



In the World, Not of the World, But Still for the World: The Christian Lay Faithful's Secular Character

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*The Second Vatican Council teaches in *Lumen Gentium* that the defining feature of the Christian lay vocation is its secular character. The Christian lay faithful are called to seek the Kingdom of God by engaging in temporal affairs and ordering them according to God's will, and by infusing the world with a Christian spirit. In *Christifideles Laici*, St. John Paul II offers a deeper theological foundation for the laity's secular character based upon Creation and Redemption. The Christian layperson participates in God's creative work by his involvement in the world's affairs, but draws upon grace and instruction in the redemptive order so that these activities can be done in an upright manner. An early Christian witness to the laity's secular character is the Letter to Diognetus. As the Letter makes clear, the Christian living in the world is fully involved in human society by divine vocation, and yet is called to oppose and rectify its sinful aspects. Vatican II, John Paul II, and the Letter to Diognetus all show that the Christian lay faithful are called to be "in the world, not of the world, but still for the world."*

I. VATICAN II'S DEFINITION OF THE CHRISTIAN LAY FAITHFUL IN *LUMEN GENTIUM* 31

The Second Vatican Council marks the first time in the history of the Church that an ecumenical council concerned itself with the laity as such.¹ From the start, the Council Fathers called for a theological definition of the laity, an account of their position in the Church and in the world, and an explanation of their role in the Church's salvific mission.² The Council in its central document on the Church, *Lumen Gentium*, initially defines the laity in terms of what they are not, that is, all those members of the Christian faithful who do not receive Holy Orders and who do not belong to a religious state of life approved by the Church.³ The Council then goes on to offer in *Lumen Gentium* a rich, positive definition of the Christian lay faithful as all those persons in the Church who, by virtue of their Baptism, are incorporated into Christ, and thereby participate in a distinct way in his priestly, prophetic, and kingly offices in order to carry out the salvific mission of the Church in a unique way all their own.⁴ The Council further

teaches in *Lumen Gentium* that what specifically defines the Christian lay faithful and sets them apart from the rest of the baptized is what the Council calls their “secular character.”⁵

As the Dominican theologian Jordan Aumann observes, *Lumen Gentium* 31 has all the elements necessary for giving a precise definition of the laity in terms of genus and specific difference.⁶ The laity’s *genus* includes all the Christian faithful who by Baptism are incorporated into Christ, constitute the new People of God, and share in Christ’s three-fold office of priest, prophet, and king. This encompasses all the baptized, including the clergy, consecrated religious, and laity alike. But the laity’s *specific difference*, that is, that note or characteristic that separates and distinguishes them from the clergy and religious, is their secular character. Secular character, therefore, is the note that differentiates the Christian lay vocation from the other vocations in the Church.

II. THE CHRISTIAN LAY FAITHFUL’S SECULAR CHARACTER

What does the Council mean by referring to the laity’s “secular character” as their distinguishing feature? As the Council employs it here, the term *secular* denotes “of the world, temporal, or earthly,” that is, it refers to those things and activities that are marked by the passage of time, and therefore, tied to earthly life, including family life, work, education, politics, the sciences, cultural activities, and the like.⁷ The Council fairly sums up the secularity of the laity when it says of them: “They live in the world, that is to say, they are engaged in each and all of the secular professions and occupations, and in the ordinary circumstances of family and social life, from which, as it were, their very existence is woven.”⁸ The Council’s description of the laity’s secular character must not be confused with ideological *secularism*, which flatly (and falsely) denies any transcendent reality beyond this world, and therefore excludes in principle all religious affirmations of God and the afterlife. Rather, by affirming the Christian lay faithful’s secular character, the Council simply means to stress that the Christian layman’s proper vocation is chiefly carried out in and through his involvement in the temporal affairs of this world. Thus, the Council teaches in *Lumen Gentium* that “it is for the laity, by their very vocation, to seek the kingdom of God by engaging in temporal affairs and by ordering them according to the will of God,” and further, that “they are called there by God, so that by exercising their own proper function and led by the spirit of the Gospel, they might work for the sanctification of the world from within like leaven.”⁹

The Council's account of the laity's secular character should be distinguished from the realm of the *sacred*, which refers to those religious or spiritual things and actions that are directly aimed at assisting man to attain eternal life with God after his earthly sojourn ends. While the lay faithful participate in sacred activities such as the liturgy, sacraments, the reading of Scripture, prayer, and works of evangelization as an essential part of their Christian life, the Council makes clear that God has entrusted to the hierarchy the entire realm of the sacred as their special task.¹⁰ The Christian lay faithful, however, have their own special task assigned to them by God, that is, they are *by divine vocation* specially called to seek God's Kingdom by engaging in temporal activities and ordering them according to God's will.¹¹

One of the most significant developments in the teachings of Vatican II is the Council's explicit recognition that the entire temporal order has an intrinsic value that is an integral part of God's plan, and that Christian lay people are called by God to be fully engaged in the temporal affairs of the world.¹² As the Council puts it, Christians not only have duties as citizens of the City of God, but are also gravely obliged to carry out their earthly duties as citizens of this world.¹³ According to the Council, the Church's salvific mission to spread the Kingdom of God on earth involves not only the evangelization and sanctification of men, but also requires the renewal and perfection of the temporal order, a task entrusted chiefly to the laity. Even so, the Council also makes clear in *Lumen Gentium* that the laity's involvement in the affairs of the world has a transcendent dimension that points heavenward, insofar as earthly life is to be infused with a Christian spirit and is ultimately directed to God, so that, as the Council puts it, even temporal activities "might become, and continually increase, and be to the praise of the Creator and the Redeemer."¹⁴ Therefore, the laity's secular engagements can, if done uprightly, consciously, and with the right disposition, be offered up in worship as spiritual sacrifices to God.¹⁵

III. VATICAN II OFFERS A TYPOLOGICAL DEFINITION OF THE LAITY

Lumen Gentium's definition of the laity is what has been termed a *typological* definition.¹⁶ The Council did not provide here a strict theological definition of the laity based upon clear ecclesiological categories found in divine revelation, but rather gave an ad hoc description of the laity as that term is commonly understood and used in the Church. As the term "typological" suggests, *Lumen Gentium's* definition of the laity identifies common characteristics found in what we might call the "typical" layman, that is, those traits found in the vast majority of Christian laypeople. Ac-

ording to the official *relatio*, the typological description of the laity aimed at avoiding all kinds of disputed theological questions over the status of secular institutes, clergy and religious who perform secular tasks in the world, and the like.¹⁷

