# Text of Pope Paul's Encyclical on The Church in Modern World

Since Jesus Christ founded his Church to be the loving mother of all men and the dis-penser of salvation, it is obvi-ous why she has always been specially loved and cherished by those with the glory of God and the eternal salvation of men at heart amone wayne is filheart among whom as is fit-ting the vicars of Christ on earth, vast numbers of blahops and priests and a wonderful host of saintly Christians have

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It will, then, not seem strange to anyons that, in addressing to the world this first encycli-cal after dur clevation, in God's inscrutable design, to the pon-tifical throne, we should turn our thoughts with lave and revarance towards Holy Church. Consequently, we propose to ourself in this encyclical the task of showing more clearly to all men the Church's importance for the salvation of man-kind, and her heartfelt desire that Church and mankind should meet each other and should come to know and love.

#### Proloque The Paths of the Church

At the opening of the second assion of the Second Vatican Ecumenical Council on the feast of St. Michael the Archangel of list year, through the goodness of God, we had the opportunity of speaking to all of you as you were gathered in the basilics of Sti Peter. On that occasion we made clear our intention of additional you also in writing, as is customary at the outset of each pontificate, with brotherly and fatherly words, in order to communicate to you some of the dominant thoughts in our heart which seem useful as practical guidelines at the beginning of our service as Pope.

It is truly difficult for us to specify such thoughts, because we ought to derive them from e attentive meditation of the teiching of God, we ourself always keeping in mind those words of Christ: "My doctring is not so much mine as that of Him who sent me" (John 7:16).

Further, we ought to apply our thoughts to the present situation of the Church at a time then both energy and tail there. when both energy and toll char-acterize its internal spiritual experience as well as its external apostolic efforts. Finally, we ought not to ignore the con-temporary state of humanity in the mades of which our mission-

if to he accomplished. But it is not our intention to express ideas that are either new or fully developed; the ecu-menical council exists for that purpose; its work should not be versational letter of ours; rather, it is to be commended and dicouraged.

This encyclical intends neither to claim a solemn and strictly doctrinal function, nor to propose particular moral or so-cial beachings, but merely to communicate a fraternal and inormal massage. In fact, through his document we wish simply to fulfill our duty of revealing our maind to you in order to impart closer cohesion and depos joy to that unity in faith and charity which, thank God, binds as together.

## New Vigor

We hope thereby to inject new vigor into our secred work, to await more profitably the effective deliberations of the ecumenical council, and to im-part prester clarity to some doc-trinal and practical norms which trinal and practical norms which can give helpful guidance to the spiritual and apostolic activity, not only of the ecclesiastical interactive and of all who respond to it with obedience and collaboration; but also of all who regard it merely with lindly attention. kindly attention.

We will telt you without further delay, venerable breth-ren that there are three thoughts which continually disfurb our heart when we reflect on the exalted responsibility which, contrary to what we de-sire and out of all proportion to what we deserve, providence his willed to entrust to us.

We bear the responsibility of ruling the Church of Christ be-cluse we hold the effice of Bishop of nome and consequenty the office of successor to the blessed Apostle Peter, the bearer of the master keys to the Kingdom of God, the vicar of the same Christ who made of him the supreme shepherd of his worldwide flock

The first thought is that this is the hour in which the Church should deepen lik consciousness of itself, in which it ought to meditate on that mystery which is peculiar to it, in which it ought to examine, for its own enlightenment and for its own development, a particular doc-trine which it already knows and which it has formulated and made known during this

That doctrine concerns the drigin of the Church, its own nature, its own mission, its own ultimate destiny, a doctrine nover sufficiently investigated naver sufficiently investigated and understood, inasmuch as it-contains the "publication of a mystery, kept hidden from the beginning of lime in the all-creating mind of God... in order that it may be made known as, through the Church"

Following is the first of three installments of the full text of Pope Paul's encyclical "Ecclesiam Suam" as released by NCWC News Service.

(Eph. 3, 9-10). This feaching is a mysterious storehouse, or, in other words, a pressury of the mysterious plans of God which are to be revealed through the Church, it is today more than anything else conducive to meditation for everyone who wishes to be a docide follower of Christ and, to an even greater degree, for every man whom, er degree, for every man whom, like durself and your venerable brethren, the Holy Spirit has appointed as bishops to govern the very Church of God (cf. Act. 20, 28).

