# POPE JOHN'S INTENTION

In this series of four lectures Boston College is celebrating the tenth anniversary of its Institute for Religious Education and Pastoral Ministry. So ten years ago, and only six years after the end of the Second Vatican Council, sufficient staff had been assembled and money collected to make the Institute possible. Such proximity suggests that the council itself provided the inspiration for this venture and, in turn, the council points to the inaugural address in which Pope John XXIII explained to the bishops his reasons for calling them to Rome.

So we begin from Pope John's intention. He wanted a council that differed from previous councils, one that was specifically 'pastoral.' That fact will be our first topic.

Our second will be a clarification of the meaning, the precise significance, of that fact.

Our third will be the relevance of the pastoral council to the Institute, and our fourth will be the authenticity, the genuineness, of the Christian spirit that the Institute is to promote.

Pastoral

A simple drama in the unfolding of the second Vatican Council provides, I believe, an effective means of communicating what was meant by the word, pastoral. The first element was the declaration by Pope John XXIII of the purpose he had in mind in summoning the council. A second element was the view, put forward by his Eminence, the Cardinal Archbishop of Genoa, that all the councils of the church had been pastoral. The final element was a paper in which the Dominican theologian, M.-D. Chenu, explained the difference between the doctrinal teaching of councils and, on the other hand, the pastoral preaching of our Lord, of the Apostles and, down the ages, of all those entrusted with the care of souls.

First, the intention of Pope John XXIII. At the solemn inauguration of the second Vatican council, the Pope explained to the assembled bishops both what was his purpose in summoning them to the council and what was not his purpose. There was no point, he said, in their gathering together merely to repeat what anyone could find in familiar theological handbooks. Equally, there was no point in going over ancient decrees and clearing up this or that obscurity to satisfy the curiosity of antiquarians. What was desired was advertence to the distinction between the unchanging deposit of faith and the changing modes of its presentation to meet the needs of different times. What was required now was a fresh presentation, one that met current needs, one that fitted in with the teaching office of the church, a teaching office that in the main was pastoral.(1)

During the first session of the council there came to light

divergent views on the precise meaning of the word, pastoral. Pope John had no intention of entering into these debates. His interventions were incidental, rare, pragmatic, strategic, and readily understood by the majority of the bishops. Still, a few weeks after the first session had come to an end, in responding to the Christmas greetings of the curial cardinals and prelates, the Pope harked back to his inaugural address. The inspiration he had had in calling the council was hope for a widespread and more fervent renewal in the life of the church. It was for a new and more vigorous spread of the gospel in the whole world. He wanted our contemporaries to be made aware of the church's striving for the spiritual and, no less, for the material betterment of the whole of mankind. He begged leave to repeat the point he had endeavored to make in his inaugural address on October 11th. Undoubtedly a first duty of the council was fidelity to the basic truths of the deposit of faith and of the church's teaching. But this duty was not to be fulfilled by any wrapping of one's talent in a napkin and burying it in the ground. It called for a prompt and fearless will to draw upon ancient doctrine and to apply it under the conditions of our day. The business of the council, he had then insisted, was not the discussion of this or that topic in the fundamental doctrines of the church. It was not any elaboration of the teaching of the Fathers or of ancient or of modern theologians. That sort of thing can be done very well without holding a council. What was expected was a leap forward (un balzo innanzi) that would set forth the faith in the mental forms and literary style of modern thought, while satisfying the requirements

of the teaching office -- an office that predominantly was pastoral.(2)

John XXIII died before the second session met. But in the first session His Eminence, Giovanni Cardinal Montini, had shown that he understood the meaning of a pastoral council and, when he became Paul VI, he had the council continue its work for three more years. It can be maintained, I feel sure, that the further sessions revealed how well the vast majority of the assembled bishops understood the scope and spirit of the council. But for present purposes it will suffice to recall the longest of the documents, Gaudium et spes, which was entitled A Pastoral Constitution of the Church in the Modern World. It began with an expression of worldwide solidarity. The joy and hope, the sorrow **and anguish of men today are also the joy and hope, the sorrow** and anguish, of the disciples of Christ. So the statements of the decree were addressed not only to those that invoke the name of Christ but to the whole of mankind. Its aim was to present its conception of the role of the church in the world of today. That role included no earthly ambition. It was to be led by the Paraclete and it was to continue the work of Christ, who came into the world not to judge but to save, not to be served but to serve.(3)

## A Pastoral Council

It remains that the expression, a pastoral council, involved a certain novelty. In ecumenical councils from Nicea on, there had been a custom of distinguishing between doctrinal decrees that expounded truths, and disciplinary decrees that sought remedies for current defects and abuses. But Pope John's pastoral

council seems to evade these categories. It expounded truths but hurled no anathemas. It was concerned with concrete living, but its thrust was positive rather than remedial.