The main reason for the Council's decision to offer a typological—and not strictly theological—definition of the laity is on account of the fact that the threefold distinction between the hierarchy, laity, and consecrated religious proceeds according to two different kinds of criteria.¹⁸ On the one hand, by divine institution the Church is made up of sacred ministers who form the hierarchy of the Church, and all other members of the Christian faithful called laymen. The basic structure of the Church consists of only these two basic classes of persons, namely, clergy and laity. On the other hand, there are those Christian faithful drawn from both groups who are consecrated to God in a special way by the public profession of the evangelical counsels and a commitment to live a form of life that closely imitates certain aspects of the life of Christ. The consecrated state of life does not belong to the hierarchical structure of the Church, but rather concerns its life and holiness.¹⁹ Properly speaking, therefore, consecrated religious are taken from the ranks of both clergy and laity.²⁰ Nevertheless, the Council decided that because of their special consecration, religious have a special place in the Church distinguishable from the clergy and the laity, and therefore treated religious life in a separate chapter in *Lumen Gentium*. Thus, lay people were defined typologically as all those baptized Christians who are neither clerics (based on the structure of the Church) nor consecrated religious (based on the life and holiness of the Church).

IV. JOHN PAUL II ON THE THEOLOGICAL AND ECCLESIOLOGICAL FOUNDATIONS OF THE CHRISTIAN LAY VOCATION, ESPECIALLY THE LAITY'S SECULAR CHARACTER IN *CHRISTIFIDELES LAICI*

More than twenty years after the Council ended, St. John Paul II called a special synod of bishops to discuss the vocation and mission of the Christian lay faithful. At the 1987 Synod on the Laity, the gathered bishops agreed that, due to certain misunderstandings about the role of the laity in the post-conciliar period,²¹ it was important to provide a deeper theological and ecclesiological foundation for Vatican II's typological definition of the laity, especially their secular character.²² According to Joseph Ratzinger in an interview given at the time, the synod needed to provide a deeper theological understanding of the laity's secular character and mission in order to counter the wrongheaded notion in the post-conciliar period that

the main achievement of Vatican II was to open the door for lay people to assume clerical functions or positions formerly held by priests.²³

Accordingly, John Paul in his post-synodal apostolic exhortation, *Christifideles Laici*, frames his reflection upon the lay vocation by turning to two biblical images: Christ's vine and branches analogy from the Gospel of John (cf. Jn 15:1–5) and Christ's parable of the laborers sent into the vineyard from the Gospel of Matthew (cf. Matt 20:1–16). Turning repeatedly to the vine and branches analogy from John's Gospel, John Paul explains that just as the vine gives life and fruitfulness to the branches, Christ through the Church gives life and fruitfulness to all the faithful who are born of water and the Holy Spirit in Baptism.²⁴ The Christian layman must realize that he is not merely a follower of Christ, but rather is a member of Christ, a Christian being.²⁵ Moreover, according to John Paul, Christ's parable of the laborers sent by the master to cultivate his vineyard is particularly relevant to the Christian lay faithful because, like laborers placed in the midst of the vineyard, lay people are sent by God to be fully engaged in the secular affairs of the world.²⁶ Quoting Pope Pius XII's famous 1946 address on the laity, John Paul stresses that the Christian lay faithful are on the "front lines" of the Church's missionary activity as the animating principle of human society, and therefore "ought to have an ever-clearer consciousness *not only of belonging to the Church, but of being the Church.*"²⁷ The Christian lay faithful's intimate communion with Christ in the Church as members of his mystical body, gives them the capacity to carry out successfully their special task to renew and perfect the temporal order in accord with God's will. What this profound union with Christ means is that, wherever they are, whatever the circumstances, whatever activity in which they are involved in the world (save sin), *there is the Church.*²⁸ Moreover, because they are called by God to influence the world from within, John Paul asserts that Christ's exhortation to his disciples to be the light of the world (Matt 5:14), the salt of the earth (Matt 5:13), and the leaven in the loaf (Matt 13:33) is especially applicable to the Christian lay faithful, that is, they are called to rectify and sanctify the world from the inside.²⁹

While it may not be immediately evident, the laity's vocation to be fully engaged in earthly affairs is an essential aspect of the Church's salvific mission. As John Paul affirms in *Christifideles Laici*, the Church itself "has an authentic secular dimension, inherent in her inner nature and mission, which is deeply rooted in the mystery of the Incarnation."³⁰ Drawing upon Vatican II's decree on the apostolate of the laity, *Apostolicam Actuositatem*, the pope explains that the Church "lives in the world, even if she is not of the world (cf. John 17:16). She is sent to continue the redemptive

work of Jesus Christ, which ‘by its very nature concerns the salvation of humanity, and also involves the renewal of the whole temporal order.’³¹

But why is renewing and perfecting the temporal order an essential element of the Church’s salvific mission? According to John Paul, the secular aspect of the Church’s mission is deeply grounded in divine revelation and must be understood in light of the two great works of God: *creation* and *redemption*.³² While the pope does not provide much detail here, we can offer the following explanation: When God created the world, he entrusted it to Adam and Eve, and through them, to all human beings. As Genesis reveals, in the beginning God created man and woman in his own image (cf. Gn 1:26–27), and then issued to them a series of commands: be fruitful and multiply (cf. Gn 1:28) fill the earth and subdue it (cf. Gn 1:28) have dominion over every living thing that moves upon the earth (cf. Gn 1: 26, 28), till the earth and keep it (cf. Gn 2:15) and name all the animals (cf. Gn 2:19). God entrusts the world to man as a steward, and calls upon him to fill it up, care for it, master it, and develop all its potentiality for the good. Therefore, by engaging in the temporal affairs of this world, the Christian layman obeys God’s original commands, participates in his creative work, communicates his goodness, and thereby glorifies God.

