups.(6)

12. Young persons exert very important influence in modern society.(7) There has been a radical change in the circumstances of their lives, their mental attitudes, and their relationships with their own families. Frequently they move too quickly into a new social and economic status. While their social and even their political importance is growing from day to day, they seem to be unable to cope adequately with their new responsibilities.

Their heightened influence in society demands of them a proportionate apostolic activity, but their natural qualities also fit them for this activity. As they become more conscious of their own personalities, they are impelled by a zest for life and a ready eagerness to assume their own responsibility, and they yearn to play their part in social and cultural life. If this zeal is imbued with the spirit of Christ and is inspired by obedience and love for the Church, it can be expected to be very fruitful. They should become the first to carry on the apostolate directly to other young persons, concentrating their apostolic efforts within their own circle, according to the needs of the social environment in which they live.(8)

Adults ought to engage in such friendly discussion with young people that both age groups, overcoming the age barrier, may become better acquainted and share the special benefits each generation can offer the other. Adults should stimulate young persons first by good example to take part in the apostolate and, if the opportunity presents itself, by offering them effective advice and willing assistance. By the same token young people should cultivate toward adults respect and trust, and although they are naturally attracted to novelties, they should duly appreciate praiseworthy traditions.

13. The apostolate in the social milieu, that is, the effort to infuse a Christian spirit into the mentality, customs, laws, and structures of the community in which one lives, is so much the duty and responsibility of the laity that it can never be performed properly by others. In this area the laity can exercise the apostolate of like toward like. It is here that they complement the testimony of life with the testimony of the word.(9) It is here where they work or practice their profession or study or reside or spend their leisure time or have their companionship that they are more capable of helping their brethren.

The laity fulfill this mission of the Church in the world especially by conforming their lives to their faith so that they become the light of the world as well as by practicing honesty in all their dealings so that they attract all to the love of the true and the good and finally to the Church and to Christ. They fulfill their mission also by fraternal charity which presses them to share in the living conditions, labors, sorrows, and aspirations of their brethren with the result that the hearts of all about them are quietly prepared for the workings of saving grace. Another requisite for the accomplishment of their task is a full consciousness of their role in building up society whereby they strive to perform their domestic, social, and professional duties with such Christian generosity that their manner of acting should gradually penetrate the whole world of life and labor.

This apostolate should reach out to all wherever they may be encountered; it should not exclude any spiritual or temporal benefit which they have the ability to confer. True apostles however, are not content with this activity alone but endeavor to announce Christ to their neighbors by

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means of the spoken word as well. For there are many persons who can hear the Gospel and recognize Christ only through the laity who live near them.

Children also have their own apostolic work to do. According to their ability they are true living witnesses of Christ among their companions.

14. A vast field for the apostolate has opened up on the national and international levels where the laity especially assist with their Christian wisdom. In loyalty to their country and in faithful fulfillment of their civic obligations, Catholics should feel themselves obliged to promote the true common good. Thus they should make the weight of their opinion felt in order that the civil authority may act with justice and that legislation may conform to moral precepts and the common good. Catholics skilled in public affairs and adequately enlightened in faith and Christian doctrine should not refuse to administer public affairs since by doing this in a worthy manner they can both further the common good and at the same time prepare the way for the Gospel.

Catholics should try to cooperate with all men and women of good will to promote whatever is true, whatever just, whatever holy, whatever lovable (cf. Phil. 4:8). They should hold discussions with them, excel them in prudence and courtesy, and initiate research on social and public practices which should be improved in line with the spirit of the Gospel.

Among the signs of our times, the irresistibly increasing sense of the solidarity of all peoples is especially noteworthy. It is a function of the lay apostolate sedulously to promote this awareness and to transform it into a sincere and genuine love of brotherhood. Furthermore, the laity should be aware of the international field and of the questions and solutions, doctrinal as well as practical, which arise in this field, with special reverence to developing nations.(10)

All who work in or give help to foreign nations must remember that relations among peoples should be a genuine fraternal exchange in which each party is at the same time a giver and a receiver. Travelers, whether their interest is international affairs, business, or leisure, should remember that they are itinerant heralds of Christ wherever they go and should act accordingly.

## **CHAPTER IV**

### **THE VARIOUS FORMS OF THE APOSTOLATE**

15. The laity can engage in their apostolic activity either as individuals or together as members of various groups or associations.

16. The individual apostolate, flowing generously from its source in a truly Christian life (cf. John 4:14), is the origin and condition of the whole lay apostolate, even of the organized type, and it admits of no substitute.

Regardless of status, all lay persons (including those who have no opportunity or possibility for collaboration in associations) are called to this type of apostolate and obliged to engage in it. This type of apostolate is useful at all times and places, but in certain circumstances it is the only one appropriate and feasible.

