

fore, my son, be strong in the grace which is in Christ Jesus: and the things which thou hast heard of me by many witnesses, the same commend to faithful men, who shall be fit to teach others also" (a). Wherefore, as Christ was sent by God and the apostles by Christ, so the bishops and those who succeeded them were sent by the apostles. "The apostles were appointed by Christ to preach the Gospel to us. Jesus Christ was sent by God. Christ is therefore from God, and the apostles from Christ, and both according to the will of God. . . . Preaching therefore the word through the countries and cities, when they had proved in the Spirit the first-fruits of their teaching they appointed bishops and deacons for the faithful. . . . They appointed them and then ordained them, so that when they themselves had passed away other tried men should carry on their ministry" (b).

566 On the one hand, therefore, it is necessary that the mission (109, of teaching whatever Christ had taught should remain perpetual 277) and immutable, and on the other that the duty of accepting and professing all their doctrine should likewise be perpetual and immutable. "Our Lord Jesus Christ, when in his Gospel He testifies that those who are not with Him are his enemies, does not designate any special form of heresy, but declares that all heretics who are not with Him and do not gather with Him, scatter his flock and are his adversaries: He that is not with Me is against Me, and he that gathereth not with Me scattereth" (a).

*The Church is the guardian of faith:
testimony of history*

567 The Church, founded on these principles and mindful of her (55, office, has done nothing with greater zeal and endeavor than she 99) has displayed in guarding the integrity of the faith. Hence she regarded as rebels and expelled from the ranks of her children all who held beliefs on any point of doctrine different from her own. The Arians, the Montanists, the Novatians, the Quartodecimans, the Eutychians, did not certainly reject all Catholic doctrine: they abandoned only a certain portion of it. Still who does not know that they were declared heretics and banished from the bosom of the Church? In like manner were condemned

565a 2 Tim. 2:1-2.

565b S. Clemens Rom., *Epist. 1. ad Corinth. capp. 42, 46.*

566a S. Cyprianus, *Ep. lxxix. ad Magnum*, n. 1.

all authors of heretical tenets who followed them in subsequent ages. "There can be nothing more dangerous than those heretics who admit nearly the whole cycle of doctrine, and yet by one word, as with a drop of poison, infect the real and simple faith taught by Our Lord and handed down by apostolic tradition" (a). The practice of the Church has always been the same, as is shown by the unanimous teaching of the Fathers, who were wont to hold as outside Catholic communion, and alien to the Church, whoever would recede in the least degree from any point of doctrine proposed by her authoritative Magisterium. Epiphanius, Augustine, Theodoret, drew up a long list of the heresies of their times. St. Augustine notes that other heresies may spring up, to a single one of which, should any one give his assent, he is by the very fact cut off from Catholic unity. "No one who merely disbelieves in all (these heresies) can for that reason regard himself as a Catholic or call himself one. For there may be or may arise some other heresies, which are not set out in this work of ours, and if any one holds to one single one of these, he is not a Catholic" (b).

The teaching of St. Paul

The need of this divinely instituted means for the preservation of unity, about which We speak, is urged by St. Paul in his epistle to the Ephesians. In this he first admonishes them to preserve with every care concord of minds: "Solicitous to keep the unity of the Spirit in the bond of peace" (a). And as souls cannot be perfectly united in charity unless minds agree in faith, he wishes all to hold the same faith: "One Lord, one faith," and this so perfectly *one* as to prevent all danger of error: "That henceforth we be no more children, tossed to and fro, and carried about with every wind of doctrine by the wickedness of men, by cunning craftiness, by which they lie in wait to deceive" (b); and this he teaches is to be observed, not for a time only, but "until we all meet in the unity of faith . . . unto the measure of the age of the fullness of Christ" (c). But, in what has Christ placed the primary principle, and the means of preserving this unity? In that—"He gave some apostles . . . and other some pastors and doctors, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ" (d).

567a Auctor *Tract. de Fide Orthodoxa contra Arianos.*

567b S. Augustinus, *De Hæresibus*, n. 88.

568a Eph. 4:3 ff.

568b Eph. 4:14.

568c Eph. 4:13.

568d Eph. 4:11-12.

Testimony of the Fathers

569 Wherefore, from the very earliest times the Fathers and
(102) Doctors of the Church have been accustomed to follow and with one accord to defend this rule. Origen writes: "As often as the heretics allege the possession of the canonical scriptures, to which all Christians give unanimous assent, they seem to say: 'Behold the word of truth is with us!' But we should believe them not and abandon not the primary and ecclesiastical tradition. We should believe not otherwise than has been handed down by the tradition of the Church of God" (a). Irenaeus too says: "The doctrine of the apostles is the true faith . . . which is known to us through the episcopal succession . . . which has reached even unto our age by the very fact that the Scriptures have been zealously guarded and fully interpreted" (b).

570 And Tertullian: "It is therefore clear that all doctrine which
(61) agrees with that of the apostolic churches—the mothers and original centers of the faith—must be looked upon as the truth, holding without hesitation that the Church received it from the apostles, the apostles from Christ, and Christ from God. . . . We are in communion with the apostolic churches, and by the very fact that they agree amongst themselves we have a testimony of the truth" (a). And so Hilary: "Christ teaching from the ship signifies that those who are outside the Church can never grasp the divine teaching; for the ship typifies the Church where the word of life is deposited and preached. Those who are outside are like sterile and worthless sand: they cannot comprehend" (b). Rufinus praises Gregory of Nazianzen and Basil because "they studied the text of Holy Scripture alone, and took the interpretation of its meaning not from their own inner consciousness, but from the writings and on the authority of the ancients, who in their turn, as it is clear, took their rule for understanding the meaning from the apostolic succession" (c).

Conclusion: character of the teaching authority

571 Wherefore, as appears from what has been said, Christ in-
(89) stituted in the Church a living, authoritative, and permanent
96, Magisterium, which by his own power He strengthened, by the

569a *Vetus Interpretatio Commentariorum in Matt.* n. 46.

569b *Adv. Hæres.* lib. iv., cap. 33, an. 8.

570a *De Prascript.*, cap. xxxi.

570b *Comment. in Matt.* xiii. n. 1. 570c *Hist. Eccl.*, ii., cap. 9.

Spirit of the Truth He taught, and by miracles confirmed. He 109)
willed and ordered, under the gravest penalties, that its teachings
should be received as if they were his own.

Obligation to adhere to it

As often, therefore, as it is declared on the authority of this 572
teaching that this or that is contained in the deposit of divine (55,
revelation, it must be believed by everyone as true. If it could in 96,
any way be false, an evident contradiction follows; for then God 109)
Himself would be the author of error in man (a). "Lord, if we be
in error, we are being deceived by Thee" (b). In this wise, all
cause for doubting being removed, can it be lawful for anyone
to reject any one of those truths without by the very fact falling
into heresy?—without repudiating in one sweeping act the whole
of Christian teaching?

For such is the nature of faith that nothing can be more ab- 573
surd than to accept some things and reject others. Faith, as the (55,
Church teaches, is "that supernatural virtue by which, through 109)
the help of God and through the assistance of his grace, we be-
lieve what He has revealed to be true, not on account of the in-
trinsic truth perceived by the natural light of reason, but because
of the authority of God Himself, the Revealer, who can neither
deceive nor be deceived" (a). If then it be certain that anything
is revealed by God, and this is not believed, then nothing what-
ever is believed by divine faith: for what the Apostle St. James
judges to be the effect of a moral delinquency, the same is to be
said of an erroneous opinion in the matter of faith: "Whosoever
shall offend in one point, is become guilty of all" (b). Nay, it
applies with greater force to an erroneous opinion. For it can be
said with less truth that every law is violated by one who com-
mits a single sin, since it may be that he only virtually despises
the majesty of God the Legislator. But he who dissents even in
one point from divinely revealed truth absolutely rejects all faith,
since he thereby refuses to honor God as the supreme truth and

572a *Quoties igitur hujus verbo magisterii edicitur, traditæ divini-
tus doctrinæ complexu hoc contineri vel illud, id quisque debet
certo credere verum esse: si falsum esse ullo modo posset, illud
consequatur, quod aperte repugnat, erroris in homine ipsum esse
auctorem Deum.*

572b Richard of S. Victore, *De Trin.*, lib. i., cap. 2.

573a *Conc. Vat.*, Sess. iii., cap. 3. 573b James 2:10.

the *formal motive of faith*. "In many things they are with me, in a few things not with me; but in those few things in which they are not with me the many things in which they are will not profit them" (c). And this indeed most deservedly; for they who take from Christian doctrine what they please lean on their own judgments, not on faith; and not "bringing into captivity every understanding unto the obedience of Christ" (d), they more truly obey themselves than God. "You, who believe what you like of the gospels and believe not what you like, believe yourselves rather than the gospel" (e).

574 For this reason the Fathers of the Vatican Council laid down (102, nothing new, but followed divine revelation and the acknowl- 109) edged and invariable teaching of the Church as to the very nature of faith, when they decreed as follows: "All those things are to be believed by divine and Catholic faith which are contained in the written or unwritten word of God, and which are proposed by the Church as divinely revealed, either by a solemn definition or in the exercise of its ordinary and universal Magisterium" (a).

Appeal to return to the one true faith

575 Hence, as it is clear that God absolutely willed that there (46) should be unity in his Church, and as it is evident what kind of unity He willed, and by means of what principle He ordained that this unity should be maintained, We may address the following words of St. Augustine to all who have not deliberately closed their minds to the truth: "When we see that great help of God, such manifest progress and such abundant fruit, shall we hesitate to take refuge in the bosom of that Church which, as is evident to all, possesses the supreme authority of the Apostolic See through the episcopal succession? In vain do heretics rage round it; they are condemned partly by the judgment of the people themselves, partly by the weight of councils, partly by the splendid evidence of miracles. To refuse to the Church the primacy is most impious and above measure arrogant. And if all learning, no matter how easy and common it may be, in order to be fully understood, requires a teacher and master, what can be

573c S. Augustinus, in *Psal. liv.*, n. 19.

573d 2 Cor. 10:5.

573e S. Augustinus, *lib. xvii.*, *Contra Faustum Manichæum*, cap. 3.

574a Sess. iii. cap. 3.

greater evidence of pride and rashness than to be unwilling to learn about the books of the divine mysteries from the proper interpreter, and to wish to condemn them unknown?" (a).

Unity of government and liturgy

It is, then, undoubtedly the office of the Church to guard 576 Christian doctrine and to propagate it in its integrity and purity. (61- But this is not all: the object for which the Church had been insti- 62, tuted is not wholly attained by the performance of this duty. For, 77- since Jesus Christ delivered Himself up for the salvation of the 78, human race, and to this end directed all his teaching and com- 99- mands, so He ordered the Church to strive, by the truth of its doc- 100, trine, to sanctify and to save mankind. But faith alone cannot 115, compass so great, excellent, and important an end. There must 121, needs be also the fitting and devout worship of God, which is to 123, be found chiefly in the divine sacrifice and in the dispensation of 142, the sacraments, as well as salutary laws and discipline. All these 144) must be found in the Church, since it continues the mission of the Savior forever. The Church alone offers to the human race that religion—that state of absolute perfection—which He wished, as it were, to be *incorporated* in it. And it alone supplies those means of salvation which accord with the ordinary counsels of Providence.

The institution of the hierarchy

But as this heavenly doctrine was never left to the arbitrary 577 judgment of private individuals, but in the beginning delivered (85, by Jesus Christ, was afterwards committed by Him exclusively to 113, the Magisterium already named, so the power of performing and 119, administering the divine mysteries, together with the authority 214) of ruling and governing, was not bestowed by God on all Christians indiscriminately, but on certain chosen persons. For to the apostles and their legitimate successors alone these words have reference: "Going into the whole world preach the Gospel." "Baptizing them." "Do this in commemoration of Me." "Whose sins you shall forgive they are forgiven them" (a). And in like manner He ordered the apostles only and those who should lawfully succeed them to *feed*—that is to govern with authority—all Christian souls. Whence it also follows that it is necessarily the

575a *De Utilitate Credendi*, cap. xvii, No. 35.

577a Mark 16:15; Matt. 28:19; 1 Cor. 11:25; John 20:23.

duty of Christians to be subject and to obey. And these duties of the apostolic office are, in general, all included in the words of St. Paul: "Let a man so account of us as of the ministers of Christ, and the dispensers of the mysteries of God" (b).

The Church is the universal society of salvation

578 Wherefore Jesus Christ bade all men, present and future,
(8, follow Him as their leader and Savior; and this not merely as
16, individuals, but as forming a society, organized and united in
44- mind. In this way a duly constituted society should exist, formed
46, out of the divided multitude of peoples, one in faith, one in end,
50, one in the participation of the means adapted to the attainment
77- of the end, and one as subject to one and the same authority. To
78, this end He established in the Church all those principles which
81, necessarily tend to make organized human societies, and through
93, which they attain the perfection proper to each. That is, in it
131) (the Church) all who wished to be sons of God by adoption
might attain to the perfection demanded by their high calling,
and might obtain salvation. The Church, therefore, as we have
said, is man's guide to whatever pertains to heaven. This is the
office appointed unto it by God: that it may watch over and may
order all that concerns religion, and may, without let or hindrance,
exercise, according to its judgment, its charge over Christianity.
Wherefore they who pretend that the Church has any wish to
interfere in civil matters, or to infringe upon the rights of the
State, know it not, or wickedly calumniate it. God indeed even
made the Church a society far more perfect than any other. For
the end for which the Church exists is as much higher than the
end of other societies as divine grace is above nature, as immortal
blessings are above the transitory things on the earth.

Marks of the Church as a society

579 Therefore the Church is a society *divine* in its origin, *super-*
(3, *natural* in its end and in the means proximately adapted to the
6, attainment of that end; but it is a *human* community inasmuch
8, as it is composed of men (a). For this reason we find it called in
10, Holy Writ by names indicating a perfect society. It is spoken of as

577b 1 Cor. 4:1.

579a Ergo Ecclesia societas est ortu divina: fine, rebusque proxime
fina proxime admoventibus, supernaturalis: quod vero coalescit
hominibus humana communitas est.

the house of God, the city placed upon the mountain to which all 13,
nations must come. But it is also the *fold* presided over by one 39,
Shepherd, and into which all Christ's sheep must betake them- 42,
selves. Yea, it is called *the kingdom which God has raised up* and 70,
which *will stand forever*. Finally it is the *body of Christ*—that is, 73,
of course, His *mystical* body, but a body living and duly organ- 136,
ized and composed of many members; members indeed which 227)
have not all the same functions; but which, united one to the
other, are kept bound together by the guidance and authority of
the head.

Unique and sovereign power

Indeed no true and perfect human society can be conceived 580
which is not governed by some supreme authority. Christ there- (13,
fore must have given to his Church a supreme authority to which 44,
all Christians must render obedience. For this reason, as the unity 137,
of the faith is of necessity required for the unity of the Church, 149,
inasmuch as it is the *body of the faithful*, so also for this same 161)
unity, inasmuch as the Church is a divinely constituted society,
unity of government, which effects and involves *unity of com-*
munion, is necessary *jure divino*. "The unity of the Church is
manifested in the mutual connection or communication of its
members, and likewise in the relation of all the members of the
Church to one head" (a).

From this it is easy to see that men can fall away from the 581
unity of the Church by schism, as well as by heresy. "We think (55)
that this difference exists between heresy and schism," writes
St. Jerome: "heresy has no perfect dogmatic teaching, whereas
schism, through some episcopal dissent, also separates from the
Church" (a). In which judgment St. John Chrysostom concurs:
"I say and protest," he writes, "that it is as wrong to divide the
Church as to fall into heresy" (b). Wherefore as no heresy can

580a *Qua de caussa, sicut ad unitatem Ecclesiae, quatenus est coetus
fidelium, necessario unitas fidei requiritur, ita ad ipsius unitatem,
quatenus est divinitus constituta societas, requiritur jure divino
unitas regiminis, quae unitatem communionis efficit et complec-*
*titur: "Ecclesiae autem unitas in duobus attenditur scilicet in
connexione membrorum Ecclesiae ad invicem seu communica-*
*tione, et iterum in ordine omnium membrorum Ecclesiae ad unum
caput"* (S. Thomas d'Aquin, *Sum. Theol.* 2-2ae, q. 39, a. 1).

581a S. Hieronymus, *Comment. in Epist. ad Titum*, cap. iii., v.
10, 11. 581b *Hom. xi., in Epist. ad Ephes.*, n. 5.

ever be justifiable, so in like manner there can be no justification for schism. "There is nothing more grievous than the sacrilege of schism . . . there can be no just necessity for destroying the unity of the Church" (c).

Peter, the foundation of the Church

582 The nature of this supreme authority, which all Christians
(2, are bound to obey, can be ascertained only by finding out what
9, was the evident and positive will of Christ. Certainly Christ is a
26, King forever; and though invisible, He continues unto the end of
28, time to govern and guard his Church from heaven. But since He
75, willed that his kingdom should be visible He was obliged, when
144) He ascended into heaven, to designate a vicegerent on earth.
"Should any one say that Christ is the one head and the one
shepherd, the one spouse of the one Church, he does not give an
adequate reply. It is clear, indeed, that Christ is the author of
grace in the sacraments of the Church; it is Christ Himself who
baptizes; it is He who forgives sins; it is He who is the true priest
who hath offered Himself upon the altar of the cross, and it is
by his power that his body is daily consecrated upon the altar;
and still, because He was not to be visibly present to all the faith-
ful, He made choice of ministers through whom the aforesaid
sacraments should be dispensed to the faithful as said above" (a).
"For the same reason, therefore, because He was about to with-
draw his visible presence from the Church, it was necessary that
He should appoint someone in his place, to have the charge of
the universal Church. Hence before his ascension He said to
Peter, 'Feed My sheep' "(b).

583 Jesus Christ, therefore, appointed Peter to be the head of
(139-the Church; and He also determined that the authority instituted
140, in perpetuity for the salvation of all should be inherited by his
142, successors, in whom the same permanent authority of Peter him-
159-self should continue. And so He made that remarkable promise
161) to Peter and to no one else: "Thou art Peter, and upon this rock I
will build My Church" (a). "To Peter the Lord spoke: to one
therefore, that He might establish unity upon one" (b). "Without

581c S. Augustinus, *Contra Epistolam Parmeniani*, lib. 2., cap. 2
n. 25.

582a St. Thomas Aq., *Contra Gent.*, 4, 74.

582b St. Thomas Aq., *Contra Gentiles* 4, 76.

583a Matt. 16:18.

583b S. Pacianus, *ad Sempronium*, Ep. iii., n. 11.

any prelude He mentions St. Peter's name and that of his father
(Blessed art thou Simon, son of John) and He does not wish him
to be called any more Simon; claiming him for Himself according
to his divine authority, He aptly names him Peter, from *petra* the
rock, since upon him He was about to found his Church" (c).

The powers of Peter

From this text it is clear that by the will and command of 584
God the Church rests upon St. Peter, just as a building rests on its (139-
foundation. Now the proper nature of a foundation is to be a 140,
principle of cohesion for the various parts of the building. It 148-
must be the necessary bond of stability and strength. Remove it 149,
and the whole building falls. It is consequently the office of 161,
St. Peter to support the Church, and to guard it in all its strength 175)
and indestructible unity. How could he fulfill this office without
the power of commanding, forbidding, and judging, which is
properly called *jurisdiction*? It is only by this power of jurisdiction
that nations and commonwealths are held together. A primacy of
honor and the shadowy right of giving advice and admonition,
which is called *direction*, could never secure to any society of men
unity or strength.

The words—*and the gates of hell shall not prevail against it*— 585
proclaim and establish the authority of which We speak. "What (140,
is the *it*?" writes Origen. "Is it the rock upon which Christ 148,
builds the Church, or the Church? The expression indeed is am- 150,
biguous, as if the rock and the Church were one and the same. 160,
I indeed think that this is so, and that neither against the rock 229)
upon which Christ builds his Church nor against the Church
shall the gates of hell prevail." (a) The meaning of this divine
utterance is, that, notwithstanding the wiles and intrigues which
they bring to bear against the Church, it can never be that the
Church committed to the care of Peter shall succumb or in any
wise fail. "For the Church, as the edifice of Christ who has wisely
built 'his house upon a rock,' cannot be conquered by the gates
of hell. They may prevail over any man who shall be off the rock
and outside the Church, but they shall be powerless against the
Church" (b).

583c S. Cyrillus Alexandrinus, in *Evang. Joan.*, lib. ii., in cap. i.
v. 42.

585a Origenes, *Comment. in Matt.*, tom. xii., n. 2.

585b *Ibid.*

Therefore God confided his Church to Peter so that he might safely guard it with his unconquerable power. He invested him, therefore, with the needful authority; since the right to rule is absolutely required by him who has to guard human society really and effectively.

The keys of the Kingdom

586 This, furthermore, Christ gave: "To thee will I give the keys (141, of the kingdom of heaven." And He is clearly still speaking of (150) the Church, which He declared He wished to build on Peter as on a foundation. The Church is typified not only as an *edifice* but as a *kingdom*, and everyone knows that the keys constitute the usual sign of governing authority. Wherefore when Christ promised to give to Peter the keys of the kingdom of heaven, He promised to give him power and authority over the Church. "The Son committed to Peter the office of spreading the knowledge of his Father and Himself over the whole world. He who increased the Church in all the earth, and proclaimed it to be stronger than the heavens, gave to a mortal man all power in heaven when He handed him the keys." (a)

To bind and to loose

587 In this same sense He says: "Whatsoever thou shalt bind up- (141, on earth it shall be bound also in heaven, and whatsoever thou 145, shalt loose on earth it shall be loosed also in heaven." This met- 149- aphorical expression of binding and loosing indicates the power 151, of making laws, of judging and of punishing; and the power is 175- said to be of such amplitude and force that God will ratify what- 178) ever is decreed by it. Thus it is supreme and absolutely independ- ent, so that, having no other power on earth as its superior, it embraces the whole Church and all things committed to the Church.

Feed my Sheep

588 The promise is carried out when Christ the Lord after his (141- Resurrection, having thrice asked Peter whether he loved Him 151, more than the rest, lays on him the injunction: "Feed My lambs- 200) feed My sheep" (a). That is, He confides to him, without excep- tion, all those who were to belong to his fold. "The Lord does not hesitate. He interrogates, not to learn but to teach. When He was

586a S. Johannes Chrysostomus, *Hom. liv., in Matt. v. 2.*
588a John 21:16-17.

about to ascend into heaven He left us, as it were, a vicegerent of his love . . . and so because Peter alone of all others professes his love he is preferred to all—that being the most perfect he should govern the most perfect" (b). These, then, are the duties of a shepherd: to place himself as leader at the head of his flock, to provide proper food for it, to ward off dangers, to guard against insidious foes, to defend it against violence: in a word, to rule and govern it. Since therefore Peter has been placed as shepherd of the Christian flock he has received the power of governing all men for whose salvation Jesus Christ shed his blood. "Why has He shed his blood? To buy the sheep which He handed over to Peter and his successors" (c).

Infallibility

And since all Christians must be closely united in the com- 589 munion of one immutable faith, Christ the Lord, in virtue of his (139, prayers, obtained for Peter that in the fulfillment of his office he 155, should never fall away from the faith. "But I have asked for thee 165, that thy faith fail not," (a) and He furthermore commanded him 170- to impart light and strength to his brethren as often as the need 171) should arise: "*Confirm thy brethren*" (b). He willed then that he whom He had designated as the foundation of the Church should be the defense of its faith. "Could not Christ, who confided to him the kingdom by his own authority, have strengthened the faith of one whom He designated a rock to show the foundation of the Church?" (c)

Christ and Peter

For this reason Jesus Christ willed that Peter should partici- 590 pate in certain names, signs of great things which properly belong (139- to Himself alone: in order that identity of titles should show iden- 140, tity of power (a). So He who is Himself "the chief cornerstone 144) in whom all the building being framed together, groweth up in a holy temple in the Lord," (b) placed Peter as it were a *stone* to support the Church. "When he heard *thou art a rock*, he was

588b S. Ambrosius, *Exposit. in Evang. secundum Lucam, lib. x.*
nn. 175, 176.

588c S. Johannes Chrysostomus, *De Sacerdotio, lib. ii.*

589a Luke 22:32.

589b *Ibid.*

589c S. Ambrosius, *De Fide, lib. iv., n. 56.*

590a Cf. St. Leo the Great, *Sermo. iv, c. ii.*

590b Eph. 2:21.

ennobled by the announcement. However, he is a rock, not as Christ is a rock, but as Peter is a rock. For Christ is by his very being an immovable rock; Peter, only through this rock. Christ imparts his gifts, and is not exhausted... He is a priest, and makes priests. He is a rock, and constitutes a rock" (c).

591 He who is the King of his Church, "who hath the key of (139- David, who openeth and no man shutteth, who shutteth and no 140) man openeth" (a), having delivered the keys to Peter declared him Prince of the Christian commonwealth. So, too, He, the Great Shepherd, who calls Himself "the Good Shepherd," constituted Peter the pastor "of his lambs and sheep. Feed My lambs, feed My sheep" (b). Wherefore Chrysostom says: "He was pre-eminent among the apostles, he was the mouthpiece of the apostles and the head of the apostolic college... And Christ, to show him that henceforth he ought to have confidence, and as it were blotting out his denial, commits to him the government of his brethren... He saith to him: 'If thou lovest Me, be over My brethren'" (c). Finally He who confirms in "every good work and word" (d) commands Peter to confirm his brethren.

592 Rightly, therefore, does St. Leo the Great say: "From the (151) whole world Peter alone is chosen to take the lead in calling all 153) nations, to be the head of all the apostles and of all the Fathers of the Church. So that, although in the people of God there are many priests and many pastors, Peter should by right rule all of those over whom Christ Himself is the chief ruler" (a). And so St. Gregory the Great, writing to the Emperor Maurice Augustus, says: "It is evident to all who know the Gospel that the charge of the whole Church was committed to St. Peter, the apostle and prince of all the apostles, by the word of the Lord... Behold! he hath received the keys of the heavenly kingdom—the power of binding and loosing is conferred upon him: the care of the whole government of the Church is confided to him" (b).

The successors of Peter

593 It was necessary that a government of this kind, since it be- (139) longs to the constitution and formation of the Church, as its prin-

590c *Hom. de Pœnitentia*, n. 4 in *Appendice opp. S. Basilii*.

591a *Apoc.* 3:7.

591c *Hom. LXXXVIII in Joan.*, n. 1.

592a *Sermo iv.*, cap. 2.

591b *John* 10:11.

591d *2 Thess.* 2:16.

592b *Epist. lib. v. Epist.* xx.

cipal element—that is as the principle of unity and the foundation 142, of lasting stability—should in no wise come to an end with 161) St. Peter, but should pass to his successors from one to another (a). "There remains, therefore, the ordinance of truth, and St. Peter, persevering in the strength of the rock which he had received, hath not abandoned the government of the Church which had been confided to him" (b).

For this reason the Pontiffs who succeeded Peter in the Ro- 594 man Episcopate receive the supreme power in the Church, *jure* (145, *divino*. "We define" declare the Fathers of the Council of Flor- 147, ence, "that the Holy and Apostolic See and the Roman Pontiff 149) holds the primacy of the Church throughout the whole world: and that the same Roman Pontiff is the successor of St. Peter, the prince of the apostles, and the true Vicar of Christ, the head of the whole Church, and the father and teacher of all Christians; and that full power was given to him, in blessed Peter, by Our Lord Jesus Christ to feed, to rule, and to govern the universal Church, as is also contained in the acts of ecumenical councils and in the sacred canons" (a). Similarly the Fourth Council of Lateran declares: "The Roman Church, as the mother and mistress of all the faithful, by the will of Christ obtains primacy of jurisdiction over all other Churches."

Tradition is in favor of the Roman succession

These declarations were preceded by the consent of anti- 595 quity which ever acknowledged, without the slightest doubt or (142) hesitation, the Bishops of Rome, and revered them, as the legitimate successors of St. Peter.

Who is unaware of the many and evident testimonies of the Holy Fathers which exist to this effect? Most remarkable is that of St. Irenaeus, who, referring to the Roman Church, says: "With this Church, on account of its preeminent authority, it is necessary that every Church should be in concord" (a); and St. Cyprian also says of the Roman Church, that "it is the root and

593a *Ejusmodi autem principatum, quoniam constitutione ipsa temperationeque Ecclesiae, velut pars præcipua, continetur, videlicet ut principium unitatis ac fundamentum incolumitatis perpetuæ, nequaquam cum beato Petro interire, sed recidere in ejus successore ex alio in alium oportuit.*

593b *S. Leo M., sermo iii.*, cap. 3.

594a *Conc. Florentinum.*

595a *Contra Hæreses, lib. iii.*, cap. 3. n. 2.

mother of the Catholic Church" (b), "the chair of Peter, and the principal Church whence sacerdotal unity has its source" (c). He calls it *the chair of Peter* because it is occupied by the successor of Peter; he calls it the *principal Church*, on account of the primacy conferred on Peter himself and his legitimate successors; and *the source of unity*, because the Roman Church is the efficient cause of unity in the Christian commonwealth.

596 For this reason Jerome addresses Damasus thus: "My words (142) are spoken to the successor of the Fisherman, to the disciple of the cross... I communicate with none save your Blessedness, that is, with the chair of Peter. For this I know is the rock on which the Church is built" (a). Union with the Roman See of Peter is to him always the public criterion of a Catholic. "I acknowledge everyone who is united with the See of Peter" (b). And for a like reason St. Augustine publicly attests that "the primacy of the Apostolic Chair always existed in the Roman Church" (c); and he denies that anyone who dissents from the Roman faith can be a Catholic. "You are not to be looked upon as holding the true Catholic faith if you do not teach that the faith of Rome is to be held" (d). So, too, St. Cyprian: "To be in communion with Cornelius is to be in communion with the Catholic Church" (e).

The Eastern tradition

597 In the same way Maximus the Abbot teaches that obedience (142, to the Roman Pontiff is the proof of the true faith and of legitimate communion. "Therefore if a man does not want to be, or 161) to be called, a heretic, let him not strive to please this or that man... but let him hasten before all things to be in communion with the Roman See. If he be in communion with it, he should be acknowledged by all and everywhere as faithful and orthodox. He speaks in vain who tries to persuade me of the orthodoxy of those who, like himself, refuse obedience to his Holiness the Pope of the most holy Church of Rome; that is to the Apostolic See." The reason and motive of this he explains to be that "the Apostolic See has received and hath government, authority, and power of binding and loosing from the Incarnate Word Himself, and

595b *Ep. xlviii ad Cornelium*, n. 3. 595c *Ep. lix., ad Corn.*, n. 14.
596a *Ep. xv., ad Damasum*, n. 2.
596b *Ep. xvi., ad Damasum*, n. 2.
596c *Ep. xliii.*, n. 7. 596d *Sermo cxx.*, n. 13. 596e *Ep. lv.*, n. 1.

according to all holy synods, sacred canons and decrees, in all things and through all things, in respect of all the holy churches of God throughout the whole world. Hence, what this See binds and loosens, the Word, who rules the heavenly powers, binds and loosens in Heaven" (a).

Conciliar decisions and declarations

Wherefore what was acknowledged and observed as Chris- 598
tian faith, not by one nation only nor in one age, but by the East (142,
and by the West, and through all ages, this Philip, the priest, the 147)
Pontifical legate at the Council of Ephesus, no voice being raised
in dissent, recalls: "No one can doubt, yea, it is known unto all
ages, that St. Peter, the Prince of the Apostles, the pillar of the
faith and the ground of the Catholic Church, received the keys of
the kingdom from Our Lord Jesus Christ. That is: the power of
forgiving and retaining sins was given to him who, up to the
present time, lives and exercises judgment in the persons of his
successors" (a). The pronouncement of the Council of Chalcedon
on the same matter is present to the minds of all: "Peter has
spoken through Leo" (b), to which the voice of the Third Council
of Constantinople responds as an echo: "The chief Prince of the
Apostles was fighting on our side: for we have had as our ally
his follower and the successor to his see: and the paper and the
ink were seen, and Peter spoke through Agatho" (c). In the for-
mula of Catholic faith drawn up and proposed by Hormisdas,
which was subscribed at the beginning of the sixth century in the
great Eighth Council by the Emperor Justinian, by Epiphanius,
John and Menna, the Patriarchs, this same is declared with great
weight and solemnity. "For the pronouncement of Our Lord Jesus
Christ saying: 'Thou art Peter, and upon this rock I will build
My Church,' etc., cannot be passed over. What is said is proved
by the result, because the Catholic faith has always been pre-
served without stain in the Apostolic See" (d).

We have no wish to quote every available declaration; but 599
it is well to recall the formula of faith which Michael Paleologus (147)
professed in the Second Council of Lyons: "The same holy Roman
Church possesses the sovereign and plenary primacy and authori-

597a *Defloratio ex Epistola ad Petrum illustrem.* 598a *Actio iii.*
598b *Actio ii.* 598c *Actio xviii.*
598d *Post Epistolam*, xxvi., *ad omnes Episc. Hispan.*, n. 4.

ty over the whole Catholic Church, which, truly and humbly, it acknowledges to have received together with the plenitude of power from the Lord Himself, in the person of St. Peter, the Prince or Head of the Apostles, of whom the Roman Pontiff is the successor. And as it is bound to defend the truth of faith beyond all others, so also if any question should arise concerning the faith, it must be determined by its judgment" (a).

The twelve Apostles

600 But if the authority of Peter and his successors is plenary and (149, supreme, it is not to be regarded as the sole authority. For He 185- who made Peter the foundation of the Church also "chose twelve, 186, whom He called apostles" (a); and just as it is necessary that the 195) authority of Peter should be perpetuated in the Roman Pontiff, so, by the fact that the bishops succeed the apostles, they inherit their ordinary power, and thus the episcopal order necessarily belongs to the essential constitution of the Church. Although they do not receive plenary, or universal, or supreme authority, they are not to be looked upon as *vicars* of the Roman Pontiffs; because they exercise a power really their own, and are most truly called the *ordinary* pastors of the peoples over whom they rule (b).

Bonds between Pope and Bishops

601 But since the successor of Peter is one, and those of the apos- (187, tles are many, it is necessary to examine into the relations which 190) exist between him and them according to the divine constitution of the Church. Above all things the need of union between the bishops and the successors of Peter is clear and undeniable. This bond once broken, Christians would be separated and scattered, and would in no wise form one body and one flock. "The safety of the Church depends on the dignity of the chief priest, to whom,

599a *Actio iv.*

600a Luke 6:13.