And yet, because of Original Sin and its far-reaching effects, the created world is weighed down by sin. Due to man’s fallen condition, the activities and institutions of this world are very often sinful, corrupt, and opposed to God’s will, so much so that it leads John the Evangelist to declare “the whole world is in the power of the Evil One” (1 Jn 5:19). Therefore, man and the entire created order built up by him are always in need of redemption if they are to attain their purpose of communicating the divine goodness and glorifying God. Jesus Christ our redeemer, by his life, death, and resurrection, paid the price to set man free from the slavery of sin and restore order to a fallen world. This work of redemption does not only make it possible for man to attain eternal life, but also gives him the capacity to rectify the temporal activities and institutions of this life that are marred by the effects of sin.³³ The Church, which continues the redemptive work of Christ by making it present in every age, is therefore not only concerned with religious activities in the spiritual order, but also the renewal of the entire temporal order in accord with God’s will. This renewal is an important part of God’s mysterious plan to build the Kingdom of God by transforming humanity and the rest of the created world that will be fully realized only at the end of time, when there will be a “new heaven and a new earth” (2 Pt 3:13).

As John Paul teaches, the principal responsibility for this secular aspect of the Church’s salvific mission to renew and perfect the temporal

order falls upon the Christian laity: "In particular the lay faithful are called to restore to creation all its original value."³⁴ The Christian layman, if he is faithful to his vocation, must be deeply involved in the affairs of this world, *but in a Christian manner*.³⁵ On the one hand, the Christian lay person engages in the same kinds of activities as his unbelieving counterpart: family life, work, education, politics, the arts and sciences, cultural activities, and the like. On the other hand, because of the sources of grace and instruction available to him in the Church, the Christian layman can engage in these temporal activities in a rightly ordered way. This takes nothing away from the natural character of these activities, but instead refers to the transformation occurring in the Christian layman himself. In this way, the Christian layman has a transformative influence over earthly affairs in a manner that respects their intrinsic nature, laws, and values.³⁶ By emphasizing the secular aspect of the Church's mission and its roots in Creation and Redemption, John Paul is able to demonstrate in *Christifideles Laici* that the Christian lay vocation and its specifying secular character is not merely a typological definition, but is a theological and ecclesiological definition deeply rooted in divine revelation itself: "Thus, for the lay faithful, to be present and active in the world is not only an anthropological and sociological reality, but in a specific way, a theological and ecclesiological reality as well. In fact, in their situation in the world, God manifests his plan and communicates to them their particular vocation of seeking the Kingdom of God by engaging in temporal affairs and by ordering them according to the plan of God" (*Lumen Gentium* 31).

V. THE LETTER TO DIOGNETUS ON THE CHRISTIAN LAY FAITHFUL'S VOCATION TO BE IN THE WORLD, NOT OF THE WORLD, BUT STILL FOR THE WORLD

A concrete expression of the secular character of the Christian lay vocation can be found in the famous second-century *Letter to Diognetus*.³⁷ This anonymously penned *Letter* is unique among the writings of the Apostolic Fathers because it is addressed not to a fellow Christian, but to a pagan named Diognetus who is inquiring about the Christian faith.³⁸ One of the chief concerns of the author is to give an accurate account of how ordinary Christians stand in relation to the pagan world in which they live, making the *Letter to Diognetus* an invaluable theological source for understanding the role of the Christian lay faithful.³⁹ While the ecclesial terminology has not yet been developed, it is clear that the *Letter to Diognetus* speaks to the special mission of ordinary, non-office-holding Christians living in the world whom today we call "the Christian lay faithful."⁴⁰

In making the case for Christianity, the author of the *Letter to Diognetus* appears to be particularly sensitive to the widespread perception of the Greco-Roman world that Christians are foreigners who pose a threat to pagan society.⁴¹ Indeed, the author himself refers to Christianity as a “new race or way of life” in the world distinct from that of both Jews and Gentiles.⁴² But, the author insists, Christians are neither differentiated from their pagan compatriots by race, ethnicity, language, life-style, or culture, nor are they indiscriminately opposed to pagan society and culture. Rather, what distinguishes the Christians from non-believing pagans is the supernatural character of their way of life.⁴³ As the author describes it to Diognetus in chapter five of his *Letter*, the Christian living in the world has a kind of existential immanence and transcendence, where he lives in the world but is not of the world.⁴⁴ According to the author, Christians are not an anti-social or separatist group opposed to living with other men who are not Christian. Rather, Christians live alongside non-believers and are fully engaged in the social and civic life of the countries within which they reside.⁴⁵ They live in the same cities, share the same languages and customs, and follow the same laws as their fellow countrymen. They participate in all the outward aspects of everyday life along with their fellow citizens.

And yet, as the author of the *Letter* also makes clear, Christians follow a manner of life that transcends and often opposes the beliefs and practices of their fellow countrymen.⁴⁶ Christians reject the decadence and immorality of the culture within which they live, that is, the sins of hatred, idolatry, vanity, adultery, and infanticide that characterize pagan societies. As the author memorably puts it, “They marry like everyone else, and have children, but they do not destroy their offspring. They share their food but not their wives.”⁴⁷ Alluding to St. Paul’s account of the Christian life in the Letter to the Galatians, the author sums up the Christian ethos as living “in the flesh” but not “according to the flesh” (cf. Gal 5:16 et seq.).⁴⁸ And, as he will state in the next chapter, “Christians dwell in the world, but are not of the world.”⁴⁹ And yet, he warns Diognetus, because the Christian counterexample confronts the pagan world with its sin, that same world hates them, persecutes them, and even puts them to death.⁵⁰

The author of the *Letter to Diognetus* describes the lot of ordinary Christians in terms of their dual citizenship, whereby they belong both to the heavenly City of God and to the earthly city of man.⁵¹ While they are occupied with secular affairs like other men in the earthly city, their ultimate aim as citizens of the City of God is heaven. The author emphasizes to Diognetus this dual membership with the enigmatic lines, “They live in their own countries, but only as aliens; they participate in everything as citizens, and endure everything as foreigners. Every foreign country is

their fatherland, and every fatherland is foreign. . . . They live on earth, but their citizenship is in heaven.”⁵² The author further describes Christians as model citizens on earth who are subject to the civil authorities and are exemplary witnesses to the world of good moral conduct proper to the servants of God: “They obey the established laws, indeed in their private lives they transcend the laws.”⁵³