From this enlightened and effective realization there arises the spontaneous desire to compare the ideal image of the Church sust as Christ sees it, wills it, and loves it as His holy sand immaculate apouse (Eph. 5, 27), with the actual image which the Church projects today, faithful, through the grace of God, to the features which its Divine Founder imparted to it and which, through the course of the centuries, the Holy Spirit has enerturies, the Holy Spirit has energized and developed in a way which is more comprehensive and more in accord to the initial concept of the Church and to the nature of the human race which it is continually evangelizing and elevating.

Ideal and Reality But the actual image of the Church is never as perfect, as lovely, as holy or as brilliant as that formative divine idea would wish it to be. Hence there arises the unselfish and almost impatient need for renewal, for correction of the de-tects which this conscience denounces and rejects, as if, standing before a mirror, we were to examine interiorly the image of Christ which He has

To find the contemporary duty, so clearly incumbent on the Church, of correcting the defects of its own members and of leading them to greater perfection; to find the way to achieve wisely so sweeping a renovation, this is the second thought which burdens our heart and which we would like to reveal to you in order not only to find greater courage to undertake the necessary re-forms, but also to secure from your collaboration both advice and support in so delicate and difficult an undertaking.

## The Modern World

Our third thought, certainly shared by you, follows from the first two, and concerns the re-lationships which the Church of ng **extro**nian world which surrounds it and in which it lives and labors. One part of this world, as everyone knows, has undergone the profound influence of Christimity and has assimilated it to completely that often it fails to realize that it owes the credit for its greatest gifts to Chris-tisuity itself, but, in recent times, has come to the point of separating and detaching itself from the Christian founda-tions of its culture. Another and larger part of the world extends to the boundless horizons of those who are termed emerg-ing nations. But, taken as a whole, it is a world which offers the Church, not one, but a hundred forms of possible contacts, of which some are unimneded and beckoning, some are sensitive and complex, and unfortunately in these days many are hostile and impervious to friendly dialogue.

.Thus we meet what has been termed the problem of the dialogue between the Church and the modern world. This is a problem which it will be for, the council to determine in its vastices and complexity, and to solve, as far as possible, to the best of its ability. But its ex-istence and its urgency are auch as to create a burden on Four soul, a stimulus, a vocation, one might form it, which we would wish, both ourself and you, brothers, who are surely not less experienced than we in this apostolic anguish, to clarify, in some way in order to pre-pare sorrelves somehow for the discussions and deliberations which we shall try, together in the council, to outline in our treatment of matter so, weighty and complex.

Surely you will notice that. this summary outline of our encyclical does not envisage the treatment of urgent and serious topics which involve not only the Church but humanity itself, such as peace among nations \$\text{such among social classes, the \$f\$-stitution and famine which still lague entire counties, list rise of new nations flowed independence and critical toward independence and civicprogress, the currents of modern thought and Christian culture, the said conditions of so many people and of so many segments of the Church where the very rights of free citizens and of human beings are being denied, the moral problems re-garding birth, and so on.

# World Peace

Regarding the great and universal question of world peace, we say at once that we shall feel it specially incumbent upon us not merely to devote a watchful and understanding interest, but also to entertain a more exciduous and efficacious

concern. This will be, of course, within the limits of our miniswithin the limits of our minis-iry, and so utterly divorced from purely temporal interests and strictly boilitical forms, but it will be easer to make its contribution in educating man-kind, to sentiments and ways of acting contrary to violent and deadly contlict, and in foster-ing rational and civilized agree-ments for peaceful relations between nations:

We shall also be solicitous to help by proclaiming higher human principles, that should serve to temper the passions and selfishness from which armed conflicts spring, and promote the harmonious relations and fruitful collaboration of all peoples, and we shall be ready to intervene, where an oppor-tionity presents itself in order to assist the contending parties to find honorable and fraternal solutions for their disputes.

We do not, indeed, forget that this loving service is a duty which the development, of doctrine on the one hand, and of international institutions on the other, has rendered all the more urgent in our awareness of our Christian mission in the world today. This mission is of our Christian mission in the world foday. This mission is none other than making mea brothers by virtue of the king dom of justice and peace inau-gurated by Christ's coming into the world.

But even if we now limit ourself to some methodological considerations concerning the life of the Church, we do not therefore forget those great problems. To some of them the council will devote its attention, while we personally will make them the objects of our study and of our action in the course of the exercise of our apostolic ministry, as it shall please the Lord to give us the inspiration and the strength for the task.

