

The Role of the Catholic Church

Q. 160. Why is the Catholic Church essentially missionary?

The Catholic Church is missionary because every member shares the command from Christ to carry the Good News of His teaching to all mankind by word and example.

The Church, as a community of believers and brotherly love, bears Christian witness by its preaching of the Gospel and its service to others.

God has called to be witnesses all those who believe He has revealed and given Himself to men in Jesus Christ. The Church gives this witness by proclaiming in the world, by word and deed, what God has done in Jesus Christ. The Church must live the life of Jesus in His Spirit and show His love, by her life of brotherhood and service to others.

Jesus said to the Apostles, “All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you; and lo, I am with you always, to the close of the age” (Matthew 28:18-20).

In reality, the Church is its members. The Christian community should follow the example of its founder, Jesus Christ—serving the larger human community by sharing the riches of its faith and reaching out to help all those in need. Christian witness, or missionary activity, gives testimony to the loving presence of God in the world.

St. Luke says of the first Christians, “And they devoted themselves to the apostles’ teaching and fellowship, to the breaking of bread and the prayers” (Acts 2:42).

Sacred Scripture

But how are men to call upon him in whom they have not believed? And how are they to believe in him of whom they have never heard? And how are they to hear without a preacher? And how can men preach unless they are sent? As it is written, “How beautiful are the feet of those who preach good news!” But they have not all heeded the gospel; for Isaiah says, “Lord, who has believed what he has heard from us?” So faith comes from what is heard, and what is heard comes by the preaching of Christ. *Romans 10:14-17*

Preach the word, be urgent in season and out of season, convince, rebuke, and exhort, be unfailing in patience and in teaching. *2 Timothy 4:2*

Catechism of the Catholic Church

863 The whole Church is apostolic, in that she remains, through the successors of St. Peter and the other apostles, in communion of faith and life with her origin: and in that she is “sent out” into the whole world. All members of the Church share in this mission, though in various ways.

For commentaries on each question with Cardinal Arinze, Sr. John Vianney and Fr. Straub (in Spanish), see Appendix E.

“The Christian vocation is, of its nature, a vocation to the apostolate as well.” Indeed, we call an apostolate “every activity of the Mystical Body” that aims “to spread the Kingdom of Christ over all the earth.”⁷¹

905 Lay people also fulfill their prophetic mission by evangelization, “that is, the proclamation of Christ by word and the testimony of life.” For lay people, “this evangelization... acquires a specific property and peculiar efficacy because it is accomplished in the ordinary circumstances of the world.”⁷¹

“This witness of life, however, is not the sole element in the apostolate; the true apostle is on the lookout for occasions of announcing Christ by word, either to unbelievers... or to the faithful.”⁷²

Splendor of Truth

The new evangelization will show its authenticity and unleash all its missionary force when it is carried out through the gift not only of the word proclaimed but also of the word lived. (section 107)

#P30-1



#P9-1



Vatican Council II

Having been divinely sent to the nations that she might be “the universal sacrament of salvation,” the Church, in obedience to the command of her founder (Mk. 16:15) and because it is demanded by her own essential universality, strives to preach the Gospel to all men... In the present state of things which gives rise to a new situation for mankind, the Church, the salt of the earth and the light of the world (cf. Mt. 5:13-14), is even more urgently called upon to save and renew every creature, so that all things might be restored in Christ, and so that in him men might form one family and one people of God. *Missionary Activity, 1*

Missionary activity extends the saving faith of the Church, it expands and perfects its catholic unity, it is sustained by its apostolicity, it activates the collegiate sense of its hierarchy, and bears witness to its sanctity which it both extends and promotes. *Missionary Activity, 6*

All Christians, by the example of their lives and the witness of the word, wherever they live, have an obligation to manifest the new man which they put on in baptism, and to reveal the power of the Holy Spirit by whom they were strengthened at confirmation, so that others, seeing their good works, might glorify the Father (cf. Matt. 5:16) and more perfectly perceive the true meaning of human life and the universal solidarity of mankind. *Missionary Activity, 11*

Q. 161. What is the role of the Church in the world?

The role of the Church is to make Christ known and loved, to spread the knowledge of salvation everywhere, and to pray and suffer for the salvation of souls.