The sixth chapter of the *Letter to Diognetus* complements the prior chapter just cited by emphasizing the providential role Christians have in the midst of society by comparing the life of the Christian in the world to the role the soul has in the body: “In a word, what the soul is to the body, Christians are to the world.”⁵⁴ As the author explains, like the soul in relation to the body, Christians are dispersed throughout the world, exercise a hidden supernatural influence upon it from within, and give it life and stability by their way of life and witness.⁵⁵ Christians not only live *in* the world, but are *for* the world.⁵⁶ Christians have a divinely appointed mission to be God’s active agents that change the world from within.⁵⁷ By their active and living presence, Christians keep the world together and prevent it from destroying itself, just as the soul keeps and maintains the integrity of the body by its presence.⁵⁸ And, the author informs Diognetus, even though the world responds with hatred and hostility, the Christian response must not be to retreat from the world, but rather to respond to it with love. Just as the soul loves the flesh that hates and rebels against it, “Christians love those who hate them.”⁵⁹ Moreover, as the author explains, just as ascetical practices strengthen the soul, in a mysterious way the persecution Christians experience strengthens the Church and leads to its growth and increase.⁶⁰

As the author to the *Letter to Diognetus* points out, the ordinary Christian who lives in the world but is not conformed to it is indispensable to the mission of the Church: “Such is the important position to which God has appointed them, and it is not right for them to decline it.”⁶¹ This final line from Chapter Six of the *Letter to Diognetus* is extremely important because it underscores the fact that by divine vocation the ordinary Christian layperson is called by God to be *in* the world, not *of* the world, but still *for* the world. Any tendency for Christians as a whole to seek refuge from the outside world in a separate society runs counter to the missionary nature of the Church, and it devolves on the Christian laity to be that holy and loving presence of the Church in the world. The Christian layperson’s approach to the world must be neither total rejection nor uncritical acceptance. Rather, the ordinary Christian layperson is called by God to be a holy presence in the midst of the world, transforming it from within by a grace-filled life.

VI. CONCLUSION

By way of conclusion, the Second Vatican Council teaches in *Lumen Gentium* that the Christian lay vocation is specifically defined by its secular character. As the Council makes clear, the Christian lay faithful's secular character means that lay people are called by God to seek the Kingdom of God by engaging in temporal affairs and ordering them according to God's will, and infusing the world with a Christian spirit that changes it from within like leaven. Drawing upon the biblical image of the vine and branches and the parable of the workers sent into the vineyard, John Paul II in *Christifideles Laici* provides a needed theological basis for the secular character of the lay vocation. As John Paul further explains, the Christian lay faithful's special mission to be deeply immersed in earthly matters stems from the two great works of God in which man is called to participate: Creation and Redemption. The Christian layperson participates in the creative work of God by having a family and by mastering, caring for, and developing the things of this world in all its various realms, including work and professional activities, arts and sciences, politics, entertainment, cultural activities, and the rest. And yet, because these activities are marred and weighed down by sin, the Christian layperson depends upon divine grace and instruction in the redemptive order so that he can engage in these temporal activities in an upright and virtuous manner. The *Letter to Diognetus* is an early, concrete witness from the Apostolic Fathers that testifies to the special vocation of the Christian lay faithful. As the *Letter* indicates, the Christian lay faithful are immersed in human society by divine vocation, associating and interacting with non-believers while being fully engaged in the temporal affairs of this world. And yet, as the *Letter* also makes clear, the Christian faithful are called to oppose and rectify the sinful and fallen aspects of secular society, that is, they are in the world but are not of the world. Like the soul is to the body, the Christian lay faithful permeate all sectors of society and give it life and fruitfulness from within by their holy and righteous conduct. Thus, based upon the teachings of the Second Vatican Council and of John Paul II in *Christifideles Laici*, and the early witness of the *Letter to Diognetus*, the secular character of the Christian lay vocation means that the laity are specially called by God to be the Church's living and active presence "in the world, not of the world, but still for the world."

Notes

1. Vatican II's doctrine on the laity features prominently in the following three conciliar documents: The Dogmatic Constitution on the Church (*Lumen Gentium*), the Decree on the Apostolate of the Laity (*Apostolicam Actuositatem*), and the Pastoral Constitution on the Church in the Modern World (*Gaudium et Spes*).

2. Ferdinand Klostermann, "Dogmatic Constitution on the Church: The Laity," trans. Richard Strachan, in *Commentary on the Documents of Vatican II*, ed. Herbert Vorgrimler (New York: Herder & Herder, 1966), 1:233.

3. "The term laity is here understood to mean all the faithful except those in holy orders and those in the state of religious life specially approved by the Church." Vatican II, *Lumen Gentium* 31: "Nomine laicorum hic intelleguntur omnes christifideles praeter membra ordinis sacri et status religiosi in Ecclesia sanciti." N.B. Unless otherwise indicated, all direct Latin quotations from *Lumen Gentium* in this paper are taken from the official version provided online by the Vatican at http://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_const_19641121_lumen-gentium_It.html (accessed September 20, 2016).

4. "That is, [the laity are] the Christian faithful who by Baptism are incorporated into Christ, are placed in the People of God, and in their own way share the priestly, prophetic and kingly office of Christ, and for their own part carry on the mission of the whole Christian people in the Church and in the world." Vatican II, *Lumen Gentium* 31: "Christifideles scilicet qui, utpote baptisate Christo concorporati, in Populum Dei constituti, et de munere Christi sacerdotali, prophetico et regali suo modo participes facti, pro parte sua missionem totius populi christiani in Ecclesia et in mundo exercent."

5. "What is proper and peculiar to the laity is their secular character." Vatican II, *Lumen Gentium* 31: "Laicis indoles saecularis propria et peculiaris est." Cf.: "It is to the laity, though not exclusively to them, that secular duties and activity properly belong." Vatican II, *Gaudium et Spes* 43: "Laicis proprie, etsi non exclusive, saecularia officia et navitates competunt." N.B. Unless otherwise indicated, all direct Latin quotations from *Gaudium et Spes* in this paper are taken from the official version provided online by the Vatican at http://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_const_19651207_gaudium-et-spes_It.html (accessed September 20, 2016).

6. Jordan Aumann, "Towards a Definition of the Laity," in *On the Front Lines: The Lay Person in the Church after Vatican II* (New York: Alba House, 1990), 63–68.

7. See *Dictionary of Ecclesiastical Latin*, ed. Leo F. Stelten (Peabody, Mass.: Hendrickson, 1995), s.v. "saecularis," which is defined as "of the world, secular, temporal, worldly." *Saecularis* is itself derived from the Latin term *saeculum*, meaning "a generation, an age, or a time period." *Dictionary of Ecclesiastical Latin*, s.v. "saeculum."

8. Vatican II, *Lumen Gentium* 31: “In saeculo vivunt, scilicet in omnibus et singulis mundi officiis et operibus et in ordinariis vitae familiaris et socialis condicionibus, quibus eorum existentia quasi contextitur.”