There are many forms of the apostolate whereby the laity build up the Church, sanctify the

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world, and give it life in Christ. A particular form of the individual apostolate as well as a sign specially suited to our times is the testimony of the whole lay life arising from faith, hope, and charity. It manifests Christ living in those who believe in Him. Then by the apostolate the spoken and written word, which is utterly necessary under certain circumstances, lay people announce Christ, explain and spread His teaching in accordance with one's status and ability, and faithfully profess it.

Furthermore, in collaborating as citizens of this world, in whatever pertains to the upbuilding and conducting of the temporal order, the laity must seek in the light of faith loftier motives of action in their family, professional, cultural, and social life and make them known to others when the occasion arises. Doing this, they should be aware of the fact that they are cooperating with God the creator, redeemer, and sanctifier and are giving praise to Him.

Finally, the laity should vivify their life with charity and express it as best they can in their works.

They should all remember that they can reach all men and contribute to the salvation of the whole world by public worship and prayer as well as by penance and voluntary acceptance of the labors and hardships of life whereby they become like the suffering Christ (cf. 2 Cor. 4:10; Col. 1:24).

17. There is a very urgent need for this individual apostolate in those regions where the freedom of the Church is seriously infringed. In these trying circumstances, the laity do what they can to take the place of priests, risking their freedom and sometimes their life to teach Christian doctrine to those around them, training them in a religious way of life and a Catholic way of thinking, leading them to receive the sacraments frequently and developing in them piety, especially Eucharistic devotion.(1) While the sacred synod heartily thanks God for continuing also in our times to raise up lay persons of heroic fortitude in the midst of persecutions, it embrace them with fatherly affection and gratitude.

The individual apostolate has a special field in areas where Catholics are few in number and widely dispersed. Here the laity who engage in the apostolate only as individuals, whether for the reasons already mentioned or for special reasons including those deriving also from their own professional activity, usefully gather into smaller groups for serious conversation without any more formal kind of establishment or organization, so that an indication of the community of the Church is always apparent to others as a true witness of love. In this way, by giving spiritual help to one another through friendship and the communicating of the benefit of their experience, they are trained to overcome the disadvantages of excessively isolated life and activity and to make their apostolate more productive.

18. The faithful are called to engage in the apostolate as individuals in the varying circumstances of their life. They should remember, nevertheless, that man is naturally social and that it has pleased God to unite those who believe in Christ into the people of God (cf. 1 Peter 2:5-10) and into one body (cf. 1 Cor. 12:12). The group apostolate of Christian believers then happily corresponds to a human and Christian need and at the same time signifies the communion and unity of the Church in Christ, who said, "Where two or three are gathered together in my name, there am I in the midst of them" (Matt. 18:20).

For this reason the faithful should participate in the apostolate by way of united effort.(2) They should be apostles both in their family communities and in their parishes and dioceses, which themselves express the community nature of the apostolate, as well as in the informal groups which they decide to form among themselves.

The group apostolate is very important also because the apostolate must often be performed by

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way of common activity both the Church communities and the various spheres. For the associations established for carrying on the apostolate in common sustain their members, form them for the apostolate, and rightly organize and regulate their apostolic work so that much better results can be expected than if each member were to act on his own.

In the present circumstances, it is quite necessary that, in the area of lay activity, the united and organized form of the apostolate be strengthened. In fact, only the pooling of resources is capable of fully achieving all the aims of the modern apostolate and firmly protecting its interests.(3) Here it is important that the apostolate encompass even the common attitudes and social conditions of those for whom it is designed. Otherwise those engaged in the apostolate are often unable to bear up under the pressure of public opinion or of social institutions.

19. There is a great variety of associations in the apostolate.(4) Some set before themselves the broad apostolic purpose of the Church; others aim to evangelize and sanctify in a special way. Some purpose to infuse a Christian spirit into the temporal order; others bear witness to Christ in a special way through works of mercy and charity.

Among these associations, those which promote and encourage closer unity between the concrete life of the members and their faith must be given primary consideration. Associations are not ends unto themselves; rather they should serve the mission of the Church to the world. Their apostolic dynamism depends on their conformity with the goals of the Church as well as on the Christian witness and evangelical spirit of every member and of the whole association.

Now, in view of the progress of social institutions and the fast-moving pace of modern society, the global nature of the Church's mission requires that apostolic enterprises of Catholics should more and more develop organized forms in the international sphere. Catholic international organizations will more effectively achieve their purpose if the groups comprising them, as well as their members, are more closely united to these international organizations.