For commentaries on each question with Cardinal Arinze, Sr. John Vianney and Fr. Straub (in Spanish), see Appendix E.

Catechism of the Catholic Church

Q. 161. Paragraphs 756, **771**, 780, **782**, 785, 1886.

Christ gave His Church the commission to spread the message of salvation to the ends of the earth. The greatest gift which God has given to man is the gift of the good news of the Gospel. In the Gospel, God brings to fulfillment His hidden plan, prophesied and prefigured in the Old Testament, to save mankind and to give each man a share in His divine life through Jesus Christ His Son. Therefore the Church both speaks and listens to the world, without being conformed to it. It tries to show the world how to be faithful to the Gospel and how to journey toward heaven.

For these reasons, the Church makes “a judgment about economic and social matters when the fundamental rights of the person or the salvation of souls requires it” (*Catechism of the Catholic Church*, 2458). The Church issues public statements or encyclicals on how these matters impact the common good and are to be ordered to God, man’s ultimate end and sovereign Good.

Much of the effective work of bringing the Gospel of Christ to the world must be done by the laity. The laity are challenged to make holy the actual world in which they live; they discover Christ as the Way, the Truth, and the Life, and then bring Him into the world. As citizens of both the Church and the world, the laity are meant to be the bridge that connects them. The priest stands between God and man; the laity stand between the Church and the world.



Sacred Scripture

I appeal to you therefore, brethren, by the mercies of God, to present your bodies as a living sacrifice, holy and acceptable to God, which is your spiritual worship. Do not be conformed to this world but be transformed by the renewal of your mind, that you may prove what is the will of God, what is good and acceptable and perfect. *Romans 12:1-2*

For if I preach the gospel, that gives me no ground for boasting. For necessity is laid upon me. Woe to me if I do not preach the gospel! *1 Corinthians 9:16*

Catechism of the Catholic Church

2044 The fidelity of the baptized is a primordial condition for the proclamation of the Gospel and for the *Church’s mission in the world*. In order that the message of salvation can show the power of its truth and radiance before men, it must be authenticated by the witness of the life

of Christians. “The witness of a Christian life and good works done in a supernatural spirit have great power to draw men to the faith and to God.”²¹

Splendor of Truth

At times, in the discussions about new and complex moral problems, it can seem that Christian morality is in itself too demanding, difficult to understand and almost impossible to practice. This is untrue, since Christian morality consists, in the simplicity of the Gospel, in following Jesus Christ, in abandoning oneself to him, in letting oneself be transformed by his grace and renewed by his mercy, gifts which come to us in the living communion of his Church. (*section 119*)

Vatican Council II

The presence of Christians among these human groups should be one that is animated by that love with which we are loved by God, who desires that we should love each other with that self-same love (cf. 1 Jn 4:11). Christian charity is extended to all without distinction of race, social condition, or religion, and seeks neither gain nor gratitude. Just as God loves us with a gratuitous love, so too the faithful, in their charity, should be concerned for mankind, loving it with that same love with which God sought man. As Christ went about all the towns and villages healing every sickness and infirmity, as a sign that the kingdom of God had come (cf. Mt. 9:35 ff; Acts 10:38), so the Church, through its children, joins itself with men of every condition, but especially with the poor and afflicted, and willingly spends herself for them (cf. 2 Cor. 12:15). It shares their joys and sorrows, it is familiar with the hopes and problems of life, it suffers with them in the anguish of death. It wishes to enter into fraternal dialogue with those who are working for peace, and to bring them the peace and light of the Gospel. *Missionary Activity, 12*