9. Vatican II, *Lumen Gentium* 31: “Laicorum est, ex vocatione propria, res temporales gerendo et secundum Deum ordinando, regnum Dei quaerere. . . . Ibi a Deo vocantur, ut suum proprium munus exercendo, spiritu evangelico ducti, fermenti instar ad mundi sanctificationem velut ab intra conferant.” Cf.: “The laity must take up the renewal of the temporal order as their own special obligation.” Vatican II, *Apostolicam Actuositatem* 7: “Laicos autem oportet ordinis temporalis instaurationem tamquam proprium munus assumere.” “Secular duties and activities belong properly although not exclusively to laymen.” Vatican II, *Gaudium et Spes* 43: “Laicis proprie, etsi non exclusive, saecularia officia et navitates competunt.”

10. “Indeed, although those in Holy Orders can at times be engaged in secular activities, and even have a secular profession, they are by reason of their own particular vocation especially and professedly ordained to the sacred ministry. Similarly, by their own state of life, religious give splendid and striking testimony that the world cannot be transformed and offered to God without the spirit of the beatitudes.” Vatican II, *Lumen Gentium* 31: “Membra enim ordinis sacri, quamquam aliquando in saecularibus versari possunt, etiam saecularem professionem exercendo, ratione suae particularis vocationis praecipue et ex professo ad sacrum ministerium ordinantur, dum religiosi suo statu praeclarum et eximium testimonium reddunt, mundum transfigurari Deoque offerri non posse sine spiritu beatitudinum.” Blessed Alvaro del Portillo explains that if the other two ecclesiastical orders—clergy and religious—participate in secular affairs, “this is only accidental and by way of exception, for it is not their ecclesial *raison d’être*.” Alvaro del Portillo, *Faithful and Laity in the Church: The Bases of their Legal Status*, trans. Leo Hickey (Shannon, Ireland: Ecclesia Press, 1969), 94.

11. The Council’s thinking about the laity progressively developed into an understanding that the laity’s place in the midst of the world as a divine calling from God. In earlier drafts of *Lumen Gentium* 31, the layman was depicted as the Christian who unhappily finds himself in the midst of the world and simply has to make the best of it by opposing the world’s evils and by striving for personal holiness. In the final and definitive text, however, the Council emphasized that the Christian layman is specially called by God to be in the world and engaged in temporal affairs in order to change the world from within. Thus, the Council teaches in *Lumen Gentium* 31 that it is the very vocation (*ex vocatione proprie*) of the Christian layman to seek God’s Kingdom by engaging in temporal activities and ordering them according to God’s will. The Christian lay faithful are not depicted as without a vocation whose unfortunate lot is to be in the world, but rather as the Council puts it “they are called there by God” (*ibi a Deo vocantur*) to carry out secular tasks in a Christian way, thereby sanctifying the world from within like leaven. For a detailed presentation and analysis of each successive schema of *Lumen Gentium*’s definition of the Christian lay vocation, see Edward Schillebeeckx, “The Typological Definition of the Christian Layman according to

Vatican II,” in *The Mission of the Church*, trans. N. D. Smith (New York: Seabury Press, 1973), 90–116.

12. See, for example, the following text from the Council's Decree on the Apostolate of the Laity: “Christ's redemptive work, while essentially concerned with the salvation of men, includes also the renewal of the whole temporal order. Hence the mission of the Church is not only to bring the message and grace of Christ to men but also to penetrate and perfect the temporal order with the spirit of the Gospel. In fulfilling this mission of the Church, the Christian laity exercise their apostolate both in the Church and in the world, in both the spiritual and the temporal orders. These orders, although distinct, are so connected in the singular plan of God that He Himself intends to raise up the whole world again in Christ and to make it a new creation, initially on earth and completely on the last day.” Vatican II, *Apostolicam Actuositatem* 5. See also Vatican II's teaching on the relative autonomy and intrinsic worth of the temporal order in *Apostolicam Actuositatem* 7, and in *Gaudium et Spes* 36 and 43.

13. “This Council exhorts Christians, as citizens of two cities, to strive to discharge their earthly duties conscientiously and in response to the Gospel spirit. They are mistaken who, knowing that we have here no abiding city but seek one which is to come (Heb 13:14) think that they may therefore shirk their earthly responsibilities. . . . The Christian who neglects his temporal duties, neglects his duties toward his neighbor and even God, and jeopardizes his eternal salvation.” Vatican II, *Gaudium et Spes* 43. Some scholars mistakenly understand Vatican II's positive account of the “earthly city” to be in conflict with a more Augustinian approach to the world. After all, St. Augustine sets the City of God against the earthly city of man in his famous work *The City of God*. Augustine, however, is not referring to the temporal order but rather to those men who reject God in their hearts: “Two cities, then, have been created by two loves: that is, the earthly by love of self extending even to the contempt of God, and the heavenly by love of God extending to contempt of self.” *The City of God against the Pagans* XIV.28, ed. R. W. Dyson (Cambridge: Cambridge University Press, 1998). Augustine's heavenly City of God is an invisible community of men characterized by humility, charity, and service to God and neighbor, and the earthly city of man is an invisible community of men marked by pride, egoism, and the *libido dominandi*. The two “cities” are “entangled and mingled with one another; and they will remain so until the last judgment shall separate them.” *The City of God* I.35. In fact, the reprobate can even be found in the Church: “Sometimes they crown into the theaters with our enemies, and sometimes into the Churches with us.” *The City of God* I.35. Augustine does not call for an exodus from the world, but rather calls upon Christians to co-exist peacefully with other men “and make use of earthly and temporal things like pilgrims.” *The City of God* XIX.17. The citizens of the city of man do not differ from those in the City of God by being engaged in temporal affairs, but rather the difference centers upon their intentions: “Both kinds of men and both kinds of household make common use of those things which are necessary for this mortal life; but each has its own very different ends in using them.” *The City of God* XIX.17. The citizens of the earthly city seek the things of this

world for their own sake, but the citizens of the City of God make use of temporal things as pilgrims on the way to eternal life.