Maintaining the proper relationship to Church authorities,(5) the laity have the right to found and control such associations(6) and to join those already existing. Yet the dispersion of efforts must be avoided. This happens when new associations and projects are promoted without a sufficient reason, or if antiquated associations or methods are retained beyond their period of usefulness. Nor is it always fitting to transfer indiscriminately forms of the apostolates that have been used in one nation to other nations.(7)

20. Many decades ago the laity in many nations began to dedicate themselves increasingly to the apostolate. They grouped themselves into various kinds of activities and societies which, while maintaining a closer union with the hierarchy, pursued and continue to pursue goals which are properly apostolic. Of these associations, or even among similar and older institutions, those are specially noteworthy which followed different methods of operation and yet produced excellent results for Christ's kingdom. These societies were deservedly recommended and promoted by the popes and many bishops, from whom they received the title of "Catholic Action," and were often described as the collaboration of the laity in the apostolate of the hierarchy.(8)

Whether these forms of the apostolate have the name of "Catholic Action" or some other title, they exercise an apostolate of great value for our times and consist in the combination and simultaneous possession of the following characteristics:

a) The immediate aim of organizations of this kind is the Church's apostolic aim, that is, the evangelization and sanctification of men and the formation of a Christian conscience among them so that they can infuse the spirit of the Gospel into various communities and departments of

life.

b ) Cooperating with the hierarchy in their own way, the laity contribute the benefit of their experience to, and assume responsibility for the direction of these organizations, the consideration of the conditions in which the pastoral activity of the Church is to be conducted, and the elaboration and execution of the plan of things to be done.

c) The laity act together in the manner of an organic body so that the community of the Church is more fittingly symbolized and the apostolate rendered more effective.

d) Whether they offer themselves spontaneously or are invited to action and direct cooperation with the apostolate of the hierarchy, the laity function under the higher direction of the hierarchy itself, and the latter can sanction this cooperation by an explicit mandate.

Organizations in which, in the opinion of the hierarchy, the ensemble of these characteristics is realized, must be considered to be Catholic Action even though they take on various forms and titles because of the needs of different regions and peoples.

The most holy council earnestly recommends these associations, which surely answer the needs of the apostolate of the Church among many peoples and countries, and invites the clergy and laity working in them to develop the above-mentioned characteristics to an ever greater degree and to cooperate at all times with all other forms of the apostolate in a fraternal manner in the Church.

21. All associations of the apostolate must be given due appreciation. Those, however, which the hierarchy have praised or recommended as responsive to the needs of time and place, or have ordered to be established as particularly urgent, must be held in highest esteem by priests, Religious, and laity and promoted according to each one's ability. Among these associations, moreover, international associations or groups of Catholics must be specially appreciated at the present time.

22. Deserving of special honor and commendation in the Church are those lay people, single or married, who devote themselves with professional experience, either permanently or temporarily, to the service of associations and their activities. There is a source of great joy for the Church in the fact that there is a daily increase in the number of lay persons who offer their personal service to apostolic associations and activities, either within the limits of their own nation or in the international field or especially in Catholic mission communities and in regions where the Church has only recently been implanted.

The pastors of the Church should gladly and gratefully welcome these lay persons and make sure that the demands of justice, equity, and charity relative to their status be satisfied to the fullest extent, particularly as regards proper support for them and their families. They should also take care to provide for these lay people the necessary formation, spiritual consolation, and incentive.

## CHAPTER V

### EXTERNAL RELATIONSHIPS

23. Whether the lay apostolate is exercised by the faithful as individuals or as members of organizations, it should be incorporated into the apostolate of the whole Church according to a right system of relationships. Indeed, union with those whom the Holy Spirit has assigned to rule His Church (cf. Acts 20:28) is an essential element of the Christian apostolate. No less necessary is cooperation among various projects of the apostolate which must be suitably directed by the

hierarchy.

Indeed, the spirit of unity should be promoted in order that fraternal charity may be resplendent in the whole apostolate of the Church, common goals may be attained, and destructive rivalries avoided. For this there is need for mutual esteem among all the forms of the apostolate in the Church and, with due respect for the particular character of each organization, proper coordination.(1) This is most fitting since a particular activity in the Church requires harmony and apostolic cooperation on the part of both branches of the clergy, the Religious, and the laity.

24. The hierarchy should promote the apostolate of the laity, provide it with spiritual principles and support, direct the conduct of this apostolate to the common good of the Church, and attend to the preservation of doctrine and order.

Indeed, the lay apostolate admits of different types of relationships with the hierarchy in accordance with the various forms and objects of this apostolate. For in the Church there are many apostolic undertakings which are established by the free choice of the laity and regulated by their prudent judgment. The mission of the Church can be better accomplished in certain circumstances by undertakings of this kind, and therefore they are frequently praised or recommended by the hierarchy.(2) No project, however, may claim the name "Catholic" unless it has obtained the consent of the lawful Church authority.