Proceeding from the love of the eternal Father, the Church was founded by Christ in time and gathered into one by the Holy Spirit. It has a saving and eschatological purpose which can be fully attained only in the next life. But it is now present here on earth and is composed of men; they, the members of the earthly city, are called to form the family of the children of God even in this present history of mankind and to increase it continually until the Lord comes. Made one in view of heavenly benefits and enriched by them, this family has been “constituted and organized as a society in the present world” by Christ and “provided with means adapted to its visible and social union.” Thus the Church, at once “a visible organization and a spiritual community,” travels the same journey as all mankind and shares the same earthly lot with the world: it is to be a leaven and, as it were, the soul of human society in its renewal by Christ and transformation into the family of God. *Modern World, 40*

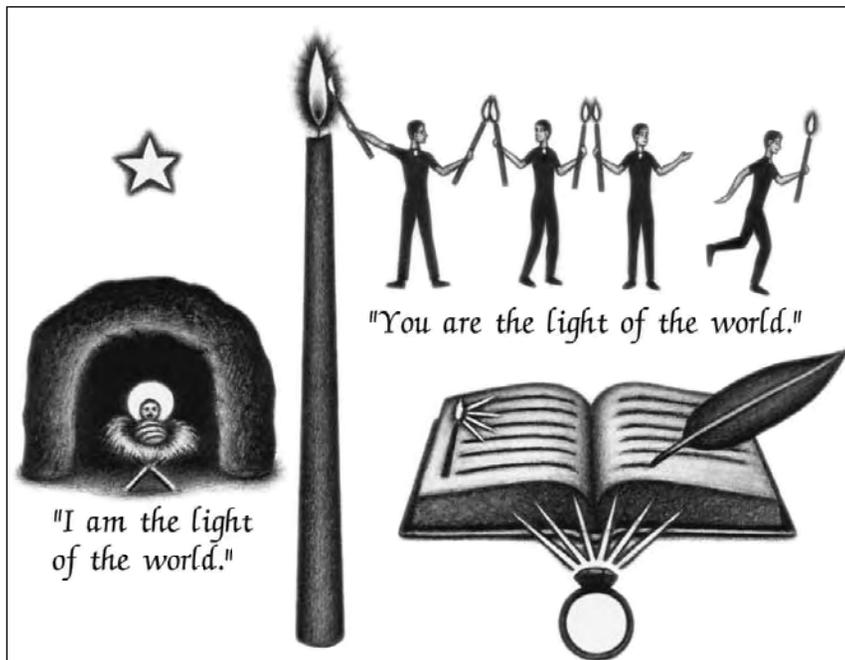
In their pilgrimage to the heavenly city, Christians are to seek and relish the things that are above: this involves not a lesser, but rather a greater commitment to working with all men towards the establishment of a world that is more human. *Modern World, 57*

Summary Prayer

Heavenly Father, Your Son, Jesus Christ, said that He is the Light of the world. He told us, His followers, to be like lights for the whole world. May our light shine before people, so that they will see the good things we do and praise You. This is the will of Your Son. Send us Your Holy Spirit to make us holy so that the brightness of our good example, even more than our words or learning, may scatter the darkness of the spirit of the world and radiate the ideal of true happiness found in Your divine teaching. We ask this in the name of Jesus our Lord. Amen.

Catechism by Diagram

#C15-64



The Light of Revealed Truth. Jesus said, “I am the light of the world.” Jesus (candle) brought the light of His truth to the world at His birth (manger); the Apostles drew from this light and passed it on to their successors—the bishops, priests, and deacons (men with candles)—for Jesus said, “You are the light of the world.” This light—the truths of faith—was gathered by the Apostles and evangelists and put into writing (Bible) or orally passed on as Tradition. These truths were explained by the Fathers and Doctors of the Church (ring with rays). All members of the Church should bring this light to the world by their teaching and good example.

Q. 162. How does the Catholic Church minister to our spiritual needs?

The Catholic Church ministers to our spiritual needs by providing a community of faith, where we can find help and guidance in seeking God.