#### 1—Awareness

We think that it is a duty today for the Church to deepen the awareness that she must have of herself, of the treasure of truth of which she is heir of truth of which she is heir and custodian and of her mission in the world. Even before proposing for study any particular question, and even before considering what attitude to assume before the world around her, the Church in this moment must reflect on hersalf to find strength in the knowledge of her place in the divine plan; to find again greater light, new energy and, fuller joy in the fulfillment of her own mission. fulfillment of her own mission; and to determine the best, means for making more immediale, more efficacious and more beneficial her contacts with mankind to which she belongs, even though distinguished from by unique and unmistakable characteristics.

Indeed it seems to us that such an act of reflection can look to the very manner chosen by God to reveal Himself to men and to establish with them those religious bonds, of which the Church is both the instrument and the expression. Because if it is true that divine revelation was made "in many ways and by many meens" (Heb. 1:1) in a historical and incontestable context, nonetheless it entered into human life through ways proper to the word and the grace of God, who communicates Himself interiorly to men by their listening to the message of salvation and by the act of faith that follows and which is at the beginning of our justification.

We should wish this reflection on the origin and on the nature of the new and vital relationship which the religion of Christ establishes between God and man, to become an act of docility to the words of the Divine Teacher spoken to His listeners, and especially to His disciples, among whom even today, and with good reason, we ourself like to be consid-

# Vigilance

From among so many we will choose one of the weightiest and most often repeated recommendations, made to them by our Lord and which is still valid today for whoever wishes to be His faithful follower, namely vigilance. It is true that this warning of our Mester has todo principally with man's final destiny, be it proximate or re-mote in time. But precisely be-cause this vigilance should atways be present and operative in the conscience of the faith-ful servant, it determines his every day behavior, character istic of the Christian in the world.

The Lord's reminder about vigilance is also made with reference to close and immedi-ate things, that is, to the den-gers and ferrolations which can threaten dainege or him to man's conduct (cf. Mt. 25, 41). Thus, it is easy to discover in the Gospel a continuous appeal to rectifude of thought and ac-

Was this not perhaps the theme of the Precursor's preaching, by which the public phase of the Gospel begins? And did not Jesus Christ Himself call for the Kingdom of God to be received interiorly? (Mt. 17, 31)

Is not His whole pedagogy an exhoristion, and initiation to the interior life? Rivchelogical awareness and more, conscience are some called by Christ to a simultaneous maturity, as a condition for receiving the divine sifts of truth and of divine gifts of truth and of trace, as ultimately holits man. And this awareness of the disciple will liates become his recollection (ex. 21, 25, 75, 12, 24, 8; Jn. 14, 26; 15, 4) of what Jesus had taught and of what had taken place around Him; it will develop and grow in under-standing who He was and what He taught and did.

The birth of the Church and the enlightening of her pro-phetic consciousness are the two characteristic avents which co-incide with Pentseost Together incide with rentance. Determiney will progress the Church in her organization and in the development of her hierarchy and of the body of the falthful; the awareness of her own vocation, of her own mysterious nature, of her own doctrine, of ture, of her own doctrine, or her own mission will accompany this gradual development. This will be according to the desire of St. Paul: "And this is my prayer for you; may your love grow richer and richer yet, in the fullness of its knowledge and the depth of its perception" (Phil 192) (Phil. 1:9).

We could express this invitation in another way, which we address to each of those who wish to receive it—that is, to each of you, venerable brothers, and to your followers, as also the "gathering of the faithful" considered as a whole, which is he Church. And thus we could invite all men to make a living, profound and conscious act of faith in Jesus Christ Our Lord.

We should mark this moment of our religious life by such a profession of faith, firm and resolute, though always humble and limorous, similar to the one we read about in the Goipel, uttered by the man born blind, whose eyes Jesus Christ had opened with a goodness equal to His power, "I do believe, Lord!" (In. 9, 38). Or that of Mariha in the same Gospel: "Yes, Lord, I have learned to believe that You are the Christ, the Son of God, He who has come into this world" (Jn. 11, 27) for that, specially dear to us, of Simon, who was later to become Peter: "You are the Christ, the Son of the Livthe Christ, the Son of the Living God" (Mt. 16, 16).

Why do we have the boldness , to invite you to this act of ecclesiastical awareness? To this explicit, though interior, act of faith?