Certain forms of the apostolate of the laity are given explicit recognition by the hierarchy, though in various ways.

Because of the demands of the common good of the Church, moreover, ecclesiastical 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. Thus, making various dispositions of the apostolate according to circumstances, the hierarchy joins some particular form of it more closely with its own apostolic function. Yet the proper nature and distinctiveness of each apostolate must be preserved, and the laity must not be deprived of the possibility of acting on their own accord. In various Church documents this procedure of the hierarchy is called a mandate.

Finally, the hierarchy entrusts to the laity certain functions which are more closely connected with pastoral duties, such as the teaching of Christian doctrine, certain liturgical actions, and the care of souls. By virtue of this mission, the laity are fully subject to higher ecclesiastical control in the performance of this work.

As regards works and institutions in the temporal order, the role of the ecclesiastical hierarchy is to teach and authentically interpret the moral principles to be followed in temporal affairs. Furthermore, they have the right to judge, after careful consideration of all related matters and consultation with experts, whether or not such works and institutions conform to moral principles and the right to decide what is required for the protection and promotion of values of the supernatural order.

25. Bishops, pastors of parishes, and other priests of both branches of the clergy should keep in mind that the right and duty to exercise this apostolate is common to all the faithful, both clergy and laity, and that the laity also have their own roles in building up the Church.(3) For this reason they should work fraternally with the laity in and for the Church and take special care of the lay persons in these apostolic works.(4)

Special care should be taken to select priests who are capable of promoting particular forms of

the apostolate of the laity and are properly trained.(5) Those who are engaged in this ministry represent the hierarchy in their pastoral activity by virtue of the mission they receive from the hierarchy. Always adhering faithfully to the spirit and teaching of the Church, they should promote proper relations between laity and hierarchy. They should devote themselves to nourishing the spiritual life and an apostolic attitude in the Catholic societies entrusted to them; they should contribute their wise counsel to the apostolic activity of these associations and promote their undertakings. Through continuous dialogue with the laity, these priests should carefully investigate which forms make apostolic activity more fruitful. They should promote the spirit of unity within the association as well as between it and others.

Finally, in keeping with the spirit and norms of their societies, Religious Brothers and Sisters should value the apostolic works of the laity and willingly devote themselves to promoting lay enterprises.(6) They should also strive to support, uphold, and fulfill priestly functions.

26. In dioceses, insofar as possible, there should be councils which assist the apostolic work of the Church either in the field of evangelization and sanctification or in the charitable, social, or other spheres, and here it is fitting that the clergy and Religious should cooperate with the laity. While preserving the proper character and autonomy of each organization, these councils will be able to promote the mutual coordination of various lay associations and enterprises.(7)

Councils of this type should be established as far as possible also on the parochial, interparochial, and interdiocesan level as well as in the national or international sphere.(8)

A special secretariat, moreover, should be established at the Holy See for the service and promotion of the lay apostolate. It can serve as a well-equipped center for communicating information about the various apostolic programs of the laity, promoting research into modern problems arising in this field, and assisting the hierarchy and laity in their apostolic works with its advice. The various movements and projects of the apostolate of the laity throughout the world should also be represented in this secretariat, and here clergy and Religious also are to cooperate with the laity.

27. The quasi-common heritage of the Gospel and the common duty of Christian witness resulting from it recommend and frequently require the cooperation of Catholics with other Christians, on the part of individuals and communities within the Church, either in activities or in associations, in the national or international field.(9)

Likewise, common human values not infrequently call for cooperation between Christians pursuing apostolic aims and those who do not profess Christ's name but acknowledge these values.

By this dynamic and prudent cooperation,(10) which is of special importance in temporal activities, the laity bear witness to Christ, the Savior of the world, as well as to the unity of the human family.

## **CHAPTER VI**

### **FORMATION FOR THE APOSTOLATE**

28. The apostolate can attain its maximum effectiveness only through a diversified and thorough formation. This is demanded not only by the continuous spiritual and doctrinal progress of the lay person himself but also by the accommodation of his activity to circumstances varying according to the affairs, persons, and duties involved. This formation for the apostolate should rest upon those bases which have been stated and proclaimed by this most holy council in other documents.(1) In addition to the formation which is common for all Christians, many forms of

the apostolate demand also a specific and particular formation because of the variety of persons and circumstances.

29. Since the laity share in their own way in the mission of the Church, their apostolic formation is specially characterized by the distinctively secular and particular quality of the lay state and by its own form of the spiritual life.