The Holy Spirit gives and strengthens the life of God in the Church community through its teaching, the sacraments, prayer, and works of service. The sacraments are special actions in the Church through which the life of God is communicated to His people. The Church is Christ still active in the world.

Catechism of the Catholic Church

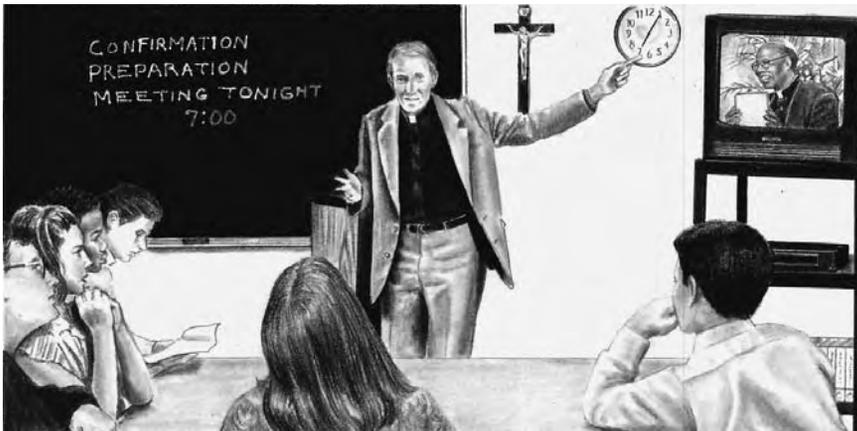
798 The Holy Spirit is “the principle of every vital and truly saving action in each part of the Body.”¹ He works in many ways to build up the whole Body in charity:² by God’s Word “which is able to build you up”;³ by Baptism, through which he forms Christ’s Body;⁴ by the sacraments, which give growth and healing to Christ’s members; by “the grace of the apostles, which holds first place among his gifts”;⁵ by the virtues, which make us act according to what is good; finally, by the many special graces (called “charisms”), by which he makes the faithful “fit and ready to undertake various tasks and offices for the renewal and building up of the Church.”⁶

For commentaries on each question with Cardinal Arinze, Sr. John Vianney and Fr. Straub (in Spanish), see Appendix E.

Vatican Council II

Education is, in a very special way, the concern of the Church, not only because the Church must be recognized as a human society capable of imparting education, but especially it has the duty of proclaiming the way of salvation to all men, of revealing the life of Christ to those who believe, and of assisting them with unremitting care so that they may be able to attain to the fullness of that life.

The Church as a mother is under an obligation, therefore, to provide for its children an education by virtue of which their whole lives may be inspired by the spirit of Christ. At the same time it will offer its assistance to all peoples for the promotion of a well-balanced perfection of the human personality, for the good of society in this world and for the development of a world more worthy of man. *Christian Education*, 3



#F6-4

Q. 163. How does the Catholic Church minister to the bodily needs of people?

The Catholic Church ministers extensively to the bodily needs of people by helping those in need, by seeking to relieve the causes of suffering, and by building up a better life for man. Its vast health care and social welfare systems are found throughout the world.

Although the Church is deeply involved in ministering to the bodily needs of people, it always has heaven in view and continues to be a light to lead people to eternal life with God.

The Church is the answer to our Lord's appeal, "Come to me, all who labor and are heavy laden, and I will give you rest. Take my yoke upon you, and learn from me; for I am gentle and lowly in heart, and you will find rest for your souls. For my yoke is easy, and my burden is light" (Matthew 11:28-30).

Sacred Scripture

For I was hungry and you gave me food, I was thirsty and you gave me drink, I was a stranger and you welcomed me, I was naked and you clothed me, I was sick and you visited me, I was in prison and you came to me. *Matthew 25:35-36*

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Sacred Scripture

Q. 163. Mt 20:26-28; Acts 6:1-6.

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Q. 163. Paragraphs **1928-1948**, 2288-2289, 2297-2298, 2300, **2447**, 2449.