The issue came to a head with an acute observation made by Giuseppe Cardinal Siri, Archbishop of Genoa. For him the word, pastoral, did not mean merely smiles and condescension. First and foremost it meant presenting the truths revealed by our Lord. Further, since every council had conceived its aim to be the presentation of revealed truths, the term, pastoral, could not be the distinguishing mark of any council.

While one must grant that such a contention was apt to be found startling in the context of what officially was styled a pastoral council, one should add that it rested on a centuries-old tradition of concern for technically formulated truths. In any case the very contrast could be illuminating. For the leap forward that Pope John desired in the church might well be the enrichment of the technical formulation by the vital, the personal, the existential.

It is in this direction that points the response, written by Fr. Chenu shortly after the end of the first session of Vatican II, published the following April in the review, Parole et Mission, and a year later included in a two-volume collection of Fr. Chenu's writings.(4)

Fr. Chenu recognized that Cardinal Siri's position was in accord with the work of the preconciliar committees. Theirs had been the task of putting together the suggestions, the requests, the plaints of the bishops, and of presenting the initial drafts,

named schemata, for the council to approve, modify, or reject. In fact, however, the council had rejected more than one of these schemata, pronouncing them to be abstract, and scholastic, but neither biblical, nor pastoral, nor ecumenical.

What then does 'pastoral' mean? For Fr. Chenu one gets into difficulty when one puts the cart before the horse. The words of the Good Shepherd preceded conciliar decrees. But if first one clarifies the meaning of 'doctrine' and then sets about explaining the meaning of 'pastoral', one tends to reduce 'pastoral' to the application of 'doctrine' and to reduce the application of 'doctrine' to the devices and dodges, the simplications and elaborations of classical oratory. But what comes first is the word of God. The task of the church is the kerygma, announcing the good news, preaching the gospel. That preaching is pastoral. It is the concrete reality. From it one may abstract doctrines, and theologians may work the doctrines into conceptual systems. But the doctrines and systems, however valuable and true, are but the skeleton of the original message. A word is the word of a person, but doctrine objectifies and depersonalizes. The word of God comes to us through the God-man. The church has to mediate to the world not just a doctrine but the living Christ.

God spoke to us in the prophets, he spoke in his Son, he still speaks today in scripture and tradition, in the biblical movement, the liturgical movement, the catechetical movement, the ecumenical movement. First and foremost he speaks to the poor, to the poor in the underdeveloped nations, to the poor in the slums of industrialized nations. And if the word of God is not preached to the poor, then

the church has failed. So it was in the word of God preached to the poor -- a theme so lucidly and powerfully set forth by, among others, Cardinal Lercaro -- that the bishops assembled in council, together discovered and collectively responded to the momentous meaning of the phrase, a pastoral council.

Alive, personal, communal, the word of God also is historic. As the old covenant, so also the new names a dispensation, an economy, an ongoing disposition of divine providence both emergent in human history and carrying it forward to an ultimate, an eschatological goal. With its origins in the distant past and its term in an unknown future, its scope extends to the ends of the earth and its mission to all men. Once more there comes to light the complete inadequacy of attempting to begin from doctrines and then attempting to flesh them out into living speech, when it is living speech that, from the start, alone can be at once concrete and alive, interpersonal and communal, historical and ecumenical.

Let me add just one more point from Fr. Chenu's account. An ideology can be expressed in the propositions of a doctrine, in the premises and multitudinous conclusions of a system. But the words of a pastor, of a shepherd of souls, are far more than an ideology. They are words spoken in faith and awakening faith. They are words of salvation, a salvation that is God's gift of himself, of his peace and joy, of his eternal hope.

## The Relevance of the Pastoral Council

I have been dwelling on the meaning and function of a pastoral council because I felt these topics especially relevant to our

current celebration -- the tenth anniversary of our Institute of Religious Education and Pastoral Ministry. Just as Vatican II, while remaining faithful to the basic tenets of our faith, aimed at evoking a fresh vitality, an aggiornamento, an updating of apostolic activity in the Church, so too both religious education and pastoral ministry call for a similar fidelity to the truths of faith and a bold leap forward into contemporary significance and relevance. Religious education is not just indoctrination in an ideology; it would realize each person's religious potential; and that realization would reenact in our own day what St. Paul named putting off the old man and putting on the new. Pastoral ministry may consist in words or in deeds from a twofold action of the Holy Spirit. There is the grace the Spirit brings to the minister. There is the grace given those that hear his words and are touched by his deeds.