The formation for the apostolate presupposes a certain human and well-rounded formation adapted to the natural abilities and conditions of each lay person. Well-informed about the modern world, the lay person should be a member of his own community and adjusted to its culture.

However, the lay person should learn especially how to perform the mission of Christ and the Church by basing his life on belief in the divine mystery of creation and redemption and by being sensitive to the movement of the Holy Spirit who gives life to the people of God and who urges all to love God the Father as well as the world and men in Him. This formation should be deemed the basis and condition for every successful apostolate.

In addition to spiritual formation, a solid doctrinal instruction in theology, ethics, and philosophy adjusted to differences of age, status, and natural talents, is required. The importance of general culture along with practical and technical formation should also be kept in mind.

To cultivate good human relations, truly human values must be fostered, especially the art of living fraternally and cooperating with others and of striking up friendly conversation with them.

Since formation for the apostolate cannot consist in merely theoretical instruction, from the beginning of their formation the laity should gradually and prudently learn how to view, judge and do all things in the light of faith as well as to develop and improve themselves along with others through doing, thereby entering into active service to the Church.(2) This formation, always in need of improvement because of the increasing maturity of the human person and the proliferation of problems, requires an ever deeper knowledge and planned activity. In the fulfillment of all the demands of formation, the unity and integrity of the human person must be kept in mind at all times so that his harmony and balance may be safeguarded and enhanced.

In this way the lay person engages himself wholly and actively in the reality of the temporal order and effectively assumes his role in conducting the affairs of this order. At the same time, as a living member and witness of the Church, he renders the Church present and active in the midst of temporal affairs.(3)

30. The training for the apostolate should start with the children's earliest education. In a special way, however, adolescents and young persons should be initiated into the apostolate and imbued with its spirit. This formation must be perfected throughout their whole life in keeping with the demands of new responsibilities. It is evident, therefore, that those who have the obligation to provide a Christian education also have the duty of providing formation for the apostolate.

In the family parents have the task of training their children from childhood on to recognize God's love for all men. By example especially they should teach them little by little to be solicitous for the material and spiritual needs of their neighbor. The whole family in its common life, then, should be a sort of apprenticeship for the apostolate. Children must be educated, too, in such fashion that transcending the family circle, they may open their minds to both ecclesiastical and temporal communities. They should be so involved in the local community of the parish that they will acquire a consciousness of being living and active members of the people of God.

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Priests should focus their attention on the formation of the laity for the apostolate in their catechetics, their ministry of the word, their direction of souls, and in their other pastoral services.

Schools, colleges, and other Catholic educational institutions also have the duty to develop a Catholic sense and apostolic activity in young persons. If young people lack this formation either because they do not attend these schools or because of any other reason, all the more should parents, pastors of souls, and apostolic organizations attend to it. Teachers and educators on the other hand, who carry on a distinguished form of the apostolate of the laity by their vocation and office, should be equipped with that learning and pedagogical skill that are needed for imparting such education effectively.

Likewise, lay groups and associations dedicated to the apostolate or other supernatural goals, should carefully and assiduously promote formation for the apostolate in keeping with their purpose and condition.(4) Frequently these groups are the ordinary vehicle for harmonious formation for the apostolate inasmuch as they provide doctrinal, spiritual, and practical formation. Their members meet in small groups with their associates or friends, examine the methods and results of their apostolic activity, and compare their daily way of life with the Gospel.

Formation of this type must be so organized that it takes into account the whole lay apostolate, which must be carried on not only among the organized groups themselves but also in all circumstances throughout one's whole life, especially one's professional and social life. Indeed, everyone should diligently prepare himself for the apostolate, this preparation being the more urgent in adulthood. For the advance of age brings with it a more open mind, enabling each person to detect more readily the talents with which God has enriched his soul and to exercise more effectively those charisms which the Holy Spirit has bestowed on him for the good of his brethren.

31. Various types of the apostolate demand also a specially suitable formation.

a) In regard to the apostolate for evangelizing and sanctifying men, the laity must be specially formed to engage in conversation with others, believers, or non-believers, in order to manifest Christ's message to all men.(5)

Since in our times, different forms of materialism are spread far and wide even among Catholic, the laity should not only learn doctrine more diligently, especially those main points which are the subjects of controversy, but should also exhibit the witness of an evangelical life in contrast to all forms of materialism.

b) In regard to the Christian renewal of the temporal order, the laity should be instructed in the true meaning and value of temporal things, both in themselves and in relation to all the aims of the human person. They should be trained in the right use of things and the organization of institutions, attentive always to the common good in line with the principles of the moral and social teaching of the Church. Laymen should above all learn the principles and conclusions of the social doctrine so as to become capable of working for the development of this doctrine to the best of their ability and of rightly applying these same principles and conclusions to individual cases.(6)

c) Since the works of charity and mercy express the most striking testimony of the Christian life, apostolic formation should lead also to the performance of these works so that the faithful may learn from childhood on to have compassion for their brethren and to be generous in helping

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those in need.(7)

32. There are many aids for lay persons devoted to the apostolate, namely, study sessions, congresses, periods of recollection, spiritual exercises, frequent meetings, conferences, books, and periodicals directed toward the acquisition of a deeper knowledge of sacred Scripture and Catholic doctrine, the nourishment of spiritual life, the discernment of world conditions, and the discovery and development of suitable methods.(8)

These aids in formation take into consideration the various types of the apostolate in the milieu where it is exercised.