Catechism of the Catholic Church

786 Finally, the People of God shares in the *royal* office of Christ. He exercises his kingship by drawing all men to himself through his death and Resurrection.¹ Christ, King and Lord of the universe, made himself the servant of all, for he came “not to be served but to serve, and to give his life as a ransom for many.”² For the Christian, “to reign is to serve him,” particularly when serving “the poor and the suffering, in whom the Church recognizes the image of her poor and suffering founder.”³ The People of God fulfills its royal dignity by a life in keeping with its vocation to serve with Christ: “The sign of the cross makes kings of all those reborn in Christ and the anointing of the Holy Spirit consecrates them as priests, so that, apart from the particular service of our ministry, all spiritual and rational Christians are recognized as members of this royal race and sharers in Christ’s priestly office. What, indeed, is as royal for a soul as to govern the body in obedience to God? And what is as priestly as to dedicate a pure conscience to the Lord and to offer the spotless offerings of devotion on the altar of the heart?”⁴

#W2-10

***Vatican Council II***

Charitable action today can and should reach all men and all needs. *Lay People*, 8

Indeed it is a duty for the whole people of God, under the teaching and example of the bishops, to alleviate the hardships of our times within the limits of its means, giving generously, as was the ancient custom of the Church, not merely out of what is superfluous, but also out of what is necessary. *Modern World*, 88

The Church ought to be present in the community of peoples, to foster and stimulate cooperation among men; motivated by the sole desire of serving all men, it contributes both by means of its official channels and through the full and sincere collaboration of all Christians. This goal will be more effectively brought about if all the faithful are conscious of their responsibility as men and as Christians and work in their own environments to arouse generous cooperation with the international community. *Modern World*, 89

Q. 164. How can we help unbelievers find God?

We can help unbelievers find God by the witness of our lives of firm faith in God and personal love of Christ, and by our goodness and love towards unbelievers.

For commentaries on each question with Cardinal Arinze, Sr. John Vianney and Fr. Straub (in Spanish), see Appendix E.

Catechism of the Catholic Church

Q. 164. Paragraphs **849-856**, 863-864, **905**, **2105**, 2205, 2225.

We can help people to turn to God if we give them a good example of our own deep faith in God. If people see our love for Christ in our good deeds, they will be moved to love Him also. God has willed that all men should make up one family and treat one another in a spirit of brotherhood, for all men are called to the same goal—God Himself. By our love for one another for the love of God and by other good works, we can help those who do not believe in God to find Him.

Sacred Scripture

“A new commandment I give to you, that you love one another; even as I have loved you, that you also love one another. By this all men will know that you are my disciples, if you have love for one another.” *John 13:34-35*

Above all hold unfailing your love for one another, since love covers a multitude of sins. Practice hospitality ungrudgingly to one another. *1 Peter 4:8-9*

Catechism of the Catholic Church

851 *Missionary motivation.* It is from God’s love for all men that the Church in every age receives both the obligation and the vigor of her missionary dynamism, “for the love of Christ urges us on.”¹ Indeed, God “desires all men to be saved and to come to the knowledge of the truth”;² that is, God wills the salvation of everyone through the knowledge of the truth. Salvation is found in the truth. Those who obey the prompting of the Spirit of truth are already on the way of salvation. But the Church, to whom this truth has been entrusted, must go out to meet their desire, so as to bring them the truth. Because she believes in God’s universal plan of salvation, the Church must be missionary.

#E5-34



Splendor of Truth

Evangelization is the most powerful and stirring challenge which the Church has been called to face from her very beginning. The present time is instead marked by a formidable challenge to undertake a “new evangelization,” a proclamation of the Gospel which is always new and always the bearer of new things, an evangelization which must be “new in its ardor, methods, and expression.” Dechristianization, which weighs heavily upon entire peoples and communities once rich in faith and Christian life, involves not only the loss of faith or in any event its becoming irrelevant for everyday life, but also, and of necessity, a decline or obscuring of the moral sense. This comes about both as a result of a loss of awareness of the originality of Gospel morality and as a result of an eclipse of fundamental principles and ethical values themselves. (*section 106*)

Vatican Council II

Laymen have countless opportunities for exercising the apostolate of evangelization and sanctification. The very witness of a Christian life, and good works done in a supernatural spirit, are effective in drawing men to the faith and to God; and that is what the Lord has said: “Your light must shine so brightly before men that they can see your good works and glorify your Father who is in heaven” (Mt. 5:16).