600b *Quo modo Petri auctoritatem in romano Pontifice perpetuam permanere necesse est, sic episcopi, quod succedunt Apostolis, horum potestatem ordinariam hereditate capiunt; ita ut intimam Ecclesiae constitutionem ordo episcoporum necessario attingat. Quamquam vero neque plenam neque universalem ii, neque summam obtinent auctoritatem, non tamen vicarii romanorum Pontificum putandi, qui potestatem gerunt sibi propriam, verissimeque populorum, quos regunt antistites ordinarii dicuntur.*

if an extraordinary and supreme power is not given, there are as many schisms to be expected in the Church as there are priests" (a).

It is necessary, therefore, to bear this in mind, viz., that nothing 602 was conferred on the apostles apart from Peter, but that (139, several things were conferred upon Peter apart from the apostles. 141, St. John Chrysostom in explaining the words of Christ (a) asks: 191) "Why, passing over the others, does He speak to Peter about these things?" And he replies unhesitatingly and at once, "Because he was preeminent among the apostles, the mouthpiece of the disciples, and the head of the college" (b). He alone was designated as the foundation of the Church. To him He gave the power of *binding* and *loosing*; to him alone was given the power of *feeding*. On the other hand, whatever authority and office the apostles received, they received in conjunction with Peter. "If the divine benignity willed that the other princes should have something in common with Peter—which in fact it did not deny them—it gave it only in view of him. Peter, instead, received—he alone—many other things, but that which was given to the other princes was also given to him" (c). From this it must be clearly understood that bishops are deprived of the right and power of ruling, if they deliberately secede from Peter and his successors; because, by this secession, they are separated from the foundation on which the whole edifice must rest. They are therefore outside the *edifice* itself; and for this very reason they are separated from the *fold*, whose leader is the Chief Pastor; they are exiled from the *Kingdom*, the keys of which were given by Christ to Peter alone.

The divine plan of the Church

These considerations enable us to see the heavenly plan, and 603 the divine intention in the constitution of the Christian common- (45, wealth, namely: When the divine Founder decreed that the 46, Church should be one in faith, in government, and in communion, 56, He chose Peter and his successors as the principal and center, as it 136- were, of this unity. Wherefore St. Cyprian says: "The following 137, is a short and easy proof of the faith. The Lord saith to Peter: 'I 161) say to thee thou art Peter'; on him alone He buildeth his Church;

601a S. Hieronymus, *Dialog, contra Luciferianos*, n. 9.

602a John 21:15.

602b *Hom. lxxxviii. in Joan.*, n. 1.

602c S. Leo M. *Sermo iv.*, cap. 2.

and although after his Resurrection He gives a similar power to all the apostles and says: 'As the Father hath sent me,' etc., still in order to make the need of unity clear, by his own authority He laid down the source of that unity as beginning from one" (a). And Optatus of Milevis says: "You cannot deny knowing that it was on Peter that the Episcopal chair was first conferred in the city of Rome. It is there that the head of all the apostles has sat—Peter, who was called Cephas. In this chair alone unity was to be preserved for all, lest any of the other apostles should claim anything as exclusively his own. So much so, that he who would place another chair against that one chair, would be a schismatic and a sinner" (b). Hence the teaching of Cyprian, that heresy and schism arise and are begotten from the fact that due obedience is refused to the supreme authority. "Heresies and schisms have no other origin than that obedience is refused to the priest of God, and that men lose sight of the fact that there is one judge in the place of Christ in this world" (c).

604 No one, therefore, unless in communion with Peter can share (191) in his authority, since it is absurd to imagine that he who is outside can command in the Church. Wherefore Optatus of Milevis blamed the Donatists for this reason: "Against which gates (of hell) we read that Peter received the saving keys, that is to say, our prince, to whom it was said by Christ: 'To thee will I give the keys of the kingdom of heaven, and the gates of hell shall not conquer them.' Whence is it therefore that you strive to obtain for yourselves the keys of the kingdom of heaven—you who fight against the chair of Peter" (a)?

The episcopacy is subject to Peter

605 But the Episcopal order is rightly judged to be in communion (44, with Peter, as Christ commanded, if it be subject to and obeys 141, Peter; otherwise it necessarily becomes a lawless and disorderly 148- crowd. It is not sufficient for the due preservation of the unity 151, of the faith that the head should merely have been charged with 153, the office of superintendent, or should have been invested solely 161, with a power of direction. But it is absolutely necessary that he 187- should have received real and sovereign authority which the 190, whole community is bound to obey. What had the Son of God in

603a *De Unit. Eccl.*, n. 4.

603b *De Schism. Donat.*, lib. ii.

603c *Epist. xii ad Cornelium*, n. 5.

604a *Lib. ii.*, n. 4, 5.

view when He promised the keys of the kingdom of heaven to Peter alone? *Biblical usage* and the unanimous teaching of the Fathers clearly show that supreme authority is designated in the passage by the word *keys*. Nor is it lawful to interpret in a different sense what was given to Peter alone, and what was given to the other apostles conjointly with him. If the power of binding, loosening, and feeding confers upon each and every one of the bishops, the successors of the apostles, a real authority to rule the people committed to him, certainly the same power must have the same effect in his case to whom the duty of feeding the lambs and sheep has been assigned by God. "Christ constituted (Peter) not only pastor, but pastor of pastors; Peter therefore feeds the lambs and feeds the sheep, feeds the children and feeds the mothers, governs the subjects and rules the prelates, because the lambs and the sheep form the whole of the Church" (a).

Hence those remarkable expressions of the ancients concerning St. Peter which most clearly set forth the fact that he was (147) placed in the highest degree of dignity and authority. They frequently call him "the prince of the college of the disciples; the prince of the holy apostles; the leader of that choir; the mouth-piece of all the apostles; the head of that family; the ruler of the whole world; the first of the apostles; the safeguard of the Church."

The teaching of St. Bernard

In this sense St. Bernard writes as follows to Pope Eugene: 607 "Who art thou? The great priest—the high priest. Thou art the (147) Prince of Bishops and the heir of the apostles. . . . Thou art he to whom the keys were given. There are, it is true, other gatekeepers of heaven and other pastors of flocks, but thou art so much the more glorious as thou hast inherited a different and more glorious name than all the rest. They have flocks consigned to them, one to each; to thee all the flocks are confided as one flock to one shepherd, and not alone the sheep, but the shepherds. You ask how I prove this? From the words of the Lord. In fact, to which, not only of the bishops but even of the apostles, have all the sheep been so absolutely and unreservedly committed? If thou lovest Me, Peter, feed My sheep. Which sheep? Of this or that people,

605a S. Brunonis Episcopi Signiensis *comment. in Joan.*, part iii, cap. 21, n. 55.

of this city, or country, or kingdom? My sheep, He says: to whom therefore is it not evident that He does not designate some, but all? We can make no exception where no distinction is made" (a).

The Head of the College of Bishops

608 But it is opposed to the truth, and in evident contradiction (58, with the divine constitution of the Church, to hold that while 153, each bishop is individually bound to obey the authority of the 190, Roman Pontiffs, taken *collectively* the bishops are not so bound. 228- For it is the nature and object of a foundation to support the unity 229) of the whole edifice and to give stability to it, rather than to *each component part*; and in the present case this is much more applicable, since Christ the Lord wished that by the strength and solidity of the foundation the gates of hell should be prevented from prevailing against the Church. All are agreed that the divine promise must be understood of the Church as a whole, and not of any certain portions of it. These can indeed be overcome by the assaults of the powers of hell, as in point of fact has befallen some of them.

609 Moreover, he who is set over the whole flock must have authority (140, not only over the sheep dispersed throughout the Church, 144- but also when they are assembled together. Do the sheep when 145, they are all assembled together rule and guide the shepherd? Do 151- the successors of the apostles assembled together constitute the 153, foundation on which the successor of St. Peter rests in order to 195) derive therefrom strength and stability? Surely jurisdiction and authority. Christ the Lord, as We have quite sufficiently shown, keys of the kingdom of heaven, not alone in all provinces taken singly, but in all taken collectively. And as the bishops, each in his own district, command with real power not only individuals but the whole community, so the Roman Pontiffs, whose jurisdiction extends to the whole Christian commonwealth, must have all its parts even taken collectively, subject and obedient to their authority. Christ the Lord, as We have quite sufficiently shown, made Peter and his successors his *vicars*, to exercise forever in the Church the power which He exercised during his mortal life. Can the Apostolic College be said to have been above its master in authority?

607a *De Consideratione*, lib. ii., cap. 8.

Testimony of history

This power over the Episcopal College to which We refer, 610 and which is clearly set forth in Holy Writ, has ever been acknowledged and attested by the Church as is clear from the teaching of General Councils. "We read that the Roman Pontiff has pronounced judgments on the prelates of all the churches; we do not read that anybody has pronounced sentence on him" (a). The reason for which is stated thus: "There is no authority greater than that of the Apostolic See" (b). "It is evident that the judgment of the Apostolic See, than which there is no authority greater, may be rejected by no one, nor is it lawful for any one to pass judgment on its judgment". Wherefore Gelasius on the decrees of Councils says: "That which the First See has not approved of cannot stand; but what it has thought well to decree has been received by the whole Church" (c). It has ever been unquestionably the office of the Roman Pontiffs to ratify or to reject the decrees of Councils. Leo the Great rescinded the acts of the Conciliabulum of Ephesus. Damasus rejected those of Rimini, and Hadrian I those of Constantinople. The twenty-eighth canon of the Council of Chalcedon, by the very fact that it lacks the assent and approval of the Apostolic See, is admitted by all to be worthless. Rightly, therefore, has Leo X laid down in the fifth Council of Lateran "That the Roman Pontiff alone, as having authority over all Councils, has full jurisdiction and power to summon, to transfer, to dissolve Councils, as is clear, not only from the testimony of Holy Writ, from the teaching of the Fathers and of the Roman Pontiffs, and from the decrees of the sacred canons, but from the teachings of the very Councils themselves." Indeed, Holy Writ attests that the keys of the kingdom of heaven were given to Peter alone, and that the power of binding and loosening was granted to the apostles and to Peter; but there is nothing to show that the apostles received supreme power *without Peter*, and *against Peter*. Such power they certainly did not receive from Jesus Christ.

610a Hadrianus ii, *Allocutione iii.*, ad *Synodum Romanum* an 869. Cf. *Actionem vii.*, Conc. Constantinopolitani iv.

610b NICHOLAS, in *Epist. LXXXVI ad Michael. imp.*: *Patet profecto Sedis Apostolicæ, cujus auctoritate major non est, iudicium a nemine fore retractandum, neque cuiquam de ejus liceat iudicare iudicio*".

610c *Epist. xxvi.*, ad *Episcopos Dardaniæ*, n. 5.

611 Wherefore, in the decree of the Vatican Council as to the (147) nature and authority of the primacy of the Roman Pontiff, no newly conceived opinion is set forth, but the venerable and constant belief of every age (a).

Subordination without confusion

612 Nor does it beget any confusion in the administration that (149) Christians are bound to obey a twofold authority. We are prohibited in the first place by divine wisdom from entertaining any (151) such thought, since this form of government was constituted by (154) the counsel of God Himself. In the second place We must note (178) that the due order of things and their mutual relations are disturbed (188) if there be a twofold magistracy of the same rank set over a people, neither of which is amenable to the other. But the authority of the Roman Pontiff is supreme, universal, independent; that of the bishops limited, and dependent. "It is not congruous (195) that two superiors with equal authority should be placed over the same flock; but that two, one of whom is higher than the other, should be placed over the same people is not incongruous. Thus the parish priest, the bishop, and the Pope, are placed immediately over the same people" (a).

The Pope is the support of the bishops

613 So the Roman Pontiffs, mindful of their duty, wish above all (155) things, that the divine constitution of the Church should be preserved. (160) Therefore, as they defend with all necessary care and vigilance their own authority, so they have always labored, and will continue to labor, that the authority of the bishops may be upheld. Yea, they look upon whatever honor or obedience is given to the bishops as paid to themselves. "My honor is the honor of the universal Church. My honor is the strength and stability of my brethren. Then am I honored when due honor is given to every one" (a).

Conclusion: love the Church

614 In what has been said We have faithfully described the (1, image and form of the Church as divinely constituted. We have (231) treated at length of its unity: We have explained sufficiently its

611a Sess. iv., cap. 3.

612a St. Thomas, in iv. Sent. dist. xxii. a. 4, ad q. 4, ad 3.

613a S. Gregorius M., Epistolarum, lib. 8., ep. 30., ad Eulogium.

nature, and pointed out the way in which the divine Founder of the Church willed that it should be preserved. There is no reason to doubt that all those, who by divine grace and mercy have had the happiness to have been born, as it were, in the bosom of the Catholic Church, and to have lived in it, will listen to Our apostolic voice: "My sheep hear My voice" (a), and that they will derive from Our words fuller instruction and a more perfect disposition to keep united with their respective pastors, and through them with the Supreme Pastor, so that they may remain more securely within the one fold, and may derive therefrom a greater abundance of salutary fruit.

Return to the Church

But We, who, notwithstanding Our unfitness for this great (615) dignity and office, govern by virtue of the authority conferred on (41, Us by Jesus Christ, as We "look on Jesus, the author and finisher (59, of our faith" (a), feel Our heart fired by his charity. What Christ (67, has said of Himself We may truly repeat of Ourselves: "Other (231) sheep I have that are not of this fold: them also I must bring and they shall hear My voice" (b). Let all those, therefore, who detest the widespread irreligion of our times, and acknowledge and confess Jesus Christ to be the Son of God and the Savior of the human race, but who have wandered away from the Spouse, listen to Our voice. Let them not refuse to obey Our paternal charity. Those who acknowledge Christ must acknowledge Him wholly and entirely. "The Head and the body are Christ wholly and entirely. The Head is the only-begotten Son of God, the body is his Church; the bridegroom and the bride, two in one flesh. All who dissent from the Scriptures concerning Christ, although they may be found in all places in which the Church is found, are not in the Church; and again all those who agree with the Scriptures concerning the Head, and do not communicate in the unity of the Church, are not in the Church" (c).

And with the same yearning Our soul goes out to those whom (616) the foul breath of irreligion has not entirely corrupted, and who (59, at least seek to have the true God, the Creator of heaven and (67) earth, as their Father. Let such as these take counsel with them-

614a John 10:27. 615a Heb. 12:2. 615b John 10:16.

615c S. Augustinus, Contra Donatistas Epistola, sive De Unit. Eccl., cap. iv., n. 7.

selves, and realize that they can in no wise be counted among the children of God, unless they take Christ Jesus as their Brother, and at the same time the Church as their Mother.

617 We lovingly address to all the words of St. Augustine: "Let
(59, us love the Lord our God; let us love his Church; the Lord as our
67) Father, the Church as our Mother. Let no one say, I go indeed to
idols, I consult fortune-tellers and soothsayers; but I leave not the
Church of God: I am a Catholic. Clinging to thy Mother, thou
offendest thy Father. Another, too, says: 'Far be it from me; I do
not consult fortune-telling. I seek not soothsaying, I seek not pro-
fane divinations, I go not to the worship of devils, I serve not
stones: but I am on the side of Donatus.' What doth it profit thee
not to offend the Father, who avenges an offence against the
Mother? What doth it profit to confess the Lord, to honor God,
to preach Him, to acknowledge his Son, and to confess that He
sits on the right hand of the Father, if you blaspheme his
Church? . . . If you had a beneficent friend, whom you honored
daily—and even once caluminated his spouse, would you ever
enter his house? Hold fast, therefore, O dearly beloved, hold fast
altogether God as your Father, and the Church as your
Mother" (a).

THE HOLY SPIRIT, THE SOUL OF THE CHURCH

Encycl. *Divinum illud*, May 9, 1897.

(Christ has entrusted to the Holy Spirit the task of crowning
his work.—The mystery of the Holy Trinity.—The Incarnation is
attributed to the Holy Spirit.)

618 The Church, already conceived, and issuing, so to say, from
(21, the loins of the new Adam in his sleep upon the Cross, manifested
32) herself for the first time to men in a striking manner on the won-
derful day of Pentecost. On this day the Holy Spirit began to dif-
fuse his benefits through the Mystical Body of Christ by that
admirable out-pouring which the Prophet Joel had foretold long
before (a). For the Paraclete rested upon the Apostles in order to
place on their heads in the form of tongues of fire, new spiritual
crowns (b). Then it was, writes St. John Chrysostom, that the

617a *Enarratio in Psal. lxxxvii., sermo ii., n. 14.*

618a Joel 2:28-29; Acts 2:17.

618b St. Cyril of Alexandria, *Catech.*, 17.

Apostles "came down from the mountains, not bearing in their hands tables of stone as Moses had done, but carrying in their souls the Holy Spirit, a treasure which issued forth like a river of truth and grace" (c). Thus was realized that final promise of Christ to his Apostles, relative to the sending of the Holy Spirit who was to complete, and as it were to seal, by his inspiration, Christ's teaching: "I have yet many things to say to you, but you cannot bear them now. When he, the Spirit of Truth, is come, he will teach you all truth" (d).

The Holy Spirit at work in the Church

He it is who, proceeding at once from the Father who is 619
Truth eternal, and from the Son who is substantial Truth, is Him- (32,
self the Spirit of Truth, and derives from the Father and the Son 88,
the essence of and at the same time all truth; He it is who gives to 227,
the Church this same truth, and is ever vigilant by his constant 229)
presence and assistance that she may never be exposed to error,
but will daily grow more fruitful in those abundant seeds destined
to produce the fruit of salvation for the nations. And since the
Church, the means of salvation to the world, must carry on her
task to the end of time, the Holy Spirit gives her, to ensure her
preservation and increase, eternal life and strength: "I will ask the
Father and He will give you another Paraclete, the Spirit of Truth,
who will abide with you forever" (a).

It is through Him that are established bishops whose ministry 620
engenders not only sons but fathers, that is to say, priests, to (32,
govern the Church and nourish it with the blood of Christ who 89-
redeemed it: "The Holy Spirit has established bishops to govern 90)
the Church of God which he acquired with his blood" (a). Both
of them, bishops and priests, by reason of a signal grace of the
Holy Spirit, have the power to take away sin, according to Christ's
words to the Apostles: "Receive ye the Holy Spirit; whose sins
you shall forgive, they are forgiven them; whose sins you shall
retain, they are retained" (b). Nothing can show more clearly the
divinity of the Church than the glorious splendor of the charismata
with which the Holy Spirit has adorned her. Let it be sufficient
for Us to affirm that if Christ is the Head of the Church, the Holy

618c *Hom. I in Matt*; Cf. 2 Cor. 3:3.

618d John 16:12-13.

620a Acts 20:28.

619a John 14:16-17.

620b John 20:22-23.

Spirit is the Soul: "The Holy Spirit is in the Church, the Mystical Body of Christ, what the soul is in the body" (c).

Since this is so, it would be impossible to imagine or to expect a greater or a more fruitful manifestation of the Divine Spirit; that which is taking place now in the Church is perfect, and will endure until the Church, after having completed this period of struggle, rejoices in triumph in heaven.

(*The Holy Spirit in the souls of the just.—The Cult of the Holy Spirit.*)

PROVINCIAL COUNCILS

Letter *Compertum plane*, August 19, 1897, to the Archbishop of Burgos.

(*The Holy Father congratulates the Archbishop on his pastoral zeal.*)

621 (193) The hopes which We founded on you have not been disappointed. We have testimony to this in the diligence with which you have, without any delay, visited your diocese and responded to Our wishes in assembling the Bishops of your Province in order to make provision with them for the common needs of your churches. What has most clearly shown Us your intention, is the care you display in convoking a Provincial Council to take place next year; no one of your predecessors did this. You are entirely correct in thinking that this is one of the best means either of suppressing abuses which may have crept in, or of promoting solid piety. It is, therefore, with good reason that the Council of Trent has emphasized the effectiveness of these councils and recommended them to bishops in particularly weighty words.

(*Blessing for the approaching Conciliar assembly.*)

THE INTERPRETATION OF SCRIPTURE

Encycl. *Caritatis studium*, July 28, 1898, to the Bishops of Scotland.

(*Zeal of the Holy Father for the dissidents.—The Holy See and Scotland: relations in the past.—Signs of a reawakening of Catholicism.—Prejudices of non-Catholics must be destroyed.*)

620c *Atque hoc affirmare sufficiat, quod quum Christus caput sit Ecclesiae, Spiritus Sanctus sit ejus anima: "Quod est in corpore nostro anima, id est Spiritus Sanctus in corpore Christi, quod est Ecclesia".* (S. AUGUSTIN, *serm. CXXXVII de temp.*).

Since the Church is destined to endure forever, she must be supported, not only by Scripture, but also by another foundation. It was her Divine Founder's function to provide that the treasure of heavenly teaching in the Church would never be destroyed, and this would necessarily be the case if this treasure had been abandoned to the judgment of individuals. Therefore it follows that, from the very beginning of the Church, there had to be a living and eternal authority to which was entrusted, by the authority of Christ, both the other doctrines of salvation, and the certain interpretation of Scripture. It was necessary that this authority, relying on the assiduous help of Christ Himself, should be incapable of falling into any doctrinal error.

The Apostolic mission

It is for this that God made generous provision and did it with a sovereign wisdom through his Son, Jesus Christ. Our Lord ensured the true interpretation of Sacred Scripture when, in the first place, he did not command the Apostles to do their work in writing, or to distribute heedlessly and without reason the Books of Holy Writ, but rather to teach all men entirely, by oral instruction, and to lead them by word of mouth to the knowledge and profession of his heavenly teaching: "Go ye into the whole world; preach the Gospel to every creature" (a).

As for the supreme teaching, Christ confided it to one man alone; on him was to rest as upon a foundation the whole teaching Church. When He gave to Peter the keys of the Kingdom of heaven, He gave him at the same time the mission to direct others who were to discharge the ministry of the word: "Confirm thy brethren" (a). Thus, since the faithful were to learn from this teaching authority everything that concerns their salvation, it was necessary that they should be able to demand of it the meaning of the sacred books.

The consequences of the repudiation of the teaching authority

It is easy to see how much there is that is uncertain, incomplete, and incoherent in the system of those men who believe it possible to seek out the meaning of Holy Scripture with the sole aid of the Scriptures themselves. For, once this principle is ad-

623a Mark 16:15.

624a Luke 22:32.

mitted, the ultimate criterion of interpretation resides in the individual judgment of each man. Each one, according to the dispositions which he brings to the reading of Holy Writ—whether by reason of his character, his mind, his preferences, his moral make-up—will be led, as We have said above, to translate in one or another fashion the same passages of Sacred Scripture. These differences in interpretation can only engender differences in doctrine, disputes, and provide food for disorder out of what was given to us to produce unity and concord.

626 The facts themselves prove to what point We are speaking
(39, the truth. All the sects which have branched off from the Catholic
44, Church and are now at odds with one another in religious matters,
102) attempt, each one after its own fashion, to bend the sense of
Sacred Scripture in conformity with their ideas and their institutions. So true is it that there is no gift of God so sacred that man cannot abuse it to his own loss, since, as St. Peter severely warns us: "the unlearned and the unstable wrest . . . the scriptures, to their own destruction" (a). That is why St. Irenaeus, in the generation immediately following the Apostles and as their faithful interpreter, never ceased to engrave this principle in the minds of men: namely, that knowledge of the truth is not to be derived from any other source than that which the Church herself opens to us: "Where the Church is, there is the Spirit of God; and where the Spirit of God is, there is the Church as well as every grace: the Spirit, He is the truth . . . (b). Therefore, where the gifts of God are to be found, the truth is to be learned from those who are its guardians, that is to say, in the succession of the Church from the Apostles" (c). If, in spite of all that separates them from one another in the civil order, Catholics are united and at one by reason of the marvelous unity of their faith, it cannot be doubted that they owe this union principally to the virtue and the power of this teaching authority.

(*The Church possesses a true sacrifice.—Duties of the Catholics of Scotland.*)

626a 2 Pet. 3:16.

626b *Adv. Har.*, Book III.

626c *Adv. Har.*, Book IV.

THE INTEGRITY OF THE DEPOSIT

Letter *Testem benevolentiae*, January 22, 1899, to Cardinal Gibbons.

(*Errors contained in the French biography of Rev. Isaac T. Hecker.*)

The principles on which the new opinions We have mentioned are based may be reduced to this: that, in order the more (225) easily to bring over to Catholic doctrine those who dissent from it, the Church ought to adapt herself somewhat to our advanced civilization, and, relaxing her ancient rigor, show some indulgence to modern popular theories and methods. Many think that this is to be understood not only with regard to the rule of life, but also to the doctrines in which the *deposit of faith* is contained. For they contend that it is opportune, in order to work in a more attractive way upon the wills of those who are not in accord with us, to pass over certain points of doctrines, as if of lesser moment, or to so soften them that they may not have the same meaning which the Church has invariably held.

The deposit of faith confided to the Church

Now, Beloved Son, few words are needed to show how reprehensible is the plan that is thus conceived, if we but consider (99, the character and origin of the doctrine which the Church hands 101, down to us. On that point the Vatican Council says: "The doctrine of faith which God has revealed is not proposed like a 225) theory of philosophy which is to be elaborated by the human understanding, but as a divine deposit delivered to the Spouse of Christ to be faithfully guarded and infallibly declared. . . . That sense of the sacred dogmas is to be faithfully kept which Holy Mother Church has once declared, and is not to be departed from under the specious pretext of a more profound understanding" (a).

The totality of the deposit

Nor is the suppression to be considered altogether free from 629 blame, which designedly omits certain principles of Catholic doctrine and buries them, as it were, in oblivion. For there is the one 109)

628a *Const. de Fid. cath.*, c. iv.

and the same Author and Master of all the truths that Christian teaching comprises: "The only-begotten Son who is in the bosom of the Father" (a). That they are adapted to all ages and nations is plainly deduced from the words which Christ addressed to his apostles: "Going therefore teach ye all nations: teaching them to observe all things whatsoever I have commanded you: and behold I am with you all days even to the consummation of the world" (b).

Wherefore the same Vatican Council says: "By the divine and Catholic faith those things are to be believed which are contained in the word of God either written or handed down, and are proposed by the Church whether in solemn decision or by the ordinary universal magisterium, to be believed as having been divinely revealed" (c).

630 Far be it, then, for any one to diminish or for any reason
(60) whatever to pass over anything of this divinely delivered doctrine; whosoever would do so, would rather wish to alienate Catholics from the Church than to bring over to the Church those who dissent from it. Let them return; indeed, nothing is nearer to Our heart; let all those who are wandering far from the sheepfold of Christ return; but let it not be by any other road than that which Christ has pointed out.

Ecclesiastical discipline

631 The rule of life which is laid down for Catholics is not of such
(67, a nature as not to admit modifications, according to the diversity
122, of time and place. The Church, indeed, possesses what her Author
132, has bestowed on her, a kind and merciful disposition; for which
165, reason from the very beginning she willingly showed herself to
175, be what Paul proclaimed in his own regard: "I became all things
211) to all men, that I might save all" (a). The history of all past ages
is witness that the Apostolic See, to which not only the office of
teaching but also the supreme government of the whole Church
was committed, has constantly adhered to the same doctrine, in
the same sense and in the same mind (b); but it has always been
accustomed to so modify the rule of life that, while keeping the
divine right inviolate, it has never disregarded the manners and

629a John 1:18.

629b Matt. 28:19.

629c *Const. de Fid. cath.*, C. iii, above, No. 341.

631a I Cor. 9:22.

631b *Conc. Vatic.*, *ibid.*, c. iv; above, No. 347.

customs of the various nations which it embraces. If required for the salvation of souls, who will doubt that it is ready to do so at the present time? But this is not to be determined by the will of private individuals, who are mostly deceived by the appearance of right, but ought to be left to the judgment of the Church. In this all must acquiesce who wish to avoid the censure of Our predecessor Pius VI, who proclaimed the 18th proposition of the Synod of Pistoia "to be injurious to the Church and to the Spirit of God which governs her, inasmuch as it subjects to scrutiny the discipline established and approved by the Church, almost as though the Church could establish a useless discipline or one which would be to onerous for Christian liberty to bear" (a).

New theories

But in the matter of which we are now speaking, Beloved 632
Son, the project involves a greater danger and is more hostile to (12,
Catholic doctrine and discipline, inasmuch as the followers of 138)
these novelties judge that a certain liberty ought to be introduced
into the Church, so that, limiting the exercise and vigilance of its
powers, each one of the faithful may act more freely in pursuance
of his own natural bent and capacity. They affirm, namely, that
this is called for in order to imitate that liberty which, though
quite recently introduced, is now the law and the foundation of
almost every civil community. On that point We have spoken very
much at length in the Letter written to all the bishops about the
constitution of States (a); where We have also shown the differ-
ence between the Church, which is of divine right, and all other
associations which subsist by the free will of men.

The definition of infallibility invoked as a pretext

It is of importance, therefore, to note particularly an opinion 633
which is adduced as a sort of argument to urge the granting of (109,
such liberty to Catholics. For they say, in speaking of the infalli- 112)
ble teaching of the Roman Pontiff, that after the solemn decision
formulated in the Vatican Council, there is no more need of soli-
citude in that regard, and, because of its being now out of dispute,
a wider field of thought and action is thrown open to individuals.
A preposterous method of arguing, surely. For if anything is sug-
gested by the infallible teaching of the Church, it is certainly that

631c Above, No. 122.

632a Above, Nos. 466 ff.

no one should wish to withdraw from it; nay, that all should strive to be thoroughly imbued with and be guided by its spirit, so as to be more easily preserved from any private error whatsoever.

Reasons for the definition

634 To this We may add that those who argue in that wise quite (1, set aside the wisdom and providence of God, who desired that 96, the authority of the Apostolic See and its Magisterium be 106) affirmed by a very solemn definition, and has desired this, especially in order the more efficaciously to guard the minds of Catholics from the dangers of the present times. The license which is commonly confounded with liberty; the passion for saying and reviling everything; the habit of thinking and of expressing everything in print, have cast such deep shadows on men's minds, that there is now greater utility and necessity for this office of teaching than ever before, lest men should be drawn away from conscience and duty (a). It is far, indeed, from Our intention to repudiate all that the genius of the time begets; nay, rather, whatever the search for truth attains, or the effort after good achieves, will always be welcomed by us, for it increases the patrimony of doctrine and enlarges the limits of public prosperity. But all this, to possess real utility, should thrive without setting aside the authority and wisdom of the Church.

The consequences

635 We come now in due course to what are adduced as consequences from the opinions which We have touched upon; in which, if the intention seem not wrong, as We believe, the things themselves assuredly will not appear by any means free from suspicion.

In the spiritual life

636 For, in the first place, all external guidance is rejected as (138, superfluous, nay even, as somewhat of a disadvantage, for those 225) who desire to devote themselves to the acquisition of Christian perfection; for the Holy Ghost, they say, pours greater and richer

634a *Licentia quæ passim cum libertate confunditur; quidvis loquendi obloquendique libido; facultas denique quidlibet sentiendi litterarumque formis exprimendi, tenebras tam alte mentibus obfuderunt, ut major nunc quam ante sit magisterii usus et necessitas, ne a conscientia quis officioque abstrahatur.*

gifts into the hearts of the faithful now than in times past; and by a certain hidden instinct teaches and moves them with no one as an intermediary. It is indeed not a little rash to wish to determine the degree in which God communicates with men; for that depends solely on his will; and He Himself is the absolutely free giver of his own gifts. "The Spirit breatheth where He will" (a). "But to every one of us is given grace according to the measure of the giving of Christ" (b). For who, when going over the history of the apostles, the faith of the rising Church, the struggles and slaughter of the valiant martyrs, and finally most of the ages past so abundantly rich in holy men, will presume to compare the past with the present times and to assert that they received a lesser outpouring of the Holy Ghost?

But, aside from that, no one doubts that the Holy Ghost, 637 by his secret incoming into the souls of the just, influences (89) and arouses them by admonition and impulse. If it were otherwise, any external help and guidance would be useless. "If any one positively affirms that he can consent to the saving preaching of the Gospel without the illumination of the Holy Ghost, who imparts to all sweetness in consenting to and accepting the truth, he is misled by a heretical spirit" (a).

The magisterium and the interior impulse

But as we know by experience these promptings and im- 638 pulses of the Holy Ghost for the most part are not discerned (75, without the help, and, as it were, without the preparation of 89, an external guidance (a). In this matter Augustine says: "It 181) is He who in good trees cooperates in their fruiting, who both waters and cultivates them by any servant whatever from without, and who by Himself gives increase within" (b). That is to say, the whole matter is according to the common law by which God in his infinite providence has decreed that men for the most part should be saved by men; hence He has appointed that those whom He calls to a loftier degree of holiness

636a John 3:8.

636b Ephes. 4:7.

637a *Conc. Arausic.*, II, can. vii.

638a *Verum, quod etiam experiendo novimus, hæ Sancti Spiritus admonitiones et impulsiones plerumque, non sine quodam externi magisterii adiumento ac veluti comparatione, persentiuntur.*

638b *De grat. Christi*, c. xix.

should be led thereto by men, "in order that," as Chrysostom says, "we should be taught by God through men" (c).

(*This law is confirmed by the example of St. Paul and the constant practice of the Church.—Inconsistency of the new theory.—Americanism.*)

One single Church: the Church of Peter

639 One in the unity of doctrine as in the unity of government, (44, such is the Catholic Church, and, since God has established its 143, center and foundation in the Chair of Peter, one which is rightly 184) called *Roman*, for "where Peter is there is the Church" (a).

Wherefore he who wishes to be called by the name of Catholic ought to employ in truth the words of Jerome to Pope Damasus, "I, following none as the first except Christ, am associated in communion with your Beatitude, that is, with the Chair of Peter; upon that Rock I know is built the Church; whoever gathereth not with thee scattereth" (b).

(*The Holy Father has confidence in the United States.*)

THE CHURCH, HUMAN AND DIVINE

Encycl. *Depuis le jour*, September 8, 1899, to the French episcopate.

(*The apostolic mission of France; the duties it implies.—Formation of the clergy.—Seminaries.—Philosophy, the sciences, theology, Sacred Scripture, history.*)

640 The history of the Church is like a mirror in which shines (3, the life of the Church through the ages. Much more even than 90, civic or profane history, it shows the sovereign liberty of God 104, and his providential action on the course of events. Those who 130) study it should never lose sight of the fact that it comprises an ensemble of dogmatic facts which are of faith and which no one is allowed to call in doubt. This supernatural and guiding idea which presides over the destiny of the Church is at the same time the beacon whose light illumines her history. Yet because the Church, which continues among men the life of the Word Incarnate, is composed of a divine element and a human element,

638c Hom. 1, in *Inscr. altar.* 639a S. Ambr. in *Ps.*, xi, 57.
639b S. Jerome, *Epist. ad Damas.*

the latter must be expounded by teachers and studied by pupils with great integrity. For it is said in the Book of Job: "God hath no need of our lies" (a). The Church historian will be in a better position to bring out the divine origin of the Church, an origin superior to every concept of a purely earthly and natural order, as he has been the more loyal in hiding nothing of the trials which the sins of her children, and sometimes of her ministers, have inflicted on the Spouse of Christ in the course of centuries. Studied in this way the history of the Church, all by itself, constitutes a magnificent and conclusive demonstration of the truth and the divinity of Christianity.