On this point St. Augustine composed a dialogue with the title, The Teacher, in which his main point was the existence of two teachers: the teacher outside us whose words we hear; and the teacher within us: God the Father, his Son, and their Spirit. The teacher outside utters sounds. If we are familiar with the language, the sounds will be recognized as words; memory will recall their meanings; intelligence combines them into sentences; and sentences coalesce into discourse which we can understand. But if we go further and ask whether the discourse is true or false, wise or foolish, we may have recourse to the common sense or the wisdom we have acquired over the years. Still we must bear in mind that, while common sense and human wisdom may suffice in

human affairs, they are unequal to the affairs of God. As St. Paul wrote to the Corinthians, "'Things beyond our seeing, things beyond our hearing, things beyond our imagining, all prepared by God for those that love him,' these it is that God has revealed to us by the Spirit" (1 Cor 2 9 f.). And in contrast with that revelation he shortly added, "A man who is unspiritual refuses what belongs to the Spirit of God; it is folly to him; he cannot grasp it, because it needs to be judged in the light of the Spirit" (1 Cor 2 14).

Now if to acquire knowledge that lies within human reach we listen to many teachers and devote years of serious study, we can readily infer that no less time and effort are needed to learn what lies beyond our seeing, our hearing, our imagining. But in divine affairs as in human the first requirement is the transition from drifting to commitment. Drifters lack a mind of their own. They do and say and think what everyone else is doing and saying and thinking, and the people they imitate are drifters too. There are countless sheep and among them there is no shepherd.

Still their condition is not hopeless. To each may come the existential moment when they discover in themselves and for themselves that it is up to themselves to settle what they are to be. Whether their tradition be Jewish or Christian, Muslim or Hindu, Buddhist or Taoist, there are things to be done and things to be left undone, things to be said and things to be passed over, thoughts to be entertained and thoughts to be dismissed. As a life spent in mere drifting lacks meaning, so a lifetime of commitment to a selected style or pattern of thinking, saying, doing

is an incarnation of a meaning and makes one's living meaningful. Again, the greater the commitment, the more meaningful the life; and the less the commitment, the obscurer and the more dubious is the meaning.

There is a further aspect to the matter. For attention to the meaning of one's life leads to the further question of the meaning of death. Is death the end of living or is it the entry into another world? The question comes easily to man. The Greek tragedian, Euripides, could exclaim, Who knows if to live is to be dead, and to be dead to live. Plato at the end of the Apology has Socrates say to his judges, "But now the time has come to go. I go to die, and you to live. But who goes to the better lot is unknown to anyone but the God." Four centuries later in the fourth gospel, in the chapter that precedes the Last Supper, Jesus says to the apostles, Philip and Andrew,

> In truth, in very truth I tell you, a grain of wheat remains a solitary grain unless it falls into the ground and dies; but if it dies, it bears a rich harvest. The man who loves himself is lost, but he who hates himself in this world will be kept safe for life eternal. If anyone serves me, he must follow me; where I am, my servant will be. Whoever serves me will be honored by my Father (Jn 12 24-26).

For Christians, then, the meaning of life is momentous. The twofold meaning of life and the twofold meaning of death that occurs in the Greek classics also occurs in a far sharper form in the words of our Lord. He who loves himself is lost. He who

Quotation: slightly finer print

hates himself in this world will be kept safe for life eternal.

This is strong doctrine and it is put into practice only through the grace of God. It is the grace of being drawn by the Father. In the sixth chapter (vv. 41-45) of St. John's gospel we read:

Quotation: slightly finer print

> At this the Jews began to murmur disapprovingly because he said, 'I am the bread which came down from heaven.' They said, 'Surely this is Jesus the son of Joseph; we know his father and mother. How can he now say, "I have come down from heaven"?' Jesus answered, 'Stop murmuring among yourselves. No man can come to me unless he is drawn by the Father who sent me...Everyone who has listened to the Father and learned from him comes to me.'