Many are the reasons, in our opinion, and they all deriva-from the profound and key demands of the unique moment reached by the life of the

## Need To Reflect

The Church meeds to reflect or herself. She needs to feel the throb of her own life. She must learn to know herself better, if she wishes to live her own proper vocation and to offer to the world her message of brotherhood and of salva-

She needs to experience Christ in herself, according to the words of the Apostle Paul: May Christ find a dwelling place, through faith, in your hearts" (Eph. 3, 17).

It is known to all that the Church has her roots deep in mankind, that she is part of it, that she draws her members from it, that she receives from it precious treasures of culture, that she sliffers from its his-torical vicissitudes, that she favora ita progressa

## Complex Dangers

Now, it is likewise known that at present mankind is under-going great transformations, upneavels, and developments which are profoundly changing not only its exterior modes of life but also its ways of thinking Mankind's range of thought, culture, and spirit have been intimately modified either by scientific, technical and social progress or by the currents of philosophical and pallifical thought which overwhelm or pass through it. All of this files the waves of an ocean, envelope and agitates the Church itself. Men committed to the Church are greatly influenced by the climate of the world; so much so that a danger bendering at most on vertigizable confusion. and bewilderment can shake the and pewilderment can spare me Church's very foundations and lead men is embrace most bisarre ways of thinking, as though the Church should dis-avow herself and take up the-very latest and untried ways

Was not the phenomenou of modernism, for example, which still crops up in the various at tempts at expressing what is foreign to the authentic nature of the Catholic religion, in episode of abuse exercised against the faithful and was the catholic religion. the faithful and genuine ex-pression of the doctrine and criterion of the Church of Christ by psychological and cultural forces of the profane world? Now it seems to us that to check the oppressive and complex danger coming from many sides, a good and obvious remedy is for the Church to deepen her awareness of what

she really is according to the

mind of Christ, as preserved in

Sacred Scripture and in Tradi-tion, and interpreted and de-

veloped by the authentic tradi-

iton of the Church, The Church is, as we know, enlightened and guided by the Hely Spirit, who is still ready, If we implore Him and litten to Him, to fulfill without fall the promise of Christ: 'The Hely Spirit,' whom the Father will tend on my account, will in his turn make everything plain, and recall to your minds everything I have said to your 15 a. 15, 2001

We could make a similar dis-course concerning errors which circulate even within the Church and into which fall those who have but a partial understanding of its nature and of its mission; and who do not pay close enough attention to the documents of divine Revelation and of the teaching body erisalished by Christ Rim-self.

Moreover, this need to consider in reflection things that are known, in order to contemplate them in the interior mirror of his own mind, is characteristic of the mentality of modern man. His thought of modern man. His thought easily turns back upon itself and finds certitude and fullness in the light of its own contcience. We do not say that this habit is without serious danger. Philosophical movements of great renown have sindled and exiolled this form of man's spiritual additive as something spiritual activity as something definitive and supreme, as though it were the measure and source of reality, urging thought on to conclusions that are abstruse, barren, contradictory and radically fallacious.

But this does not mean that an education aiming at the search for reflex truth within man's consciousness is not in itself highly appreciated and today quite widespread as a re-fined expression of modern culfure. Just as this habit carefully coordinated with the development of thought for the purpose of discovering truth where it coincides with objective reality, does not prevent the exercise of the conscience from manifesting to the one who undertakes the same, the fact of his own existence, of his own spiritual dignity and of his own ability to know and to

#### Profound Scholars

It is well known, moreover, that in recent years the Church has undertaken a deeper study of hexself through the work of outstanding scholars, of great and profound minds, of competent theological schools, of pas-toral and missionary endeavors, of remarkable experiences in the field of religion, and above all, of noteworthy teachings of

It would take too long even to allude to the abundant theological literature dealing with the Church and produced by her during the last and the present centuries. It would also take too long to recall the docu-ments which the episcopacy and this Apostolic See have issued on this so vast and important subject. From the time the Council of Trent sought to repair the consequences of the crisis which separated from the Church many of her members in the 16th century, the doctrine concerning the Church herself was studied by eminent scholars and consequently made great progress.