(*Canon Law.—Virtues necessary for young clerics: zeal, discretion, purity.—Faults to be avoided: worldly manners, dangerous innovations, activism.—Exhortation to become examples in doctrina, in integritate, in gravitate.—Role of the clergy in the approaching crisis.*)

MOTHER OF THE NATIONS

All. to French workingmen, September 25, 1899.

(*The Holy Father congratulates them: on their return from the holy places, they have come to express to him their gratitude for his social teachings.*)

In fact, it is Our greatest desire to show the Church to be 641 the Mother of the nations. Her love knows no limits; it guides (67, souls towards heaven along the road of faith and virtue; but at the 77, same time she does not intend to despise here below the interests 83- of time: she sanctifies them when she ennobles the work of the 84) humble and enlists the help of the powerful to do good. If it is a question of maintaining order among different social classes, she alone has the secret of assuring the happiness of all men, even here below, as far as this is possible.

(*The Holy Father counsels union in religious and social matters under the guidance of the bishops.—Bring back to Christ those who are still far from him.*)

THE TEACHING AUTHORITY OF THE BISHOPS

Letter *Non abs re*, October 12, 1899, to the Bishops of Piedmont.

640a Cf. Job 13:7.

(The letters received from the Bishops, while they give an account of the happy condition of the churches, complain of the attitude of priests and laity who "withdraw themselves from the teaching authority of their bishops", and go so far as to blame those whom they believe to be "unfavorable to their opinions".)

642 What Our thought is in this matter We have more than once (203) already indicated. And again quite recently We have, so to say, answered your complaints in advance, in the Letter which We have addressed to the Bishops of France and to their clergy. Certainly it is Our desire that Catholics should zealously address themselves to the task of moral improvement at the same time that they attempt to alleviate the misery of this unfortunate people, to benefit the workers and men of the laboring classes. And so We have rejoiced very much to see public meetings being held with this end in view; to witness the development of associations and benefits, of mutual aid societies, and other institutions of the same nature; to see every type of social question being studied, and that in books and periodicals the necessary conditions of civil society and the eternal salvation of souls are being preached.

At the same time We desire and it is Our earnest wish that these efforts should not serve party interests or interfere with the demands of justice.

Necessary obedience

643 That is why it is absolutely necessary that in undertaking (203, the aforementioned works and others like them the respect due to 208) ecclesiastical authority must be preserved whole and entire. To resist the will of the Bishops, to wish to teach them a lesson rather than to hear them with docility, is a procedure entirely at odds with the duty of the laity. And nothing is more at variance with the duty of ecclesiastics, since they should remember the oath of obedience which, at the moment of their sacerdotal consecration, each one of them swore to his own bishop. For all priests this is a thing which is well known and even sacred, not to deviate in anything or for any reason from the established discipline and the established order. Order requires that the members of the hierarchy shall be bound to one another in such wise that those who have an inferior office and occupy an inferior position (such as priests) shall listen to their superiors who are their bishops and shall obey them.

The fruits of obedience

It is this union of will and of forces which gives us the hope 644 and confidence of victory over the enemies of justice and of the (208) faith; should this union ever be lacking, We would fight, certainly, but to no avail. Therefore, We exhort the clergy, and each one of them, to follow the bishops, as Christ is obedient to his Father; let each one be on guard against those men who, while calling themselves Catholics, foment discord, and endeavor by word and in writing to deflect souls from their duty.

(Blessing.)

THE DIVINE PILOT

All. to the Cardinals, March 20, 1900.

(Gratitude due to God at the beginning of this new year of the pontificate.)

The duty incumbent upon Us is that of not sparing the 645 strength which remains to Us, but, on the contrary, of spending it (146, all, as We endeavor to do, in the service of Holy Mother Church. 160) It is true that the burden of this high office weighs more heavily upon the shoulders of an old man. But in this matter the Church has received from on high a promise which guarantees her against every human weakness. What does it matter that the helm of the symbolic barque has been entrusted to feeble hands, when the Divine Pilot stands on the bridge, where, though invisible, He is watching and ruling? Blessed be the strength of his arm and the multitude of his mercies!

(The jubilee and the South African War.)

THE MISSION OF THE CHURCH

Encycl. *Tametsi*, November 1, 1900.

(The signs of a reawakening of faith.—Public homage rendered to Christ.)

Now, to maintain and to advance the kingdom of the Son 646 of God upon earth, to procure the salvation of men by their (76, participation in divine grace, such is the mission of the Church. This 115, mission is so high, and it belongs to her so exclusively, that her 119) entire authority and all her power consist principally in this work.

(Christ is the source of every good.—His sovereignty is universal.—He is the way.)

647 By the ministry of this Church so gloriously founded by Him, (13, He willed to perpetuate the mission which He had Himself received from his Father; and, on the one hand, having put within 19, her all the means necessary for man's salvation, on the other hand, 61, He formally enjoined upon men the duty of obeying his Church as 75, Himself, and religiously taking her as a guide of their whole lives. 102, 231) "He that heareth you, heareth me; he that despiseth you, despiseth me" (a). Therefore, it is from the Church alone that the law of Christ must be asked: and, consequently, if for man Christ is the way, the Church, too, is the way, the former of Himself and by his nature, the latter by delegation and communication of power. Consequently, all those who wish to reach salvation outside the Church, are mistaken as to the way and are engaged in a vain effort.

(*Christ is the truth and the life.—The healing of the nations is to be found in Him alone.—The "rights of man" are to be replaced by the rights of God.*)

THE SACRAMENT OF UNITY

Encycl. *Mirae caritatis*, May 28, 1902.

(*The Eucharist and the present needs of the Church.—The bread of life.—Continuation and extension of the Incarnation.—Memorial of the Passion.—Pledge of hope.—Burning furnace of Charity.*)

648 Let us add that the constitutive signs of this sacrament are in (51) themselves a very appropriate encouragement of this union. On this subject St. Cyprian writes: "Finally, this sacrifice of the Lord in itself affirms the universal union of Christians among themselves by firm and indissoluble charity. For when the Lord calls his *body* the bread made up of many grains, He indicates the union of Our people; and when He calls his *blood* the wine made out of thousands of grapes and forming one single liquid, He also designates Our flock formed out of a multitude of different men gathered together" (a). In the same way the Angelic Doctor reproduces the thought of St. Augustine (b) in these terms: "Our Lord has entrusted his body and his blood to these substances which are formed of a multitude of elements brought

647a Luke 10:16.

648b *Tract.* 26 in *Joan.*, Nos. 13, 17.

648a *Epist.* 69 ad *Magnum*, No. 5.

together in a single whole; first of all, bread, composed of many grains; then, wine, the product of innumerable grapes; and this is why Augustine says further: O sacrament of piety, O sign of unity, O bond of charity!" (c).

The Fruit of the Eucharist

This teaching is confirmed by the Council of Trent, which 649 teaches that Christ left the Eucharist to his Church "as the sym- (46- bol of the unity and the charity by which He willed all Chris- 48, tians to be united and bound to one another . . . ; the symbol of 51) this one body of which He is the head, and to which He willed us to be closely bound as members by the very intimate bonds of faith, of hope, and of charity" (a). It is also what St. Paul had taught: "For we are one single bread, one single body, in spite of the number, all we who partake of the same bread" (b). And certainly it is a very beautiful and a very touching example of Christian fraternity and social equality to see crowding without distinction to the altars aristocrat and laborer, rich and poor, learned and ignorant, all partaking equally of the heavenly banquet. And if with justice in the early centuries the Church derived a special glory from the fact that "all the multitude of the faithful had but one heart and one mind" (c), there is certainly no doubt but that this precious result was due to frequenting this divine banquet. In fact, we read, on the subject of the first Christians: "they were persevering in the teaching of the Apostles and in the communion of the breaking of the bread" (d).

The Communion of Saints

Moreover, the benefit of mutual charity among the living, 650 to which the Eucharist brings strength and growth in an eminent (7, degree, is imparted principally by virtue of the sacrifice to all 45, those comprised in the Communion of Saints. This communion, 51) everyone knows, is nothing less than a mutual sharing of assistance, expiation, prayer, and graces among the faithful, either those already in possession of eternal beatitude, or those who are still suffering in the expiatory fires (of Purgatory), or, final-

648c *Sum. theol.*, pars IIIa, q. lxxix, a. 1.

649a *Sess. XIII, De Euch.* c. II.

649c Acts 4:32.

649b 1 Cor. 10:17.

649d Acts 2:42.

ly, those who are still *in via* here below—all of whom form but one community with Christ for head and charity for form.

(*Faith in the Eucharist.*)

651 Finally, this mystery is, as it were, the soul of the Church; (51, towards it the fullness of the grace of priesthood rises through 114) the different degrees of Orders. From it, again, the Church draws; in it she possesses all her strength and all her glory, all the treasures of divine grace and every good: and so she consecrates to it her greatest care, disposing the minds of the faithful, bringing them to an intimate union with Christ by means of the sacrament of his Body and Blood; it is for the same reason that she seeks to enhance its veneration by the splendor of her holiest ceremonies.

(*Fruits of the Eucharist.—The Sacrifice of the Mass.—Frequent Communion.*)

FIDELITY OF THE CHURCH

Encycl. *Annum ingressi sumus*, March 15, 1902.

(*Anti-Christian conjuration.—State atheism.—False remedies: liberty, the school, the press, science.—The true remedy: return to Christianity.*)

652 The return to Christianity will not be a complete and effective (10, remedy unless it implies a return with sincere love to the one, 13, holy, Catholic, and apostolic Church. Christianity is, in fact, incarnate in the Catholic Church, it is to be identified with that 15- 16, perfect and spiritual Society, sovereign in its sphere, which is the 40, Mystical Body of Jesus Christ, and has for its visible head the 75, Roman Pontiff, Successor of the Prince of the Apostles. She is 96, the continuator of the Savior's mission, the daughter of the redemption 228) and its heir; she has spread the Gospel and defended it at the price of her life's blood; and, strong in the divine assistance and the immortality which have been promised her, she never compromises with error, she remains faithful to the mandate which she has received to bear the teaching of Jesus Christ to the world, and to keep it inviolable in its integrity to the end of time.

(*Only the Church can solve the social question.—She fosters science, true liberty, the rights of the state.—This hidden enemy: Freemasonry.—Motives for confidence.—Appeal to the clergy and to the laity.*)

LAST WORDS

All. for the 25th anniversary of his election, February 20, 1903.

(*The Holy Father's gratitude to God, and to all who have congratulated him on the 25th anniversary of his election.*)

This is Our last lesson to you: receive it, engrave it in your 653 minds, all of you: by God's commandment salvation is to be (61, found nowhere but in the Church; the strong and effective instru- 184) ment of salvation is none other than the Roman Pontificate (a).

653a *Hæc vero a Nobis tamquam mandata novissima accipite mentibusque inculcite universi, salutem non nisi in Ecclesia, instrumentum salutis prævalidum ac perpetuum in Pontificatu romano Dei iussu esse quærendum.*

ST. PIUS X
1903-1914

THE WAY TO CHRIST

(*His election.—His program.*)

Encycl. *E supremi apostolatus*, October 4, 1903.

Where is the road which leads us to Jesus Christ? It is before 654
Our eyes: it is the Church. St. John Chrysostom rightly tells us: (61,
"The Church is thy hope, the Church is thy salvation, the Church 77,
is thy refuge" (a). 95)

It was for this reason that Christ established her, after having
purchased her at the price of his Blood; for this that he entrusted
to her his teaching and the precepts of his law, lavishing upon her
at the same time treasures of divine grace for the salvation of men.

However, Venerable Brothers, it is in no way part of Our 655
thought that in the difficult task of the renewal of the nations in (119,
Christ you and your clergy should be left without helpers. We 217-
know that God has commanded each one to have care of his 218)
neighbor (a). So it is not only the priests, but all the faithful
without exception, who must devote themselves to the interests
of God and of souls: not, of course, each one according to his own
lights and inclinations, but always under the direction and ac-
cording to the will of the bishops, for the right to command, to
teach, to direct belongs to none other in the Church but to you,
who have been "established by the Holy Spirit to rule the Church
of God" (b).

THE PONTIFICAL OFFICE

All. to the Consistory, November 9, 1903.

(*His election to the Sovereign Pontificate.*)

We knew also all that is with justice expected of the Roman 656
Pontiff: why be astonished then that We judged Ourselves ab- (160,
solutely incapable of bearing the weight of so great a burden? 162)
And certainly, to safeguard the observance of the precepts of
the Gospel, the respect due to its counsels, to keep intact the
edifice of ecclesiastical law; to deal with the most varied and
most serious questions which concern domestic society, the
education of youth, law and property; to reduce the unbalanced
elements of civil society to the order willed by Christ; in a word,
to purify the earth and prepare its citizens for heaven—these

654a *Homil. de capto Eutrop.* No. 6.

655a *Eccli.* 17:12.

655b *Acts* 20:28.

functions. We said to Ourselves, and others like it in the supreme apostolate, seemed to Us so great that We despaired, given Our own humble strength, of their worthy execution.

(*Eulogy of Leo XIII.*)

The aims of the Pontificate

657 A sublime mission is Ours, since, beyond this passing world,
(159- it looks to everlasting possessions; no frontier bounds it; it must
160, embrace the interests of the universe, in every way assure respect
165) for the evangelical precepts, finally, extend Our solicitude not
only to the faithful, but to all men for whom Christ died (a).

(*His motto: To restore all things in Christ.*)

The political arena

658 Our function is, therefore, to defend truth and the Christian
(9, law; hence, We will have the duty to throw light upon and to
13, define the highest truths, truths of the natural order or truths
144, divinely revealed, which We so often see obscured or forgotten
158, in our times. We will have to reaffirm the principles of discipline,
165, of power, of justice, and of equity, principles which men today
167) wish to root out; to bring back to law and to the straight path
of honesty, in public as in private life, in the social as well as in
the political arena, all men and each man, those who obey and
those who command, for they are all sons of the same Father who
is in heaven. Some, doubtless, will be shocked, in hearing Us say
that We shall have to think even of politics. But all right-minded
men will see that the Sovereign Pontiff, invested by God with
a supreme teaching authority, has no right to detach political af-
fairs from the domain of faith and morals; and as Head and
sovereign guide of the perfect society which is the Church, a
society composed of men and established among men, he can only
wish to maintain relations with the heads of States and the mem-
bers of governments, if the security and liberty of Catholics is to
be protected in all countries of the world.

(*True liberty.—Harmony of faith and science.*)

False principles

659 To reject and refute the principles of modern philosophy
(106, and the *dicta* of civil law which today direct the course of human
165, affairs in a way contrary to the prescriptions of the eternal law—
167)

657a Cf. 2 Cor. 5:14.

this is the duty incumbent upon Our apostolic office. And Our conduct on this point, far from arresting the development of humanity, will, on the contrary, prevent it from rushing headlong to ruin.

The ministry of reconciliation

But if We have undertaken a struggle which is necessary 660
for the truth, We feel for the adversaries and enemies of this (60,
truth the most lively compassion; We embrace them with a pro- 144,
found affection; We recommend them with tears to the Divine 163)
Goodness. To approve and defend the truth, justice, good, to
reject and expose error, injustice, evil, this is a sacred rule of the
Roman Pontificate; but it is also a sacred rule to shower upon
sinners the treasures of pardon and mercy, so as to imitate the
Founder of the Church who prayed for the transgressors of the
law (a). For God who, through Christ, reconciled the world with
Himself (b), has chiefly chosen the Roman Pontiffs, Vicars of
his Son, to prolong to the end of time the ministry of his recon-
ciliation (c). This reconciliation must, therefore, be requested
from the authority and at the judgment of the Popes. Thus, to
maintain that We have to curry favor with anyone, would be to
esteem in a harmful and perverse way Our charge and Our duty,
which, in themselves, bid Us to manifest to all men a paternal
benevolence (d).

(*Wishes and hopes.—The creation of two cardinals.*)

THE MOTHER OF THE MYSTICAL BODY

Encycl. *Ad diem illum*, February 2, 1904.

(*The 50th anniversary of the definition of the dogma of the Immaculate Conception.—Graces obtained for the Church by the Blessed Virgin.*)

Is not Mary the Mother of God?

Therefore, she is also our Mother.

For it must be laid down as a principle that Jesus, the Word 661
made flesh, is at the same time the Savior of the human race. (6,
Now, inasmuch as He is the God-Man, He has a body like other 33,

660a Isaias 53:12. 660b 2 Cor. 5:19. 660c 2 Cor. 5:18.

660d *Autumare igitur reconciliandam esse Nobis cum quopiam gratiam, esset id quidem injuriose et perverse judicantium de munere officioque Nostro, quo ipso debemus pateram erga omnes gerere voluntatem.*

46) men; inasmuch as He is the Redeemer of our race, He has a *spiritual* body, or, as it is called, a *mystical* body which is none other than the society of Christians bound to Him in faith. In spite of our number, we are only "one body in Christ Jesus" (a). Now, the Blessed Virgin conceived the Son of God not only so that by receiving human nature from her He could become man, but even more so that, by means of that nature which He received from her, He might become the Savior of men. This explains the words of the Angels to the shepherds: "There is born to you a Savior, who is Christ, the Lord" (b).

Therefore, in the chaste womb of the Virgin where Jesus took mortal flesh, there, too, He joined to Himself a *spiritual* body, made up of all those "who were to believe in Him": and it is possible to say that Mary, carrying Jesus in her womb, bore there also all those whose life was included in the Savior's life.

662 And so, united to Christ, we are, as the Apostle says, "mem-
 (33) bers of his body, flesh of his flesh, bone of his bone" (a), and
 46) we must say that we sprang from the womb of the Virgin, issuing
 thence after the manner of a body attached to its head. It is for
 this reason that we are called, in a spiritual and mystical sense,
 sons of Mary, and that she, for her part, is the Mother of us all,
 "Mother according to the spirit, but true mother of the members
 of Jesus Christ which we ourselves are" (b). Therefore, if the
 Blessed Virgin is at one and the same time Mother of God and
 of men, who can doubt but that she employs all her credit with
 her Son, "the head of the body which is the Church" (c), that
 He may shower upon us who are his members the gifts of his
 grace, notably that of knowing Him and living by Him (d).

(How Mary received the maternity of grace.—Her eminent sanctity.—Her cult.—Imitation of her virtues.—Announcement of a jubilee.)

UNIVERSAL BISHOP

Decree *Constat apud omnes*, March 7, 1904, to the Italian Episcopate.

663 By common agreement it is recognized that to the authority
 (153) of the Roman Pontiff belong the right and duty to know the

661a Rom. 12:5. 661b Luke 2:11. 662a Ephes. 5:30.
 662b St. Augustine, *L. de S. Virginitate*, c. VI.
 662c Coloss. 1:18. 662d 1 John 4:9.

state of all the churches and to require each prelate to give an 156.
 account of his government. This is the meaning of Christ's words: 190)
 "Feed my lambs, feed my sheep" (a). This is also required for
 the unity of the Church, and its history shows us the uninter-
 rupted practice since the very beginning.

Now constant experience has shown that the stronger and
 more intimate the union between the Roman Pontiff and the
 bishops, the greater are the advantages for religion. For from
 this union springs greater strength, the authority of theordi-
 naries is increased, a more effective and more prompt bulwark
 is afforded to error and vice, the salvation of souls is made
 more secure.

It has been the custom of the Roman Pontiffs to gather in- 664
 formation on the condition of the churches in two ways: either (156)
 they have asked each Pastor to render to the Holy See an exact
 and faithful account of his diocese, or they have sent representa-
 tives whose titles have varied according to time, place, or the
 nature of their missions.

Thus, to temporal rulers they have sent Ambassadors, Nun-
 cios, Apostolic Delegates, with the sole mission of treating with
 them of the affairs of Christendom. In the same way, they have
 frequently sent Legates to individual churches or to the faithful
 of a particular country or kingdom, to regulate local religious
 affairs directly, sometimes with permanent ordinary jurisdiction
 (as with Legates properly so-called), sometimes in an excep-
 tional and temporary manner (as with Visitors Apostolic).

(The closer union which must reign between the Pope and
 the dioceses of Italy.—Resumption of the Apostolic Visits begun
 by Leo XIII.—The advantages expected from them.)

THE FIRMNESS OF THE ROCK

Encycl. *Jucunda sane*, March 12, 1904.

(The 13th centenary of St. Gregory the Great.—His example.
 —The barbarian invasions.—The Savior of Italy.—The conversion
 of England.—The man of faith.)

Thence came, in this man of God, that resolute determina- 665
 tion to turn to the salvation of all, the superabundant resources (75.
 of the divine gifts with which the Savior has enriched his 102.

663a John 21:15, 17.

115. Church: the truth, certain above all others, of revealed teaching;
117) the effective preaching of that truth throughout the whole world;
the sacraments which have the power to produce or to increase
within us the life of the soul; finally, the grace of prayer in the
name of Christ, the sure pledge of heavenly protection.

666 (139) The memory of all these things strengthens Us in a marvelous
manner, Venerable Brothers. For when We look out across the
world from the height of the Vatican walls, We cannot but
experience a fear similar to Gregory's, and perhaps even greater
than his, so many are the storms which assail Us, and at the same time,
warlike hosts of enemies which beset Us, and at the same time,
so entirely without any human help do We find Ourselves, so that
We lack the means both to suppress and to resist their attacks.
And yet, when We think of the ground on which We stand, and
on which this Pontifical See is established, We feel absolutely
secure within the citadel of Holy Church. "Who does not know,
in fact," Gregory wrote to Eulogius, Bishop of Alexandria, "that
Holy Church is firmly established on the solid foundation of the
Prince of the Apostles, who bears in his very name the firmness
of his soul, for it was from the comparison with the rock that he
received the name of Peter" (a). Never in the course of ages has
divine strength failed the Church! Never have the promises of
Christ disappointed her hope; they remain what they were when
they stimulated the courage of Gregory; they seem to Us even
more powerful by reason of the test of the centuries and the
vicissitudes of history.

The Church is always young

667 (27) Kingdoms and empires have crumbled; peoples famous for
the glory of their name and for their civilization have disappeared.
64. We see nations as it were weary with age breaking up from with-
227- in. The Church, for her part, is immortal by her very nature. Never
228) will the bond which unites her to her heavenly Spouse be broken;
hence old age cannot touch her. She remains young and vigorous,
always overflowing with that strength with which she sprang
from the transpierced Heart of Christ in death on the cross. The
powerful ones of this earth have risen up against her; they have
vanished, but she remains! The learned ones in their pride have
devised an infinite variety of systems which, they thought, would

666a *Registr.* VII, 40.

make a breach in the teaching of the Church, destroy the dogmas
of her faith, demonstrate the absurdity of her teaching authority.
... But history shows us these systems abandoned and forgotten,
utterly destroyed. And all this time, from the heights of the
citadel of Peter, the true light has shone out in all the brilliance
which Christ communicated to it in the very beginning and which
He nourishes with this divine sentence: "Heaven and earth will
pass away, but my word will not pass away" (a).

Strong in this faith, unshakably established on this Peter, 668
We turn the eyes of Our soul both to the heavy obligations of (61,
this holy primacy and at the same time to the strength divinely 225)
imparted to Our heart. In peace We wait for those to be silent
who are loudly proclaiming that the Catholic Church has had
her day, that her teaching is hopelessly reactionary, that she will
soon be reduced either to conformity with the data of science and
a civilization without God, or to withdrawal from the society of
men. And while We wait, it is Our duty to recall to everyone,
great and small, as the Holy Pontiff Gregory did in ages past, the
absolute necessity which is ours to have recourse to this Church
to effect our eternal salvation, to obtain peace, and even prosper-
ity, in our life here below.

That is why, to use the words of the Holy Pontiff, We say:
"Make firm the progress of your souls, as you have begun to do,
with the firmness of this rock: on it, as you know, our Redeemer
founded the Church throughout the world, so that sincere hearts,
guiding their steps by her, would not stray on to the wrong
road" (a).

(*The defender of the rights of the Papacy and of the super-
natural order.—Moral reform.—The duties of bishops.—The ideal
of the true priest.—The Church and civilization.*)

TO TEACH ALL NATIONS

Apost. Let. *In Apostolicum*, March 25, 1904, to the Society
of the Propagation of the Faith.

Raised to the Apostolic charge and placed by the favor of 669
the divine mercy at the very summit of the Christian priesthood, (141-
Our solicitude extends far beyond Our Church of Rome. For 142,
Christ, at the moment of leaving this earth, ordered his Apostles 151,

667a *Matt.* 24:35. 668a *Registr.* VIII, 24, *ad Sabinien. episc.*

159- and especially Peter whom He wished to outshine the others by
160, his zeal for heavenly glory and not merely by his dignity, to
166, teach all nations and to bear the saving tidings of the new
174) teaching to the most distant limits of the earth and the most barbarous countries of the world (a).

Therefore, obedient to the divine precepts and following the illustrious example of Our predecessors, We believe that nothing more becomes Our charge than to grant all Our benevolence and favor to everything that can contribute to showing forth the light of the Gospel and extending the frontiers of the Church.

(*The Society of the Propagation of the Faith.—The alms of the faithful contribute to the spread of the Gospel.—St. Francis Xavier named Patron of the Society.*)

CANONICAL INSTITUTION

All. to the Cardinals, November 14, 1904.

(*Rupture of the French Concordat.—Congregations expelled.*)

670 Nevertheless, the more easily to ensure peace, the Church
(92, yields on this point something of the rigor of her law: she grants
154, the State the power to name those to whom the episcopal office
178, will be entrusted. But this favor has not, and obviously cannot
203) have, the same value as canonical institution. To establish a man in that sacred dignity and to grant him the power equal to that dignity, this is a right so entirely proper and special to the Church that she could not share it with the State without ruining the essential bases of her divine constitution. It remains, therefore, that the nomination conceded to the State can signify only the right of designating, of presenting to the Holy See, the one whom the Pontiff, if he sees him to be worthy of this charge, will raise to the honor of the episcopate.

And again, it is not required that canonical institution necessarily follow upon the nomination; before this takes place the merits of the candidate must be carefully considered. And if some obstacle is discovered which prevents the Pope, in conscience, from conferring the episcopate upon him, no law can oblige the Pontiff to disclose the motives of his refusal.

(*Deprivations of bishops.—The Constitution of the Republic and religion.*)

669a Cf. Matt. 28:19; Mark 16:15; Acts 1:8.

THE FIRST DUTY OF THE SHEPHERD

Encycl. *Acerbo nimis*, April 15, 1905.

(*Religious ignorance.—Its cause.*)

Now we must inquire who has the duty to safeguard minds 671 from this pernicious ignorance and impart to them the necessary (198) knowledge. On this point, Venerable Brothers, there can be no doubt: this very grave obligation is incumbent on all those who are pastors of souls. They are certainly obliged by the precept of Christ to know and to nourish the sheep confided to them; now, to nourish is first of all to teach. "I will give you," God promises by the mouth of the Prophet Jeremias, "pastors according to my own heart, and they shall feed you with knowledge and doctrine" (a). And so the Apostle said: "Christ sent me not to baptize, but to preach the Gospel" (b), indicating thus that the first office of those who are set up in any way for the government of the Church is to instruct the faithful in sacred doctrine.

(*Doctrinal teaching.*)

THE DOUBLE MISSION OF THE CHURCH

Encycl. *Il fermo proposito*, June 11, 1905.

The firm intention We formed at the beginning of Our 672 pontificate, to consecrate to the restoration of all things in Christ (8, all the strength which God in his goodness grants Us, wakens in 40, Our heart a great confidence in the power of God's grace, with- 194) out which, here below, We could neither conceive nor undertake anything great or fruitful for the salvation of souls. At the same time, We feel more deeply than ever that for this noble design We need your singleminded and constant assistance, Venerable Brothers, you who have been called to share Our pastoral charge; We need the help of each of the priests and of all of the faithful entrusted to your care. In truth, every one of us in the Holy Church of God is called to make up the single body whose head is Christ; a body closely knit together, as St. Paul teaches (a), and that in virtue of the operation proper to each member, whence the body draws its proper increase and little by little grows perfect in the bond of charity.

671a Jerem. 3:15.

671b 1 Cor. 1:17.

672a Eph. 4:16.

673 And if in this work of *the building up of the Body of* (165, *Christ* (a) it is Our first duty to teach, to indicate the method 215, to be followed and the means to be employed, to admonish and 217) paternally to exhort, it is also the duty of all Our beloved sons throughout the entire world to welcome Our words, to realize them first of all in themselves, and to contribute effectively to their realization in others, each one according to the grace which he has received from God, according to his rank and function, according to the zeal which burns in his heart.

(*The role and importance of Catholic Action.*)

674 The field of Catholic Action is vast; of itself, it excludes (217) nothing at all that belongs in any manner whatever, directly or indirectly, to the divine mission of the Church.

Direct mission

675 It is easy to see the necessity of contributing individually (220- to a work so important not only for the sanctification of souls but 222) also for the spread and the increasingly improving development of the Kingdom of God in individuals, in families, and in society, each one working according to his means for the good of his neighbor by the propagation of revealed truth, the exercise of Christian virtue, good works, or the spiritual and corporal works of mercy. Such is the conduct worthy of God to which St. Paul exhorts us: "That you may walk worthy of God . . . being fruitful in every good work, and increasing in the knowledge of God: *Ut ambuletis digne Deo placentes: . . . in omni opere bono fructificantes, et crescentes in scientia Dei*" (a).

Civilizing mission

676 Beyond these benefits there are a great number of others of (81- the natural order which, without being the direct object of the 83) Church's mission, nevertheless flow from it as one of its natural consequences. The light of Catholic Revelation is such that it sheds great brilliance upon all knowledge; so great is the force of the Gospel teaching that the precepts of the natural law find in it a more solid foundation and a greater strength; finally, such is the efficacy of the truth and the moral taught by Christ that even the material well-being of individuals, of the family, and of human society receives from it providential support and protection.

673a *Ibid.*, 12.

675a Coloss. 1:10.

The Church, while she preaches Christ Crucified, "a stum- 677 bling-block and foolishness to the world" (a), has become the (84) prime inspirer and promoter of civilization. She has advanced civilization wherever her Apostles have preached, conserving and perfecting the good in ancient pagan cultures, rescuing from barbarism and raising to the level of civilized society the new nations who betook themselves to her maternal protection, and giving the whole of human society—doubtless gradually, but with steady and constant progress—that character which is so marked that even today it is everywhere preserved. The civilization of the world is a Christian civilization; it is all the more true, lasting, more productive of precious fruit, as it is more distinctly Christian; it is the more decadent, to the great misfortune of society, as it has departed from the Christian ideal.

And so, by the very nature of things, the Church became also 678 in fact the guardian and protector of Christian civilization. And (80- this fact was recognized and admitted in other centuries; it still 84, forms the unshakable foundation of civil legislation. On this fact 94) rested the relations of the Church and State, the public recognition of the authority of the Church in all matters which in any way touch upon conscience, the subordination of all State laws to the divine law of the Gospel, the harmony of the two powers, civil and ecclesiastic, their agreement in working for the temporal well-being of the peoples in such wise that their eternal well-being should not suffer.

(*The Church's struggles.*)

The program of the Church

This is no reason to lose courage. The Church knows that the 679 gates of hell will never prevail against her; but she knows, too, (76- that in this world she will meet with persecution, that her apos- 78, tles are sent as sheep among wolves, that the faithful will always 134, be showered with hatred and contempt even as her Founder was 228) overwhelmed with hatred and contempt. Nonetheless, the Church moves forward without fear, and while she extends the Kingdom of God into those regions where it has not yet been preached, she endeavors by every means in her power to repair the losses suffered in the Kingdom already won.

677a Cf. 1 Cor. 1:23.

680 *To restore all things in Christ* has ever been the motto of the
 (76. Church, and it is in a special way Our own in the perilous times
 78. in which We live. To restore all things, not in an indiscriminate
 83) fashion, but *in Christ*; "all things . . . that are in heaven and on
 earth, in Him" (a), the Apostle adds; to restore in Christ not only
 what is directly incumbent on the Church by reason of her divine
 mission to bring souls to God, but also, as We have explained,
 whatever springs spontaneously from this divine mission: Chris-
 tian civilization in the ensemble of each and all of the elements
 which go to make it up (b).

(*Works confided to Catholic Action.*)

681 But in her long history the Church has always, on every oc-
 (224) casion, demonstrated in luminous fashion that she possesses a
 marvelous power of adaptation to the varying conditions of civil
 society: without ever damaging the integrity of her faith, her
 moral, and always safeguarding her sacred rights, she accommo-
 dates herself with ease in all that is contingent and accidental, to
 the needs of the times and the new demands of society.

(*Conditions of Catholic Action.*) (a)

THE CHURCH RESTS UPON THE BISHOPS

Encycl. *Vehementer Nos*, February 11, 1906, to the Bishops
 of France.

(*The denunciation of the Concordat.—Condemnation of the
 principle of the separation of Church and State.—Injury done to
 the Holy See by the law of separation, the manner of its promul-
 gation, and its provisions.*)

682 Scripture teaches us, and the Fathers confirm it for us, that
 (6. the Church is the Mystical Body of Christ, a body ruled by pas-
 13. tors and doctors (a), a society of men, hence, a society among
 86. whose ranks are to be found men who have full and entire power

680a Ephes. 1:10.

680b *Ristorare in Cristo, non solo ciò che appartiene propriamente
 alla divina missione della Chiesa di condurre le anime a Dio, ma
 anche ciò, che come abbiamo spiegato, da quella divina missione
 spontaneamente deriva, la civiltà cristiana nel complesso di tutti
 e singoli gli elementi che la costituiscono.*

681a Cf. THE LAY APOSTOLATE where this encyclical is to be
 found in its entirety.

682a Ephes. 4:11.

to govern, to teach, and to judge (b). It follows that this Church 136,
 is in its essence *unequal*, that is to say, it is a society comprising 214)
 two categories, pastors and flock, those who occupy ranks in dif-
 fering degrees of hierarchy and the multitude of the faithful. And
 these categories are so distinct from one another that in the
 pastoral group alone reside the right and authority necessary to
 promote and direct all the members towards the end of the socie-
 ty; as for the multitude of the faithful, they have no other duty
 than to allow themselves to be led, and, like a docile flock, to fol-
 low their Shepherds.