Not only does the Father draw us to Christ, but Christ himself also draws us by his passion and death. For he himself said, 'And I shall draw all men to myself, when I am lifted up from the earth.' And the evangelist comments immediately, This he said to indicate the kind of death he was to die (Jn 12 32 f.). Drawn by the Father and drawn by the Son, the Holy Spirit brings God's own love to us. So St. Paul could write, '.. God's love has flooded our inmost heart through the Holy Spirit he has given us' (Rom 5 5).

Quotation: as above

St. Paul's estimate of the magnitude of this gift of the Holy Spirit is known to all with his chapter on love.

> I may speak in tongues of men or angels, but if I am without love, I am a sounding gong or a clanging cymbal. I may have the gift of prophecy, and know every hidden truth; I may have faith

Quotation: slightly finer print

strong enough to move mountains; but if I have no love, I am nothing. I may dole out all I possess, or even give my body to be burnt, but if I have no love, I am none the better.

Love is patient; love is kind and envies no one. Love is never boastful, nor conceited, nor rude; never selfish or quick to take offence. Love keeps no score of wrongs; does not gloat over other men's sins, but delights in the truth. There is nothing love cannot face; there is no limit to its faith, its hope, its endurance.

Love will never come to an end. Are there prophets? their work will be over. Are there tongues of ecstasy? they will cease. Is there knowledge? it will vanish away; for our knowledge and our prophecy alike are partial, and the partial vanishes when wholeness comes. When I was a child, my speech, my outlook, my thoughts were all childish. When I grew up, I had finished with childish things. Now we only see puzzling reflections in a mirror, but then we shall see face to face. My knowledge now is partial; then it will be whole, like God's knowledge of me. In a word, there are three things that last forever: faith, hope, and love; but the greatest of them all is love (1 Cor 13).

The only admissible comment on these words of St. Paul involves a transition from written words to the memory of deeds. That memory was reawakened for me by Rosemary Haughton in her recent book on The Passionate God, where she recalls the thoughtfulness for others that Jesus exhibited repeatedly during the passion that ended in his death. She wrote:

Quotation: slightly finer print

There is a quality about the behavior of Jesus during his passion which sets it apart from any other kind of heroism. In a sense it is not heroism at all, because a hero is intent on being a hero, on making clear to everyone his moral superiority and his indifference to the worst his enemies can do. Jesus did not behave in a heroic way. His attention was, at every point on which we are informed, not on himself but on others, ready to respond in whatever way was needed. There is a detailed attentiveness, an extremity of compassionate awareness of the nature of others' reactions and needs, which we easily overlook because we have heard it all so often. From his concern in Gethsemane for the wounded servant and for his own followers, to his plea for the men who nailed him to the cross and the assurance of salvation to his fellow sufferer, the impulse of

Quotation continuous with p. 13

> his whole being is a love poured out in detailed, personal care as it was poured out in the gift of his body to destruction. He did not merely surrender to death; he gave himself away, body and mind and human heart, all one gift.

Jesus thoughtfulness of others from the garden of Gethsemane to his death on Calvary illustrates what St. Paul was later to write: 'There is nothing love cannot face; there is no limit to its faith, its hope, its endurance.'

Authenticity

The question of authenticity is twofold: there is the minor authenticity of the subject with respect to the tradition that has nourished him; there is the major authenticity that justifies or condemns the tradition itself. The first passes a human judgment on persons; the second is the judgment of history and ultimately the judgment of divine providence upon traditions.

As Kierkegaard asked himself whether he was a Christian, so divers men can ask themselves whether or not they are genuine Catholics or Protestants, Muslims or Buddhists, Platonists or Aristotelians, and so on. They may answer that they are, and be correct in their answers. But they also may answer affirmatively and still be mistaken. In this case there will exist a series of points in which what they are coincides with what the ideals of the tradition demand, but there will be another series in which there is a greater or less divergence. These points of difference are overlooked, whether from a selective inattention, or a failure

to understand, or an undetected rationalization. What I am is one thing, what a genuine Christian or Buddhist is, is another, and I am unaware of the difference. My unawareness is unexpressed; I have no language to express what I really am, so I use the language of the tradition I unauthentically appropriate, and thereby I devaluate, distort, water down, corrupt that language.