This witness of life, however, is not the sole element in the apostolate; the true apostle is on the lookout for occasions of announcing Christ by word, either to unbelievers to draw them towards the faith, or to the faithful to instruct them, strengthen them, [or] incite them to a more fervent life. *Lay People, 6*

Q. 165. What is our duty towards the world?

As Christians, we must help men to solve their problems as much as possible. We show our love for God by loving our neighbors—the people around us.

Love for our neighbor makes us do all we can to help those who need our assistance and to make the world better. Jesus said, “You are the light of the world. A city set on a hill cannot be hid... Let your light so shine before men, that they may see your good works and give glory to your Father who is in heaven” (Matthew 5:14, 16).

As Christians, we must take an active part in all aspects of temporal life—economic, political, and social, for we and our fellow men are in fact the authors, center, and goal of this life. Concretely, this participation includes working to make sure that the goods God has created for everyone do in fact reach everyone, both now and in the future, as justice and charity require.

Closely connected with this obligation is the people’s right to information based on truth, freedom, and justice. Without it, citizens cannot rightly fulfill their duties. Christians, therefore, need to be involved in the work of gathering, evaluating, commenting on, and disseminating this information. Similarly they need to be involved in the entertainment industry and in the use of the social communications media.

In all this, justice and charity require us to practice moderation and discipline, so that society is not undermined by false, useless, and evil talk, or the needless publication of scandalous information. Our rule and guide must be the words of Paul to the Ephesians: “Guard against foul talk; let your words be for the improvement of others, as occasion offers, and do good to your listeners, otherwise you will only be grieving the Holy Spirit of God who has marked you with his seal for you to be set free when the day comes. Never have grudges against others, or lose your temper, or raise your voice to anyone, or call each other names, or allow any sort of spitefulness. Be friends with one another, and kind, forgiving each other as readily as God forgave you in Christ” (Eph 4:29–32, The New Jerusalem Bible).

For commentaries on each question with Cardinal Arinze, Sr. John Vianney and Fr. Straub (in Spanish), see Appendix E.

Sacred Scripture

And the word of the Lord came to Zechariah, saying, “Thus says the Lord of hosts, Render true judgments, show kindness and mercy each to his brother, do not oppress the widow, the fatherless, the sojourner, or the poor; and let none of you devise evil against his brother in your heart.” *Zechariah 7:8-10*



In this is love, not that we loved God but that he loved us and sent his Son to be the expiation for our sins. Beloved, if God so loved us, we also ought to love one another. No man has ever seen God; if we love one another, God abides in us and his love is perfected in us. *1 John 4:10-12*

Catechism of the Catholic Church

1928 Society ensures social justice when it provides the conditions that allow associations or individuals to obtain what is their due, according to their nature and their vocation. Social justice is linked to the common good and the exercise of authority.

2426 The development of economic activity and growth in production are meant to provide for the needs of human beings. Economic life is not meant solely to multiply goods produced and increase profit or power; it is ordered first of all to the service of persons, of the whole man, and of the entire human community. Economic activity, conducted according to its own proper methods, is to be exercised within the limits of the moral order, in keeping with social justice so as to correspond to God’s plan for man.¹

2427 *Human work* proceeds directly from persons created in the image of God and called to prolong the work of creation by subduing the earth, both with and for one another.¹ Hence work is a duty: “If any one will not work, let him not eat.”² Work honors the Creator’s gifts and the talents received from him. It can also be redemptive. By enduring the hardship of work³ in union with Jesus, the carpenter of Nazareth and the one crucified on Calvary, man collaborates in a certain fashion with the Son of God in his redemptive work. He shows himself to be a disciple of Christ by carrying the cross, daily, in the work he is called to accomplish.⁴ Work can be a means of sanctification and a way of animating earthly realities with the Spirit of Christ.