St. Cyprian Martyr expresses this truth in an admirable fash- 683
 ion when he writes: "Our Lord, whose precepts we must revere (185)
 and observe, in regulating the episcopal dignity and the mode of
 life in his Church, says in the Gospel, addressing Peter: *Ego dico
 tibi quia tu es Petrus*, "I say to thee, thou art Peter," etc., . . . And
 so, through the ages and across the trials of the centuries the
 economy of the episcopate and the Constitution of the Church
 have unfolded in such a way that the Church rests upon the
 Bishops and all our active life is governed by them: *Dominus nos-
 ter, cujus precepta mentuere et servare debemus, Episcopi
 honorem et Ecclesiae suae rationem disponens, in Evangelio
 loquitur et dicit Petro: Ego dico tibi quia tu es Petrus*, etc. . . . *In-
 de per temporum et successionum vices Episcoporum ordinatio et
 Ecclesia ratio decurrit, ut Ecclesia super Episcopos constituatur
 et omnis actus Ecclesiae per eosdem propositos gubernetur*" (a).
 St. Cyprian affirms that this is all founded upon a divine law:
divina lege fundatum.

(*"Les Associations Cultuelles."—Spoliation.—Condemnation
 of the law and protest against its passage and promulgation.—Ex-
 hortation and directives for time of persecution.—Union with the
 Holy See.*)

THE FIRST DUTY OF BISHOPS

Encycl. *Pieni l'animo*, July 28, 1906, to the Bishops of Italy.

(*The spirit of insubordination in the clergy—Vigilance in the
 formation of seminarians.—Supervision of preachers.*)

You must all the more employ this vigilance and strictness 684
 because the ministry of preaching belongs entirely to you as a (198)

682b Matt. 28:19-20; 16:18-19; Tit. 2:15; 2 Cor. 10:8; 12:10.

683a *Epist. XXVII, ad laicos*, II, 1.

proper and constitutive part of the episcopal office; outside your ranks, anyone who exercises this ministry does so in your name and in your stead; therefore, it will always be you who will have to render an account before God of the manner in which the bread of the divine word has been distributed to the faithful (a).

(*Supervise the work of the clergy in social work and in the press.—Measures to be taken.—Affirmation of episcopal authority.*)

PERSECUTION IS AN EVIL

Letter *Une fois encore*, January 6, 1907, to France.

(*The struggles of the Church in France.—Victory will be the result of the union of the faithful among themselves, and the union of all with the Holy See.*)

685 The Church does not want violent persecution. She has ex-
(67, perience of this type of persecution because she has suffered it in
228) every age and in every land. The many centuries she has spent bathed in blood give her the right, therefore, to say with a holy pride that she does not fear persecution and that, whenever it is necessary to do so, she will be able to face it. But in itself persecution is an evil, since it is an injustice and it prevents man from adoring God in liberty. The Church, therefore, cannot desire it, even in view of the good which, in infinite wisdom, Divine Providence always brings forth from it. Moreover, persecution is not simply an evil, it is also a suffering, and this is another reason why, out of pity for her children, the Church, the best of Mothers, will never desire it.

(*The responsibility of the Church's enemies.—Spoliation of the Church.—The "Associations Cultuelles."—Repudiation of the recent laws.—Words of hope.*)

THE FRUIT OF PERSECUTION

All. to the Capranica, January 26, 1907.

(*The trials of 3500 clerics, leaving the seminaries for the barracks.*)

686 The Church is called one, holy, catholic, apostolic, and Ro-
(5. man; I will add, and persecuted. Did not Jesus Christ foretell it?
228) Persecution is the Church's daily bread. It is one of the marks of

684a Cf. the volume on Preaching.

the Church always to be persecuted. Persecution is the sign that we are truly the children of the Church of Christ. In every century she has had persecutions to deplore. The century in which she has not had them to grieve over has been the most deadly for her; in persecution faith revives and increases. Great works are not born in times of repose. Stagnant waters corrupt. Therefore, let us console ourselves in persecution and let us beg the Lord to keep us faithful in the combat we engage in for him.

(*Encouragement.*)

ERRORS ON THE NATURE OF THE CHURCH

Decree *Lamentabili*, July 3, 1907.

(*To check the spread of Modernist errors among the faithful, Pius X instructs the Holy Office to condemn the following errors:*)

Errors concerning the magisterium

III. From the ecclesiastical judgments and censures passed 687 against free and more scientific exegesis, one can conclude that (102) the Faith the Church proposes contradicts history and that Catholic teaching cannot really be reconciled with the true origins of the Christian religion.

IV. Even by dogmatic definitions the Church's magisterium 688 cannot determine the genuine sense of the Sacred Scriptures. (102)

V. Since the deposit of Faith contains only revealed truths, 689 the Church has no right to pass judgment on the assertions of the (106) human sciences.

VI. The "Church learning" and the "Church teaching" col- 690 laborate in such a way in defining truths that it only remains for (97) the "Church teaching" to sanction the opinions of the "Church learning."

VII. In proscribing errors, the Church cannot demand any 691 internal assent from the faithful by which the judgments she (110) issues are to be embraced.

VIII. They are free from all blame who treat lightly the con- 692 demnations passed by the Sacred Congregation of the Index or by (109) the Roman Congregations.

(*Errors concerning inspiration and Holy Scripture.*)

693 XXII. Opposition may, and actually does, exist between the (102) facts narrated in Sacred Scripture and the Church's dogmas which rest on them. Thus the critic may reject as false facts the Church holds as most certain.

(*Errors concerning exegesis of the Gospel, and the sacraments.*)

694 L. The elders who fulfilled the office of watching over the (86) gatherings of the faithful were instituted by the Apostles as priests or bishops to provide for the necessary ordering of the increasing communities and not properly for the perpetuation of the Apostolic mission and power.

(*Errors concerning the institution of the Church.*)

695 LII. It was far from the mind of Christ to found a Church as (227) a society which would continue on earth for a long course of centuries. On the contrary, in the mind of Christ the kingdom of heaven together with the end of the world was about to come immediately.

696 LIII. The organic constitution of the Church is not immu- (224) table. Like human society, Christian society is subject to a perpetual evolution.

697 LIV. Dogmas, Sacraments and hierarchy, both their notion (137) and reality, are only interpretations and evolutions of the Christian intelligence which have increased and perfected by an external series of additions the little germ latent in the Gospel.

698 LV. Simon Peter never even suspected that Christ entrusted (147) the primacy in the Church to him.

699 LVI. The Roman Church became the head of all the church- (143, es, not through the ordinance of Divine Providence, but merely 152) through political conditions.

700 LVII. The Church has shown that she is hostile to the prog- (101) ress of the natural and theological sciences.

701 LXI. It may be said without paradox that there is no chapter (102) of Scripture, from the first of Genesis to the last of the Apocalypse, which contains a doctrine absolutely identical with that which the Church teaches on the same matter. For the same reason, therefore, no chapter of Scripture has the same sense for the critic and the theologian.

LXIII. The Church shows that she is incapable of effective- 702 ly maintaining evangelical ethics since she obstinately clings to (101, immutable doctrines which cannot be reconciled with modern 103, progress (a). 106)

MODERNIST CONCEPTION OF THE CHURCH

Encycl. *Pascendi*, September 8, 1907, on the teachings of the Modernists. (*The new seducers.*)

Origin of authority

A wider field for comment is opened when we come to what 703 the Modernist school has imagined to be the nature of the Church. (12)

They begin with the supposition that the Church has its birth in a double need: first, the need of the individual believer to communicate his faith to others, especially if he has had some original and special experience, and secondly, when the faith has become common to many, the need of the *collectivity* to form itself into a society and to guard, promote, and propagate the common good. What, then, is the Church?

It is the product of the *collective conscience*, that is to say, of the association of individual consciences which, by virtue of the principle of *vital* permanence, depend all on one first believer, who for Catholics is Christ. Now every society needs a directing authority to guide its members towards the common end, to foster prudently the elements of cohesion, which in a religious society are doctrine and worship. Hence the triple authority in the Catholic Church, *disciplinary, dogmatic, liturgical*. The nature of this authority is to be gathered from its origin, and its rights and duties from its nature. In past times it was a common error that authority came to the Church from without, that is to say directly from God; and it was then rightly held to be *autocratic*. But this conception has now grown obsolete. For in the same way as the Church is a vital emanation of the collectivity of consciences, so too authority emanates vitally from the Church itself.

Authority, therefore, like the Church, has its origin in the re- 704 ligious conscience, and, that being so, is subject to it. Should it (138) disown this dependence it becomes a tyranny. For we are living

702a Regarding the authority to be attributed to the present Decree, cf. below, No. 709a. The text of the Decree may be found in Denzinger, Nos. 2001-2065a.

in an age when the sense of liberty has reached its highest development. In the civil order the public conscience has introduced popular government. Now there is in man only one conscience, just as there is only one life. It is for the ecclesiastical authority, therefore, to adopt a democratic form, unless it wishes to provoke and foment an intestine conflict in the consciences of mankind. The penalty of refusal is disaster. For it is madness to think that the sentiment of liberty, as it now obtains, can recede. Were it forcibly pent up and held in bonds, the more terrible would be its outburst, sweeping away at once both Church and religion. Such is the situation in the minds of the Modernists, and their one great anxiety is, in consequence, to find a way of conciliation between the authority of the Church and the liberty of the believers.

(*Relations of the Church and State.*)

Doctrinal authority

705 But much more evil and pernicious are their opinions on
(97) *doctrinal* and *dogmatic* authority. The following is their conception of the magisterium of the Church: No religious society, they say, can be a real unit unless the religious conscience of its members be one, and also the formula which they adopt. But this double unity requires a kind of common mind whose office is to find and determine the formula that corresponds best with the common conscience; and it must have, moreover, an authority sufficient to enable it to impose on the community the formula which has been decided upon. From the combination and, as it were, fusion of these two elements, the common mind which draws up the formula and the authority which imposes it, arises, according to the Modernists, the notion of the ecclesiastical magisterium. And, as this magisterium springs, in its last analysis, from the individual consciences and possesses its mandate of public utility for their benefit, it necessarily follows that the ecclesiastical magisterium must be dependent upon them, and should therefore be made to bow to the popular ideals. To prevent individual consciences from expressing freely and publicly their needs, to hinder criticism and prevent it from advancing along necessary evolutionary lines, is not a legitimate use but an abuse of a power given for the public weal.

706 So too a due method and measure must be observed in the
(137, exercise of authority. To condemn and proscribe a work without
216) the knowledge of the author, without hearing his explanations,

without discussion, is something approaching to tyranny. And here again it is a question of finding a way of reconciling the full rights of authority on the one hand and those of liberty on the other. In the meantime the proper course for the Catholic will be to proclaim publicly his profound respect for authority, while never ceasing to follow his own judgment. Their general direction for the Church is as follows: that the ecclesiastical authority, since its end is entirely spiritual, should strip itself of that external pomp which adorns it in the eyes of the public. In this, they forget that while religion is for the soul, it is not exclusively for the soul, and that the honor paid to authority is reflected back on Christ who instituted it.

(*The evolution of religion, according to the Modernists.*)

Finally, evolution in the Church itself is fed by the need of 707
adapting itself to historical conditions and of harmonizing itself (225)
with existing forms of society.

Such is their view with regard to every particular.

And here, before proceeding further, We wish to draw attention to this whole theory of *necessities* or *needs*, for beyond not only all of that We have considered so far, but also it is, as it were, the base and foundation of that famous method which they describe as historical.

The dialectic of evolution

Although evolution is urged on by needs or necessities, yet, 708
if controlled by these alone, it would easily overstep the bound- (111,
aries of tradition, and thus, separated from its primitive vital 138,
principle, would make for ruin instead of progress. 211,

225) Hence, let us say, in order to present fully the ideas of the Modernists, that evolution is a resultant from the conflict of two forces, one of them tending towards progress, the other towards conservation. The conserving force exists in the Church and is found in tradition; tradition is represented by religious authority, and this both by right and in fact. By right, for it is in the very nature of authority to protect tradition; and in fact, since authority, raised as it is above the contingencies of life, feels hardly, or not at all, the spurs of progress. The progressive force, on the contrary, which responds to the inner needs, lies in the individual consciences and works in them—especially in such of them as are in more close and intimate contact with life. Already we observe, Venerable Brethren, the introduction of that most per-

nicious doctrine which would make of the laity the factor of progress in the Church. Now it is by a species of covenant and compromise between these two forces of conservation and progress, that is to say between authority and individual consciences, that changes and advances take place. The individual consciences, or some of them, act on the collective conscience, which brings pressure to bear on the depositaries of authority to make terms and to keep them (a).

Conscience and authority

709 With all this in mind, one understands how it is that the (216, Modernists express astonishment when they are reprimanded or 225) punished. What is imputed to them as a fault they regard as a sacred duty. They understand the needs of consciences better than anyone else, since they come into closer touch with them than does the ecclesiastical authority. Nay, they embody them, so to speak, in themselves. Hence, for them to speak and to write publicly is a bounden duty. Let authority rebuke them if it pleases—they have their own conscience on their side and an intimate experience which tells them with certainty that what they deserve is not blame but praise. Then they reflect that, after all, there is no progress without a battle and no battle without its victims; and victims they are willing to be, like the prophets and Christ Himself. They have no bitterness in their hearts against the authority which uses them roughly, for after all they readily admit that it is only doing its duty as authority. Their sole grief is that it remains deaf to their warnings, for in this way it impedes the

708a *Vis conservatrix viget in Ecclesia contineturque traditione. Eam vero exerit religiosa auctoritas; idque tam jure ipso, est enim in auctoritatis natura traditionem tueri, tam re, auctoritas namque a commutationibus vitæ reducta stimulis ad progressionem pellentibus nihil aut vix urgetur. E contra vis ad progrediendum rapiens atque intimis indigentis respondens latet ac molitur in privatorum conscientis, illorum præcipue qui vitam, ut inquirunt, propius atque intimius attingunt.—En hic, Venerabiles Fratres, doctrinam illam exitiosissimam efferre caput jam cernimus, quæ laicos homines in Ecclesiam subinfert ut progressionis elementa.—Ex convento quodam et pacto inter binas hasce vires, conservatricem et progressionis fautricem, inter auctoritatem vivunt. Nam privatorum conscientia, vel harum quædam, in conscientiam collectivam agunt; hæc vero in habentes auctoritatem cogitque illos pactiones conflare atque in pacto manere.*

progress of souls, but the hour will most surely come when further delay will be impossible, for if the laws of evolution may be checked for a while they cannot be finally evaded. And thus they go their way, reprimands and condemnations notwithstanding, masking an incredible audacity under a mock semblance of humility. While they make a pretense of bowing their heads, their minds and hands are more boldly intent than ever on carrying out their purposes. And this policy they follow willingly and wittingly, both because it is part of their system that authority is to be stimulated but not dethroned, and because it is necessary for them to remain within the ranks of the Church in order that they may gradually transform the collective conscience. And in saying this, they fail to perceive that they are avowing that the collective conscience is not with them, and that they have no right to claim to be its interpreters (a).

It is thus, Venerable Brethren, that for the Modernists, whether as authors or propagandists, there is to be nothing stable, nothing immutable in the Church.

(*Errors of the Modernist historian, critic, apologist, reformer. —The roots of heresy.—Its fruits.—Remedies.*)

SIGN OF UNITY

Letter *E Solemnibus*, August 28, 1908, to Cardinal Vannutelli.

(*Announcement of the Eucharistic Congress to be held in London, September, 1908.*)

The joy We feel is easy to understand if one realizes the 710 importance of these Congresses for reviving and increasing among (51)

709a The *Motu Proprio Præstantia Scripturæ Sacræ*, of Nov. 18, 1907, while defining the authority of the decisions of the Biblical Commission, which require the same submission due the doctrinal Decrees of the Sacred Congregations, ("*omnes conscientia obstringi officio . . . perinde ac Decretis Sacrarum Congregationum pertinentibus ad doctrinam probatisque a Pontifice, se subjiciendi*"), expressly confirmed the condemnations proclaimed by the Decree *Lamentabili* and the Encyclical *Pascendi*: "By Our Apostolic authority, We repeat and confirm not only that Decree of the Sacred Supreme Congregation, but also that Encyclical Letter of Ours, adding the penalty of *excommunication* against all who contradict them. . . . This excommunication, however, is to be understood with no change in the punishments, which

the Christian people the worship, the love, and the frequentation of the Divine Eucharist.

In it is to be found the source whence flows to the whole body of the Church the principle of supernatural life; in it resides the bond which binds close the members of the body. In the august Sacrament, in fact, although in a mysteriously hidden manner, Our loving Redeemer is truly present and living to the end of time. For there is the fire of divine charity; there lies all our hope; there is, for all of us, one and the same center of faith, just as the manner of consecrating—which is common to all Catholic priests no matter what the diversity of rites—attests the unity of our government and of our life.

(The Eucharist as sacrifice.—A papal legate is appointed.)

SPOUSE OF JESUS CHRIST

All. to Bishop Touchet of Orleans, and the French pilgrims, April 19, 1909.

(Fidelity to the Holy See.—Zeal for the propagation of the faith.—Courage in the face of confiscation.—Union.—Patriotism.)

711 To the politicians who are waging a relentless war against
(15- the Church after denouncing her as an enemy, to sectaries who
16, never cease vilifying and calumniating her with a hatred worthy
63, of hell itself, to the false champions of science who study to
102, make her odious by their sophisms, declaring that she is the
105- enemy of liberty, civilization, and intellectual progress, you must
106) reply boldly that the Catholic Church, the Mother of souls and
the Queen of all hearts, is the mistress of the world because she is
the Spouse of Jesus Christ. She possesses all things in common
with Him; she is rich with His wealth and the guardian of truth;
she alone can command the love and veneration of all men.

*(Church and State.—The children of the Church, a nation's
greatest wealth.—Joan of Arc.)*

those who have committed anything against the above-mentioned documents may incur, if at any time their propositions, opinions or doctrines are heretical; which indeed has happened more than once in the case of the adversaries of both these documents, but especially when they defend the errors of modernism, that is, the refuge of all heresies (*omnium hæreseon collectum*).” Cf. Denzinger, Nos. 2113 ff.

THE STRENGTH OF THE CHURCH

All. to the French Bishops, April 20, 1909.

(Congratulations on their courage and their docility to the Holy See.)

In these days when the wicked are granted unbridled license 712
to do evil, you on your side must unite all your efforts to assert (39,
your own inviolable liberty to declare, to teach, and to enjoin all 52,
that is right and just, and, above all, to carry out before the eyes 91)
of men all that is necessary and useful to render to the divine
majesty a fitting homage. And here, if we urge harmony in your
efforts, We beg you not to take it amiss: it is of enormous value
to the Church. For in the unity of the Church, that is to say, in
the marvelous union of all her members, which she has received
from Christ her Founder, is to be seen that invincible strength by
reason of which she is said in Sacred Scripture to be “terrible as
an army in battle array” (a). On the contrary, Augustine says
that “the divisions of Christians are the victories of Satan” (b).

The enemy's objective

Now in your country nothing is more obvious than this de- 713
sign of the bitter enemies of Christianity, to destroy unity and (184)
concord within the Church. To this end they have used incredible
skill to enact laws designed to separate ordained ministers from
the successor of St. Peter, that is to say, from the center of the
faith, to alienate the flocks from their shepherds, to sow the seeds
of discord among the shepherds themselves, and so to tear asunder
the mystic robe of Jesus Christ.

Union for victory

It is for this reason that in the exercise of Our apostolic 714
charge We admonish you in the words of the Apostle: “Let all of (52,
you say the self-same thing, let there be no divisions among you; 99,
but be ye perfect in one mind and one thought” (a). Let this 184)
union of minds be dearer to you than all else: it will bear fruit in
that inner peace which is so necessary to the sacred ministry, and
it will increase the efficacy of your apostolate. Thus, like well-
disciplined soldiers, you will more successfully resist the enemies
of Christ's cross assailing you on all sides, and you will every-

712a Cant. 6:3-9. 712b P.L., XXXVIII, 1053. 714a I Cor. 1:10.

where defend the deposit of faith. But you have already shown yourselves such as ought to receive, not these exhortations, but Our highest praise.

715 For, loyally adhering to this Apostolic See, not only have you (193) all regarded as a sacred and solemn obligation those things which no one of you could neglect with impunity, but even in those things where each one is free to think and act as he pleases, it has been your custom to sacrifice personal policy to follow the decision taken in common by all the rest.

In these sad times, Venerable Brethren, the magnanimity and fortitude with which you have defended the Church's rights have consoled Us; so, too, the warm-hearted loyalty which you have shown Us. But nothing has given Us so much consolation as this union of all of you among yourselves and with Us. We give thanks for these consolations and We implore of the most merciful Lord that He will shower upon you an abundance of his gifts, but, above all, that it will be possible for you to keep forever intact this union among yourselves.

HEED THE CHURCH

All. to the students at the Second Congress of Catholic Universities at Rome, May 10, 1909.

(Reason and faith not at variance.)

716 I recommend to you only to remain strong in your determination to be loyal sons of the Church of Jesus Christ, at a time when (9, 44, 96, 109, 214-215) there are so many who, perhaps without knowing it, have shown themselves disloyal. For the first and greatest criterion of the faith, the ultimate and unassailable test of orthodoxy is obedience to the teaching authority of the Church, which is ever living and infallible, since she was established by Christ to be the *columna et firmamentum veritatis*, "the pillar and support of truth" (a).

Jesus Christ, who knew our weakness, who came into the world to preach the gospel to the poor above all, chose for the spread of Christianity a very simple means adapted to the capacity of all men and suited to every age: a means which required neither learning, nor research, nor culture, nor rationalization, but only willing ears to hear, and simplicity of heart to obey. This is why St. Paul says: *fides ex auditu* (b), faith comes not by sight,

716a 1 Tim. 3:15.

716b Rom. 10:17.

but by hearing, from the living authority of the Church, a visible society composed of masters and disciples, of rulers and of governed, of shepherds and sheep and lambs. Jesus Christ Himself has laid on his disciples the duty of hearing the instructions of their masters, on subjects of living in submission to the dictates of rulers, on sheep and lambs of following with docility in the footsteps of their shepherds. And to shepherds, to rulers, and to teachers He has said, *Docete omnes gentes. Spiritus veritatis docebit vos omnem veritatem. Ecce ego vobiscum sum usque ad consummationem sæculi* (c): "Going, teach ye all nations. The Spirit of truth will teach you all truth. And behold I am with you all days, even to the consummation of the world."

From these facts you can see how far astray are those Catholics, who, in the name of historical and philosophical criticism and (111, 230) that tendentious spirit which has invaded every field, put in the foremost rank the religious question itself, insinuating that by study and research we should form a religious conscience in harmony with our times, or, as they say, "modern". And so, with a system of sophisms and errors they falsify the concept of obedience inculcated by the Church; they arrogate to themselves the right of judging the actions of authority even to the extent of ridiculing them; they attribute to themselves a mission to impose a reform—a mission which they have received neither from God nor from any authority. They limit obedience to purely exterior actions, even if they do not resist authority or rebel against it, opposing the faulty judgment of some individual without any real competence, or of their own inner conscience deceived by vain subtleties, to the judgment and commandment of the one who by divine mandate is their lawful judge, master, and shepherd.

Oh, my dear young men! Listen to the words of him who truly wishes you well: do not let yourselves be seduced by mere outward show, but be strong to resist illusions and flatteries and you will be saved!

He that heareth you, heareth Me

But the official Church, they say, wants ignorance, impedes (101, 222) the development of religious studies; an intolerable discipline imposes silence. No, dear students: the Church, representing Jesus Christ, continually preaches those same words He addressed to

716c Matt. 28:19-20.

the Jews: *Mea doctrina non est mea, sed eius qui misit me*; "My doctrine is not mine, but his that sent me"; and He added: *Si quis voluerit voluntatem eius facere, cognoscat de doctrina, utrum ex Deo sit, an ego a meipso loquar*: "If any man will do the will of him, he shall know of the doctrine, whether it be of God, or whether I speak of myself" (a). That is why the Church has always honored, not only the early Fathers and Doctors, but also the writers of every age who have studied and published works to spread the truth, to defend it against the attacks of unbelievers, and to throw into relief the absolute harmony which exists between faith and reason.

719 To find rational grounds for your faith, study the works of (102) those eminent men whom the Church has always honored and continues to honor at the present time: they are the great defenders of religion. Do not let yourselves be taken unawares by these new reformers. The world may judge them to be great minds, men of powerful genius, brilliant intellect, and unsullied conscience. Perhaps! But Jesus has judged them all by this verdict: "*Qui a semetipso loquitur, gloriam propriam quærit; qui autem quærit gloriam eius, qui misit eum hic verax est, et iniustitia in illo non est*": "He that speaketh of himself, seeketh his own glory; but he that seeks the glory of him that sent him, he is true, and there is no untruth in him" (a).

The criterion of fidelity

720 Do not let yourselves be deceived by the subtle declarations (203) of others who do not cease to pretend that they wish to be with the Church, to love the Church, to fight for her so that she will not lose the masses, to work for the Church so that she will come to understand the times and so to win back the people and attach them to herself. Judge these men according to their works. If they maltreat and despise the ministers of the Church and even the Pope; if they try by every means to minimize their authority, to evade their direction, and to disregard their counsels; if they do not fear to raise the standard of rebellion, what Church are these men speaking about? Not, certainly, of that Church established *super fundamentum Apostolorum et Prophetarum, ipso summo angulari lapide, Christo Jesus*: "upon the foundation of the Apostles and Prophets, Jesus Christ Himself being the chief corner

718a John 7:16-17.

719a John 7:18.

stone" (a). So We must have ever before our mind's eye that counsel of St. Paul to the Galatians: "If we ourselves or if an angel should teach you any other Gospel than that which we have taught you, let him be anathema" (b).

AD LIMINA VISITS

Decree of the Sacred Congregation of the Consistory, December 31, 1909.

From the earliest ages of the Church, law and custom have decreed that every bishop should come to Rome at stated periods (190) to venerate the See of the Holy Apostles Peter and Paul and to lay before the Apostolic See the condition of his diocese. The early annals of the Church furnish documents to attest this fact.

The reasons for such a custom are to be found in the very nature and constitution of the Church and are the necessary consequence of the sacred primacy of Peter, to whose care the entire Christian flock was committed by the divine words of Christ's command: "Feed my lambs; feed my sheep" (a). For in each of these obligations—in the visit to the sacred City as much as in the relation of the state of the diocese—is contained the duty of submission and reverence owed to the successor of Peter.

(Rules governing the ad limina visits.)

TRUE AND FALSE REFORM

Encycl. *Editæ sæpe*, May 26, 1910.

The thought so often enunciated in the word of God and expressed in Sacred Scripture, that the just man will leave behind him an everlasting memorial to speak his praises even after his death (a), is verified in a striking way by the constant practice and teaching of the Church.

For the Church, the mother and support of sanctity, ever activated by youthful vigor and the guidance of the Spirit "who dwells within us" (a), is not only the one who brings forth, nourishes, and fosters within her bosom the noble family of the just; she is ever more solicitous before all else, as by an instinct of maternal love, to preserve their memory and to reestablish their honor.

720a Eph. 2:20.

720b Gal. 1:8.

721a John 21:15-17.

722a Ps. 111:7; Prov. 10:7; Heb. 11:4.

723a Rom. 8:11.

A heavenly perfume rises from their memory and turns her gaze from the misfortunes of her earthly pilgrimage: she already sees in the blessed the heavenly citizens who are "her joy and her crown" (b); she recognizes in them in an eminent way the image of her heavenly Spouse; she impresses upon her children, through this new witness, that ancient *dictum*: "All things work together unto good, to them that love God, to such as, according to his purpose, are called to be Saints" (c). It is pleasing to Us not only to recall their glorious deeds; it rejoices Us to imitate their illustrious example; they are a powerful stimulus to virtue, echoing that Pauline precept: "Be ye followers of me, as I also am of Christ" (d).

(*St. Charles Borromeo, the model of pastors.—True Catholic reform: to restore all things in Christ.*)

God brings good out of evil for the Church

724 Certainly you have experienced, Venerable Brothers, that the (130, Church harassed by constant suffering, is never deprived by 228- God of all consolation. For Christ "loved the church... and 229) delivered Himself up for it, that He might sanctify it... and present to Himself a glorious Church, not having spot or wrinkle, or any such thing, but that it should be holy and without blemish" (a). When license is more widespread and the attacks of the enemy fiercer, when the persistence of wicked error seems to reduce her to the last extremity, and to snatch from her arms not a few of her sons to plunge them into the maelstrom of vice and impiety, then she experiences more vividly the protection of the Spirit. For God makes error itself—and this whether wicked men desire it or not—serve the triumph of truth, of which the Church is the most vigilant guardian; corruption contributes to the growth of holiness, of which she is the mother and teacher; and persecution effects a more remarkable "salvation from the hands of our enemies" (b).

Thus it comes to pass, that at the very time when in the sight of the unwise the Church seems more than ever tossed about by the waves and practically lost, then she reappears stronger, purer, and more beautiful, radiant with the splendor of exceptional virtue.

723b Cf. Philipp. 4:1; 1 Thess. 2:20.
723c Rom. 8:28. 723d 1 Cor. 4:16.
724a Eph. 5:25ff. 724b Luke 1:71.

Thus the sovereign goodness of God confirms with new 725 arguments the fact that the Church is a divine work; because in (4, the most painful of trials, when error and sin erupt in her own 229) members, He gives her the power to overcome them; because He ratifies the words of Christ: "The gates of hell shall not prevail against her" (a); because in such times He realizes that promise: "Behold, I am with you all days, even to the consummation of the world" (b); because, finally, He bears witness to that secret strength promised by Christ on his return to heaven, that "other Paraclete" who would pour forth his grace upon her, guide her, console her in every tribulation, the Spirit, "Who would abide with her forever, the spirit of truth whom the world cannot receive, because it seeth him not, nor knoweth him, because he shall abide with you and will be in you" (c). From this source the life and strength of the Church are derived; it is thanks to this that, as the Ecumenical Council of the Vatican has it, she is distinguished from every other Society by characteristic notes and is "raised among the nations like a standard" (d).

For certainly, not without a miracle of the divine omnipotence 726 could the Church, the mystical body of Christ, maintain unharmed (83, the sanctity of her doctrine, her laws, and her purpose, in the face 224, of corruption and the occasional defection of her members. From 228- these causes she derives useful results; she reaps the richest 229) fruits of salvation from the faith and good works of the great majority of her children. Nor is it the least indication of that life which springs from God that in the midst of a noxious flood of corrupt theories, among so many contumacious men, and in the face of such multitudes of errors, she remains constant and unchanged, "the pillar and ground of the truth" (a), in the profession of one doctrine, in the communion of the same sacraments, divine in her foundation, her government, and her discipline. And what is more to be admired, not only does she resist evil, she even "overcomes evil by good" (b), never ceasing to bless friend and enemy alike, endeavoring with all her strength to effect what she so ardently desires: to refashion society and individuals by means

725a Matt. 16:18. 725b Matt. 28:20.
725c John 14:16ff.; 26; 59; 15:7ff.
725d Sess. III, cap. III. *Hoc ex fonte vita et robur Ecclesiae derivatur; hinc quod eadem, ut Concilium Oecumenicum Vaticanum habet, manifestis notis instructa et "tamquam signum levatum in nationes", a quavis alia societate secernitur.*
726a 1 Tim. 3:15. 726b Cf. Rom. 12:21.

of Christian institutions. For this is her proper mission here below, and even her enemies reap the fruit of it.

(*True and false reformers in the sixteenth century.—The work of St. Charles Borromeo.*)

True Reformers

727 The Church understands how true it is that "the imagination (32, and thought of man's heart are prone to evil" (a), and she never ceases to struggle against vice and error "that the body of 88- sin may be destroyed, to the end that we may serve sin no 89, longer" (b). In this struggle she is her own master and she is 102, guided by grace, which "is poured forth in our hearts by the Holy 213) Ghost" (c). Thus she takes her rule of thought and action from the Doctor of the Gentiles, who says, "Be renewed in the spirit of your mind" (d); "and be not conformed to this world, but be reformed in the newness of your mind, that you may prove what is the good, and the acceptable, and the perfect will of God" (e). Therefore, the son of the Church who is a true reformer never thinks he has reached the goal, but he professes only that he is striving to reach it, like that same Apostle: "Forgetting the things that are behind, and stretching forth myself to those that are before, I press toward the mark, to the prize of the supernatural vocation of God, in Christ Jesus" (f).

728 So it comes to pass that, united to Christ in the Church, "We (28, may in all things grow up in him who is the head, even Christ, 226) from whom the whole body . . . maketh increase unto the edifying of itself in charity" (a); and our Holy Mother Church daily ratifies that mystery of the divine will, which is "in the dispensation of the fullness of times, to reestablish all things in Christ" (b).
(*Errors of that period and of today.—Follow St. Charles' example in combatting them.—Unmask heresy and safeguard the integrity of the faith.—Instruct the clergy.—Christian schools.—Preaching and synods.*)

Opposition of the two reforms

729 There is still another character which shows how unlike the (230) true reform the false one is: those who promote the false reform

727a Gen. 8:21.

727d Eph. 4:23.

728a Eph. 4:15-16.

727b Rom. 6:6.

727e Rom. 12:2.

728b Eph. 1: 9-10.

727c Cf. Rom. 5:5.

727f Philipp. 3:13-14.

imitate the inconstancy of foolish men; they plunge into extremes, now insisting on faith to such an extent that they exclude the necessity of good works, now insisting that the highest virtue is to be found in unaided nature, removing the need for the assistance of faith and divine grace. Now, acts which spring from natural goodness have only the appearance of virtue; they cannot last of themselves, nor can they merit salvation. The work of these men, therefore, is not adapted to the restoration of discipline; it leads rather to the overthrow of faith and morals.

On the other hand, those who, following the example of 730 St. Charles, are the real lovers of truth, eagerly promote a (230) salutary reform; they avoid extremes, nor do they exceed those limits outside which a reform cannot be affected. Very closely united to the Church and to Christ her head, they derive from this fact not only a vigorous interior life but also a standard of exterior action so that they can safely undertake the mission of reforming society (a). This divine mission, transmitted in *perpetuum* to those who must act as Christ's legates, is properly that of "teaching all nations" (b) not only what they must believe, but also what they must do, that is, according to Christ's words: "to observe all things whatsoever I have commanded you" (c).

Christ's power given to the Church

For He it is who is "the way, the truth, and the life" (a), 731 who has come that men "may have life and may have it more (95, abundantly" (b). But since to accomplish all these duties with 115) the help of nature alone is very difficult and even far beyond what unaided human means can achieve, the Church possesses, in addition to her right to teach, the power to rule Christian society, and the commission to sanctify it, by the agency of those who, by virtue of their position and function have become her ministers and collaborators. Through them she furnishes to the world the necessary and efficacious means of salvation.