14. Vatican II, *Lumen Gentium* 31: “fiant et crescant et sint in laudem Creatoris et Redemptoris.” According to the official *relatio*, the Council added the words “to the praise of the Creator and Redeemer (*in laudem Creatoris et Redemptoris*)” to the text “so as to bring out the cultic nature of the whole Church, as many Fathers wished done” and to stress “the values of the order of creation . . . in the light of redemption.” Klostermann, “Dogmatic Constitution,” 1:238, quoting from the official *relatio* for the text. Yves Congar in his classic work on the Christian lay vocation, *Lay People in the Church*, teaches that the Christian layman must direct all of his temporal activities in the earthly city to God in Christ in order to be faithful to his vocation. Congar aptly calls this interior disposition by which the layman directs all of his life in the world to God through Christ “Christofinalization.” Yves Congar, *Lay People in the Church*, rev. ed., trans. Donald Attwater (Westminster, Md.: Christian Classics, Inc., 1985), 117, 385, 389.

15. Within its account of the common or baptismal priesthood of the laity, the Council teaches that virtually every temporal activity save sin can be offered up as a “spiritual sacrifice” to God, which are then made efficacious when consciously and intentionally united to the Eucharistic sacrifice of the Mass: “For all their works, prayers and apostolic endeavors, their ordinary married and family life, their daily occupations, their physical and mental relaxation, if carried out in the Spirit, and even the hardships of life, if patiently borne—all these become ‘spiritual sacrifices acceptable to God through Jesus Christ’ (1 Pet 2:5). Together with the offering of the Lord’s body, they are most fittingly offered in the celebration of the Eucharist.” Vatican II, *Lumen Gentium* 34: “Omnia enim eorum opera, preces et incepta apostolica, conversatio coniugalis et familiaris, labor quotidianus, animi corporisque relaxatio, si in Spiritu peragantur, imo molestiae vitae si patienter sustineantur, fiunt spirituales hostiae, acceptabiles Deo per Iesum Christum (cf. 1Pt 2,5), quae in Eucharistiae celebratione, cum dominici Corporis oblatione, Patri piissime offeruntur.”

16. For an account of the Council’s employment of a typological definition of the laity, see Schillebeeckx, “Typological Definition,” 90–116. See also Klostermann, “Dogmatic Constitution,” 1: 236–38.

17. “It is to be noted in our chapter. . . . It is not to propose an *ontological definition* of the laity, but rather a *typological description*, so that secondary questions and difficulties might be avoided, and on account of other reasons advanced in the printed notes committed on the 133rd page.” *Acta Synodalia Sacrosancti Concilii Oecumenici Vaticani II*, Volumen III, Periodus Tertia, Pars I (Vaticano: 1973), 282: “Notetur caput nostrum . . . non proponere definitionem “ontologicam” laici, sed potius descriptionem “typologicam,” ut quaestiones et difficultates secundariae evitentur et propter alias rationes prolatas in notis typis mandatis in pagina centum trigesima tertia.”

18. The distinctions between hierarchy, laity, and consecrated religious based on the two different kinds of criteria are outlined in Book Two of the 1983 *Code of Canon Law* concerning the People of God.

19. "Therefore, the state which is constituted by the profession of the evangelical counsels, though it does not belong to the hierarchical structure of the Church, nevertheless it undeniably belongs to its life and holiness." Vatican II, *Lumen Gentium* 44: "Status ergo, qui professione consiliorum evangelicorum constituitur, licet ad Ecclesiae structuram hierarchicam non spectet, ad eius tamen vitam et sanctitatem inconcussa pertinet."

20. "From the point of view of the divine and hierarchical structure of the Church, the religious state of life is not an intermediate state between the clerical and lay states, but rather the faithful of Christ from both these states of life are called by God so that they might enjoy this particular gift in the life of the Church, and thus each in his own way, may be of some advantage to the salvific mission of the Church." Vatican II, *Lumen Gentium* 43: "Status huiusmodi, ratione habitae divinae et hierarchicae Ecclesiae constitutionis, non est intermedius inter clericalem et laicalem conditionem, sed ex utraque parte quidam christifideles a Deo vocantur, ut in vita Ecclesiae peculiari dono fruuntur et, suo quisque modo, eiusdem missioni salvificae prosint."

21. The neglect, ignorance, or misunderstanding of many lay people regarding their own vocation is manifested in what Pope John Paul II calls the "two temptations" afflicting the laity in the post-Vatican II period, namely, *the clericalization of the laity and the separation of faith from life*. See John Paul II, *Christifideles Laici*, 2, 23, 59. The first temptation, *the clericalization of the laity*, means that many lay people become so involved in the religious activities of the Church that they fail to actively take up their professional, social, cultural, political, and even familial responsibilities in the world. In other words, many Catholics misunderstand the Council's call for a more active laity to mean that lay people should assume clerical functions at the expense of their temporal duties. The second temptation identified by John Paul is for the laity to legitimize a *separation of faith from life*. Faced with a secularized society hostile to faith, many lay faithful capitulate to the spirit of the times and end up divorcing their religious faith from the ordinary activities and tasks of daily life. Those laity who succumb to this temptation as a practical matter end up living as if God did not exist. The Second Vatican Council expressed profound concern over this phenomenon, pointing out that "the split between the faith which many profess and their daily lives deserves to be counted among the more serious errors of our age." *Gaudium et spes* 43, cited by John Paul II in *Christifideles Laici* 59.

22. The Synod on the Laity did not intend to present an entirely new teaching on the laity, but rather to develop Vatican II's doctrine on the laity. Hence, Vatican II's teaching on the laity was a constant reference point for the Synod. As Peter Coughlan notes, in the post-synodal apostolic exhortation on the laity, *Christifideles Laici*, the Council texts are quoted at length, and no less than 97 of the 224 footnotes reference the documents of Vatican II. Peter Coughlan, *The Hour of the Laity: Their Expanding Role* (Newtown, N.S.W., Australia: E. J. Dwyer, 1989), 5-6.

23. "We must more fully recover or go deeper in helping all Christians become vividly aware of the conviction that the value of a Christian is not measured

by the number of jobs he holds in the Church. What the Church most needs are Christians who live in the world, not as employees, but as free individuals. It is a matter of each one perceiving his responsibility as a Christian, not according to regulations, but according to the dynamism of being a Christian. The Christian should not use as a measuring stick his degree of involvement in the institutional set-up; the real measure should be the very strength of faith he holds within himself.” Joseph Ratzinger, “*Ohne ein Amt frei für die Welt*,” an interview with M. Lohmann in *Rheinischer Merkur/Christ und Welt* 46, no. 13 (November 1987), 24, translated and quoted by Bishop Josef Clemens, former Secretary for the Pontifical Council of the Laity (2003–2016), in “The Vocation and Mission of the Lay Faithful in the Light of the Post-Synodal Apostolic Exhortation, *Christifideles Laici* (2010),” posted on the Pontifical Council for the Laity website, <http://www.laici.va/content/dam/laici/documenti/aamm/proclaiming-jesus-christ-in-asia/conferences/the-vocation-and-mission-of-the-lay-faithful-in-the-light-of-the-post-synodal-apostolic-exhortation.pdf> (accessed September 13, 2016).