#### Mystical Body Suffice if for us here to refer

to the teachings of the First Ecumenical Vatican Council in this field to understand how studies on the Church are a subject that claims the attention of pastors and teachers, of the faithful and of all Christians, Thus they are made to dwell on a theme which is a necessary siep on the path leading to Christ and His work. So much so that, as has already been said, the Second Ecumenical Vatican Council is but a continuation and a complement of the first precisely because of the task incumbent upon it to take up again for study and definition the doctrine dealing with the Church. And if out of a desire for brevity, we say no more, inasmuch as we are addressing those who are well acinstruction and of spirituality currently of wide interest throughout the Church, there are two documents which we cannot fail to honor with speci-Tic mention: the encyclical Satis Cognition of Pope Leo XIII (1896) and the encyclical Mystici Corporis of Pope Plus XII (1943). These documents offer us ample and clear teachings on the divine institution by which Christ continues His work of salvation in the world, and which today is the subject

Let it be enough to die the opening words of the second of these encyclicals which has become, one might say, a high-ly authoritative text on the theology of the Church and a rich source of spiritual meditations on this work of divine mercy which concerns us all. Let it suffice to recall these masterful words of our great predecement

We first learned of the Mystical Body of Christ, which is the Church, from the lips of the Redeemer Himself. Illustrating, as it does, the great and inestimable privilege of our in-timate union with a Head so evalled, this doctrine is certainly calculated by its sublime dignity to draw all spiritually minded men to deep and serious study, and to give them, in the truths which it unfolds to the mind, a strong incentive to such virtuous conduct as is conformable to its lessons (AAS, XXXV, p. 188; 1943).

It is an answer to such an invitation, which we consider still vital and meaningful and expressive of one of the fundamental needs of the Church in our times, that We propose it again today. With an ever-growing knowledge of this same Myatical Body we may come to appreciate its Godgiven importance, and in this way strengthen our souls with this incomnarable source of consolaincomparable source of consolstion, and always increase our ability to fulfill the duties of our mission and to meet the needs of mankind.

#### Vatican Council

Not does it seem to us a diffi-cult thing to do, when on the one hand we notice, as we have said, a vest rensecence of studles on the Church, and, on the other, we know that it is the principal object of attention of the Second Ecumenical Vatican

We should like to pay special tribute to those scholars who especially during these last years, with perfect docility to years, with perfect docility to the teaching authority of the Church and with outlanding gifts of research and expre-ation, have with great dedica-tion undertaken many difficult and fruitful studies on the Church. These scholars, both in theological schools and in schentific and literary discussions, as well as in spologetics and in the popularization of dogms. in the spiritual assistance rend-ered to the faithful and in conversations with the separated brethren, have offered many and diverse illustrations of the teaching on the Church. Some of these are of great value and utility.

And so we are confident that the work of the council will be assisted by the light of the Holy Spirit, It will be carried out and brought to a happy conclu-sion with such decility to His divine inspirations, with so much effort made to undertake fuller and deeper investigations into the pristine thinking of Christ and into the necessary and legitimate developments which have followed in the course of time, with such eagerness to make of divine truth an argument for union and not a reason to divide men in sterile discussions or regrettable divisions. It will rather lead them to greater understanding and concord; the result will be a source of glory for God, joy for the Church, and edification for the world.

In this encyclical we are deliberately refraining from passing any judgment of our own on doctrinal points concerning the Church which are at present under examination by the council itself over which we have been called to preside, It is our desire to leave full liberty of study and discussion to such an important and authoritative assembly. In virtue of our office of teacher and pas-tor, and placed at the head of the Church of God, we reserve to ourself the choice of the proper moment and manner of expressing our judgment. We are most happy if we can present it in perfect accord with that of the conciliar Fathers.

However, we cannot avoid alluding rapidly to the results we hope will derive from the council itself, and from the efforts we mentioned above, which the Church must make to come to fuller and firmer awareness of herself. These results are the aims we have set for our apostolic ministry as we undertake its consoling and tremendous responsibilities. They are, so to speak, the program of our pon-tificate. We tell you this, ven-erable brethren, briefly but in all sincerity, so that you will be willing to help us put it into effect by your advice, by your support, by your collaboration. We think that by opening our heart to you, we are opening it not only to all the faithful of the Church of God, but especially to those whom our voice can reach beyond the wide limits of the flock of Christ.

The first benefit to be reaped from a deepened awareness of herself by the Church is a renewed discovery of her vital bond of union with Christ. This is something that is very well known, but is something that is fundamental and indispensable and never sufficiently understood, meditated upon, and honored.