Such devaluation, distortion, corruption may occur only in scattered individuals. But it may occur on a more massive scale, and then the words are repeated but the meaning is gone. The chair is still the chair of Moses, but it is occupied by Scribes and Pharisees. Traditional doctrine is still taught, but it is no longer convincing. The religious order still reads out the rules, but one may doubt that the home fires are still burning. The sacred name of science is still invoked, but when each field is divided into more and more specialties and these specialties cultivated by ever smaller groups, one may be led to ask with Edmund Husserl to what extent any significant ideal of science actually functions, indeed to what extent the ideals of science are being replaced by the conventions of a clique. If, in such eventualities, anyone were to accept a tradition as it stands, he could hardly do more than authentically realize unauthenticity.

Truly enough, the modern world is in advance of its predecessors in its mathematics, its natural science, its human science, and the wealth and variety of its literary potentialities. But it was on the basis of his trust in God that modern man had erected his states and cultures, yet more and more he has opted to sustain them by an appeal to man's complete autonomy. He would acknowledge

man's intelligence, his rationality, his responsibility, but he would not acknowledge more. For the consistent secularist to speak of God is, at best, irrelevant; to turn to God — except by way of a political gesture or an emotional outlet — is to sacrifice the good that man both knows and, by his own resources, can attain.

Such has been the mounting challenge to religion and, since it provides a paradigm for its many parallels, it seems worth while to analyze its elements. I shall first indicate ambiguities that arise when a people, sharing a common language, divides into this-worldly secularists and other-worldly believers. For the two groups will differ both in the realities and in the values they acknowledge. The other-worldly believers hold that God exists and is operative in religious living; the this-worldly secularists do not. Again, the other-worldly believers acknowledge other-worldly values, and this acknowledgement influences in varying degrees their this-worldly valuations; but the this-worldly secularists avoid such a complication for they acknowledge no other-worldly values and so are free to concentrate on the values of this world.

Next, a person's horizon is the boundary of what he knows and values. There follows a notable difference in the horizons of this-worldly secularists and other-worldly believers. For what we know and how we arrange our scale of values determines our horizons, and our horizons determine the range of our attention, our consideration, our valuations, our conduct.

Further, there are two main components in a person's horizon. There is the main stem: what we know and what we value. There

are extensions through the persons we know and care for, since knowing them and caring for them involve us in what they know and care for.

Moreover, such extensions may be mutual, and then the horizon of each is an extension of the horizon of the other. They may interrelate all the members of a group, and as such a cohesive group increases in size, there is a need for organizing — for distinguishing, within the whole, smaller groups comparable to the organs of a living body.

Horizons develop both in their main stem of knowing and caring and in their extensions through involvement in the knowing and caring of others. Development in the main stem increases the depth and range of the consequent horizon; and this increase leads to a development in the extensions, since our knowing others and our concern for them involves some sharing in the objects they know and care for. Moreover, inasmuch as among such objects there will be persons that know and care for their own circle, there will result a mediation of involvement at a second remove. Finally, developing horizons open the way to reciprocity on the part of those with whom one has become involved.

There are many ways, familiar and perhaps unfamiliar, in which people come to know and care for others. But I think it best to omit the familiar and to avoid the obscurity of the unfamiliar. What seems more pressing is to turn to three things: barriers, breakthrough, and breakdowns. Barriers block development. Breakthroughs overcome barriers. Breakdowns undo past achievement.(5)

We have already illustrated the notion of a barrier in

contrasting this-worldly secularists and other-worldly believers. The realities they acknowledge and the values they esteem diverge, and for St. Paul that divergence is extremely grave:

> only the Spirit of God knows what God is. This is the spirit that we have received from God, and not the spirit of the world, so that we may know all that God of his grace has given us... A man who is unspiritual refuses what belongs to the Spirit of God; it is folly to him; he cannot grasp it, because it needs to be judged in the light of the Spirit (1 Cor 2 11-14).

Quotation slightly finer print

Such was the message of St. Paul to the Corinthians almost two millennia ago. While I think it relevant to an account of the barrier between secularists and believers, I must recall what I have already said tonight, that people may accept in good faith mistaken views that have become traditional, and that even the original mistake would hardly have occurred without the scandal given by other-worldly believers.

But from this particular instance of a barrier, we must turn to their multiplicity. Christian development is over a long series of barriers, barriers to purification, barriers to enlightenment, barriers to loving God above all and our neighbor as ourself. The first barrier to purification is habitual mortal sin. There may be only one; there may be many; but one by one they all have to be overcome; and once that victory has been won, we have to watch and pray lest we relapse. The second barrier to purification is the occasional mortal sin; we have to study the occasions that give rise to temptations, to ferret out the feelings that

give the temptation its attraction for us, to plan how we can evade the occasions and encourage countervailing feelings. There remain the barriers that are habitual venial sins; but now the struggle is on a new front; the campaign is essentially the same as before, for there are bad habits to be broken; but it is not so urgent; as the evil, so the risk is less. But the very slackening of urgency can give place to tepidity, and when that danger appears, we have to proceed against the barriers to enlightenment.