24. See especially Pope John Paul II, *Christifideles Laici* 8–13, 18–20, 32, and 57.

25. John Paul emphasizes that Baptism deeply, radically, and fundamentally changes the Christian layman in the very core of his being: “It is no exaggeration to say that the entire existence of the lay faithful has as its purposes to lead a person to a knowledge of the radical newness of the Christian life that comes from Baptism, the sacrament of faith, so that this knowledge can help that person live the responsibilities which arise from that vocation received from God.” Pope John Paul II, *Christifideles Laici* 10. John Paul quotes several Church Fathers to underscore the heightened realization that baptized Christians should have of their elevated status as a “new creation in Christ” (1 Cor 5:17): “Acknowledge, O Christian, your dignity!” (St. Leo the Great); “Ponder the honor that has made you sharers in this mystery!” (St. Maximus the Confessor); “Let us rejoice and give thanks; we have not only become Christians, but Christ himself. . . . Stand in awe and rejoice, we have become Christ!” (St. Augustine). Pope John Paul II, *Christifideles Laici* 17.

26. See especially Pope John Paul II, *Christifideles Laici* 1–3, 45, and 55.

27. Pope John Paul II, *Christifideles Laici* 9, quoting Pope Pius XII, “Discourse to the New Cardinals,” (February 20, 1946): *AAS* 38 (1946), 149.

28. Commenting on John Paul’s emphasis in *Christifideles Laici* upon the laity not just being *in* the Church but rather *being* the Church, Michael Miller explains that John Paul is making clear that the Christian lay faithful, by virtue of their baptismal consecration, are the living presence of the Church in the world: “John Paul carefully avoids setting up a false dichotomy between the mundane and the spiritual, and between the laity’s activity in the world and the clergy’s activity in the Church. Through Baptism all the faithful are incorporated into Christ’s Mystical Body, and whatever activity they undertake they do so precisely as individuals indelibly marked by this consecration. Lay people engage in worldly activity precisely *as Church*. Indeed, in the memorable words of Pius XII cited by John Paul II, the laity ‘*are the Church*’ (§9.3).” J. Michael Miller, Editor’s

Introduction to *Christifideles Laici* in *The Post-Synodal Apostolic Exhortations of John Paul II*, 350.

29. "The images taken from the gospel of salt, light and leaven, although indiscriminately applicable to all Jesus' disciples, are specifically applied to the lay faithful. They are particularly meaningful images because they speak not only of the deep involvement and the full participation of the lay faithful in the affairs of the earth, the world and the human community, but also and above all, they tell of the radical newness and unique character of an involvement and participation which has as its purpose the spreading of the Gospel that brings salvation." Pope John Paul II, *Christifideles Laici* 15.

30. Ibid., quoting Pope Paul VI, "Talk to Members of the Secular Institutes," (February 2, 1972): *AAS* 64 (1972), 208.

31. Pope John Paul II, *Christifideles Laici* 15, citing Vatican II, *Apostolicam Actuositatem* 5.

32. "The secular character of the lay faithful is not therefore to be defined only in a sociological sense, but most especially in a theological sense. The term *secular* must be understood in light of the act of God the creator and redeemer, who has handed over the world to women and men, so that they may participate in the work of creation, free creation from the influence of sin and sanctify themselves in marriage or the celibate life, in a family, in a profession and in the various activities of society." John Paul, *Christifideles Laici* 15, quoting in its entirety *Propositio* 4 submitted to the pope by the Synod Fathers. The pope underscores here the positive meaning of the world as the place where the Christian lay faithful participate in bringing God's creative and redemptive plan to fulfillment. Peter Coughlan observes that this is one of the most important final propositions of the Synod. Peter Coughlan, *The Hour of the Laity*, 43.

33. St. Thomas Aquinas observes that a person weighed down by sin is like a sick man who is limited even in the work he can perform in the natural order until he is cured of his ailment: "But in the state of corrupt nature, man falls short of what he could do by his nature, so that he is unable to fulfil it by his own natural powers. Yet because human nature is not altogether corrupted by sin, so as to be shorn of every natural good, even in the state of corrupted nature it can, by virtue of its natural endowments, work some particular good, as to build dwellings, plant vineyards, and the like; yet it cannot do all the good natural to it, so as to fall short in nothing; just as a sick man can of himself make some movements, yet he cannot be perfectly moved with the movements of one in health, unless by the help of medicine he be cured." Thomas Aquinas, *Summa theologiae* I-II, q. 109, a. 2. N.B. Unless otherwise indicated, all English references to the *Summa theologiae* in this paper are taken from the translation provided by the English Dominican Province published in 5 volumes, now available as *Summa theologica* (Westminster, Md.: Christian Classics, 1981).

34. Pope John Paul II, *Christifideles Laici* 14.

35. "The 'world' thus becomes the place and the means for the lay faithful to fulfill their Christian vocation because the world itself is destined to glorify God the Father in Christ. The Council is able then to indicate the proper and

special sense of the divine vocation which is directed to the lay faithful. They are not called to abandon the position that they have in the world. Baptism does not take them from the world at all, as the Apostle Paul points out: ‘So, brethren, in whatever state each was called, there let him remain with God’ (1 Cor 7:24). On the contrary, he entrusts a vocation to them that properly concerns their situation in the world. The lay faithful, in fact, ‘are called by God so that they, led by the spirit of the Gospel, might contribute to the sanctification of the world, as from within like leaven, by fulfilling their own particular duties. Thus, especially in this way of life, resplendent in faith, hope, and charity, they manifest Christ to others’ (*Lumen Gentium* 31). John Paul II, *Christifideles Laici* 15.