For this purpose also centers or higher institutes have been erected, and they have already proved highly successful.

The most holy council rejoices over projects of this kind which are already flourishing in certain areas, and it desires that they may be promoted also in other areas where they may be needed. Furthermore, centers of documentation and study not only in theology but also in anthropology, psychology, sociology, and methodology should be established for all fields of the apostolate for the better development of the natural capacities of the laity-men and women, young persons and adults.

### EXHORTATION

33. The most holy council, then, earnestly entreats all the laity in the Lord to answer gladly, nobly, and promptly the more urgent invitation of Christ in this hour and the impulse of the Holy Spirit. Younger persons should feel that this call has been directed to them especially and they should respond to it eagerly and generously. Through this holy synod, the Lord renews His invitation to all the laity to come closer to Him every day, recognizing that what is His is also their own (Phil. 2:5), to associate themselves with Him in His saving mission. Once again He sends them into every town and place where He will come (cf. Luke 10:1) so that they may show that they are co-workers in the various forms and modes of the one apostolate of the Church, which must be constantly adapted to the new needs of our times. Ever productive as they should be in the work of the Lord, they know that their labor in Him is not in vain (cf. 1 Cor. 15:58).

### NOTES

Introduction:

1. cf. John XXIII, apostolic constitution "Humani Salutis," Dec. 25, 1961: A.A.S. 54 (1962) pp. 7-10.

2. cf. Second Vatican Council, Dogmatic Constitution on the Nature of the Church, nos. 33 ff.: A.A.S. 57 (1965) pp. 39 ff.; cf. also Constitution on the Liturgy, nos. 26-40; A.A.S. 56 (1964) pp. 107-111; cf. Decree on Instruments of Social Communication: A.A.S. 56 (1964) pp. 145-158; cf. Decree on Ecumenism: A.A.S. 57 (1965) pp. 90-107; cf. Decree on Pastoral Duties of Bishops, nos. 16, 17, 18; cf. Declaration on Christian Education, nos. 3, 5, 7; cf. Decree on Missionary Activity of Church, nos. 15, 21, 41; cf. Decree on Priestly Life and Ministry, no. 9.

3. cf. Pius XII, allocution to cardinals, Feb. 18, 1946: A.A.S. 38 (1946) pp. 101-102; Idem., sermon to young Catholic workers, Aug. 25, 1957: A.A.S. 49 (1957) p. 843.

Chapter 1 Article 2:

1. cf. Pius XI, encyclical "Rerum Ecclesiae:" A.A.S. 18 (1926) p. 65.

2. cf. Second Vatican Council, Dogmatic Constitution on the Nature of the Church, no. 31: A.A.S. 57 (1965) p. 37. Article 3:

3. cf. *ibid.*, no. 33, p. 39; cf. also no. 10, *ibid.*, p. 14.

4. cf. *ibid.*, no. 12, p. 16. Article 4:

5. cf. Second Vatican Council, Constitution on the Liturgy, Chap. 1, no. 11: A.A.S. 56 (1964) pp. 102-103.

6. cf. Second Vatican Council, Dogmatic Constitution on the Nature of the Church, no. 32: A.A.S. 57 (1965) p. 38; cf. also nos. 40-41: *ibid.*, pp. 45-47.

7. *ibid.*, no. 62, p. 63; cf. also no. 65. *ibid.*, pp. 64-65. CHAPTER II Article 6:

1. cf. Pius XI, encyclical "Ubi Arcano," Dec. 23, 1922: A.A.S. 14 (1922) p. 659; Pius XII, encyclical "Summi Pontificatus," Oct. 20, 1939: A.A.S. 31 (1939) pp. 442-443. Article 7:

2. cf. Leo XIII, encyclical "Rerum Novarum:" A.A.S. 23 (1890-91) p. 47; Pius XI encyclical "Quadragesimo anno:" A.A.S. 23 (1931) p. 190; Pius XII, radio message of June 1, 1941: A.A.S. 33 (1941) p. 207. Article 8:

3. cf. John XXIII, encyclical "Mater et Magistra:" A.A.S. 53 (1961) p. 402.