730a *Contra qui ad Caroli exemplum, veritatis amici minimeque fallaces, salutari rerum conversioni student, hi extrema devitant, neque certos excedunt fines, quos ultra nequit instauratio ulla consistere. Etenim Ecclesie ejusque Capiti Christo firmissime adherentes, non modo inde robur vitæ interioris hauriunt, sed exterioris etiam actionis metiuntur modum, ut sanandæ hominum societatis opus tutu aggrediantur.* 730b Matt. 28:19.
730c *Ibid.* 20. 731a John 14:6. 731b *Ibid.* 10:10.

732 Deeply convinced of this fact, the authors of the true reform (115, do not destroy the shoots in order to save the root of divine 123, grace: that is, they do not separate faith from sanctity of life, 230) but they nourish both with the warmth of charity, "which is the bond of perfection" (a). Likewise, attentive to the Apostle's precept, they "keep the faith" (b), not to conceal the knowledge of it from the gentiles, or obscure its light, but to direct the saving waters of this fountain of truth and life into constantly widening channels. In the same way, they unite teaching and practice, using doctrine to forestall "the seduction of error" (c), and precept to influence morals and the actions of daily life. To this end they prepare every instrument whether necessary or suitable for attaining the end, whether for the extirpation of vice or "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ" (d). To this goal tend the decrees, the canons, the laws of the Fathers and the Councils; to this goal, every means of teaching, of governing, and every sort of good work; to this end all the discipline and every action of the Church converge.

(*The administrative reform of St. Charles: seminaries, religious orders, pastoral visits, foundations, diverse works.*)

Disinterestedness or pride

733 Still another mark, you have learned by experience, Venerable (230) Brethren, distinguishes reformers who worthily bear that name from their false counterparts: the latter "seek the things that are their own, not the things that are Jesus Christ's" (a); lending an eager ear to those insidious words once addressed to the divine Master: "Manifest thyself to the world" (b), they cry out with pride, "Let us make our name famous" (c).

This rashness, which We so often have to deplore, is the reason why "priests have fallen in battle; while desiring to do manfully they went out unadvisedly to fight" (d). On the other hand, he who sincerely works for the betterment of society "seeketh not

732a Col. 3:14. *Quod plane intelligentes veræ instaurationis auctores, non ii surculos, præservandæ radicis gratia, coercent, hoc est, non fidem a vitæ sanctitate sejungunt, sed utramque alunt foventque halitu caritatis, quæ est vinculum perfectionis.*

732b 1 Tim. 6:20.

732c Eph. 4:14.

732d Eph. 4:12.

733a Philipp. 2:21.

733b John 7:4.

733c Cf. Gen. 11:4.

733d 1 Machab. 5:57, 67.

his own glory, but the glory of him who sent him" (e); modeling himself after Christ's example, "he shall not contend or cry out, neither shall his voice be heard abroad;—he shall not be sad nor troublesome" (f), but "meek and humble of heart" (g). Such a one will be approved by God and will bring forth abundant fruits of salvation.

The principle of efficacy

They are also distinguished one from another in that the 734 false reformer, relying solely on human strength, "trusteth in (116, man, and maketh flesh his arm" (a); the true reformer puts all 230) his trust in God; from Him and from his heavenly gifts he expects to receive all his strength and effectiveness, repeating the words of the Apostle: "I can do all things in him who strengtheneth me" (a).

The means to effect the reform Christ has poured out abundantly; the man of faith seeks them in the bosom of the Church to apply them to the salvation of all men. They are primarily zeal for prayer, sacrifice, and the sacraments, which become "like a fountain of water springing up into life everlasting" (c). Those who condemn these means and hasten to the work of reform by an indirect road far from God, will never, it is true, dry up these purest of all well-springs; but they can, certainly, trouble the purity of their waters so that the Christian people are turned away from them (d).

(*The example of St. Charles.*)

Catholic Action: conditions of its exercise

The same efforts and the same designs of a tender providence 735 find a practical application, Venerable Brothers, in that Catholic (219, Action which We have so often commended. Men chosen from 221) the people are called to associate themselves with an extensive

733e John 7:18.

733f Is. 42:2 ff.; Matt. 12:19.

733g Matt. 11:29.

734a Jer. 17:5.

734b Philipp. 4:13.

734c John 4:14.

734d *Has opes, quarum uberem copiam Christus effudit, vir fidelis in media quærit Ecclesia ad communem salutem, in primisque precandi studium, sacrificium, sacramenta, quæ fiunt quasi fons aquæ salientis in vitam æternam. Ea omnia inique ferentes qui, transversis itineribus et posthabito Deo, ad instaurationis opus contendunt nunquam desinunt haustus illos purissimos, sin funditus exsiccare, at certe turbulentos facere, ut christianus grex inde arceatur.*

ministry which embraces every one of the works of mercy. The kingdom of heaven will be their reward (a). Whoever takes upon himself this burden must be prepared and trained to give himself wholly, his goods and his person, to this best of causes; he must be prepared to be the butt of envy, detraction, and hostility coming from those who return evil for good; he must be ready to work "as a good soldier of Christ" (b), and to run "by patience to the fight proposed to us, looking on Jesus, the author and finisher of faith" (c), a hard battle, doubtless, but an engagement that will redound to the good of society, even if the day of complete victory is slow in coming.

(Firmness and courage of St. Charles before the enemies of reform.—The Church today faces the same enemies.—Bishops must show the same firmness and courage.)

I BELIEVE IN THE HOLY CATHOLIC CHURCH

Motu Proprio *Sacrorum Antistitum*, September 1, 1910.

(The Pope adopts certain measures to repel Modernism and enjoins them on the bishops.—Among other means he requires professors of the sacred sciences to take an oath containing the following propositions.)

736 I...embrace and firmly hold each and every truth defined, asserted, and declared by the unerring magisterium of the Church, especially those doctrinal matters which are directly opposed by the errors of these our times.

737 Thirdly: likewise I hold with unswerving faith that the Church, guardian and teacher of revealed truth, was immediately and directly founded by that same true and historical Christ during his mortal life and that the same Church was established on Peter, the head of the Apostolic hierarchy, and on his successors to the end of time.

738 Fourthly: I accept with sincere belief the doctrine of the faith as handed down to us from the Apostles by the orthodox Fathers, always in the same sense and with the same interpretation. And I reject absolutely the heretical doctrine of the evolution of dogma, as passing from one meaning to another and different from the sense in which the Church originally held it. And likewise, I condemn every error by which phil-

735a Matt. 25:34ff. 735b 2 Tim. 2:3. 735c Heb. 12:1-2.

osophical inventions, or creations of the human mind, or products elaborated by human effort and destined to indefinite progress in the future are substituted for that divine *depositum* given by Christ to the Church's faithful custody.

(Profession on the nature of faith.)

In the same way I reverently submit and with all my heart adhere to all the condemnations, declarations, and pre-⁷³⁹scriptions contained in the Encyclical *Pascendi* and in the decree *Lamentabili*, especially in what concerns the history of dogma.

I also repudiate the error of those who hold that the faith proposed by the Church is in opposition to history, and that Catholic dogma, in the sense in which it is understood today, is incompatible with the origins of the Christian religion as these are rightly understood.

(Against the deceptions of the believer and the historian.)

I likewise repudiate that method of explaining and interpreting Sacred Scripture which, departing from the tradition of the Church, the analogy of Faith, and the norms established by the Holy See, accepts the interpretations of the *rationalists* and with as much license as temerity adopts the critical text as the one and only rule.

(Rejection of errors concerning the nature of traditions.)

Finally, I most firmly hold, and will hold until my dying breath, the faith of the Fathers on *the certain rule of truth*, which is, has been, and will ever be found in the succession of the bishops descended from the Apostles (a). And I hold it not with the understanding that a thing can be held which seems better and more suited to the culture of a certain epoch, but in such wise that by the words *nothing else is to be believed, and in no other way* (b) is to be understood that absolute and immutable truth preached by the Apostles from the earliest times.

742a St. Irenaeus, *Adv. Haer.*, IV, XXIV.
742b *Ibid.* especially XXVIII.

TOWARD UNION

Letter *Ex quo, nono labente*, November 26, 1910, to the Apostolic Delegates of the Orient.

(*The glories of the Eastern Churches.—Constant efforts of the Popes for unity [a].—Errors contained in a recent article in Roma e l'Oriente.*)

743 When the constitution of the Church was spoken of, the (122, article began by renewing that error long ago condemned by 137, Our Predecessor Innocent X (b), namely, that St. Paul is to be 140, considered like a "brother", in every sense equal to St. Peter; 147) then no less falsely we are asked to believe that in the first centuries the Catholic Church was not the government of one man, that is, a monarchy; that the primacy of the Roman Church is not founded on any valid arguments. Even the Catholic doctrine on the Most Blessed Sacrament of the Eucharist is not left intact, since they state peremptorily as an opinion to be received that among the Greeks the words of consecration have no effect until after the prayer known as the *epiclesis* has been said, although it is well known that the Church has no power to change anything which touches on the substance of the sacraments, nor does she wish to admit that one must consider as valid the Sacrament of Confirmation when it has been conferred by any priest whomsoever (c).

(*Historical errors.—In particular on the responsibilities of the Sovereign Pontiffs in the Oriental Schism.*)

Errors on the nature of unity

744 They even go so far, in their disregard of historical accuracy, (109, as to question the ecumenical character of the General Councils 193) held after the Greek Schism, that is, from the 8th Ecumenical Council to the Council of the Vatican. Out of all this a proposition for a kind of hybrid unity is put forward, according to which the two Churches would recognize as legitimate only what was their

743a Cf. the volume on the Church and other churches.

743b Decree of the Sacred Office, January 24, 1647.

743c Cf. Benedict XIV, Constitution *Etsi pastoralis*, addressed to the Italo-Greeks, May 26, 1742, in which he declares invalid Confirmation conferred by a Latin priest in virtue of the simple delegation of the bishop.

common patrimony before the Schism; anything else would be silently suppressed as superfluous, and perhaps spurious, additions.

The conditions of union

We have been led to point these things out to you, Venerable 745 Brothers, not only so that you may know that the propositions We (44, have cited are false, temerarious, and reprobated by Us as alien to 46) the Catholic faith, but also so that, as far as in you lies, you may protect the flocks committed to your care from this baneful pestilence, exhorting all to remain faithful to the teaching they have received, and never consent to another, even if "an angel from heaven should preach it" (a). At the same time We beg you most earnestly to persuade them that there is nothing We desire more urgently than to see all men of good will employ all their energy in working to achieve this long-desired union, and that, as soon as possible: so that the sheep whom discord has scattered may be gathered once more in one profession of Catholic faith and united under one supreme Shepherd (b). This end will be reached with greater ease if We address our fervent prayer to the Holy Spirit the Paraclete, who "is not the God of dissension, but of peace" (c). Thus will be realized that prayer of Christ which He offered with tears before undergoing the torments of the Cross: "That they all may be one, as thou, Father, in me, and I in thee; that they also may be one in us" (d).

Finally, let all be persuaded of this: it will be utterly vain to 746 labor in this cause unless, in the first place, every effort is made to (60, preserve the Catholic faith whole and entire such as it has been 100, consecrated and transmitted to us in Sacred Scripture, the teach- 102, ings of the Fathers, the interpretation of the Church, the General 168, Councils, and the decrees of the Sovereign Pontiffs. Let them go 193) forward then, all those who are fighting the good fight to further the cause of unity: let them go forward clad with the armor of faith, holding firm the anchor of hope, burning with the fire of charity, devoted to the labor of this most divine undertaking. And

745a Gal. 1:8.

745b *Simul tamen enixe oramus, ut eos persuasos faciatis, nihil Nobis antiquius esse quam ut omnes bonæ voluntatis homines vires indefesse exerant, quo concupita unitas citius obtineatur, ut in una fidei catholicæ professione, sub uno pastore summo, adunentur, quas discordia dispersas retinet oves.*

745c 1 Cor. 14:33.

745d John 17:11.

may God, the author and lover of peace, in whose power are the times and the moments (a), hasten the day when the peoples of the Orient will return with joy to Catholic unity, and, once more united to the Apostolic See, repudiating their error, will enter the port of eternal salvation.

(Order to the Delegates to publish this letter.—Submission of the condemned author.—Blessing.)

THE MODEL OF UNITY

Apost. Let. *Quoties animum*, February 2, 1911.

747 As often as We think of the prayer addressed by Christ to His
(37- Eternal Father, which is recorded in the seventeenth chapter of
38, the Gospel of St. John, We are deeply moved and We conceive
48) an ardent desire to see the multitudes of the faithful reach that
charity which will make them again *one heart and one mind* (a).
How greatly that union was desired by the Divine Master, the
prayer which He offered for his Apostles plainly shows: "Holy
Father, keep them in thy name whom thou hast given me, that
they all may be one as we are" (b). Now these words do not
apply solely to the assembly of the Apostles; they refer to all the
servants of Christ, as these words which immediately follow
show: "I pray not only for them, but for all those who through
their words will believe in me, that they all may be one, as thou,
Father, in me, and I in thee, that they also may be one in us, that
the world may believe that thou hast sent me" (c). How close
must be that union which is signified by these burning words: "I
in them and thou in me, that they may be made perfect in
one" (d).

(Approbation of the statutes of an association for the return
of English-speaking Christians to the unity of the Church.)

ADAPTATION

Motu Proprio *Supremi disciplinæ*, July 2, 1911.

748 The Roman Pontiffs, supreme guardians and arbiters of ec-
(122, clesiastical discipline, are wont to moderate with kindly con-

746a Acts 1:7.

747c *Ibid.*, 20-21.

747a Acts 4:32.

747d *Ibid.*, 23.

747b John 17:11.

descension the sanctions required by sacred canons whenever the 176)
good of the faithful requires it.

(The Pope thinks it useful to change the ferial days.—Practical regulations.)

ALL THE ACTS OF THE CHRISTIAN

Encycl. *Singulari quadam*, September 24, 1912, addressed
to the German Episcopate.

(The controversy on the workers' associations.—The encyclical *Rerum Novarum*.)

Whatever the Christian does, even in the temporal order, it 749
is not lawful for him to neglect his supernatural destiny; more, (121,
according to the precepts of Christian wisdom, he should direct 213)
all his actions to the sovereign good which is his last end. And
all his actions, morally good or evil according as they conform
to or deviate from the natural law and the divine law, are sub-
ject to the judgment and jurisdiction of the Church.

(The Catholic Workers' Unions.—Cartels.—Syndicates.—The
Mission of the Bishops.)

LOVE FOR THE POPE

All. to the members of the Apostolic Union, November 18,
1912, on the 50th anniversary of the foundation of the Union.

(Congratulations on the piety of the Union pilgrims.—Duties
of priests.)

To love the Pope, it is sufficient to reflect who he is. 750

The Pope is the guardian of dogma and morals; he is the (144,
depository of the principles which ensure the integrity of the 163,
family, the grandeur of nations, the sanctity of souls. He is the 165)
councillor of princes and peoples; he is the chief under whose
sway none feels tyrannized, because he represents God Himself.
He is *par excellence* the father who unites in himself all that is
loving, tender and divine.

It seems incredible, and yet it is a sad fact, that there are
priests to whom this recommendation must be made, but We
are nonetheless in Our times under the hard, the unhappy neces-
sity to say to priests: Love the Pope!

How the Pope should be loved

751 And how must the Pope be loved? Not in word alone, but (182) in deed and in truth. *Non verbo neque lingua, sed opere et veritate*: "Not in word nor in tongue, but in deed, and in truth" (a). When we love someone, we seek to conform ourselves in everything to his thoughts, to execute his will, to interpret his desires. And if Our Lord Jesus Christ Himself said, *Si quis diligit me, sermonum meum servabit*: "If anyone love me, he will keep my word" (b), to show our love for the Pope we must obey him.

752 And this is why, when we love the Pope, we do not dispute (182) whether he commands or requires a thing, or seek to know where the strict obligation of obedience lies, or in what matter we must obey; when we love the Pope we do not say that he has not yet spoken clearly—as if he were required to speak his will in every man's ear, and to utter it not only by word of mouth but in letters and other public documents as well. Nor do we cast doubt on his orders, alleging the pretext which comes easily to the man who does not want to obey, that it is not the Pope who is commanding, but some one in his entourage. We do not limit the field in which he can and ought to exercise his authority; we do not oppose to the Pope's authority that of other persons—no matter how learned—who differ from the Pope. For whatever may be their learning, they are not holy, for where there is holiness there cannot be disagreement with the Pope.

(*The priest members of the Union do not deserve these reproaches.*)

THE TITLES OF THE CHURCH

All, to the pilgrimage from the diocese of Milan, on the occasion of the 14th centenary of the Edict of Milan, April 3, 1913.

(*The victory of the Church through Constantine.*)

753 It is a sad fact that, in the face of the much vaunted progress (16, of civilization and in an era of scientific brilliance, it is in vain 46, that We claim for the Church—and that even from Christian 48, governments—the liberty which they recognize, or ought to recognize, 74, is necessary for the development of her supernatural 91, action on earth.

131) The Church, that great religious society of men living in one faith and one love under the supreme guidance of the

751a 1 John 3:18.

751b John 14:23.

Roman Pontiff, has an end superior to and very distinct from that of civil societies: the latter tend to bring about temporal welfare here below, the former aims at the perfection of souls for eternity. The Church is a kingdom whose master is none other than God; her mission is so great that it goes beyond frontiers and makes of the people of every language and every nation, one family. It is impossible, therefore, to suppose that the kingdom of the soul can ever be subject to that of the body, that eternity can become the instrument of time, that God Himself can become man's slave.

The Mission of the Church, received from Christ

In fact, Jesus Christ, the eternal Son of the Father, to whom 754 was given all power in heaven and upon earth, imposed this (100, mission on the first ministers of the Church, his Apostles: "As 115, the Father hath sent me, so I also send you (a). Going, there- 119, fore, teach all nations, baptizing them in the name of the Father, 125) and of the Son, and of the Holy Spirit, teaching them to observe all things whatsoever I have commanded you. And behold I am with you all days, even to the consummation of the world" (b).

The Church, therefore, received from God Himself the mission to teach, and her word must come to the knowledge of all without let or hindrance, and without impediments to interfere with it. For Christ did not say: Let your words be addressed to the poor, the ignorant, the multitude; but, *to all* without distinction, because in the spiritual order you are superior to all earthly powers. The Church has the power to govern souls and to administer the sacraments, and consequently since no one, for any reason whatever, can presume to enter the Sanctuary, she must oppose anyone who, by arbitrary interference or unjust usurpation, would presume to invade her domain.

The imprescriptible rights of the Church

The Church has the mission to teach the observance of the 755 precepts and to exhort souls to the practice of the evangelical (9, counsels, and woe to him who would teach the contrary, bring- 13, ing disorder and confusion to Society! The Church has the right 103, to hold property, because she is a society not of angels, but of 129)

754a John 20:21.

754b Matt. 28:19-20.

men, and she needs the temporal goods which the piety of the faithful has furnished her; and she keeps possession of them legitimately to carry out her ministry, for the exterior exercise of divine worship, for the building of churches, for the works of charity confided to her, and to live and perpetuate herself to the end of time.

756 And these rights are so sacred that the Church has ever felt (125) it her duty to guard and defend them, knowing well that, if she were to yield ever so little to her enemies, just in so much would she give the lie to the mandate she has received from heaven and fall into apostasy. And so history presents the record of a series of protests and reclamations on the part of the Church against those who have tried to enslave her. Her first word to Judaism, spoken by Peter and the other Apostles—"It is better to obey God rather than men" (a)—this sublime word has always been and will always be repeated by their successors to the end of the world, even if it be necessary to confirm it by a baptism of blood.

And our adversaries are so persuaded of this that they repeat in their discourses the boast that their flag protects every sort of liberty; the fact is, however, that they grant liberty—or rather, license—to all, but they do not grant liberty to the Church.

(*Liberty in the hands of the Church's enemies.—Liberties refused to the Church.—The struggle for the Church's freedom.*)

756a Acts 5:29.

BENEDICT XV
1914-1922

UNION OF MINDS

Encycl. *Ad beatissimi*, November 1, 1914.

We had scarcely been called to the throne of the Prince of 757
the Apostles, through no merit of Our own but rather by the (131)
hidden dispensation of God's providence, than We seemed to hear
addressed to Us in the same voice with which Christ the Lord
called Peter, those words, "Feed my lambs, feed my sheep" (a).
Immediately, with the most tender charity, We turned Our eyes
toward that flock which has been committed to Our care, an in-
numerable flock, surely, since it embraces all men, under one
aspect or another. For all, whoever they are, have been freed from
the slavery of sin by Jesus Christ at the cost of the shedding of his
blood; nor is anyone, in fact, excluded from the benefits of this
redemption. Therefore, the Divine Shepherd says of the human
race that while on the one hand many are already happily shel-
tered within the fold of his Church, the others will be sweetly
compelled to enter it: "And other sheep I have, that are not of this
fold: them also I must bring, and they shall hear my voice" (b).

(*Present evils: the war, lack of charity, contempt for author-
ity, disordered appetite for the goods of this world.—Remedies.—
Progress of the Church.*)

And therefore, Venerable Brothers, since We are addressing 758
you all for the first time by letter, it has seemed good to Us to
touch upon certain points to which We propose to direct Our
special attention, so that, hastening to bring Us the assistance of
your labors, Our efforts may more quickly be crowned with
success.

Necessity of the union of all

In the first place, just as in every society, whatever be its 759
origin, it is of the greatest importance that co-workers unite in (52-
prosecution of the common end, it is incumbent upon Us to see 53)
that all dissension and discord among Catholics cease, whatever
be their cause, and that they never reappear. On the contrary,
all must think and act with unanimity. The enemies of God and
of the Church understand that dissensions among ourselves at
the moment when we are defending our position, represent a vic-
tory for them. And they use the most subtle reasoning, whenever

757a John 21:15-17.

757b John 10:16.

they find men joined together, to sow the seeds of discord among them and to destroy this union. Would that these tactics had not so often succeeded at their hands, to the great damage of religion!

760 Therefore, where legitimate authority has prescribed a certain
(97, thing, it is not lawful for anyone to neglect the precept because it
125, does not please him: but let each one submit his viewpoint to the
177) authority which rules him and obey, regarding this duty as an
obligation in conscience. In the same way, let no private person
interfere in the office of the Church by the publication of books,
journals, or speeches. Everyone knows to whom the office of
teaching in the Church has been given by God: he must have full
and entire liberty to speak when he wishes to; it is the duty of the
rest to hear his word and to conform religiously to his teaching
(a).

Freedom of opinion

761 But in matters where neither faith nor discipline are at stake,
(53, both sides of an issue may be debated, since the Apostolic See has
110, not rendered a decision; no one is forbidden to say what he thinks
211) or to defend his opinion. But from these discussions intemperate
language is to be barred, because this can gravely offend charity;
let each one support his position freely but modestly; let him not
think he is permitted to bring against others, who hold the
opposite, and simply because they do hold the opposite, the
charge of bad faith or lax discipline. We wish Our sons to refrain
also from certain appellations which have lately been adopted to
distinguish certain groups of Catholics from others: they should
be avoided not only because they are "profane novelties of words"
(a), which agree neither with truth nor with justice, but still more
because they give rise to great disturbance and great confusion
among Catholics. The nature of the Catholic faith is such that
nothing can be added to it, nothing taken away: either it is held
in its entirety, or it is rejected totally. "This is the Catholic faith,
which unless a man faithfully and firmly believes, he cannot be
saved" (b). Qualifications are not needed to signify profession of

760a *Item nemo privatus, vel libris diariisve vulgandis vel sermonibus publice habendis, se in Ecclesia pro magistro gerat. Norunt omnes cui sit a Deo magisterium Ecclesiae datum: huic igitur integrum jus esto pro arbitrato loqui, cum voluerit; ceterorum officium est, loquenti religiose obsequi dictoque audientes esse.*

761a Cf. 1 Tim. 6:20.

761b Athanasian Creed.

the Catholic faith; it is enough for each man to be able to say: "Christian is my name, and Catholic, my surname" (c). Let each one, therefore, strive to be in truth what his name signifies (d).

Persistence of "modernism"

For the rest, the Church now asks something very different 762
from those of us who devote ourselves to the good of the Cath- (215-
olic cause; she does not ask them to delay over questions which 216)
are of no profit to anyone; she asks them to strive with might
and main to keep the faith intact, free from the least taint of
error, following him whom Christ appointed custodian and inter-
preter of the truth. There are still those today, and they are not
few in number, who, as the Apostle says, "Having itching ears,
when they will not endure sound doctrine, according to their
own desires, they will heap to themselves teachers, and will
indeed turn away their hearing from the truth, but will be turned
into fables" (a). Puffed up and elated by a high opinion of the
human mind which, with God's help, has certainly made incred-
ible progress in the exploration of nature, some of them despise
the authority of the Church to prefer their own judgment, and
they have pushed their temerity so far as to measure the very

761c Pacien, epist., I, 4.

761d *In rebus autem, de quibus, salva fide et disciplina—cum Apostolicæ Sedis iudicium non intercesserit—in utramque partem disputari potest, dicere quid sentiat idque defendere, sane nemini non licet. Sed ab his disputationibus omnis intemperantia sermonis absit, quæ graves afferre potest offensiones caritati; suam quisque tueatur libere quidem, sed modeste sententiam; nec sibi putet fas esse, qui contrariam teneant, eos, hac ipsa tantum causa, vel suspectæ fidei arguere vel non bonæ disciplinæ. Abstineant se etiam nostri, volumus, iis appellationibus, quæ recens usurpari cœptæ sunt ad catholicos a catholicis distinguendos: easque non modo devitent uti profanas vocum novitates, quæ nec veritati congruunt nec æquitati; sed etiam quia inde magna inter catholicos perturbatio sequitur, magna que confusio. Vis et natura catholicæ fidei est ejusmodi, ut nihil ei possit addi, nihil demum aut omnis tenetur, aut omnis abiicitur. Hæc est fides catholica, quam nisi quisque fideliter firmiterque crediderit, salvus esse non poterit. Non igitur opus est appositis ad professionem catholicam significandam; satis habeat unusquisque ita profiteri: "Christianus mihi nomen, catholicus cognomen"; tantum studeat se re vera eum esse, qui nominatur.*

762a 2 Tim. 4:3-4.

mysteries of God and all that God has revealed to man by their own faculty of intelligence, and they do not hesitate to adapt them to the taste of Our times.

763 Thus have risen up those monstrous errors of *Modernism*, (101- which Our Predecessor rightly pronounced to be "the meeting- 102) ground of all heresies," and he solemnly condemned it (a). This condemnation, Venerable Brothers, We repeat here in all its force; and since this deadly infection is not yet completely eliminated, but even now appears here and there in cunning guise, We exhort all to exercise the utmost diligence to guard themselves against the slightest contact with this evil, to which can be applied what Job said so aptly of another scourge: "It is a fire that devoureth even to destruction, and rooteth up all things that spring" (b). Nor do We desire that Catholics detest only the errors of Modernists, as they are called: they should avoid their tendencies and their spirit (c). The one who is infected by this spirit fastidiously repudiates anything that savors of the past; he avidly seeks novelty wherever it is to be found: in the manner of speaking of sacred things, in celebrating divine worship, in Catholic institutions, even in the exercise of private devotion. Therefore, We make Our own that sacred law of Our ancestors: "Change nothing; be content with tradition" (d). If this law must be kept inviolate in matters of faith, it must also serve as norm for those matters which are subject to change, although in these latter cases most often to the point is that other rule which says: *Non nova, sed noviter*: "Not new things, but in a new way."

763a Encycl. *Pascendi*.

763b Job 31:12.

763c *Itaque exstiterunt monstrosi errores Modernismi, quem recte Decessor Noster "omnium hæreseon collectum" edixit esse et solemniter condemnavit. Eam Nos igitur condemnationem, venerabiles Fratres, quantacumque est, hic iteramus; et quoniam non usquequaque oppressa est tam pestifera lues, sed etiamnum hac illac, quamvis latenter, serpit, caveant omnes diligentissime, hortamur, a quavis hujus contagione mali; de quo quidem apte affirmaveris quod Job alia de re dixerat: Ignis est usque ad perditionem devorans, et omnia eradicans genimina.—Nec vero tantum ab erroribus catholici homines, cupimus, abhorreant, sed ab ingenio etiam, seu spiritu, ut aiunt, Modernistarum.*

763d *Nihil innovetur, nisi quod traditum est* (St. Stephen I, cited by St. Cyprian, *epist. LXXIV ad Pomp.*)

Catholic associations

Lastly, because, Venerable Brothers, most men need fraternal advice and mutual example to profess the Catholic faith (218, 220) openly and live accordingly, We rejoice greatly at the number of Catholic associations which are being formed. Not only do We hope that this number will increase, We wish to see them flourish under Our patronage and encouragement. They will prosper if they constantly and faithfully obey the directives which this Apostolic See has given in the past and will give in the future. None who works for God and the Church in these societies should ever forget that word of Wisdom: "An obedient man shall speak of victory" (a). For if he does not obey God by his submission to the Head of the Church, he will not win divine favor and he will work in vain.

(*Duties of priests.—Formation of seminarians.*)

There is, however, one point that should not be passed over in silence: We wish to admonish all priests, who are all dear to Us as Our sons, that it is most necessary, both for their own salvation as well as for the success of their sacred ministry, that they be very closely united to and most obedient to their respective Bishops (a). Certainly not all sacred ministers—and this We have already deplored—are free from that spiritual pride and insubordination which are characteristic of Our times. Nor is it rare that Pastors in the Church meet with grief and opposition precisely where they have the right to expect solace and assistance. Let those who have so miserably failed in their duty reflect again and again that it is divine, the authority of those whom "the Holy Ghost hath placed Bishops, to rule the Church of God" (b). And if, as We have seen, those who resist any legitimate authority are resisting God, they are acting with all the greater impiety who refuse to obey the Bishops consecrated by God under the seal of his own authority. "Charity does not allow me to be silent in your regard," says St. Ignatius Martyr. "I have resolved to exhort you to be of one mind in God's thought."

764a Prov. 21:28.

765a *Quotquot enim sunt sacerdotes, omnes, uti filios Nobis penitus dilectos, volumus admonitos, quam plane opus sit, cum ad propriam ipsorum salutem, tum ad sacri ministerii fructum, eos quidem suo quemque Episcopo conjunctissimos esse, atque observantissimos.*

765b Acts 20:28.

For if Jesus Christ, to whom our life is inseparably linked, is the Thought of the Father, so the bishops, in the areas where they have been appointed, are in the thought of the Father. Whence it comes about that you should conform yourselves to the thought of the bishop" (c). What this illustrious Martyr has said, all the Fathers and Doctors of the Church have concurred in.

766 Because Our times are very difficult ones, the burden of
(44) Bishops is already exceedingly heavy; still weightier is their concern for the salvation of the flocks entrusted to their care: "For they watch as having to render an account of your souls" (a). Should they not be judged cruel, therefore, those who refuse the obedience they owe, and make still heavier that burden, still more anxious that solicitude? "For this is not expedient for you" (b), the Apostle would say to them: and that because "the Church is the people united to the priest, and the flock following its shepherd" (c). Whence it follows that he who is not with his bishop is not with the Church (d).

(*The Pope prays for peace, for the good of society and of civilization, and for the Church.*)

The liberty of the Holy See

767 Already for too long a time, surely, the Church has not en-
(91, joyed that liberty which her work requires; that is to say, since
178- the day when her Head, the Roman Pontiff, was deprived of
179) that safeguard, which, by the dispensation of divine providence, he had acquired in the course of centuries to assure the protection of that liberty. Once this guarantee was removed, a great disturbance inevitably ensued among Catholics: all men, wherever and wherever they are, who profess themselves sons of the Roman Pontiffs, have every right to insist that there shall never be any doubt that their common Father is free in fact and shall appear free before the world from any interference by human power with the exercise of his Apostolic charge. Therefore, while We most earnestly wish that the nations restore peace among themselves as quickly as possible, We wish no less earnestly that

765c *Epist. ad Eph.*, III.

766a *Heb.* 13:17.

766b *Ibid.*

766c *St. Cyprian, Florentio*, ep. 66 or 69.

766d *Ex quo sequitur, cum Ecclesia non esse, qui cum Episcopo non sit.*

the Head of the Church may be relieved of this abnormal condition, which in many ways is very harmful to the peace of the nations themselves. It is for this reason that We wish to renew the protests often made by Our Predecessors. They were not moved by human considerations, but by the sanctity of their office and the duty of defending the rights and dignity of the Holy See. The same motives inspire Our protests.

(*Prayer to God and Our Lady for peace.*)

THE NOTE OF UNITY

Apost. Let. *Romanorum Pontificum*, February 25, 1916, to the Society of the Atonement, New York.

In every age the Roman Pontiffs Our Predecessors have had 768
much at heart, and it is Our own very particular concern, that (42, Christians who have separated themselves from the Catholic 50, religion should return to the Church as to a mother whom they 52, have abandoned (a). For it is especially in unity of faith that 56, shines forth the note of the truth of the Church; and the Apostle 59) Paul, to exhort the Ephesians to keep unity in the bond of peace, tells them that there is only "one Lord, one faith, one baptism" (b).

(*Approbation of the Society—granting of privileges.*)

THE QUEEN OF THE APOSTLES

Letter to Rev. Joseph Hiss, Superior General of the Marianists, on the occasion of the centenary of the Congregation: *Anno jam exeunte*, March 7, 1917.

(*God raised up apostles after the Revolution to restore the Christian spirit in France; among them was Père Chaminade.*)

It is not with vain praise that We honor Mary when We hail 769
her Queen of the Apostles, but as she, together with the Apostles, (33) received the charge of rearing the infant Church, so she must be said to be ever present to those who fall heirs to the apostolic duty either of winning new recruits to, or repairing the damage done to the Church in the full vigor of her growth.

(*Foundations of Père Chaminade.*)

768a Cf. the volume on the Church and other churches.

768b *Eph.* 4:5.

CANON LAW

Apost. Const. *Providentissima Mater Ecclesia*, May 27, 1917.

770 The Church, our most prudent Mother, by the constitution
(13, received from her Founder Christ, was endowed with all the
67, marks suitable to a perfect society. So, too, from her very begin-
100, ning, since she was to obey the Lord's command to teach and
119- govern all nations, she has undertaken to regulate and protect by
120, laws the discipline of clergy and laity alike.
137)

771 In the course of time, especially after she achieved liberty
(84, of action and was from day to day becoming more widespread,
120) she has never ceased to exercise her proper and inalienable right
to make and to apply laws, as witness the variety and multiplicity
of decrees formulated by the Roman Pontiffs and the Ecumenical
Synods according as need and circumstance required. By these
laws and precepts she has not only provided for the wise govern-
ance of clergy and laity, but she has even, as history attests,
contributed to the welfare of the state and the progress of civili-
zation. The Church not only abrogated the laws of barbarous
nations and informed their savage customs with humanity; but
confident in the help of divine light, she even tempered and im-
proved the Roman law itself, that conspicuous achievement of
ancient wisdom which is rightly called *ratio scripte* (reason in
written form), so that by establishing a more correct and regular
manner of public and private life she has accumulated ample
material for legislation whether in medieval or more recent times.