In this campaign one does well to turn to John Henry Cardinal Newman's Grammar of Assent and, specifically, to the passages in which he distinguishes notional apprehension from real apprehension, and notional assent from real assent. For the barriers to enlightenment are merely notional apprehension and merely notional assent, when we are content with understanding the general idea and give no more than an esthetic response that it is indeed a fine idea. On the other hand, the attainment of enlightenment is the attainment of real apprehension, real assent, and the motivation to live out what we have learnt. It is brought about through regular and sustained meditation on what it really means to be a Christian, a real meaning to be grasped not through definitions and systems but through the living words and deeds of our Lord, our Lady, and the saints, a meaning to be brought home to me in the measure that I come to realize how much of such meaning I have overlooked, how much I have greeted with selective inattention, how much I have been unwilling to recognize as a genuine element in Christian living. So gradually we replace

shallowness and superficiality, weakness and self-indulgence, with the imagination and the feelings, with the solid knowledge and heartfelt willingness of a true follower of Christ.

Both in the process of purification and in the process of enlightenment there are times when we resemble the two disciples on the road to Emmaus before the stranger joined them on their journey, when they recalled with dismay how high had been their hopes before Jesus was scourged, condemned, and crucified; and there are other times when we resemble the disciples as they listened to the stranger's account of all that the scriptures had foretold and, as they later remarked, 'Did we not feel our hearts on fire as he talked with us on the road..' (Lk 24 32). Such times of spiritual dismay and spiritual elation have been interpreted as the language used by the inner teacher in his converse with our hearts. And if the elation is accompanied by a willingness to do good that hitherto we were unwilling to do, then it is the sign of a grace that Aquinas named operative (Sum. theol. I-II 111 2), a grace foretold by Ezekiel with the words: 'And I will... put a new spirit within them; I will take the stony heart out of their flesh and give them a heart of flesh, that they may walk in my statutes and keep my ordinances and obey them; and they shall be my people, and I will be their God' (Ezek 11 19 f.).

Both in the Old Testament and in the New there are given the two commandments.

> And one of the scribes... asked him, "Which commandment is the first of all?" Jesus answered, "The first is, 'Hear, O Israel: The Lord our God,

Quotation slightly finer print

Quotation continuous with p. 20

> the Lord is one; and you shall love the Lord your God with all your heart, and with all your soul, and with all your mind, and with all your strength.' The second is this, 'You shall love your neighbor as yourself.' There is no other commandment greater than these" (Mk 12 28-31; cf. Dt 6 4 f., Lv 19 18).

A real apprehension of these commandments and a real assent to their binding force for each of us are given us by sanctifying grace, for then 'God's own love has flooded our inmost heart through the Holy Spirit he has given us' (Rom 5 5). But even when we must watch and pray that we enter not into temptation, for beyond sanctifying grace we also need actual graces, even operative actual graces, that take us through the processes of purification and enlightenment toward the state of union with God.

I began by recalling how Pope John XXIII desired the church to leap forward in its apostolic mission by preaching to mankind the living Christ. I spoke in turn of the meaning, the function, and the relevance of a pastoral council. I ended by speaking of authenticity, of the genuine fruit of religious education and of pastoral ministry. Since that fruit fundamentally comes through God's grace, since that grace is given in answer to prayer, I would conclude by begging you one and all to pray that this institute of religious education and pastoral ministry, and all similar undertakings, prove to be instruments that bountifully promote the realization of Pope John's intentions. It is a prayer that the members of Christ's body on earth bring forth fruit thirtyfold, sixtyfold, a hundredfold.

Bernard J. F. Lonergan, S.J.

Boston College

## Notes

1) AAS 54 (1962) 791 f.

2) AAS 55 (1963) 42 ff.

3) Gaudium et spes, ##1-3.

4) Parole et mission, 21 (14 avril 1963), 182-202. La Parole de Dieu, II. L'Evangile dans le temps, Paris: Cerf, 1964, pp. 655-672.

5) "Barriers" and "breakthroughs" are among the basic concepts in Rosemary Haughton's The Passionate God.