4. cf. *ibid.*, pp. 440-441.

5. cf. *ibid.*, pp. 442-443.

6. cf. Pius XII, allocution to "Pax Romana" April 25, 1957: A.A.S. 49 (1957) pp. 298-299; and especially John XXIII, "Ad Conventum Consilii" Food and Agriculture Organization Nov. 10, 1959: A.A.S. 51 (1959) pp. 856-866.

#### Chapter III Article 10:

1. cf. St. Pius X, apostolic letter "Creationis Duarum Novarum Paroeciarum" June 1, 1905: A.A.S. 38 (1905) pp. 65-67; Pius XII, allocution to faithful of parish of St. Saba, Jan. 11, 1953: Discourses and radio messages of His Holiness Pius XII, 14 (1952-53) pp. 449- 454; John XXIII allocution to clergy and faithful of suburbicarian diocese of Albano, "Ad Arcem Gandulfi Habita," Aug. 26, 1962: A.A.S. 54 (1962) pp. 656-660.

2. cf. Leo XIII, allocution Jan. 28, 1894: Acts, 14 (1894) pp. 424- 425.

3. cf. Pius XII, allocution to pastors, etc., Feb. 6, 1951: Discourses and Radio Messages of His Holiness Pius XII, 12 (1950-51) pp. 437- 443; 852: *ibid.*, 14 (1952-53) pp. 5-10; March 27, 1953: *ibid.*, 15 (1953-54) pp. 27-35; Feb. 28, 1954: *ibid.*, pp. 585-590. Article 11:

4. cf. Pius XI, encyclical "Casti Connubii:" A.A.S. 22 (1930) p. 554; Pius XII, Radio Messages, Jan. 1, 1941: A.A.S. 33 (1941) p. 203; *idem.*, to delegates of the convention of the members of the International Union to Protect the Rights of Families, Sept. 20, 1949; A.A.S. 41 (1949) p. 552; *idem.*, to heads of families on pilgrimage from France to Rome, Sept. 18, 1951: A.A.S. 43 (1951) p. 731, *idem.*, Christmas Radio Message of 1952: A.A.S. 45 (1953) p. 41; John XXIII, encyclical "Mater et Magistra" May 15, 1961: A.A.S. (1961) pp. 429, 439.

5. cf. Pius XII, encyclical "Evangelii Praecones," June 2, 1951: A.A.S. 43 (1951) p. 514.

6. cf. Pius XII, to delegates to the convention of members of the International Union for the Defense of Family Rights, Sept. 20, 1949: A.A.S. 41 (1949) p. 552. Article 12:

7. cf. St. Pius X, allocution to Association of French Catholic Youth on piety, knowledge and action, Sept. 25, 1904: A.A.S. 37 (1904- 05) pp. 296-300.

8. cf. Pius XII, letter "Dans Quelques Semaines" to Archbishop of Montreal, Canada, to be relayed to the Assemblies of Canadian Young Christian Workers, May 24, 1947: A.A.S. 39 (1947) p. 257; radio message to Young Christian Workers, Brussels, Sept. 3, 1950: A.A.S. 42 (1950) pp. 640-641. Article 13:

9. cf. Pius XI, encyclical "Quadragesimo Anno," May 15, 1931: A.A.S. 23 (1931) pp. 225-226. Article 14:

10. cf. John XXIII, encyclical "Mater et Magistra" May 15, 1961: A.A.S. 53 (1961) pp. 448-450.

#### Chapter IV Article 17:

1. cf. Pius XII, allocution to the first convention of laymen representing all nations on the promotion of the apostolate, Oct. 15, 1951: A.A.S. 43 (1951) p. 788. Article 18:

2. cf. Pius XII, allocution to the first convention of laymen representing all nations on the promotion of the apostolate Oct. 15, 1951: A.A.S. 43 (1951) pp. 787-788.

3. cf. Pius XII, encyclical "Le Pelerinage de Lourdes," July 2, 1957: A.A.S. 49 (1957) p. 615. Article 19:

4. cf. Pius XII, allocution to the assembly of the International Federation of Catholic Men, Dec. 8, 1956: A.A.S. 49 (1957) pp. 26- 27.

5. cf. in Chap. 5, no. 24.

6. cf. Sacred Congregation of the Council, concerning the dissolution of the Corrientes diocese in Argentina, Nov. 13, 1920: A.A.S. 13 (1921) p. 139.

7. cf. John XXIII, encyclical "Princeps Pastorum," Dec. 10, 1959: A.A.S. 51 (1959) p. 856. Article 20:

8. cf. Pius XI, letter "Quae Nobis" to Cardinal Bertram, Nov. 13, 1928: A.A.S. 20 (1928) p. 385. cf. also Pius XII, allocution to Italian Catholic Action, Sept. 4, 1940: A.A.S. 32 (1940) p. 362.