772 But in reality, as Our Predecessor of happy memory, Pius X,
(83- has wisely noted in the *Motu Proprio "Arduum Sane"* of the 16th
84) day before the kalends of April, 1904, canon law taken as a whole
scarcely answers its purpose today, given the changes in condi-
tions and needs of men inherent in the very nature of things. For
of the multitude of laws promulgated in the course of ages, some
have been abrogated by the supreme authority of the Church;
some have become obsolete; not a few are difficult to apply be-
cause of changing conditions, or are today less useful or effective
in securing the common good. It has happened also that canon
laws have so increased in number, are so extensive in their appli-
cation, have so little interior cohesiveness, that large numbers of
them have become obscure even for the experts, still more for the
majority of men.

PREACHING

It was for these reasons that Our Predecessor of happy mem- 773
ory, immediately upon his accession to the Supreme Pontificate, (224)
realizing how useful for the reestablishment and preservation of
ecclesiastical discipline it would be if the grave abuses We have
listed above were carefully removed, resolved that all the laws of
the Church up to the present time should be gathered into one
well-ordered collection, and that revoked or obsolescent decrees
should be discarded. Further, where it was necessary to do so,
laws should be brought into harmony with Our present customs;
and where it seemed necessary or expedient to do so, new laws
should be formulated (a).

(*Consultation of the bishops.—Institution of a commission.—
Ratification and promulgation of the new code: Constitutione hac
Nostra, quam volumus perpetuo valituram, præsentem codicem
sic ut digestus est, promulgamus, vim legis post hac habere pro
universa Ecclesia decernimus, jubemum.—Legal clauses.*)

PREACHING

Encycl. *Humani generis*, June 15, 1917.

(*Preaching of salvation.—Three causes of the present decline
in its efficacy: 1) it is undertaken by unauthorized persons.*)

The function of preaching, according to the teaching of the 774
Council of Trent, is "in a special manner the function of bish- (186,
ops" (a). And the Apostles, to whose office the bishops have suc- 198)
ceeded, considered it to be the principal part of their duties. Thus
Paul states, "Christ sent me not to baptize, but to preach the gos-
pel" (b). The thought is the same as that of the other Apostles:
"It is not reasonable that we should leave the word of God, and
serve tables" (c). However, even if this duty (of preaching) is
proper to bishops, nonetheless they must busy themselves in the
many cares which pertain to the government of their churches,
and what they cannot always and everywhere perform themselves
they must entrust to others.

Wherefore, it cannot be doubted that those who, while not 775
being bishops, exercise this charge, fulfill an episcopal func- (206)

773a The Holy See having forbidden the publication of transla-
tions of the Code, we do not here give the canons which concern
the Church. Those of our readers with sufficient Latin can easily
refer to the Code. 774a Sess. XXIV *de Ref.*, c. IV.
774b 1 Cor. 1:17. 774c Acts 6:2.

tion (a). Therefore, this first law is established: no one may, of his own initiative, assume the office of preaching; he who desires it must receive it as a legitimate mission, and it cannot be authorized except by a bishop: "How shall they preach, unless they be sent?" (b).

776 For the Apostles were sent, and that by Him who is the Supreme Shepherd and Bishop of our souls (a); the seventy-two (85) disciples were also sent. Likewise, Paul—although already constituted by Christ a vessel of election to carry his name before the gentiles and kings (b)—entered upon his apostolate only when the ancients, obeying the commandment of the Holy Spirit, "Separate me Saul . . . for the work (of the gospel)" (c), with the imposition of hands sent him on his way. This was always the custom in the first ages of the Church. For all those who distinguished themselves in the priestly rank—like Origen, and those who were afterward raised to the episcopate, for example, Cyril of Jerusalem, John Chrysostom, Augustine, and other ancient Doctors of the Church,—all devoted themselves to preaching by virtue of the authority of their respective bishops.

777 But now, Venerable Brothers, another method seems to have (190) been customary for a long time. Among sacred orators there are (198) not a few to whom can aptly be applied what the Lord spoke by the mouth of Jeremias: "I did not send prophets, yet they ran" (a). Because he is richly endowed, or from some other motive, a man will see fit to assume the ministry of the world: it is easy for him to gain access to the pulpits of our churches: as if anyone who so pleased could exercise himself in oratorical displays! This is the reason, Venerable Brothers, why you must now make provisions to do away with such abuses; and since you will have to render an account to God and to the Church of the food you have furnished your flocks, do not permit anyone, without an order from you, to enter your folds and, according to his own good pleasure, feed Christ's lambs. And let no one in your dioceses, unless called and approved by you, any longer enjoy the right to preach.

775a *Quare in hoc munere quicumque præter episcopos versantur, dubitandum non est quin, episcopali fungentes officio, versentur.*
 775b Rom. 10:15.
 776b Acts 9:15.
 777a Jer. 23:21.

776a 1 Pet. 2:25.
 776c Acts 13:2.

(Other causes of the lack of efficacy: 2) the preacher has a false concept of his mission; 3) he performs it badly.—Remedies: train preachers in learning, the spirit of sacrifice, and the spirit of prayer.)

SPIRITUAL PATERNITY

All. to the Cardinals, December 24, 1918.

(Christmas Wishes.—Peace.)

It is with the liveliest satisfaction that We have heard you 778 formulate the wish for the daily increase of the fruits of the (163) spiritual paternity which has been given to Us in a very special way by God, "of whom all paternity in heaven and earth is named" (a). This paternity desires to imitate as far as possible the inexhaustible charity of God and his ceaseless benevolence. We are grateful to the eminent Dean of the Sacred College for having indicated that in that paternity which has been granted to Us lies the initial source of the activity which We exercised in the course of that frightful calamity which has just ended.

(The intervention of the Pope in the course of the war, in favor of its victims and in favor of peace.—Prayer and negotiations to obtain fruitful and lasting results of the Peace Congress.)

If in the past We have taken Our spiritual paternity as a rule 779 of action, We do not intend to seek Our directives elsewhere in (163) the future. We have been a Father in the past; We are a Father today; We will be a Father in the future so long as breath remains in Our body, Our eyes constantly fixed, as on the ultimate rule and law of Our conduct, on that paternity which God has given Us, a paternity as universal as the one of which it is the representation and participation.

(Social union and the union of peoples.—New Year's wishes.)

THE LAWS OF THE CHURCH

Letter *Multiplices quidem*, March 12, 1919, to the Primate of Hungary.

(Meetings of priests treating the abolition of ecclesiastical celibacy.)

Let them bear in mind that they must submit themselves 780 entirely to those "whom the Holy Ghost hath placed bishops to (203, rule the Church of God" (a); for, as Ignatius Martyr says, "As 208)

778a Eph. 3:15.

780a Acts 20:28.

many as are of God and Christ Jesus, they are also with their bishop" (b); therefore, those who are not with the bishop, are not with God; neither are they with Christ Jesus.

We wish them also to understand how unfitting it is for a Catholic priest, who ought to surpass others in the control of his passions, to seem himself more subject to them than other men are. Wherefore, bishops must proclaim clearly and energetically that the Holy See will not tolerate any questioning of the law of sacerdotal continency, a law which has always been held to be a special ornament of the Latin Church, as it is also the chief source of its powerful influence (c).

(Bishops must repress this temerity at the same time that they suppress any attempt to remit Church property into the hands of lay assemblies.)

LITURGICAL LAW

Apost. Const. *Sedis huius Apostolicæ*, May 14, 1919.

781 Because it is the supreme arbiter of liturgical law, it has
(176) ever been the most urgent concern of this Apostolic See to maintain the sacred rites of the Catholic Church in all their integrity, or, if perchance they have deteriorated, to restore them to their former purity (a). This care is a necessary consequence of the pastoral office confided to the Roman See, to guard with vigilance "that exterior worship of God may be accomplished with due reverence, that the sacred mysteries may be celebrated in such a way as to contribute to the great edification of the faithful by exciting piety and stimulating devotion" (b).

782 This vigilance is particularly exact when sacred rites differ
(49) from each other; for the variety of rites, if it is legitimate, contributes not a little to increase the splendor of divine worship. Nor does this diversity prevent unity of faith: it expresses more vividly and states more clearly the revealed truths: "Unity of faith is totally consistent with a variety of legitimate rites, and

780b Philadel., III, 2.

780c *Quam ob causam alte vehementerque denuntiant Episcopi nullam prorsus ab Apostolica Sede de sacerdotalis continentiae lege permitti posse questionem, quæ quidem lex ab ipsa tamquam peculiare ornamentum habetur Ecclesiae Latinæ, ejusdemque fons quidam præcipuus actuosæ virtutis.*

781a Council of Trent, Sess. XXII, and Sess. VII, canon 12.

781b Instr. Sacred Congregation de Prop. Fide, June 30, 1890.

there results therefrom in a wonderful way a greater splendor and magnificence within the Church" (a). This is also the thought of St. Leo IX: "Customs which vary according to time and place do not constitute an obstacle to the salvation of the faithful so long as one faith, effecting through charity all the good it can, commends all to the one God" (b). Thanks to a wonderful harmony among the various liturgies, faith in almost every one of the dogmas of the Catholic Church is strengthened against the heretics, and theologians have come to recognize that there is a most fruitful source of theological teaching in the liturgies, by means of which the doctrine of the Church is strikingly manifested.

On this point Our Predecessor Leo XIII has most truly 783 said (a): "The venerable antiquity which ennobles the different (49, rites, is at one and the same time a distinguished ornament for 122,

782a Pius IX, Ap. Letter, *Romani Pontifices*, June 6, 1862.

782b Epistle to Michael, Patriarch of Constantinople.

783a Leo XIII, Apostolic Letter, *Orientalium*, November 30, 1894.

The following is the entire passage from which Benedict XV took the citation given above: "*Augusta enim, qua varia ea rituum genera nobilitantur, antiquitas, et præclaro est ornamento Ecclesiae omni, et fidei catholicae divinam unitatem affirmat. Inde enim-vero, dum sua præcipuis Orientis Ecclesiis apostolica origo testatior constat, apparet simul et enitet earumdem cum Romana usque ab exordiis suama conjunctio. Neque aliud fortasse admirabilius est ad catholicitatis notam in Ecclesia Dei illustrandam, quam singulare quod ei præbent obsequium dispares caeremoniarum formæ nobilesque vetustatis linguæ, ex ipsa Apostolorum et Patrum consuetudine nobiliores: fere ad imitationem obsequii lectissimi quod Christo, divino Ecclesiae auctori, exhibitum est nascenti, quum Magi ex variis Oientis plagis devecti venerunt . . . adorare eum (Matt. 2:1-2). Quo loco illud apte cadit animadvertisse, quod sacri ritus, tametsi per se instituti non sunt ad dogmatum catholicorum evincendam veritatem, eadem tamen viva propemodum exprimunt, splendideque declarant. Quo propter vera Christi Ecclesia, sicut magnopere studet ea custodire inviolata quæ, utpote divina, immutabilia accepit, ita in usurpandis eorumdem formis nonnunquam concedit novi aliquid vel indulget, in iis præsertim quæ cum venerabili antiquitate conveniant. Hoc etiam modo et ejus vitæ nunquam senescentis proditur vis, et ipsa magnificentius Christi sponsa excellit, quam sanctorum Patrum sapientia veluti adumbratam in effato agnovit davidico: Astitit regina a dextris tuis in vestitu deaurato, circumdata varietate . . . in fimbriis aureis circumamicta varietatibus.*" This Apostolic Letter may be read in its entirety in the volume, **THE LITURGY**.

176, the entire Church and an affirmation of the unity of the Catholic
224, faith. This is the reason why, if Christ's true Church displays
226, such zeal to maintain inviolate those elements—as it were, divine
228) and immutable—which she has received, she also makes conces-
sions or tolerates new forms, especially when these are in agree-
ment with ancient usage. In this way is made manifest the vigor
of her eternal youth, and Christ's Spouse appears all the more
magnificent, foreshadowed, as the wisdom of the Holy Fathers
recognized, in the Davidic statement: *'The queen stood on thy
right hand, in gilded clothing; surrounded with variety... in
golden borders, clothed round about with varieties'*" (b).

Cognizant of all these facts, the Roman Pontiffs not only
have never repudiated those sacred rites, whose antiquity should
guarantee respect, so long as they maintain the obedience due to
the Holy See with the unity of faith; they have also desired to
see these rites reverently preserved and exactly performed in
every way not opposed to one or another new and lawful disposi-
tion made by the Apostolic See, to which, it is clear, every rite
owes obedience, as to the sovereign Teacher.

(*Approbation of the new breviary of Braga.*)

CATHOLICITY

Apost. Let. *Maximum illud*, November 30, 1919, to the
bishops of the Universal Church.

(*History of the missions.—Responsibilities of Vicars Apostol-
ic and Superiors of the Missions.—Need for native clergy.*)

784 In fact, the native clergy should not be prepared merely to
(131, assist foreign missionaries in the humbler functions of the min-
135) istry; but they themselves, once equal to undertaking this divine
mission, can rightly assume the government of their people. The
Church of God is catholic; it is nowhere extraneous to any people
or nation; it is fitting, therefore, that every nation furnish sacred
ministers who will become teachers of the divine law and leaders
in the way of salvation for their people (a).

783b Psalm 44:10, 14-15.

784a *Nam ut Ecclesia Dei catholica est nullamque apud gentem
vel nationem extranea, ita consentaneum est ex unaquaque gente
sacrorum ministros existere quos divinæ legis magistros viæque
ad salutem duces sequantur populares sui.*

(*Exhortation to all missionaries.—The Pope invites them to
abandon any display of indiscreet zeal in favor of their country
of origin.—Disinterestedness.—Formation of missionaries.*)

ENFORCEMENT OF DISCIPLINE

Letter *Cum in catholicæ*, January 29, 1920, to the Archbishop
of Prague.

(*Rebellion of certain priests.—Formation of an association.*)

So that ecclesiastical discipline may remain intact, it is ab- 785
solutely necessary that the clergy, even when they meet in an (85,
assembly, remain under the authority and supervision of the 92,
bishops, who must govern and direct them. Moreover, it is super- 207,
fluous to insist again that the Apostolic See will never consent to 208)
abrogate or attenuate its position either with respect to a new and
popular administration of its property, or to the law of clerical
celibacy, which the Latin Church regards as its singular orna-
ment and glory.

(*The Pope felicitates the Bishops of Czechoslovakia on their
firmness.*)

FIDELITY TO THE CHURCH

Encycl. *Spiritus Paraclitus*, September 15, 1920.

(*The 15th centenary of St. Jerome.—His work.—St. Jerome
as exegete.*)

To the Church, the sovereign teacher in the person of the 786
Roman Pontiff, Jerome was dutiful and obedient with his whole (165)
heart. From the Syrian desert where he had been set upon by
heretical factions, he referred to the Roman See the task of settling
the controversy of the Orientals on the mystery of the Most Holy
Trinity, and wrote in the following terms to Pope Damasus: "I
have, therefore, decided to consult the Chair of Peter and the
faith praised by the Apostle's word (a), today asking food for
my soul at the source where, in the past, I received the livery of
Christ... Following no one but Christ, I align myself in com-
munion with Your Beatitude, that is, with the Chair of Peter. I
know that the Church was built on that rock... Judge, I be-
seech you: if I have leave, I do not fear to speak of three hypos-
tases; if you order it, I accept that a new faith will replace the one

786a Rom. 1:8.

formulated at Nicaea, and that, as orthodox, we shall make our profession in terms similar to the Arians" (b). And this striking profession of faith is renewed in the following letter: "In the meanwhile, I cry aloud: If any man is united to the See of Peter, I am with him" (c). Persevering constantly in that rule of faith in the study of the Scriptures, he refutes any false interpretation of the sacred text with this single argument: "But the Church of God does not accept it" (d), and the apocryphal book which the heretic Vigilantius had urged against him, Jerome rejects with this terse statement: "This book I have never read. For what need is there to take up what the Church does not accept?" (e).

787
(60) So zealous was he in maintaining the integrity of the faith, that he bitterly opposed those who had separated themselves from the Church, considering her enemies to be his own: "I will answer briefly: I have never spared heretics, and I have used all my energy to make the Church's foes my own" (a); and he writes to Rufinus: "There is one point on which I cannot agree with you: I cannot spare heretics; I cannot refrain from showing myself a Catholic" (b). Nonetheless, deploring their defection, he begged them to return to their sorrowing Mother, the one source of salvation (c), and he prayed that "those who have left the Church and abandoned the doctrine of the Holy Spirit to follow their own opinion" might return wholeheartedly to God (d).

If there ever has been a time, Venerable Brothers, when clergy and faithful needed to be imbued with the spirit of this great Doctor, that time is certainly our own century, when the sovereignty of God's revelation and the authority of the Church's teaching office are attacked by not a few proud minds.

(*Temerity of certain exegetes.*)

788
(110) Would that We could see all Catholics follow that golden rule of the holy Doctor: attentive to the voice of their Mother, they would remain modestly within the ancient limits set by the Fathers and approved by the Church.

(*The Bible is the source of spiritual life.—Duty of priests and religious to study the Bible.—Rules governing exegesis.—Teaching and example of St. Jerome.*)

786b *Ep. XV, 1, Nos. 2, 4.*

786d *In Dan., III, 37.*

787a *Dial. cont. Pelag., Prolog., 2.*

787c *In Mich., I, 10ff.*

786c *Ep. XVI, 2, N.*

786e *Adv. Vig. VI.*

787b *Cont. Ruf., III, 43.*

787d *In Is., book VI, ch. XVI, 1-5.*

Love of the Church

For the rest, how passionately he loved the Church appears 789 even in his commentaries, where he neglects no opportunity to (41, sound the praises of Christ's Spouse. Thus, for example, in the 63, commentary on the prophet Aggeus we read: "The elite of every 231) nation have come, and glory has filled the House of God which is the Church of the living God, the foundation and pillar of truth. . . . By reason of these precious metals the Church of our Savior is made more splendid than the synagogue was: from these living stones Christ's house is built, and everlasting peace is her crown" (a). And, commenting upon Micheas: "Come let us ascend into the mountain of the Lord: a man must ascend if he wish to come to Christ and to that house of the God of Jacob, the Church, which is the House of God, the foundation and pillar of truth" (b). In the preface to the Commentary on St. Matthew we read: "The Church . . . was founded on a rock by the Lord's word; she it is whom the King has brought into his chamber and to her, by a secret opening, He has stretched forth his hand" (c).

As is the case in the last extracts We have cited, our Doctor generally celebrates the close and intimate union which exists between the Lord Jesus and the Church. For the head cannot be separated from the mystical body; love of Christ necessarily entails zeal for the Church, which must be regarded as the principle result and sweetest fruit of the study of Sacred Scripture.

THE FAITH OF PETER

Encycl. *Principi Apostolorum*, October 5, 1920.

The Divine Founder of the Church confided to Peter, the 790 Prince of the Apostles adhering to God by a faith exempt from (44, all error (a), the leader of the choir of the Apostles as it were (b), 141, and the common master and ruler of all (c), the mission to feed 165, his flock, which is the Church, which He (Christ) founded on 169) the authority of the visible, permanent, and stable *magisterium* of Peter himself and his successors (d). It is upon his mystical rock, that is, upon this foundation of the entire ecclesiastical struc-

789a *In Agg., II, 1ff.*

789c *In Matth., Prol.*

790b *St. Theodore Stud, Ep. II ad Michælum Imperatorem.*

790c *St. Cyril of Alexandria, De Trinitate, dial. IV.*

790d *Matt. 16:18.*

789b *In Mich., IV, 1ff.*

790a *Cf. Luke 22:32.*

ture (e), as upon its pivot and center, that communion, not only in the Catholic faith, but even in Christian charity must rest.

791 That the primacy of Peter included the singular charge of (48, diffusing and safeguarding the riches of charity, as also of faith, 144, in the hearts of all, Ignatius Theophorus beautifully set forth 159, soon after the Apostolic period. In that most noble epistle which, 161, en route, he sent to the Roman Church to announce his arrival 163- in the Eternal City, where martyrdom for Christ's cause awaited 166) him, he gives striking testimony to the primacy which that Church exercises over all the others when he calls it "the President of the universal assembly of charity" (a), signifying by this not only that the universal Church is the image of divine charity, but also that St. Peter left to the Roman See, along with the Primacy, the legacy of the triple avowal of his own love for Christ, that it might enkindle the hearts of all the faithful with the same fire.

The Testimony of the Fathers

792 The ancient Fathers—especially those who occupied the more (147, illustrious of the Eastern Sees—were profoundly convinced that 153) this double character was peculiar to the pontifical authority; they were accustomed to have recourse to the Apostolic See, where alone salvation is to be found in times of crisis, whenever they were troubled by incursions of heresy or by internal strife. It is thus that we see Basil the Great acting (a), thus Athanasius, valiant defender of the faith of Nicaea (b), and John Chrysostom (c),—these messengers of God and Fathers of the orthodox faith appealed from the authority of the Councils of Bishops to the final judgment of the Roman Pontiffs, in conformity with the prescriptions of the most ancient ecclesiastical canons (d).

The Testimony of history

793 And who shall say that these Pontiffs have ever failed in that (153, duty to confirm their brethren, which they have received from 155) Christ? Far from it: rather than neglect that office, some, like

- 790e St. Cyril of Alexandria, *Comm. in Luc.*, chap. XXII, v. 32.
 791a St. Ignatius, *Epist. ad Rom.*, Preamb.
 792a *Epist. cl. II*, ep. LXIX.
 792b Cf. St. Felix II, *Epist. et Decr.—Epist. Athanas. et episcop. Aegyptior.*
 792c St. John Chrysostom, *Epist. ad Innocent. episc. Rom.*
 792d *Conc. Sardic.*, can. 3, 4, 5.

Liberius, Sylvester, Martin, have gone unflinching into exile; others have vigorously defended the cause of the orthodox faith and of its proponents who appealed to the Pontiff, and they have vindicated the memory of these champions, if need be, after their death. We have an example in the person of Innocent I, who ordered the Eastern bishops to restore the name of Chrysostom to the liturgical diptychs, so that he might be commemorated during the Holy Sacrifice with the other orthodox Fathers (a).

(*The fame of St. Ephrem.—His life, his learning, his virtue, his sacred poems.—His influence.*)

A great work, and one which is enormously difficult, Venerable Brothers, is laid upon Us, upon each one of you, upon all (78, good men everywhere: it is to restore in Christ whatever remains 98, of human and social culture, to recall to God and to the holy 160, Church of God an erring society. To the Catholic Church, We say; 162, though the institutions of our fathers have crumbled and human 215, affairs are in chaos because of political disturbances, she alone 227) has not wavered and can confidently face the future; she alone was born to immortality, guaranteed by the promise of Him who declared to St. Peter: "On this rock I will build my church, and the gates of hell shall not prevail against it" (a).

May they all follow in the footsteps of St. Ephrem, all who are called in the Church to exercise the function of teaching others; may they learn from him what attentive and assiduous work is necessary for him who would preach Christ's doctrine; for the piety of the faithful will not be solid or fruitful, except inasmuch as it is deeply rooted in the mysteries of faith and adheres to its teaching.

Those who have the official mission of teaching the sacred sciences will learn from the example of the Doctor of Edessa not to disfigure the Sacred Scriptures with the caprices of their own ingenuity, and in their commentaries not to deviate by a hair's breadth from the traditional teaching of the Church.

(*Reference to the texts: 2 Peter 1:20-21; Luke 24:45; 1 Tim. 3:15.—St. Ephrem, Doctor of the spiritual life.—The poet of the Blessed Virgin.*)

The holy Doctor is transported by the same enthusiasm (795 when, from distant Edessa, he turns his eyes toward Rome to sing (147)

- 793a Theodoret, book V, chap. 34. 794a Matt. 16:18.

the praises of Peter's Primacy: "Hail, holy kings, Christ's Apostles"—it is thus that he salutes the choir of Apostles; "Hail, light of the world . . . The torch is Christ, the torch-bearer is Peter, the oil is the mysterious action of the Holy Spirit. Hail, O Peter, gate of sinners, tongue of disciples, voice of preachers, eyes of the Apostles, guardian of heaven, first-born key-bearer" (a). And elsewhere: "Blessed art thou, O Peter, head and tongue of the body of the brethren, of the body, I say, which the disciples compose whose two eyes are the sons of Zebedee. Blessed are they who, looking on the Master's throne, have requested a throne for themselves. The very voice of the Father is heard favoring Peter, whom He makes an unshakable rock" (b). And in another hymn, this is how he represents the Lord Jesus speaking to his first Vicar on earth: "Simon, my disciple, I have made you the foundation of holy Church; I have first called you Peter so that you may support my entire building. You are the overseer of those who will build my Church on earth. If they wish to do it ill, it is you, whom I have placed as the foundation, who must correct them. You are the fountainhead from which my teaching will flow; you are the chief of my disciples; by means of you I will slake the nations' thirst. It is yours, this life-giving spring which I will pour forth. It is you whom I have chosen to be, in my designs, the first-born and heir of all my treasures. The keys of my kingdom I have given to you, and I have given you power over all my riches" (c).

796 When We recall these things, with tears We beseech the most
(57- merciful Father that the Oriental churches, too long, alas! separated
58) from this blessed See of Peter by schism which is contrary to the thinking of their ancient Fathers whom We commemorate, may return at last to the loving embrace and to the heart of the Roman Church, the Church with whom, according to the testimony of St. Irenaeus—the heir, through his master Polycarp, of the teaching of the Apostle John—"because of her preeminent jurisdiction, every Church must agree, and therefore all the faithful of the entire world" (a).

(The Pope confers on St. Ephrem the title and rank of Doctor of the Universal Church.)

795a St. Ephrem, *Encom. in Petrum et Paulum.*

795b St. Ephrem, *Hymni de Virginitate.*

795c St. Ephrem, *Hymni et Serm.*

796a St. Irenaeus, *Adv. Hæres.*, book III, chap. III.

USURPATION OF POWER

All. to the Consistory, December 16, 1920.

(Formation by the clergy of Czechoslovakia of an association attempting to substitute its authority for that of the bishops and to abolish the law of ecclesiastical celibacy.)

We now solemnly and formally renew the declaration, which 797
We have already many times had occasion to pronounce: the (138)
Apostolic See will never mitigate in any way or abolish that most holy and salutary law of ecclesiastical celibacy. We likewise declare—as We have already done in Our Letter to the Archbishop of Prague—that the democratic innovations which some are attempting to introduce into the Church's discipline can never be approved by the Holy See (a).

(The condemnation of the association by the bishops is confirmed.—Catholic missions.)

THE HEADS OF THE CHURCHES

Letter *Cum semper*, February 10, 1921, to the Belgian bishops.

(Divisions occasioned by the Flemish question.—The clergy and politics.—Their duties.)

In the same way that the Roman Pontiff is the supreme Head 798
of the Universal Church, the bishops are the rulers of individual (195,
churches, and therefore all the faithful, but especially the priests, 203,
owe them obedience and submission. 208)

(Directives on the subject of the regular clergy.—Exhortation.)

DANTE AND THE CHURCH

Encycl. *In præclara*, April 30, 1921, to Catholic universities.
(The sixth centenary of Dante.—His testimony in The Divine Comedy.)

It is only right, therefore, says Dante, speaking of that eter- 799
nity which will follow this mortal life, "that we should derive our (231)
certainty from the infallible teaching of Christ, who is the Way,

797a *Item negamus eas, quas nunnulli contendunt inducere in Ecclesiæ disciplinam, exactas ad popularem rationem, rerum novitates, unquam ab Apostolica Sede approbari posse.*

the Truth, and the light (a): the Way, because by it we hastened unimpeded towards eternal beatitude; the Truth, because it is free from all error; the Light, because it illumines our minds in the darkness of this world's ignorance" (b). Nor has he less respect and attention for "those venerable General Councils in which, as none of the faithful doubts, Christ participated." He also esteems highly "the writings of the Doctors, Augustine and others; the man who doubts that they were assisted by the Holy Spirit (he says), either has never discovered their excellence, or, if he has discovered it, has not appreciated it" (c).

800 Alighieri has the greatest respect for the authority of the (171) Roman Church and the power of the Roman Pontiff,—a power from which the laws and institutions of the Church herself derive their efficacy. And for this reason he energetically admonishes Christians that since they have the Old and New Testament as well as the Pastor of the Church to guide them, they should be content with these means of salvation. He was as saddened by the misfortunes of the Church as if they had been his own; he deplored and condemned any defection, on the part of Christians, from the Sovereign Pontiff; after the transfer of the Apostolic See from Rome he addressed the Italian Cardinals in the following terms: "What shame for us who believe in the same Father and Son, in the same God and Man, and in the same Mother and Virgin; for whom, and for whose salvation, it was said to Peter after the triple question about his love: Peter, feed the sacred flock. What shame for Rome, in whose favor, after the triumphs of so many victors, Christ by word and deed confirmed the government of the entire world; Rome, whose Apostolic Chair was consecrated by the blood-shedding of Peter and of Paul, the Apostles of the Gentiles; Rome, for whom now like Jeremias we must lament for our contemporaries and not for posterity, that she has been widowed and abandoned. What shame, a shame as great as the sorrowful wound of the heresy!" (a)

801 And so he calls the Roman Church a most sweet Mother, or (162, the Spouse of the Crucified; and Peter he proclaims the infallible judge of the truth received from God, and all are obliged to obey him in every thing which concerns their eternal salvation, whether in matters of faith or conduct. It is for this reason that, al-

799a Cf. John 14:6.
799c Mon. III, 3.

799b Conv., II, 9.
800a Epist. VIII.

though he believes the Emperor's dignity is derived from God, yet "this truth", he says, "is not to be held absolutely so that the Roman Prince need not submit, in one or another instance, to the Roman Pontiff; for prosperity in this world is in a certain sense ordered to happiness in the next" (a).

This is an excellent principle and full of wisdom, which, if faithfully practiced in our own time, would doubtless produce the richest fruits of prosperity for the State.

(Views on the divine economy.—Faith and the arts.—Remedies for naturalism.—Dante is a master of Christian learning.)

AUTHORITY OF BISHOPS

Letter *Libenter quidem*, October 15, 1921, to the Apostolic Delegate of the East Indies.

(India's devotion to the Blessed Virgin.)

We judge it timely to trace here the line of conduct which every Catholic must follow religiously, whether in his private (53, or his public life. This rule of life, as is evident from the Gospels, 203, from the Apostles' letters, and from the writings of the Holy Fathers, consists in the obedience of the faithful to their lawful pastors, according to the dictum: "Obey your prelates, and be subject to them" (a). For Bishops are in no way dependent on the good pleasure of their subjects in what concerns the government of their dioceses, nor do they owe an account of their actions to any but the Holy See, since to Peter alone was said: "Feed my lambs; feed my sheep" (b). Therefore, it is the duty of the clergy as well as of the faithful to disapprove, in themselves as well as in others, any manifestation of the *spirit of independence*, for this gives occasion to the enemies of our religion to sow cockle in the Lord's vineyard.

He who is against the Bishop is against the Church

Let all beware, therefore, of discussing the Bishops' decrees (803 when they do not concur with their own ideas; let them beware (203) also of criticizing them, of treating them lightly, whether in public or private, in speaking or writing, as We have already advised in Our encyclical letter *Ad Beatissimi Apostolorum*: "Let no individual pose as a master in the Church, whether in books, newspapers, or public speeches. All men know to whom God has

801a Mon. III, 16. 802a Heb. 13:17. 802b John 21:15-17.

committed the government of the Church." The Church is the people united to their pastor, the flock adhering to its shepherd. From this it follows that he is not with the Church who is not with his Bishop. Priests and faithful who act otherwise only imitate the non-Catholics among whom they live; they cause scandal and furnish these non-Catholics with a pretext for remaining away from the fold of the one true Church. Let them put their energy at the disposition of the Bishop, and reverently obey him. It is certainly permissible for anyone to appeal to the Holy See for an adequate reason; but let no one withdraw from the authority of his Ordinary or refuse obedience to his decrees under pretext of wishing to follow the prescriptions of the Apostolic See, or those of other Bishops, granted, perhaps, for an individual diocese.

The triple competence of Bishops

804 But if it is proposed to submit certain remarks or requests to (91, the Ordinary, this shall be done in a respectful way, and only with 203) a view to the triumph of truth or the greater good of the Church, and never with demands or threats, or, what is worse, by invoking civil powers, which are, by their very nature, extraneous to ecclesiastical affairs.

805 Nonetheless, the authority of bishops is not exercised solely (196, in religious and ecclesiastical matters; it has a direct bearing on 201) other questions, too, which by their nature are linked directly or indirectly to the welfare of Holy Church and the salvation of souls. Therefore, Bishops, using their triple power of teaching, ministering, and ruling, must safeguard and exercise authoritative influence on the following (a):

a—ecclesiastical administration (except that for the direction of the works they may invoke the laudable assistance of priests and laymen) since the Bishop is recognized by the sacred canons to be the natural protector of every pious work or foundation;

806 b—the Catholic education of youth, which should never be (198, separated from religious instruction; for since Christ our Lord 203) speaking of Himself says: "One is your Master, Christ" (a), and He lives and teaches in the person of the Bishops, according to these words: "He that heareth you, heareth me" (b), it belongs

805a *Episcopi triplici sua potestate utentes, magisterii scilicet, ministerii atque regiminis, tueri debent et auctoritative moderari qua sequuntur . . .* 806a Cf. Matt. 23:8. 806b Luke 10:16.

to the Bishops to establish the legitimate norms which must be followed with great care by Catholic teachers in the direction of Catholic schools and the formation of the clergy in major and minor seminaries;

c—finally, *the necessary intercourse of the faithful with non-Catholics in civil life*; the Bishops will decide whether or not grave (59, danger to faith exists in belonging to and participating in certain 201) so-called neutral or non-sectarian societies or philanthropic associations, in a given case or area.

In him who governs is to be recognized, before all else, God 808 who speaks to us, admonishes us, rules us, according to that (203) passage of Scripture: "God as it were exhorting by us" (a).