Vatican Council II

Human work which is exercised in the production and exchange of goods or in the provision of economic services, surpasses all other elements of economic life, for the latter are only means to an end.

Human work, whether exercised independently or in subordination to another, proceeds from the human person, who as it were impresses his seal on the things of nature and reduces them to his will. By his work a man ordinarily provides for himself and his family, associates with others as his brothers, and renders them service; he can exercise genuine charity and be a part-

ner in the work of bringing divine creation to perfection. Moreover, we believe by faith that through the homage of work offered to God man is associated with the redemptive work of Jesus Christ, whose labor with his hands at Nazareth greatly ennobled the dignity of work. This is the source of every man's duty to work loyally as well as his right to work; moreover, it is the duty of society to see to it that, according to the prevailing circumstances, all citizens have the opportunity of finding employment. Finally, remuneration for work should guarantee man the opportunity to provide a dignified livelihood for himself and his family on the material, social, cultural and spiritual level to correspond to the role and the productivity of each, the relevant economic factors in his employment, and the common good. *Modern World*, 67.

#L3-36



Doctrine • Moral • Worship Exercise (see Appendix B for answer key)

1. What does it mean to be a missionary? How does a Catholic fulfill his or her task of being a missionary?
2. In the ordinary circumstances of your life, how can you be a missionary to the people around you? Write down concrete things that you and your family can do to bring Christ to others (in your neighborhood, parish community, school, or workplace).
3. Frequently pray that all Christians respond generously to the call to make Christ known by spreading the knowledge of salvation everywhere and by praying and offering our daily trials for the salvation of souls.

Chapter Summary Prayer

God Our Father, we pray for those who do not believe in Christ, that the light of the Holy Spirit may show them the way to salvation. Enable those who do not acknowledge Christ to find the truth, as they walk before You in sincerity of heart. Help us to grow in love for one another, to grasp more fully the mystery of Your Godhead, and to become more perfect witnesses of Your love in the sight of men.

Lord God, we pray for those who do not believe in You. May they find You by sincerely following all that is right. You created mankind so that they

might long to find You, and then have peace when You are found. Grant that, in spite of the worldly things that stand in their way, they may all recognize in the lives of Christians the tokens of Your love and mercy, and so gladly acknowledge You as the one true God and Father of us all. We ask this through Jesus Christ, our Lord and Savior. Amen.

Family Wisdom Library: Chapter 46

See Appendix A for more references.

Q. 160. Why is the Catholic Church essentially missionary?

Catechesis in Our Time, John Paul II, sect. 18;
Dei Verbum (Dogmatic Constitution on Divine Revelation), *Vatican II*, sect. 7, 21-26;
Lumen Gentium (Dogmatic Constitution on the Church), *Vatican II*, sect. 5-9, 12, 13, 16, 17, 20-23, 27-33;
The Lay Members of Christ's Faithful People, John Paul II, sect. 15, 23, 32-36, 51;
On the Eucharist in Its Relationship to the Church, John Paul II, sect. 22;
On Evangelization in the Modern World, Paul VI, sect. 3, 5, 57;
On the Holy Spirit in the Life of the Church and the World, John Paul II, sect. 26;
On Reconciliation and Penance, John Paul II, sect. 10, 11;
Sacrosanctum Concilium (Constitution on the Sacred Liturgy), *Vatican II*, sect. 6;
Splendor of Truth, John Paul II, sect. 26.