#### Chapter V Article 23:

1. cf. Pius XI, encyclical "Quamvis Nostra," April 30, 1936: A.A.S., 28 (1936) pp. 160-161. Article 24:

2. cf. Sacred Congregation of the Council on the dissolution of the diocese of Corrientes, Argentina, Nov. 13, 1920; A.A.S. 13 (1921) pp. 137-140. Article 25:

3. cf. Pius XII, allocution to the second convention of laymen representing all nations on the promotion of the apostolate, Oct. 5 1957: A.A.S. 49 (1957) p. 927.

4. cf. Second Vatican Council, Dogmatic Constitution on the Nature of the Church, no. 37. A.A.S. 57 (1965) pp. 442-443.

5. cf. Pius XII, apostolic exhortation "Menti Nostrae," Sept. 23 1950: A.A.S. 42 (1950) p. 660.

6. cf. Second Vatican Council, Decree on the Renovation of Religious Life, no. 8. Article 26:

7. cf. Benedict XIV, On the Diocesan Synod, I, 3, Chap. 9, no. 7.

8. cf. Pius XI, encyclical "Quamvis Nostra," April 30, 1936: A.A.S. 28 (1936) pp. 160-161. Article 27:

9. cf. John XXIII, encyclical "Mater et Magistra," May 15, 1961: A.A.S. 53 (1961) pp. 456-457. cf. Second Vatican Council, Decree on Ecumenism, no. 12: A.A.S. 57 (1965) pp. 99-100.

10. cf. Second Vatican Council, Decree on Ecumenism, no. 12: A.A.S. 57 (1965) p. 100. Also cf. Dogmatic Constitution on the Nature of the Church, no. 15: A.A.S. 57 (1965) pp. 19-20.

*CHAPTER VI Article 28:*

1. cf. Second Vatican Council, Dogmatic Constitution on the Nature of the Church, Chaps. 2, 4 and 5: A.A.S. 57 (1965) pp. 12- 21, 37-49; also cf. Decree on Ecumenism, nos. 4, 6, 7 and 12: A.A.S. 57 (1965) pp. 94, 96, 97, 99, 100; cf. also above, no. 4. Article 29:

2. cf. Pius XII, allocution to the first international Boy Scouts congress, June 6, 1952: A.A.S. 44 (1952) pp. 579-580; John XXIII, encyclical, "Mater et Magistra," May 15, 1961: A.A.S. 53 (1961) p. 456.

3. cf. Second Vatican Council, Dogmatic Constitution on the Nature of the Church, p. 33: A.A.S. 57 (1965) p. 39. Article. 30:

4. cf. John XXIII, encyclical "Mater et Magistra," May 15, 1961: A.A.S. 53 (1961) p. 455. Article 31:

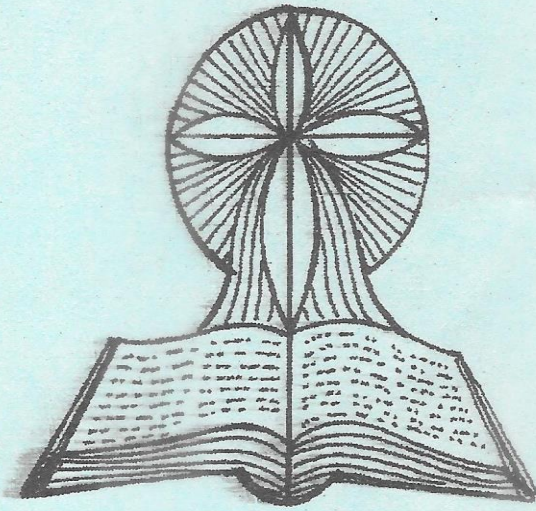
5. cf. Pius XII, encyclical "Sertum Laetitiaae," Nov. 1, 1939: A.A.S. 31 (1939) pp. 653-654; cf. idem., to graduates of Italian Catholic Action, May 24, 1953.

6. cf. Pius XII, allocution to the universal congress of the World Federation of Young Catholic Women, April 18, 1952: A.A.S. 42 (1952) pp. 414-419. cf. idem., allocution to the Christian Association of Italian Workers, May 1, 1955: A.A.S. 47 (1955) pp. 403-404.

7. cf. Pius XII, to delegates of the Assembly of Charity Associations, April 27, 1952: pp.470-471.

Article 32:

8 cf. John XXIII, encyclical "Mater et Magistra," May 15 1961: A.A.S. 53 (1961) p. 454.



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