A native episcopate

Certainly everyone hopes, even in religious affairs, to be 809 governed by men of his own people; in this matter, to be sure, (111, the Catholics of India are not to be reproved for wishing to be 131, ruled by native Pastors. The Church has never really been 135) opposed to this desire, for within her borders "there is neither Gentile nor Jew, circumcision nor uncircumcision, Barbarian nor Scythian, bond nor free" (a), nor "acceptance of persons." This is clearly seen from the fact that the Sovereign Pontiffs have always shown the greatest concern that the native clergy should make daily progress in holiness and learning. But it is for the Church to decide when the time has come to satisfy this desire; for the Church, We say, who, watching, so to say, from an observatory over the needs of each and every diocese, in ancient times sent out missionaries who carried the Christian name into those regions in spite of the dangers of distance, suffering, and persecution. Whoever, therefore, by hastening the course of events, would wish to anticipate the judgment of Rome, whether in speaking or writing, would show that he was rash and disobedient to the Vicar of Jesus Christ, as if the Pope were unconcerned about the salvation and prosperity of his sons in India.

(*Evangelization of India by Indian priests.—Remain united in charity.—Mary, Patroness of India.*)

808a 2 Cor. 5:20.

809a Coloss. 3:11.

PIUS XI
1922-1939

THE INSTRUMENT OF THE MINISTRY

Letter *Officiorum omnium*, August 1, 1922, to Cardinal Bisleti, Secretary of the Congregation of Seminaries and Universities.

Among all the very holy duties which the Pope's office embraces, none certainly is greater or more far-reaching than to foster and to secure a sufficiently large number of priests to fill her divine mission. Here, in fact, are bound up the honor, the efficacy, and the very life of the Church; nothing could more intimately concern the salvation of the human race, for the immense benefits which our Redeemer Jesus Christ won for the world are withheld from men unless given to them by "the ministers of Christ and the dispensers of the mysteries of God" (a).

(*Formation of the clergy.—Fostering of vocations.—Seminaries.—Study of Latin.*)

Latin, the "catholic" language

For the Church, in view of the fact that she includes every nation in her fold, and that she is destined to last to the end of the world, and that she excludes entirely from her governing office the simple faithful, requires by her very nature a language which is universal, immutable, and not vulgar. And since these conditions, it was provided by God to serve the needs of the Church in a wonderful way, while at the same time it serves the more educated people of every nation as a bond of unity. It gives them the means, whether separated by distance or gathered in one spot, not only to exchange ideas and opinions with great ease, but also—something even greater—to know more profoundly the things which concern their Mother the Church, and to remain in more intimate contact with the head of the Church.

(*The philosophy of St. Thomas.—Scholastic theology.—Positive theology.—Pastoral theology.—Regional seminaries.*)

PRIMACY OF CHARITY

All. to the Consistory, December 11, 1922.

(*Eulogy of Benedict XV.—State of the Church in the Orient. Assistance sent to famine victims in Russia.*)

810a 1 Cor. 4:1.

812 In exercising this mission of charity, Venerable Brothers, We
(82, have done no more than follow the customs and traditions of the
163) Roman Church, of which Ignatius Martyr was able to say in all
truth that she is, in this sense also, the President of Charity; it is
the same note of praise which is to be found in the letter where
Denis, Bishop of Corinth, expresses to Pope Soter the fullness of
his admiration and gratitude for the Roman Church for the
benefits which, in time of extreme need, she procured with her
mother's hand for his flock, and especially for the confessors of
the faith.

813 This primacy of charity is a consequence of the primacy of
(163) honor and jurisdiction, and the Roman Pontiff possesses it in vir-
tue of his universal fatherhood. This fatherhood derives, on the
one hand, from God, since from Him is derived all paternity in
heaven and upon earth; and, on the other hand, from Christ Jesus,
who conferred it on the Pope in the person of Peter when He said,
"Feed my lambs: feed my sheep" (a), a formula which embraces
all men, those who are already part of the flock, or those who will
come to join it, until one day there will be only one flock and one
Shepherd. (*Efforts to strengthen the peace of the world.—Justice
and charity.—Announcement of the Encyclical Ubi arcano.*)

THE MISSION OF THE CHURCH

Encycl. *Ubi arcano*, December 23, 1922.

(*The Peace of Christ in the Kingdom of Christ.—Evils of the
present times.—Their causes.—Their remedies.—The Church alone
is the depository of these remedies.*)

814 Let Us note what are the teachings and commandments of
(89, Christ on the dignity of the human person, purity of conduct, the
102- duty of obedience, the divine constitution of human society, the
103, sacrament of matrimony, and the sanctity of the family,—all these,
133) We say, and other truths like them which He brought from heav-
en to earth, He gave only to his Church and with them the sol-
emn promise never to fail her in the present or the future, and
He commanded her never to cease to teach all men, as an in-
fallible teacher, to the end of the world. This shows clearly what
and how powerful are the remedies which the Catholic Church
can and must bring to the task of rendering peace to the world.

813a John 21:15-17.

Her exclusive mandate

Now, since she alone was the divinely ordained interpreter, 815
and custodian of these truths and precepts, the Church alone has (94)
the real and inexhaustible power to purge from society and do-
mestic and civil life the blight of materialism, which has already
worked such havoc; to penetrate society with Christian thinking,
far superior to philosophical systems, on the spirituality and
immortality of the human soul; to unite all classes of men among
themselves and to bring about the union of the entire race in a
feeling of benevolence, and *as it were of brotherhood* (a); to de-
fend the dignity of every man and to lift him up to God Himself
(b); finally, to correct and improve public and private morals, so
that, when all things have been made subject to God who "seeth
the heart" (c) and conformed to his teaching and laws, and the
knowledge of the holy law fills the minds of all men, governors
and governed alike, and every rank of civil society, "Christ may
be all, and in all" (d).

Wherefore, the Church, which has the truth and strength of 816
Christ, is the only one who can form men's minds aright; she alone (80,
can reestablish the true peace of Christ in the present time and 119)
also assure peace in the future by forestalling the new dangers
of war which We have indicated. She alone, by virtue of divine
mandate and decree, teaches that all men must conform to the
eternal law of God, whatever they do, in public as in private,
whether individually or as a group. Moreover, it is evident that
whatever touches the salvation of many souls is of far greater
moment.

(*Christ's precepts must control politics.—Example of medi-
eval Christianity.*)

815a Cf. St. Augustine, *De moribus Eccl.*, I, 30.

815b *Nam quia una divinitus constituta est harum veritatum præ-
ceptorumque interpres et custos, in ipsa unice vera et inexhausta
quædam facilitas inest, ut cum a communi vita domesticaque so-
cietate et civili materialismi maculam, quæ tanta ibi jam fecerat
damna, prohibeat, christianamque disciplinam de spiritu, seu de
animis hominum immortalibus, philosophia multo potiore, eo-
dem insinuet: tum ut omnes inter ipsos ordines civium ac plebem
universam altioris quodam benevolentia sensu et quadam quasi
fraternitate conjungat, ac singulorum quoque dignitatem homi-
num jure vindicatam, ad Deum ipsum extollat.*

815c 1 Sam. 16:7.

815d Col. 3:11.

Above all nations

817 But there is a divine institution which can guarantee the
 (15, sanctity of the laws of men; an institution, as it were, which be-
 81, longs to all nations and is superior to all nations, endowed with
 96, the highest authority and venerable for the fullness of her teach-
 131, ing authority, the Church of Christ: she alone can show herself
 133) ready for so great a task by reason of her divine mandate, her
 nature, and her constitution, as well as the majesty—the result of
 so many centuries—which is never diminished by the ravages of
 war, but rather increased in a wonderful way.

(*No true peace without respect for the laws of Christ.*)

818 For this task We appeal hopefully for the assistance of all
 (139, good men, but We turn to you first of all, Venerable Brothers, you
 185, whom Christ our Leader and Head—the same Who committed the
 194) care of the universal Church to Us—has summoned, surely, to bear
 a very large part of Our solicitude. In fact, you have been placed
 by the Holy Spirit “to rule the church of God” (a); you have
 been signed in a special manner for “the ministry of reconcilia-
 tion . . . ambassadors for Christ” (b), participants of that same
 divine authority and “dispensers of the mysteries” (c), and for
 that reason you are called “the salt of the earth” and “the light
 of the world” (d), the doctors and fathers of the Christian
 peoples, “made a pattern of the flock from the heart” (e), and
 “called great in the kingdom of heaven” (f). Finally, you are,
 all of you, like the principal members and golden links on which
 rises up “the whole body (of Christ) . . . connected and fitly
 joined together” (g) which is the Church, founded on the un-
 shakable rock which is Peter.

(*Missions.—Catholic Action.—Modernism in practice.—The
 Church and the nations.*)

WITNESS OF THE SAINTS

Encycl. *Rerum omnium*, January 26, 1923.

(*The world is sick.—It must be brought back to Christ by
 the Church.*)

819 The teaching and governing office of the Catholic Church
 (78, has only one end: to teach men by the announcement of divinely

818a Acts 20:28.

818d Matt. 5:13-14.

818g Ephes. 4:15, 16.

818b 2 Cor. 5:18, 20.

818e 1 Pet. 5:3.

818c 1 Cor. 4:1.

818f Matt. 5:19.

received truth, and to sanctify them by the abundant effusion 84,
 of divine grace. In this way the Church strives to bring back to 96,
 its original state civil society wherever she sees it has deviated 100,
 from the Christian principles according to which she fashioned 115,
 and shaped it in earlier times. 126,

The Church pursues this sanctifying work with happier 128,
 results whenever it happens, by God's favor and gift, that she can 213)
 propose to the imitation of the faithful some of her children who
 have distinguished themselves by the practice of admirable
 virtues. When she does so, the Church acts in strict conformity
 with her nature, for Christ her Founder made her holy in herself
 and the efficacious instrument of holiness in others, since it is
 God's will that all who use her teaching and guidance must tend
 to holiness of life. “This is the will of God,” says Paul, “your
 sanctification” (a). And what kind of sanctity this should be,
 the Lord Himself explains in these words: “Be ye therefore per-
 fect, as your heavenly Father is perfect” (b).

(*The third centenary of St. Francis de Sales.—His spirit, his
 work, example of the social virtue of meekness.—Patron of Catho-
 lic publicists.—Solemnities and spiritual favors on the occasion of
 the centenary.*)

ONE AND UNIVERSAL

Encycl. *Ecclesiam Dei*, November 12, 1923.

The Church, in the wonderful plan of God, was established 820
 to become in the fullness of time an immense family embracing (4,
 the whole human race; among other distinguishing signs We know 52,
 that it was to show its divine origin by its unity and universality. 69,
 131)

For Christ our Lord not only handed on to the Apostles that 821
 mission which He had received from the Father when He said, (46,
 “All power is given to me in heaven and upon earth. Going, there- 85,
 fore, teach ye all nations” (a); He also wanted the Apostolic col- 137,
 lege to be a perfect unity, its members doubly bound by a very 155,
 strong chain: inwardly by that faith and charity, which “is poured 161,
 forth in (your) hearts . . . by the Holy Spirit” (b), outwardly by 187)
 the rule of one man over all, since He gave the primacy among the
 Apostles to Peter, the perpetual principle and visible foundation

819a 1 Thess. 4:3.

821a Matt. 28:18-19.

819b Matt. 5:48.

821b Rom. 5:5.

of unity (c); this same unity He most lovingly recommended to them on the eve of his death (d); this unity also He petitioned from his Father in his last prayer, and He obtained it: "He was heard for his reverence" (e).

One single head

822 And so the Church was developed into "one body", a body
(24, vivified and animated by a single spirit, whose "head is Christ:
43) from whom the whole body (is) compacted and fitly joined together, by what every joint supplieth" (a).

823 But, for the same reason, the visible head is he who fills the
(140, office of Christ's Vicar on earth, the Roman Pontiff. It is to him,
142, as successor of Peter, that are addressed from age to age those
144) words of Christ: "upon this rock I will build my Church" (a); he it is who, always exercising the charge of Vicar conferred on Peter, must confirm his brethren when the need arises, and never cease to feed the lambs and sheep of the Lord's flock.

Causes of schisms

824 Now there is nothing "the enemy" so fiercely assaults as this
(56, unity of the government of the church, which cannot be separated
137) from "the unity of the Spirit in the bond of peace" (a). If he has never been able to prevail against the Church herself, he has nonetheless brought about the defection of not a few of her children, and even whole nations, which have left her fold. These misfortunes are due in great part to national rivalry, or to laws from which religion and piety have been divorced, or to too great a zeal for the goods of this world.

(*The Eastern Schism.—The third centenary of St. Josaphat, martyr of unity.—Conditions of return to unity.*)

821c *Etenim Christus Dominus non modo quod ipse a Patre munus acceperat, solis Apostolis demandavit, cum dixit: data est mihi omnis potestas in caelo et in terra. Euntes ergo docete omnes gentes; sed etiam Apostolorum summe unum voluit esse collegium, dupliciter coagmentatum arctissimo vinculo, intrinsecus quidem fide eadem et caritate, quæ diffusa est in cordibus . . . per Spiritum Sanctum; extrinsecus autem unius in omnes regimine, cum Apostolorum principatum Petro contulerit, tamquam perpetuo unitatis principio ac visibili fundamento.*

821d John 17:11, 21-22.

822a Ephes. 4:4-5, 15-16.

824a Eph. 4:3.

821e Heb. 5:7.

823a Matt. 16:18.

THE LANGUAGE OF THE CHURCH

Letter *Unigenitus Dei Filius*, March 19, 1924, to Superiors General of religious orders and congregations for men.
(*Directives for the formation of the religious.*)

The importance for young religious of knowing Latin well is 825
to be seen not only from the fact that the Church uses this lan- (49)
guage in some sense as the bond and instrument of her unity, but also because we read the Bible in Latin, we recite the psalms and celebrate the Holy Sacrifice in Latin, we carry out the ensemble of liturgical ceremonies in Latin. Moreover, when the Sovereign Pontiff addresses the Catholic world to communicate his teaching to it, he does so in Latin; and the Roman Curia uses no other language to conduct its business and draw up the decrees which concern the general good. Those who are ignorant of Latin can only with great difficulty draw from the very rich fountains of the Fathers and Doctors of the Church, who, for the most part, have used only this language to set forth and defend Catholic doctrine. Have much at heart, therefore, that your clerics, who will one day be ministers of the Church, apply themselves diligently to study and practice this language.

(*The Novices.—Scholasticism and Revelation; faith and science; charity and piety.—The Brothers.*)

THE FUNCTION OF INTERCESSION

Apost. Const. *Umbratitem*, July 8, 1924—Approbation of the new statutes of the Carthusian Order.
(*Praise of the contemplative life.*)

By their very close union with God and by their interior 826
sanctity, those who lead a solitary life within the silence of the (129)
cloister contribute abundantly to maintain that splendor of sanctity which the immaculate Spouse of Christ Jesus offers for imitation to the eyes of all men. Nor is it remarkable that ecclesiastical writers of ages past, in explaining the power and efficacy inherent in the prayers of these religious men, have gone so far as to compare it to the prayer of Moses, recalling this well-known fact: namely, that when Josue fought the Amalecites on the plain, Moses, on the summit of a nearby mountain, was begging and imploring God for the victory of his people. Now, as long as his hands were raised to heaven, the Israelites were victorious; but

when, on the contrary, his hands fell from weariness, the Amalecites overcame the Israelites; and so Aaron and Hur supported the arms of Moses on both sides until Josue left the combat victorious (a).

827 Indeed, there is in this example a most apt figure of the (209) prayers of the religious whom We have recalled; they are sustained, as it were, by two supports: the august Sacrifice of the altar and the exercise of penance, the one prefigured by Aaron, the other by Hur. For it is the solemn and almost principle duty of these solitaries, as We have said above, to offer themselves and dedicate themselves to God, in virtue of an official function, as it were, as victims and sacrificial oblations for their own salvation and that of their neighbor.

(*The origins of monasticism.*)

Importance for the Church of the contemplative life

828 It is, therefore, of very great importance for the Church that (209) this most holy manner of life, which, for so many centuries, had been preserved intact in the monasteries, be restored to its first state, that intercessors may never be lacking: relieved of every other care, ceaselessly imploring the divine mercies, they will draw down from heaven upon men more negligent of their own salvation, every kind of benefit (a).

(*The Carthusians.*)

The support of Apostles

829 Moreover, it is easy to see that those who apply themselves (220) diligently to the offices of prayer and penance contribute much more to the growth of the Church and the salvation of the human race than those who give their labor to the Lord's vineyard; the former draw down an abundance of divine grace from heaven, and unless the field is watered by this, the evangelical laborers will certainly reap a meager reward from their toil.

(*History of the Constitutions of the Carthusians.*)

826a Cf. Exodus 17:8-16.

828a *Ecclesiae igitur vehementer intererat, sanctissimum vitae genus, quod per tot saecula incolume in cenobiis exstiterat, sic in pristinum restitui, ut nunquam deforent, cujusvis curae expertes, deprehomines, suae neglegentiores salutis, omne genus beneficia derivarent.*

ONE FAITH

All. to the Consistory, March 30, 1925.

(*The success of the Jubilee and the Missionary Exposition.*)

But above all else, the objects assembled in this Exposition 830 offer the thoughtful visitor a demonstration of the unity and im- (44, mortality of the Catholic Church: not only has she never ceased, 46, in conformity with the mission she holds from her Divine Founder, 227) to teach all nations; further, she has taught and continues to teach all men one single faith, preserved intact under the sole guidance of the Roman Pontiff. In fact, the name of Jesus must be made known to all nations, so that at the name of Jesus every knee may bow, in heaven, on earth, and under the earth; for He must reign.

(*The approaching celebration of the 16th centenary of the Council of Nicaea.—Creation of two Spanish Cardinals.*)

THE POPE AND THE COUNCIL

Letter *Cum in superiore*, April 4, 1925, to Cardinal Tacci, Secretary of the Sacred Congregation for the Eastern Church.

(*The Pope charges the Cardinal to organize the forthcoming commemoration of the Council of Nicaea.*)

The event We have in mind, which is of such great impor- 831 tance to Us and to the Apostolic See, is known to everyone, even (153) those who have very little knowledge of Church history. For, as written documents prove, the Council of Nicaea, which had as its object to crush the Arian heresy by condemning and excommunicating Arius and his partisans if they would not recant, was only assembled with the consent of Pope Sylvester. And he was present at it in the persons of his Legates, who were the first of all—specifically because they represented the person of the Pontiff—to sign the Acts, as We said on the occasion of the Consistory, though Vitus and Vincent were only simple priests. Nor should we forget that the anathema against the Arians was pronounced by the Fathers in the name of the Holy, Catholic, and Apostolic Church, and that the Apostolic See has even considered the doctrines of Nicaea as coming from her, approved by her, and has even defended them as such.

(*The works of Nicaea.—Directives for the celebration of the 16th centenary.*)

THE NOTES OF THE CHURCH

All. to the Fourth International Congress of Catholic Youth, September 19, 1925.

(*The Pope's love for this assembly of youth.—The Missionary Exposition is a living witness to the unity and universality of the Church.*)

One and universal

832 And you have come here to see the Church at its center, to (5, see it all in one glance, to taste something of its beauty, and you 41, add still more yourselves, by your presence, to this vision of greatness and power. 131)

Here she is then, the great, the divine Internationale: thus you sing of her, thus you confess her to be in your Credo: *Credo unam, sanctum, catholicam, apostolicam Ecclesiam!* Here she is before your eyes, one and universal! The unity and universality of the Church! Never have they been so visible; they shine forth from the events of each day during this Holy Year, and with what splendor! That universality is yourselves, and, on your side, you contribute to make it resplendent.

Holy, Mother of Saints

833 Here she is, Holy Church! Whose voice did you obey when (126, you set out for Rome? You obeyed the invitation to sanctify 161) yourselves. "It is the Holy Year, it is the invitation to pray addressed to the whole Catholic world: come, draw forth treasures of holiness! Come, enrich your souls with the treasures of the Jubilee!" And the entire Catholic world, as if by a holy instinct, has understood the invitation of its Mother, and it has come. And the Mother was there: she prepared not only her treasures of forgiveness, of prayer, of grace,—but still more an awe-inspiring lesson of sanctity, very fitting in her regard, great teacher, great fashioner of saints that she is. She is here: in this incomparable series of beatifications and canonizations, a real exposition of sanctity, for every walk of life, for all tastes, for every spiritual state which is the product of grace.

Apostolic

834 And you see her, again with your human sight, adorned with (155, that other distinctive note with which the great Divine Author 223- enriched his Church, as with an identification card by which each 224) one can, at every instant, recognize the true Church of Jesus, the

one divine Church. You have found these proofs, these testimonies, in all the stones of Rome. For in Rome the holy, Rome the eternal, the very stones speak, the stones cry out (a). You have heard them proclaiming especially the apostolicity of the divine Internationale. He who, at present, is the last successor of Peter—not only, alas! in order of time—is speaking to you now as Peter himself used to speak under the arches of the basilicas, in the catacombs, for the living Pope, whatever be the name he bears or the time in which he exercises his ministry, will always be the latest link in that golden chain which binds the Roman Church, and, by her, all the Churches of whom She is the Mother, to the Apostles, to Peter—the "cornerstone" (b)—to the Divine Founder Himself. A thought, in truth, full of the most thrilling joy! This Church which We see, in which We live, this Church today so great, then so small, is identically the same mystical person who spoke with St. Peter, with Christ.

(*Duties of youth.—Catholic Action.—Youth and politics.—Defense of religion.*)

THE KINGDOM OF CHRIST

Encycl. *Quas primas*, December 11, 1925.

(*The evils of the present are due to the neglect of Christ and the Church.—The Missionary Exposition.—The Jubilee.—Canonizations.*)

While men and godless governments have become the sport 835 of envy stirred up by hatred and internecine strife and are driven (128) toward ruin and death, the Church of God, continuing to provide the human race with the nourishment of eternal life, brings forth and rears for God holy generations of men and women. Christ does not cease to call to the eternal beatitude of his kingdom those whom He has recognized for his most faithful and obedient subjects on earth.

(*Institution of the feast of Christ the King.—Its doctrinal foundation.—The fruits the Pope expects from it.*)

Liberty of the Church

Certainly, the honors which it is necessary to pay to the 836 divine authority will not fail to recall to mens' minds the fact that (13, the Church was founded by Christ as a perfect society, and that 91-

834a Cf. Luke 19:40.

834b Cf. Is. 28:16.

92, she claims by virtue of that original right which she cannot re-
 97, linquish full liberty and immunity from the civil authority. She
 121) cannot depend upon another's will in obeying her divinely com-
 missioned duty to teach and rule all men, and to lead to ever-
 lasting bliss all those who are of Christ's kingdom.

Religious, assistants of the Pastors

837 Moreover, the state must extend the same liberty especially
 (126, to religious orders and congregations of both sexes, who are the
 129, most useful auxiliaries to the Pastors of the Church. They labor
 209) valiantly in extending and strengthening the kingdom of Christ,
 whether by opposing the triple concupiscence of the world with
 the sacred vows of religion, or by embracing the profession of the
 more perfect life, so that holiness, which the Divine Founder
 commanded should be a distinguishing mark of the Church, may
 shine before the eyes of all with a constant and increasing
 splendor.

*(Restoration of public official worship.—Reign of Christ in
 the minds and hearts of the faithful.—Return of those outside the
 fold to Christ.)*

THE COMMUNION OF SAINTS

838 All. to the Consistory, December 14, 1925.
 (45) *(The Holy Year.—Recent canonizations.)*

At the same time We wish to recall to Our sons, so that they
 may understand and appreciate it more deeply, the charm and
 the consolation which stem from our article of faith on the Com-
 munion of Saints. By it we know in fact that it is in the unity of
 the Mystical Body of Jesus Christ, in the immense treasures of
 grace and merit which it possesses, that we discover the sources
 whence the Holy Year draws in such abundance its power of
 remission and pardon which purify the Christian people and assist
 it in a marvelous way to sanctify its life.

*(The Missionary Exposition.—Centenary of Nicaea.—The
 Church in Italy, Chile, Mexico, France, Bavaria, Poland.—Cen-
 tenary of St. Francis of Assisi.—Feast of Christ the King.)*

THE HERITAGE OF FAITH

Apost. Let. *Paterna sane*, February 2, 1926, to the Mexican
 Episcopate.

*(Persecution in Mexico.—Laws contrary to the general good
 are not laws.—Liberty is refused to the Church.)*

That liberty which governors refuse to the Catholic Church 839
 they grant in large measure to the schismatical sect which they (57)
 call "the national church". Since this sect repudiates the sacred
 rights of the Roman Church, they favor its initiatives and its
 enterprise, while they hold you to be enemies of the State for
 the simple reason that you protect the integrity and purity of your
 ancestral faith.

But although We are grievously afflicted by this course of
 events, one thing brings Us not a little consolation: We see the
 Mexican people strenuously resisting the machinations of the
 schismatics. Therefore, while We give great thanks to a most
 loving God for this, it is certainly fitting to praise you, Venerable
 Brothers, and all the faithful of Mexico, at the same time that
 We exhort you most earnestly to continue to defend with your
 whole strength the Catholic religion.

*(Catholic Action must remain outside party politics.—Cath-
 olics and the political situation.—Their civil rights.—The clergy
 and the common good.)*

SOVEREIGNTY OF THE CHURCH

Holograph *Si è annunciato*, February 18, 1926, to Peter
 Cardinal Gasparri.

*(Project of the law of the Italian State on ecclesiastical
 matters.)*

Now that the propositions are to be translated into laws, and 840
 they wish, by the very nature of the business, to legislate for (92,
 people and things subject for the most part to the sacred power 177)
 confided to Us by God, We have the duty, as a result of Our
 apostolic charge, to say and to declare that with regard to these
 persons and these things We cannot acknowledge in others the
 rights and powers to legislate, except through the medium of suit-
 able negotiation and legitimate agreement with the Holy See
 and with Us.

And certainly, no one in the world will easily allow himself
 to be persuaded and convinced that without some such negotia-
 tion and accord reached with the Sovereign Roman Pontiff, Cath-
 olics in this very city of Rome can pretend to give a new legal
 status to the Catholic Church in Italy. For this is the matter in

question at the moment, and not simply one or another provision for restoring religious teaching to the schools of a Catholic people, or to the clergy and the Churches some part of what they were wrongly deprived of.

(Reference to the allocution of December 14, 1925 [a].—No suitable negotiation, no legitimate agreement has been arrived at, nor could it have been, nor will it be reached so long as the unjust treatment of the Holy See and the Roman Pontiff continues.)

MISSIONARY EXPANSION

Encycl. *Rerum Ecclesiae*, February 28, 1926.

841 No one who meditates on the history of the Church can escape the fact that from the earliest period of Christianity it has (76, 77, 159-160, 166) been the very special concern and preoccupation of the Roman Pontiffs to bring the light of the gospel teaching and the benefits of Christian civilization to the peoples "sitting in darkness and the shadow of death" (a), and they have never been deterred by difficulties or obstacles.

For no other reason did the Church come into being, except to make all men partakers of the saving redemption by spreading the kingdom of Christ throughout the world. Whoever he is therefore, who by divine appointment holds on earth the place of Jesus, Prince of Pastors, it is not enough for him to serve and protect that flock which has been given him to rule by the Lord; on the contrary, he would fail in his principal duty if he did not strive by every means to increase the flock and unite to Christ those estranged from Him and those outside the Church.

840a [*Felicitations on Italy's welcome to the Holy Year pilgrims.*]

"These acts are powerless to wipe out all the injustice or to erase all the wrongs committed in the past toward the Church and religion. They cannot be otherwise. Unless a man were blind, he could not fail to recognize the profound disturbance of soul and the immense damage which result from them for a Christian people, touched in its most precious possession. Let us add also that never, at any period, could so great a number of the faithful coming here from almost every country of the world see with their own eyes and recognize the true state of affairs: the situation of the supreme Head of the Catholic Church, a situation very different from what is necessarily and legitimately due to his universal authority, to the place which he occupies in a society universal in its essence and perfect in itself, founded as such by God."

841a Cf. Matt. 4:16; Luke 1:79.

No one of Our Predecessors at any time has failed to observe the divine mandate which bound him to teach and baptize all nations (b).

(*Varying success of the Missions through the ages.—Development of modern missionary enterprises.—The Missionary Exposition.*)

The duty of the faithful

To live in Christ's fold without any concern for those who 842 wander unhappily outside it would be so at variance with that (217) charity We should have for God and man, that We do not need to say much about it.

Our duty to love God certainly supposes not only that We should increase the number of those who know Him and adore Him "in spirit and in truth" (a). It also supposes that We should gather as many as possible under the yoke of Our most loving Redeemer, so that "profit in (his) blood" may grow from day to day (b) and We may please Him more and more, for nothing is so pleasing to Him as that men should be saved and come to a knowledge of the truth (c).

In fact, Christ declared that it would be a peculiar mark of 843 his disciples that they should love one another (a), and what (217) greater sign of charity towards our neighbor could We show than concern that he should be snatched from the darkness of superstition and made brother of Christ by faith? This mode of charity surpasses other works and testimonies, as the soul is more excellent than the body, heaven than earth, and eternity than time. Whoever employs himself in this charitable work as far as he is able shows that he esteems the gift of faith at its true value; to hand on this gift, the most precious of all, together with all the benefits which accompany it, to unfortunate pagans, is to show one's gratitude to the divine goodness (b).

841b Cf. Matt. 28:19. 842a John 4:24. 842b Psalm 19:10.

842c 1 Tim. 11:4. 843a John 13:35; 15:12.

843b *Hoc immo ceteris caritatis operibus testimoniisque sic præstat, quemadmodum animus corpori, cælum terris, æternitas tempori antecellit; quod quidem caritatis opus quicumque, quantum in se est, exercet, donum fidei tanti se facere ostendit, quanti æquum est, et gratum præterea erga numinis benignitatem animum suum patefacit, id ipsum donum, omnium præciosissimum, et alia quibuscumque conjungitur, cum miseris ethnicis communicando.*

The duty of pastors

844 And if from this duty no one of the community of the faithful (194) can excuse himself, how can one of the clergy, who participates 195, by a wonderful choice and a special gift in the priesthood and 199, mission of Christ our Lord? How can you, Venerable Brothers, 205- who, each in your own diocese, are divinely appointed to rule 206) clergy and people and distinguished with the fullness of the priesthood? For we read that it was not to Peter alone but to all the Apostles, to whose place you have succeeded, that Jesus Christ commanded, "Go ye into the whole world, and preach the gospel to every creature" (a). It follows then, that the charge of propagating the faith is incumbent upon Us, but that you must, beyond a doubt, come to Our assistance in this labor and help Us in it, as far as the accomplishment of your own duties will permit. Therefore, Venerable Brothers, do not be slow in obeying Our paternal exhortation, for in this important matter God will one day require an account.

(*Duties of bishops: have prayers offered for the Missions, favor vocations and missionary enterprises.—St. Theresa of the Child Jesus, Patron of the Missions.—Missionary bishops.*)

The aim of the Missions: to establish the Church

845 What is the end of the missions, we ask you, if it is not to (135) found and establish Christ's Church in these immense regions? (a) And how shall she be established among the pagans today unless from all those elements with which she nourished herself in our regions in former times; that is, from the people and clergy, from religious men and women of every region? Why should the native priest not be permitted to till the field which belongs to him and is his by right, and even to govern his own people?

You must be ready daily to march to the conquest for Christ of one pagan people after another; would it not, therefore, be extremely advantageous to leave in the charge of native priests the care and prosperity of older mission stations?

844a Mark 16:15.

845a *Quorsum, quæsumus, sacræ Missiones pertinent, nisi ut in tanta immensitate locorum Ecclesia Christi instituat ac stabiliat?*

ST. ALOYSIUS GONZAGA

Apost. Let. *Singulare illud*, June 13, 1926, to the General of the Jesuits.

(*Affection of Jesus for youth.—The Church as educator.*)

Never has the Church failed to defend her right to educate 846 as inviolable and proper to her nature; it would be impossible for (103, her not to affirm before the whole human race, which is com- 105) mitted to her care, that she is the unique guardian of the true science of moral, the one and infallible mistress of that most difficult art, which consists in the Christian formation of souls.

(*St. Aloysius Gonzaga the model of youth.—His virtues.—Cult of the Blessed Sacrament and of the Blessed Virgin.—Spiritual exercises.—Prayer and mortification.—New methods of education.*) (a)

Docility required

Whoever desires to fight under Christ's standard must hold 847 this principle as certain, that in rejecting the yoke of discipline (125, they will reap not the palm of victory, but ignoble defeat. For it 218) has been divinely ordained that youth cannot progress either in intellectual or moral culture, or in the general formation of life according to Christian principles unless it submits to the direction of another. Now if the other disciplines require a great docility, still more is this the case when the soul is being formed to the work and duty of the apostolate: this duty, since it is attached to the function of the Church received from Christ, cannot be carried out in a holy or useful fashion except in subordination to those whom the Holy Spirit "hath placed bishops, to rule the Church of God" (a).

(*The qualities of the apostle.—Centenary of St. Aloysius Gonzaga.*)

WITHOUT DISTINCTION OF RACE

Letter *Ab ipsis pontificatus*, June 15, 1926, to the Vicars and Prefects Apostolic of China.

(*Solicitude of the Holy See for the Missions.—Hopes for their development in the near future.—Calumnies pretending that the missionaries' aim is not religious, but political.*)

846a Cf. EDUCATION.

847a Acts 20:28.

848 As a result of this pernicious error, peoples and rulers come
(93, to suspect the Church, as if she were plotting against their rights,
131) and unfortunately souls are alienated from the Catholic faith.
And yet even the very name of the Church, "Catholic", that is,
"universal", shows that she belongs to every nation and embraces
all peoples, that there can be in her—and this is her Divine Found-
er's will—no distinction of race or people. "Where there is neither
Gentile nor Jew, circumcision nor uncircumcision, Barbarian nor
Scythian, bond nor free. But Christ is all, and in all" (a). In fact,
all men are brothers: "All you are brethren," since they are all
born of one Father: "For one is your father, who is in heav-
en" (b); and the fruit of the saving Redemption, which has won
the right to eternal beatitude, is offered to all without exception:
"heirs indeed of God, and joint-heirs with Christ" (c). This is
why the gospel must be preached to all nations according to
Christ's precept: "Preach the gospel to every creature" (d).

The missionary mandate

849 But missionaries are not summoned to this holy labor by the
(134, heads of civil society; it is God Himself who calls them: "You have
228) not chosen me, but I have chosen you" (a); and it is from the
Church that they receive the office and duty of preaching. There-
fore, they are not human messengers but divine, those who con-
tinue in a religious manner the work confided to the Apostles by
Christ. The Church has never neglected the divine precepts and
commands; she has ever cherished with all possible zeal and care
the peoples to whom she has brought the benefit of Christian
truth; more, history gives abundant proof of the fact that she has
often defended their rights against the whims and tyranny of
princes and governors. Therefore, she has always been opposed
to her ministers (especially those whom she sends on the holy
crusades of the missions) favoring in any way the interest of their
own nation. She wishes them not "to seek the things that are their
own, but the things that are Jesus Christ's" (b), and to carry "the
name of Jesus before the gentiles and kings" (c), and to have no
other end but the glory of God and the salvation of souls. But if
in certain cases—and these are very rare—one or another of the

848a Col. 3:11.