Q. 161. What is the role of the Church in the world?

Dei Verbum (Dogmatic Constitution on Divine Revelation), *Vatican II*, sect. 21-26;
Lumen Gentium (Dogmatic Constitution on the Church), *Vatican II*, sect. 5-9, 12-21, 23, 27-33;
The Lay Members of Christ's Faithful People, John Paul II, sect. 2-3, 14, 34-35;
On the Eucharist in Its Relationship to the Church, John Paul II, sect. 22;
On Evangelization in the Modern World, Paul VI, sect. 49;
On Reconciliation and Penance, John Paul II, sect. 11;
On the Holy Spirit in the Life of the Church and the World, John Paul II, sect. 53;
On the Hundredth Anniversary of Rerum Novarum, John Paul II, sect. 5, 43;
On Social Concern, John Paul II, sect. 41;
Sacrosanctum Concilium (Constitution on the Sacred Liturgy), *Vatican II*, sect. 6;
Splendor of Truth, John Paul II, sect. 2, 99, 118.

Q. 162. How does the Catholic Church minister to our spiritual needs?

Catechesis in Our Time, John Paul II, sect. 24;
Dei Verbum (Dogmatic Constitution on Divine Revelation), *Vatican II*, sect. 21-26;
Lumen Gentium (Dogmatic Constitution on the Church), *Vatican II*, sect. 5-7, 9, 11-14, 27, 28, 33-35;
On the Holy Spirit in the Life of the Church and the World, John Paul II, sect. 62-64;
Sacrosanctum Concilium (Constitution on the Sacred Liturgy), *Vatican II*, sect. 6.

Q. 163. How does the Catholic Church minister to the bodily needs of people?

Lumen Gentium (Dogmatic Constitution on the Church), *Vatican II*, sect. 30-35;
The Lay Members of Christ's Faithful People, John Paul II, sect. 53;
On Human Work, John Paul II, sect. 1;
On the Hundredth Anniversary of Rerum Novarum, John Paul II, sect. 53, 57-58;
The Role of the Christian Family in the Modern World, John Paul II, sect. 41-44;
Sacrosanctum Concilium (Constitution on the Sacred Liturgy), *Vatican II*, sect. 6;
On Social Concern, John Paul II, sect. 42;
Splendor of Truth, John Paul II, sect. 66.

Q. 164. How can we help unbelievers find God?

Dei Verbum (Dogmatic Constitution on Divine Revelation), *Vatican II*, sect. 21-26;
Lumen Gentium (Dogmatic Constitution on the Church), *Vatican II*, sect. 30-38;
On Evangelization in the Modern World, Paul VI, sect. 21-26, 41, 55;
On the Holy Spirit in the Life of the Church and the World, John Paul II, sect. 53;
On Reconciliation and Penance, John Paul II, sect. 12, 26;
Splendor of Truth, John Paul II, sect. 26, 107.

Q. 165. What is our duty towards the world?

Dei Verbum (Dogmatic Constitution on Divine Revelation), *Vatican II*, sect. 21-26;
Lumen Gentium (Dogmatic Constitution on the Church), *Vatican II*, sect. 15-17, 30-38;
The Lay Members of Christ's Faithful People, John Paul II, sect. 15;
On Evangelization in the Modern World, Paul VI, sect. 30-32, 49;
On the Holy Spirit in the Life of the Church and the World, John Paul II, sect. 53;

On the Hundredth Anniversary of Rerum Novarum, John Paul II, sect. 22, 25, 57;
On Social Concern, John Paul II, sect. 31-32, 47;
Redeemer of Man, John Paul II, sect. 14-16;
Sacrosanctum Concilium (Constitution on the Sacred Liturgy), Vatican II, sect. 9;
Splendor of Truth, John Paul II, sect. 14, 26.



Thought Provokers

Please see Appendix C for the answers.

- Q. 160: How do we receive the Catholic Faith?
Q. 161: Why did Jesus refer to the devil as the prince of this world? (cf. John 12:31)
Q. 162: How can parents minister to the spiritual needs of their children?
Q. 163: In what concrete ways has the Church shown concern for the bodily needs of people?
Q. 164: How can we speak to unbelievers about God?
Q. 165: How can the laity help bring the world back under the loving and merciful dominion of God?
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