## Union with Christ

What should we not say about this central theme of all our religious inheritance? Fortunately, you stready have an excellent grasp of this doctrine. We will say no more at this time except to urge you to keep it always before your eyes as a directive principle both in your spirituality and in your preaching father than to our words. ing. Rather than to our words. listen to the exhortation of our predecessor already mentioned in his encyclical Mystici Corporis: "we must accustom ourselves to see Christ in the Church. It is Christ who lives in the Church, who teaches, governs and sanctifies through it. It is Christ, too, who mani-fests Himself differently in different members of His soci--ety" (A.A.S., ib. p. 238).

How we should like to dwell on the thoughts that come to mind from Sacred Scripture. from the Fathers, the doctors and the saints when we consider this enlightening truth of our Falth. Did not Jesus Himself tell us that He is the vine and we the branches (Jn. 15, Iss)? Do we not have before us all the riches of St. Paul's teaching, who never ceases to remind us: "you are all one person in Jesus Christ" (Gal. 3, 28)? And to recommend to thing, into a due proportion with Christ, who is our head; on Him all the body depends" (Eph. 4, 15-16)? And to admontant us: "there is nothing but Christ in any of us" (Col.

Suffice it to recall St. Augustine as the one teacher among many who could be cited: "Let us rejoice and give thanks that we have become not only Christians but Christ, My brothers, do you understand the grace of God our head? Stand in admiration, rejoice; we have become Christ. For if he is the head, we are the members; he and we are the complete man .... Therefore, the fullness of Christ is constituted by the head and members. What is the head and the members? Christ and the Church" (In Jo. Tract. 21.8—P.L. 35, 1568).

We know well that this is a mystery, It is the mystery of the Church. And if, with the help of God, we fix our gaze on... this mystery we will receive many spiritual benefits, the very ones we believe the Church today stands in greatest need of. The presence of cer need of. The presence of Christ, His very life will become operative in each one and in the whole of the Mystical Body by reason of the working of a living and life-giving faith, according to the words of the Apostle: "may Christ find a dwelling-place, through faith, in your hearts" (Eph. 3, 17).

Indeed, awareness of the mystery of the Church is a result of a mature and living faith. From such a faith comes that "feeling for the Church," which fills the Christian who has been raised in the school of the divine word. He has been nourished by the grace of the sacra-ments and of the ineffable inspirations of the Paraclete, has been trained in the practice of the virtues of the Gospel, has been imbded with the culture and community life of the Church, and is profoundly happy to find himself endowed with that royal priesthood prop-er to the people of God (cf. I Petr. 2, 9).

The mystery of the Church is not a mere object of theological knowledge; it is something to be lived, something that the faithful soul can have a kind of connatural experience of. even before arriving at a clear notion of it. Moreover, the community of the faithful can be profoundly certain of its participation in the Mystical Body of Christ when it realizes that by divine institution, the ministry of the hierarchy of the Church is there to give it a beginning, to give it birth (cf. Gal. 4:19, I Cor. 4:15), to teach and sanctify and direct it. It is by means of this divine instrumentality that Christ communicates to His mystical Body as it travels its pilgrim's way through time its visible structure, its sublime unity, its ability to function organically, its harmonious complexity, its spiritual beauty.

Images do not suffice to translate into meaningful language the full reality and depth of this mystery. However after dwelling on the image of the Mystical Body, which was suggested by the Apostie Paul, we should especially call to mind one suggested by Christ Him-self, that of the edifice for which He is the srchitect and the builder, an edifice indeed founded on a man who of himself is weak but who was miraculously transformed Christ into solid rock, that is, endowed with marvelous and everlasting indefectibility "it is upon this rock that I will build my Church" (Mt. 16, 18).

If we can awaken in ourselves such a strength-giving feeling for the Church and instill it in the faithful by profound and careful instruction, many of the difficulties which today trouble students of ecclesiology. as for example, how the Church can be at once both visible and spiritual, at once free and sub-ject to discipline, communi-tarian and hierarchical, already holy and yet still being sanctifed, contemplative and active, and so on, will be overcome in practice and solved by those who, after being enlightened by sound teaching, experience the living reality of the Church her-

But above all, the Church's spirituality will come forth enriched and nourished by the faithful reading of Sacred Scripture, of the holy Fathers and Doctors of the Church and by all that brings about in the Church such an awareness. We mean systematic and accurate instruction, participation in that incomparable school of words, signs and divine inspirations which constitute the sacred liturgy and by silent and ferven meditation on divine truths and finally by wholehearted dedication to contem-

plative prayer. Continued Next Week)