36. Shortly after the Council concluded, Pope Paul VI offered important insights into the creative and redemptive task of the Christian layman actively engaged in the world in an address he gave entitled, “The Layman Should Be the World’s Perfect Citizen.” Drawing upon *Lumen Gentium* and *Apostolicam Actuositatem*, Paul VI asserts that God calls lay people to consecrate the world to Him. But, according to the pope, “by consecration, we mean, not the separation of a thing from what is profane in order to reserve it exclusively, or particularly, for the Divinity, but, in a wider sense, the re-establishment of a thing’s relationship to God according to its own order according to the exigency of the nature of the thing itself, in the plan willed by God.” Thus, the Christian layman does not just engage in temporal affairs as a mere pretext for evangelizing unbelievers, performing his tasks solely to create occasions to share the Gospel. Rather, the Christian layman is fully committed and engaged in temporal affairs according to their own nature, order, rules, and purposes. At the same time, the Christian layman does not engage in the work of the world in exactly the same way as his non-believing counterparts. Rather, as Paul VI stresses, the Christian layman is inspired by Christian principles to re-establish the world in a right relationship to God. Mankind is fallen and weighed down by sin, so that the activities and institutions of this world are often sinful, corrupt, and not conducive for, and even a hindrance to, a virtuous life. The Christian layman is therefore called by God to renew the temporal order by engaging in secular activities and ordering them according to God’s will, and in this way shares in the creative and redemptive work of God in the world. See Paul VI, “The Layman Should Be the World’s Perfect Citizen,” (May 1, 1969), especially nos. 3, 10, and 11, found on EWTN’s website at <http://ewtn.com/library/PAPALDOC/P6LAYMAN.HTM> (accessed September 13, 2016).

37. Most scholars believe the *Letter to Diognetus* was written during a period when Christians were being persecuted in the second century AD, with a likely date between 125 and 225. See Michael Holmes, “The Epistle to Diognetus and the Fragment of Quadratus,” in *The Apostolic Fathers: Greek texts and English translations*, 3rd ed., trans. and ed. Michael W. Holmes (Grand Rapids, Mich.: Baker Academic, 2007), 689; William Jurgens, “Letter to Diognetus,” in vol. 1, *The Faith of the Early Fathers* (Collegeville, Minn.: Liturgical Press, 1970), 40; Introductory Note to the *Epistle of Mathetes to Diognetus*, vol. 1 of *The Ante-*

Nicene Fathers, eds. Alexander Roberts and James Donaldson, rev. ed. A. Cleveland Coxe (1885; repr., Peabody, Mass.: Hendrickson Publishers, 2004), 23.

38. "Since I see, most excellent Diognetus, that you are extremely interested in learning about the religion of the Christians and are asking very clear and careful questions about them . . . [including] why this new race or way of life has come into the world we live in now and not before. . . . Come, then, clear your mind of all its prejudices and cast aside the custom that deceives you, and become a new person, as it were, from the beginning, as if you were about to hear a new message, even as you yourself admit." *Letter to Diognetus* 1.1; 2.1. N.B. Unless otherwise noted, all references to and quotations from *The Letter to Diognetus* are taken from *The Apostolic Fathers: Greek texts and English translations*, 3rd ed., trans. and ed. Michael W. Holmes (Grand Rapids, Mich.: Baker Academic, 2007).

39. I am indebted to Doru Costache for his insights regarding the *Letter to Diognetus* in his article, "Christianity and the World in the *Letter to Diognetus*: Inferences for Contemporary Ecclesial Experience," *Phronema* 27:1 (2012): 29–50.

40. The Greek term *λαϊκος* ("layman") itself does not appear in Christian literature until St. Clement of Rome wrote his *First Epistle to the Corinthians* at the close of the first century AD, and only rarely appears in subsequent Christian literature until the third century AD. Yves Congar, *Lay People in the Church*, 3–5. For a thorough study of the historical development of the term "lay" and "laity," see the important study by Ignace de la Potterie, "The Origin and Basic Meaning of the Word *Lay*," in Ignace de la Potterie and Stanislaus Lyonnet, *The Christian Lives by the Spirit*, trans. John Morris (New York: Alba House, 1971). This article is attached as an Appendix to *The Christian Lives by the Spirit*, and is a republication with revisions of the original article by Ignace de la Potterie, "L'origine et le sens primitif du mot 'laïci,'" in *Nouvelle Revue Théologique* 80 (1958): 840–53.

41. For a brief discussion of the context of the *Letter to Diognetus*, see Doru Costache, "Christianity and the World in the *Letter to Diognetus*," 31–32.

42. *Letter to Diognetus* 1.1.

43. *Ibid.*, 5.1–5.2.

44. An indebtedness is owed here to the noted *Diognetus* scholar Henri-Irène Marrou, who describes the Christian living in the midst of the world as "a synthesis of immanence and transcendence" ("une synthèse de immanence et transcendence"). Henri-Irène Marrou, *À Diognète: introduction, édition critique, traduction et commentaire* (Paris: Editions du Cerf, 1951), 134.

45. *Letter to Diognetus* 5.1–5.4. As Henri-Irène Marrou observes in his commentary on *The Letter to Diognetus*, the author explains to Diognetus that Christians are not an eccentric sect, but members of society who live according to a higher manner of life. "He does not give to the question posed this answer directly which would have satisfied only a little to cool the curiosity of Diognetus. Instead of describing the ways of Christians like that of an eccentric sect, he situates, and leads his reader, by a remarkable effort at rectifying [that view], on a much higher level." Marrou, *À Diognète*, 119: "Il ne donne pas à la question posée cette réponse directe qui eût satisfait à peu de frais la curiosité de Diognète. Au

lieu de décrire les moeurs des chrétiens comme celles d'une secte excentrique, il se situe, et entraîne son lecteur, par un effort de redressement remarquable, sur un plan beaucoup plus élevé."

46. *Letter to Diognetus* 5.4 et seq.

47. *Ibid.*, 5.6–5.7.

48. *Ibid.*, 5.8.

49. *Ibid.*, 6.3.

50. *Ibid.*, 5.11–5.17.

51. *Ibid.*, 5.4; 5.5; and 5.9.

52. *Ibid.*, 5.5; 5.9.

53. *Ibid.*, 5.10

54. *Ibid.*, 6.1.

55. *Ibid.*, 6.1 et seq.

56. "The soul loves the flesh that hates it, and its members, as Christians love those who hate them." *Ibid.*, 6.6.

57. *Ibid.*, 6.10.

58. *Ibid.*, 6.7.

59. *Ibid.*, 6.6.

60. *Ibid.*, 6.9.

61. *Ibid.*, 6.10.