848c Rom. 8:17.

849a John 15:16.

849c Acts 9:15.

848b Matt. 23:8-9.

848d Mark 16:15.

849b Philipp. 2:21.

Gospel workers turns aside from this route which the Church
holds to inflexibly, she herself reproves such conduct and hastens
to apply proper remedies.

Native clergy

The Church, moreover, has always shown a concern for the 850
institutions of the native clergy, who will not only assist the work (134-
of the foreign missionaries, but will even, when their numbers 135)
warrant it, step into their places. Does not this show clearly that
the Church, by word and deed, wishes to remove every vestige of
that inordinate patriotism of which we have spoken from her
ministers?

(*Missionaries in the past were foreigners.—Recall the teach-
ing of the Popes on these matters.*) (a)

It has pleased Us to recall these things to you, Venerable 851
Brothers and Beloved Sons; certainly they are grave; We have (76-
done so that you may bring them to the attention of the priests 77)
and faithful under your care. Today it is most important to fore-
warn the faithful so that they will not be led astray into error by
men who, under pretext of patriotism, have only one end in view:
to make of their fellow citizens enemies of the Church of God.
By your preaching and writing strive to give those who unhappi-
ly are outside the Church at least a true idea of her nature;
let them know and acknowledge in her a society which has as its
object the worship of God and the eternal salvation of souls by
the exercise of perfect charity.

The Church is very careful not to interfere or become in- 852
volved in civil and political matters; she has never permitted her (94)
missionaries either to favor the designs or promote the interests
of foreign powers. Moreover, everyone knows—the history of all
ages bears witness to the fact—that the Church adapts herself to
the laws and customs which are proper to every nation and to
every state; she has respect for, and inculcates respect for,
legitimately constituted government; she asks nothing but the
common good, security, and liberty for her workers and for her
faithful. If, in certain countries, state officials have undertaken to
protect the Church, she herself has never used this protection to

850a See Analytical Index: (134).

the detriment of the natives, but solely that she may keep herself and her children in safety from the vexations of wicked men. It is incontrovertible that every state, by reason of a proper and natural right, has the obligation to protect the lives, the rights, and the possessions of its nationals wherever they live; the missionaries also have experienced this protection, especially in times of persecution. For this reason, the Holy See has not refused a protection of this sort, but in doing so it has had no other motive than to preserve the missions from the arbitrary and violent dealings of wicked men; still less has it wished to favor the designs which foreign governments may wish to promote, when the opportunity presents itself, by protecting their nationals.
(*Wishes and blessings.*)

IN THE MIDST OF TEMPESTS

Encycl. *Iniquis afflictisque*, November 18, 1926.
(*Persecution in Mexico.*)

853 Born as she was to immortality, the Church, from the very (21, day of Pentecost when she came forth from the seclusion of the 88, Cenacle and showed herself openly before the eyes of men enriched by the lights and gifts of the Paraclete, what has she done 228) in the space of these twenty centuries passed among the nations? Has she not, after the example of her Founder, "gone about doing good"? (a) Her benefits should have won for the Church the love of every nation; but the contrary is the case, as her Divine Master Himself clearly predicted (b). And so, Peter's barque has sometimes sailed glorious and magnificent with favorable winds; at other times she seems tossed about and almost submerged by the waves; but is she not always guided by that Divine Sailor, who, in good time, will calm the fury of wind and wave? Even persecutions, in which the Catholic name is sorely tried, Christ who alone is omnipotent, has ordained shall work to the good of the Church: "It is a property of the Church," Hilary testifies, "to conquer when she is persecuted, to be understood when she is attacked, to prevail when she is deserted" (c).
(*Benefits to the Mexican Church.—Prayer to Our Lady of Guadalupe.*)

853a Acts 10:38.

853b Matt. 10:17-25.

853c St. Hilary, *De Trinitate*, bk. VII, 4.

TRUE UNITY

Encycl. *Mortalium animos*, January 6, 1928.
(*Desire of peace and fraternity among nations.*)

False notions of unity

It is something of the same nature that some men today are 854 striving to introduce into the order of the New Law established (61) by Christ our Lord. Since it is recognized that it is extremely rare to find men entirely deprived of the religious sense, they entertain the hope, however difficult it may be to realize, that nations, in spite of their differing religious viewpoints, may be brought to unite as brothers in the profession of certain doctrines as a common foundation of the spiritual life. Consequently, they hold congresses, assemblies, conferences attended by considerable numbers of people; they invite to these meetings all men without distinction to take part in the discussion: unbelievers of every kind, the faithful, even those who have been so unhappy as to cut themselves off from Christ, or those who bitterly and obstinately deny the divinity of his nature and his mission.

Certainly, efforts like these cannot receive the approbation of 855 Catholics, for they rest on that false opinion that holds any (61) religion whatever to be more or less good and praiseworthy, although not all in the same way, because they all reveal and explain the significance of the native, inborn instinct which turns us towards God and makes us acknowledge his sovereignty. Those who hold this opinion are not only in gross error, they even debase the concept of true religion and little by little lapse into naturalism and atheism. It is obvious that to join the adherents and propagators of such opinions is to withdraw entirely from a divinely revealed religion (a).

855a *Ejusmodi sane molimenta probari nullo pacto catholicis possunt, quandoquidem falsa eorum opinione nituntur, qui censent, religiones quaslibet plus minus bonas ac laudabiles esse, utpote quæ etsi non uno modo, æque tamen aperiant ac significant nativum illum ingenitumque nobis sensum, quo erga Deum ferimur ejusque imperium obsequenter agnoscimus. Quam quidem opinionem qui habent, non modo ii errant ac falluntur, sed etiam, cum veram religionem, ejus notionem depravando, repudient, tum ad naturalismum et atheismum, ut aiunt, gradatim deflectunt: unde manifesto consequitur, ut ab revelata divinitus religione omnino recedat quisquis talia sentientibus molientibusque adstupulatur.*

Pan-Christians

856 Some will easily be deceived since it is a question of pro-
 (37) moting union among Christians. Is it not just—so the argument runs—is it not even a duty for all those who invoke the name of Christ to abstain from mutual recriminations and to unite at last, at least from time to time, in mutual charity? Would anyone dare to say that he loves Christ, unless he strives with all his powers to realize Christ's desire when He prayed to his Father that his disciples be "one"? (a) And did not Christ likewise wish his disciples to be known by this mark and distinguished from others by the fact that they loved one another: "In this shall all men know that you are my disciples, that you have love one for another"? (b) Would to God—they go on to say—that all Christians were "one"; for then they would be able to do much more to counteract the poison of impiety which, penetrating and spreading more each day, threatens to annul the Gospel.

857 Such, and others like them, are the arguments put forward by
 (60) those who are called *pan-Christians*. Nor are they few and far between: on the contrary, they are completely organized and they have founded wide-spread associations which are for the most part directed by non-Catholics however widely they may be separated from one another in matters of religious truth. This enterprise is actively promoted, moreover, and it has won wide acceptance, raising even in the minds of many Catholics the hope that this may be a means of effecting a union with Holy Mother Church, who certainly has no dearer wish than to call to her and bring back to her fold her wandering children. But under these seductive thoughts and flattering words one of the gravest errors lies hid, one capable of undermining the foundations of the Catholic faith.

858 Therefore, the consciousness of Our Apostolic duty forbids Us
 (173) to allow the Lord's flock to be led astray by these pernicious errors. We call upon your zeal, Venerable Brothers, to prevent such an evil. We are confident that by your writings and by your words each one of you can reach the faithful and make them understand the principles and the reasons which We will soon lay down. Catholics will find in them a rule of thought and action

856a Jchn 17:21.
 856b John 13:35.

for those movements which aim to unite in one body, by whatever means, all those who bear the name of Christian.

Rule to be followed by Catholics

By God, the Author of all things, we were created that we
 might know Him and serve Him; therefore, as our Creator, He has
 an absolute right to our service. God could have imposed upon
 man, as a rule of conduct, only the natural law, which He im-
 planted, as it were, in his soul in creating him, and subsequently
 regulated the developments of this law by his ordinary provi-
 dence. But in fact he preferred to impose precepts which we
 should obey, and, in the course of time, that is to say, from the
 dawn of the human race to the coming of Christ Jesus and his
 teaching, God Himself taught man the duties which devolve on
 every rational creature towards his Creator: "God, who, at sun-
 dry times and in diverse manners, spoke in times past to the
 fathers by the prophets, last of all, in these days hath spoken to
 us by his Son" (a).

It follows, therefore, that there can be no true religion other
 than that revealed by the word of God: this revelation, begun at
 the creation and continued under the Old Law, Christ Himself
 completed under the New. But, if God has spoken—and that He
 did speak, history attests—no one can deny that man must be-
 lieve absolutely what God reveals and obey Him in all things
 when He commands. And so that we might act correctly for the
 glory of God and our own salvation, the only-begotten Son of God
 founded his Church upon earth. Now, those who profess to be
 Christians cannot not believe, it seems to Us, that there is one
 Church, and only one Church, founded by Christ; but if they
 are asked further what, according to the will of the Founder, this
 Church must be, they no longer agree. Many among them, for ex-
 ample, deny that the Church of Christ must be an external and
 visible society, and that it must present the appearance of one
 body of faithful, all united in one faith under a single teaching
 authority and government. On the contrary, they understand the
 external and visible Church as nothing more than a Federation
 made up of the various Christian communities, which adhere to
 different—and sometimes contradictory—doctrines.

859a Heb. 1:1-2.

True nature of the Church

861 But Christ the Lord founded his Church a perfect society, (4, by its very nature external and perceptible to the senses, with the 13, mission to save the human race in the future, under the guidance 70- of one head (a), by teaching and preaching (b), by the admin- 73, istration of the sacraments, sources of heavenly grace (c). This 77, is why He compared it to a kingdom (d), a household (e), a 86, sheepfold (f), a flock (g). And this Church, so marvelously con- 100, stituted, after the death of its Founder and the first Apostles 115, charged with extending it, certainly could not perish or disappear, 137, for she had been given the command to lead all men, without dis- 229) tinction of time or place, to eternal salvation: "Going, therefore, teach all nations" (h). In the perpetual accomplishment of this mission could the Church ever fail in virtue or efficacy, when Christ Himself is always present with her, as He solemnly promised: "Behold I am with you all days even to the consummation of the world"? (i)

862 It is therefore necessary not only that Christ's Church exist (224, today and always, but also that she remain identical with what 229) she was in the Apostolic age, unless we wish to say—which God forbid!—either that Christ our Lord could not accomplish his design, or that He erred when He affirmed that the gates of hell should never prevail against her (a).

Errors on the true nature of the Church

863 This is the moment to expose and refute a certain false (37, opinion, on which this whole matter seems to depend, and from 44, which the multiform activity and scheming of the non-Catholics 46) proceeds toward the federation of the Christian churches, as We have said. The instigators of this project are accustomed to repeat almost endlessly the words of Christ: "That they all may be one . . . That there may be one flock and one shepherd" (a), as if they wished to signify that the wish and prayer of Christ Jesus had, until now, failed of their effect. They hold, in fact, that unity

861a Matt. 16:18ff.; Luke 22:32; John 21:15-17.

861b Mark 16:15.

861c John 3:5; 6:48-59; 20:22ff; cf. Matt. 18:18; etc.

861d Matt. 13.

861f John 10:16.

861h Matt. 28:19.

862a Matt. 16:18.

861e Cf. Matt. 16:18.

861g John 21:15-17.

861i Matt. 28:20.

863a John 17:21; 10:16.

of faith and government—which is a sign of the one true Church of Christ—has never until now existed and that it does not exist today; that it is possible, so to say, to will it and to effect it sometimes by a common effort of will, but that it must, nevertheless, be considered a kind of Utopia. They add that the Church, in herself, and by her nature, is divided into parts, that is to say, made up of many churches or individual communities, which, although separate, hold some points of doctrine in common though they differ on the rest; each Church, according to them, has the same rights. The Church, in sum, was one and unique from the Apostolic Age to the period of the first Ecumenical Councils. Therefore, they say, we should forget or suppress those controversies and even those very ancient doctrinal differences, which continue to this day to disfigure the name of *Christian*, and from the other truths we should establish and propose a common norm of belief, a profession of belief which will do more than we can imagine to make men feel like brothers. And then the various Churches and communities, if united in some kind of a federation, will be in a position to oppose vigorously and successfully the progress of impiety.

Errors concerning the Roman Primacy

These are the statements, Venerable Brothers, which they 864 commonly make. However, there are some who declare and (37, freely admit that Protestantism, as they call it, has rejected inad- 40, visedly certain dogmas and certain practices of external worship 56, which are certainly consoling and useful, which, on the contrary 148) the Roman Church has retained. And they soon add, to be sure, that she has corrupted primitive religious practice by adding to it certain teaching which is at variance with the Gospel and which has been proposed to the faithful as of faith. They cite among these, and in first place, the primacy of jurisdiction which has been attributed to Peter and to his successors in the See of Rome. Among these men there are some, although they are not numerous, who would grant either a certain primacy of honor, or of jurisdiction or power; but they hold, all the same, that it does not proceed from divine right but rather from a certain consent on the part of the faithful. Others go so far as to desire that their assemblies—which could be called motley—be presided over by the Pontiff himself. But if it is possible to find many of these non-Catholics loudly preaching fraternal union in Christ

Jesus, you will certainly find none to whom it occurs to submit himself to and obey the teaching and governing authority of the Vicar of Jesus Christ. Nevertheless they claim that they are willing to treat with the Roman Church, but on an equal footing, as equals to an equal. But if they could do so, there does not seem to be any doubt that they would have the intention that the pact, when concluded, would not oblige them to renounce their opinions, which are the real cause why they still wander at a loss outside Christ's fold.

The Church is the guardian of Revelation

865 Since this is the case, it is clear that the Holy See cannot (32, participate, under any conditions, in these gatherings, nor is it 40, lawful for Catholics, under any conditions, to participate in or to 57, assist these enterprises. If they were to go, they would be attribut- 60, ing authority to an erroneous form of the Christian religion, en- 88- tirely alien to the one Church of Christ. Can We tolerate—what 89, would be the height of iniquity—the truth, especially divinely re- 111, vealed truth, to be the subject of debate? For in fact, it is here a 224) question of defending revealed truth (a). Since Christ Jesus sent his Apostles into the whole world to teach the faith of the Gos- pels to all nations, and since, to preserve them from error, He willed them to be taught all truth by the Holy Spirit: could that teaching of the Apostles ever completely disappear or suffer change in the Church whose ruler and guardian is God? But if our Redeemer says so explicitly that his gospel is to reach not only the Apostolic age but all future ages as well, could it be that the object of faith might become dim or uncertain with the passage of time, so that opinions which are even self-contradictory should be tolerated today? If this could be true, we should also have to say that the descent of the Spirit Paraclete upon the Apostles, and the abiding presence of that same Spirit in the Church, and the very teaching of Jesus Christ lost all their efficacy centuries ago: and to say this is certainly blasphemous.

866 Further, the only-begotten Son of God, by the very fact (96, that He commanded his envoys to teach all nations also imposed

865a Num Nos patiemur—quod prorsus iniquum foret—veritatem, eamque divinitus revelatam, in pactiones deduci? Etenim de veritate revelata tuenda in praesenti agitur.

upon men the duty to believe the things declared to them by 100) "the witnesses pre-ordained by God" (a), and He sanctioned his command thus: "He that believeth and is baptized, shall be saved: but he that believeth not shall be condemned" (b). Now this double precept of Christ—to teach and to believe in order to possess eternal salvation—cannot be accomplished or even understood unless the Church propounds the Gospel teaching fully and publicly, and unless she be in that very teaching immune from the danger of any error at all (c). They also are in error who hold that there is indeed a deposit of truth in this world, but that it would require such arduous labor and such protracted study and discussion to seek it out, that a man's life would scarcely be long enough to discover and assimilate it. As if the most merciful God spoke by the mouth of his prophets and by his only-begotten Son so that a few men of advanced age could learn what He revealed by them, and not rather to communicate a doctrine of faith and morals which should govern man in the whole course of his mortal life.

Charity impossible without faith

These pan-Christians, moreover, who seek to federate the 867 Churches, seem to pursue the very noble design of promoting (46) charity among all Christians; and yet what can be done, when charity 'grows' at the expense of faith? Certainly no one is ignorant of the fact that John himself, the Apostle of charity, who in his Gospel seems to reveal the secrets of the most Sacred Heart of Jesus, and who never ceased to remind his disciples of that new commandment "Love one another" (a), absolutely forbade any intercourse with those who did not profess the doctrine of Christ whole and entire: "If any man come to you, and bring not this doctrine, receive him not into the house, nor say to him, God speed you" (b). Therefore, since charity requires as a foundation pure and unfeigned faith, unity in faith is the principal bond to unite Christ's disciples.

866a Acts 10:41.

866b Mark 16:16.

866c Sed utrumque Christi praeceptum, quod non impleri non potest, alterum scilicet docendi, alterum credendi ad aeternae adeptionem salutis, ne intelligi quidem potest, nisi Ecclesia evangelicam doctrinam proponat integram ac perspicuam sitque in ea proponenda a quovis errandi periculo immunis.

867a Cf. 1 John 4:7, 11.

867b 2 John 10.

868 How is it possible then, to imagine any kind of a Christian
(60) union whose signatories, even in matters of faith, would keep their own manner of viewing and thinking, even when this was repugnant to the opinions of others? And by what formula, we ask, could men who hold contrary opinions participate in a union of the faithful? When, for example, some would affirm and some would deny that sacred tradition is a source of divine revelation? When some would hold that the ecclesiastical hierarchy of bishops, priests, and ministers is of divine constitution, and some declare that it was little by little introduced according to time and circumstance? When some adore Christ Himself really present in the Most Holy Eucharist by that wonderful conversion of bread and wine which is called transubstantiation, and some say that the body of Christ is only there by faith or by a sign and virtue of the sacrament? When some acknowledge in the Eucharist the nature of the sacrifice as well as of sacrament, and some hold that there is nothing there but the memorial or commemoration of the Lord's Supper? When some will hold that it is a good and useful thing humbly to invoke the Saints reigning with Christ—especially the Holy Virgin Mother of God—and to pay reverence to their images, and others will contend that this type of worship cannot be admitted because it is contrary to the honor due to "the one mediator of God and men" Jesus Christ? (a)

Absolute character of the rule of faith

869 Given such a discrepancy of opinions, We do not see how a
(44, way can be cleared for the unity of the Church, unless it springs
46, from one teaching authority, one rule of belief, and one faith
101) shared by Christians. But We know well that it is easy to pave a way from here to neglect of religion or *indifferentism* and to modernism, as they call it, and those unfortunates tainted with this error hold that dogmatic truth is not absolute but relative, that is, that it must adapt itself to the varying necessities of the times and the varying dispositions of souls, since it is not contained in an immutable revelation, but is, by its nature, meant to accommodate itself to the life of man (a).

868a 1 Tim. 2:5.

869a *Qua quidem tanta opinionum discrepantia nescimus quomodo ad unitatem Ecclesiae efficiendam muniatur via, quando ea nisi ex uno magisterio, ex una credendi lege unaque christianorum fide oriri non potest; at scimus profecto, facile inde gradum fieri*

Furthermore, for what regards articles of faith, it is never 870
licit to make use of that distinction between what they call *funda-* (109)
mental articles of faith and *non-fundamental*, as if the former must be received by all men, and, on the contrary, the latter could be left to the free assent of the faithful. For the supernatural virtue of faith has as a formal cause the authority of God revealing, and this authority admits of no distinction of this kind. Wherefore, as many as are truly Christ's disciples believe, for example, the mystery of the August Trinity; they have the same faith in the dogma of the Immaculate Conception of the Virgin Mother; in the same way they believe in the Incarnation of Our Lord, and with the same faith embrace the infallibility of the teaching authority of the Roman Pontiff, in the sense, of course, in which this was defined by the Ecumenical Council of the Vatican. And for all that the Church by solemn decree has proclaimed and defined some of these truths in other ages and some quite recently, these truths are nonetheless equally certain, and equally binding in faith; for has not God revealed them all?

For the magisterium of the Church—which by divine decree 871
was established here below to guard revealed truth intact in (99-
perpetuity so that men could easily and safely come to know it— 100,
although it is exercised daily by the Roman Pontiff and the 107-
Bishops in communion with him, has also the duty—whenever it is 108,
necessary to oppose an efficacious resistance to the errors and 168)
attacks of the heretics, or to explain more clearly or in greater
detail some points of sacred doctrine so that they may be im-
printed in the minds of the faithful—to proceed by solemn cere-
monies and decrees to timely definitions (a). By this extraordinary
use of the magisterium nothing, of course, is introduced nor is any-
thing added to the sum of those truths which are contained, at

ad religionis neglegentiam seu indifferentismum et ad modernismum, ut ajunt, quo qui misere infecti sunt, tenent iidem, veritatem dogmaticam non esse absolutam sed relativam, idest variis temporum locorumque necessitatibus variisque animorum inclinationibus congruentem, cum ea ipsa non immutabili revelatione contineatur, sed talis sit, quæ hominum vitæ accommodetur.

871a *Quo quidem extraordinario magisterii usu nullum sane inventum inducitur nec quidquam additur novi ad earum summam veritatum, quæ in deposito Revelationis, Ecclesiae divinitus tradito, saltem implicite continentur, verum aut ea declarantur quæ forte adhuc obscura compluribus videri possint aut ea tenenda de fide statuuntur quæ a nonnullis ante in controversiam vocabantur.*

least implicitly, in the deposit of Revelation divinely committed to the Church. But those truths are proclaimed which up to this time could have seemed obscure to certain minds, or the status *de fide* is proclaimed for a point which may have been controversial for other minds.

Congresses for unity

872 It is clear, therefore, Venerable Brothers, why this Apostolic
(6, See has never permitted its subjects to take part in the congresses
8- of non-Catholics. The union of Christians cannot be fostered oth-
9, erwise than by promoting the return of the dissident to the one
39- true Church of Christ, which in the past they so unfortunately
40, abandoned. To the one true Church of Christ, We say, plainly
54, visible to all and by the will of her Founder forever remaining
57, what He Himself destined her to be for the common salvation
77, of men. For the Mystical Spouse of Christ has never been con-
228- taminated in the course of centuries, nor will she ever be con-
229) taminated, as St. Cyprian says, "The Spouse of Christ cannot be
defiled: she is incorruptible and pure. She knows only one home,
she keeps her sanctity by the chaste modesty of a single bridal
chamber" (a). And the holy martyr marvels very much, and
rightly, that anyone can believe that "this unity in the Church
which comes from divine stability, made firm by heavenly sacra-
ments, could be sundered and rent apart by the shock of opposing
wills" (b). The Mystical Body of Christ, that is to say, the Church,
is one (c), unified and articulated (d), after the manner of a
physical body. It is therefore inconsistent and foolish to say that
the Mystical Body could be formed of disjointed and separated
parts; therefore, whoever is not joined to it is not a member of
it and is not in union with Christ the Head (e).

873 No one is in the Church of Christ, and no one remains in it,
(56, unless he acknowledges and accepts with obedience the authority
88, and power of Peter and his legitimate successors. Did they not

872a *De cath. Ecclesiae unitate*, 6.

872b *Ibid.*

872c 1 Cor. 12:12.

872d Cf. Eph. 4:15.

872e Cf. Eph. 5:30, 1:22. *Cum enim corpus Christi mysticum, scilicet Ecclesia, unum sit, compactum et connexum, corporis ejus physici instar, inepte stulteque dixeris mysticum corpus ex membris disjunctis dissipatisque constare posse: quisquis igitur cum eo non copulatur, nec ejus est membrum nec cum capite Christo cohaeret.*

obey the Bishop of Rome, the ancestors of the men who are im-184)
plicated in the errors of Photius and the innovators? Alas! sons
have left their father's house, but not for that did it collapse and
perish, for it was furnished with the constant help of God. Let
them return, therefore, to their common Father, and He will for-
get the injuries unjustly heaped on the Apostolic See, and will
receive them most lovingly. If, as they often repeat, they wish to
join Us and Our children, why do they not hasten to the Church,
"the Mother and Mistress of all the faithful of Christ"? (a) Let
them hear the voice of Lactantius crying out, "She alone... the
Catholic Church, retains the true worship. Here is the source of
truth, this is the house of Faith, this, the Temple of God: if any
man enters not, or if any man departs from it, he is far from the
hope of life and of salvation. Let no one be led astray by stubborn
disputes. This is a question of life and salvation: unless a man
act with caution and diligence, the one is lost and the other
forfeited"(b).

Limits of tolerance

Therefore, to this Apostolic See, founded in the City which 874
Peter and Paul, the Princes of the Apostles, consecrated with their (60,
blood, to this See, We say, "root and matrix of the 139)
Catholic Church" (a), may our dissident sons return, but
not with the thought and hope that "the Church of the living
God, the pillar and ground of the truth" (b), will sacrifice the
integrity of faith or tolerate their errors, but, on the contrary, with
the intention of submitting to her authority and government.
Would to God that there might come to pass in Our times what
so many of Our predecessors did not see: that We might em-
brace with paternal affection the sons whose separation from Us
by unfortunate schism We deplore. May the Lord our God "who
wills all men to be saved and to come to the knowledge of the
truth" (c), hear Us as We pray with all Our heart that He may
deign to call all these souls from errors to the unity of the Church.
In this very grave matter We implore, and We wish all to implore
the intercession of the Blessed Virgin Mary, Mother of Divine
grace, conqueror of all heresies and Help of Christians, that she

873a Conc. Lateran. 4, c. 5.

873b *Divin. Instit.*, IV, 30, 11-12.

874a St. Cyprian, *Ep.* 48 *ad Cornelium*, 3.

874b 1 Tim. 3:15. 874c 1 Tim. 2:4.

may obtain as soon as possible the coming of that day so ardently desired by Us, on which all men will hear the voice of her Divine Son, "keeping the unity of the spirit in the bond of peace" (d).

CHRIST AND THE CHURCH

Encycl. *Miserentissimus Redemptor*, May 8, 1928.
(*The Savior's promise of assistance to the Church.*)

875 (88) This divine promise, just as in the beginning it infused courage into the hearts of the weak Apostles and fired them with zeal to sow the seeds of the gospel teaching through the whole world, has since then sustained the Church in her victorious struggle against the forces of evil. In fact, the Lord Jesus Christ has never failed his Church, but his help and protection have been all the more manifest as she has been beset by more serious dangers and difficulties, for she has then been given remedies suitable to the conditions of the age and the circumstances, in accord with that Divine Wisdom which "reacheth from end to end, and ordereth all things sweetly" (a).

(*Devotion to the Sacred Heart.*)

Priesthood of the faithful

876 (212) They are not the only ones to enjoy participation in Christ's mysterious priesthood and the office of sacrifice and satisfaction, those whom our High Priest Christ Jesus has chosen as ministers for the clean oblation offered to his Divine Name in every place from the rising to the setting of the sun (a). The entire Christian people also, whom the prince of the Apostles rightly calls "a chosen people, a kingly priesthood" (b), must, whether for themselves, or for the whole human race, make an offering for sins (c), in somewhat the same way that the high-priest "taken from among men is ordained for men in the things that appertain to God" (d).

Union of the faithful with Christ

877 (45) The more perfectly our oblation and our sacrifice resemble the Lord's sacrifice, that is, if we have immolated our self-love and our cupidity and crucified the flesh by that mystical crucifixion of which the Apostle speaks, the richer will be the fruits

874d Eph. 4:3.

875a Wisdom 8:1.

876a Malach. 1:11.

876b 1 Pet. 2:9.

876c Heb. 5:3.

876d Heb. 5:1.

of propitiation and expiation we receive for ourselves and for others. For there exists a wonderful relation between Christ and each of the faithful, similar to that which is to be found between the head and the other members of the body. More, by that mysterious communion of Saints which we profess in the Catholic faith, each man and every race are not only united among themselves, they are also united with Him "who is the head, even Christ, from whom the whole body, being compacted and fitly joined together, by what every joint supplieth, according to the operation in the measure of every part, maketh increase of the body, unto the edifying itself in charity" (a). This is the prayer which the Mediator between God and men, Christ Jesus Himself, addressed to the Father before his death: "I in them and thou in me, that they may be made perfect in one" (b).

(*Consecration to the Sacred Heart; holy hour; Communion of reparation.*)

878 (29) So it is that the expiatory passion of Christ is renewed and in a certain manner continued and filled up in his Mystical Body which is the Church. For, to quote St. Augustine again: "Christ suffered all that He had to suffer; now nothing is lacking to the measure of his sufferings. But the sufferings have been completed only for the Head; there still remain the sufferings of Christ's body" (a). This truth Christ Himself deigned to express, when He said to Saul "as yet breathing out threatenings and slaughter against the disciples" (b), "I am Jesus, whom thou persecutest" (c), signifying clearly that when persecution is unleashed against the Church, the Divine Head of the Church is opposed and harassed. It is therefore only right that Christ, who suffers still in his Mystical Body, should wish to have us associates of his expiation. Our very relationship with Him even requires it; for since we are "the body of Christ and members of member" (d), whatever the head suffers, all the members should suffer with Him (e).

(*Opportuneness and fruits of devotion to the Sacred Heart.*)

877a Eph. 4:15-16.

877b John 17:21.

878a In psalm. LXXXVI.

878b Acts 9:1.

878c Acts 1:5.

878d 1 Cor. 12:27.

878e Cf. 1 Cor. 12:26.

NATURE OF THE LITURGY

Apost. Const. *Divini cultus*, December 20, 1928.

879
(121) The Church has received from Christ her Founder the charge of safeguarding divine worship. It is therefore her duty, while protecting the essence of the Holy Sacrifice and of the sacraments, to prescribe whatever will best control that august and public ministry—ceremonies, rites, texts, prayers, chant—which is properly called *liturgy*, or sacred action par excellence.
(*Dogma and liturgy.—Action of the Popes on the liturgy.*)

VATICAN CITY

All. to the Pastors of Rome and the Lenten preachers, February 11, 1929.

(*The close of the Jubilee.—The signing of the Lateran Treaty.*)

880
(179) A treaty with the intention of recognizing, and, as far as it is permitted to men, of securing to the Holy See, a true, proper, and real sovereignty—given that people do not recognize, at least up to this time, any other true sovereignty—which is evidently necessary and due to him who, by the divine mandate and the divine representation he is invested with, cannot be subject to any earthly power (a).

(*The Concordat.—Response to criticism of the Lateran Treaty.—The Holy Father wished to go to the limits of possible concessions.*)

880a Cf. *Treaty between the Holy See and Italy*, 2/11/29: "In the Name of the Most Holy Trinity. Whereas:
"The Holy See and Italy have recognized the need to eliminate any cause of dissension existing between them and to arrive at a definitive ordering of their mutual relationship, which shall be in conformity with the dignity of the two August Parties, and which, while assuring to the Holy See in a permanent manner a condition in fact and in law which guarantees its absolute independence for the accomplishment of its exalted mission in the world, permits that same Holy See to recognize as resolved in a final and irrevocable manner 'the Roman Question', which arose in 1870 out of the annexion of Rome by the Kingdom of Italy under the dynasty of the House of Savoy;
"It is necessary, to assure to the Holy See an independence which is absolute and visible, to guarantee its indisputable sovereignty even in the international domain, and that, as a result, it has

We wished to demonstrate in a peremptory fashion that no earthly greed moves the Vicar of Jesus Christ, but simply the consciousness of what it is impossible not to require; for some sort of territorial sovereignty is a condition universally recognized as indispensable to any true juridical sovereignty: therefore, at least as much territory as is needed to serve as basis for the exercise of sovereignty; that much territory without which sovereignty could not subsist since it would have nothing to rest on. (*The example of St. Francis*): the body reduced to what is strictly necessary to serve the soul and continue human life, and with life, beneficent action. It will, We hope, be clear to all that the Sovereign Pontiff has only as much material territory as is indispensable for the exercise of a spiritual power given to men for the benefit of men. We do not hesitate to say that We are very well satisfied with this state of affairs. We are pleased to see the material domain reduced to the minimum so that everyone can and ought to consider it spiritualized by the immense, the sublime, and truly divine spirituality which it is destined to support and to serve.

(*The artistic riches of Vatican City.—Economic stipulations of the Treaty.*)

JURIDICAL CONDITION OF THE HOLY SEE

All. to the Students of the University of the Sacred Heart of Milan, February 13, 1929.

(*The sacerdotal jubilee of the Holy Father.—The peace of Christ in the reign of Christ.—Opportunity for clarifications on the subject of the Lateran Treaty.—The Treaty justifiable in itself; justifiable by reason of the Concordat.*)

The Treaty had no other end in view than to regulate within the limits absolutely indispensable and sufficient the juridical condition essential to the Holy See and to the Roman Pontiff, to him who, by the divine responsibility with which he is invested, whatever be the name he bears and the epoch in which he lives, cannot be subject to any domination. This end would have been

seemed necessary to constitute, with a particular modality, the 'City of the Vatican,' by recognizing, as belonging to the Holy See, full proprietary rights, exclusive power, and absolute and sovereign jurisdiction over this territory" . . . (the names of the plenipotentiaries and the Articles of the Treaty follow.)

attained as soon as the conditions of true sovereignty had been reached, and sovereignty (at least in the present conditions of history) is not recognized except under the conditions of a certain measure of territoriality.

(*Impossibility of negotiating such a treaty without the best conditions granted to the Church by the other contracting party; conditions which the Concordat realizes.—The Concordat.*) (a)

THE MISSION OF PETER

Autograph letter, *Ci si é domandato*, May 30, 1929, to Cardinal Gasparri.

(*Discussions following upon the Lateran Treaty.*)

883 But it is here that Our hope was most sorely disappointed.
(109) We say disappointed hope, because long and not always easy
131) negotiations had opened Our soul to the most sanguine expectations, and We could not in any way have anticipated heretical and worse than heretical expressions on the very nature of Christianity and of Catholicism. A remedy for the situation was sought: not, it seemed to Us, with success. To distinguish—as seems to be the tendency—between historic affirmation and doctrinal affirmation would be *in casu* the worst and most execrable modernism. The divine command to teach all nations is anterior to the vocation of St. Paul, and anterior to this vocation is the mission of St. Peter to the Gentiles. Universality is already to be met with in right and in fact in the very beginnings of the Church and the Apostolic preaching. This preaching, by the work of the Apostles and of apostolic men, soon went beyond the confines of the Roman Empire, which, as is known, was far from embracing the known world. If We wish simply to recall the providential help provided for the diffusion and organization of the Church by reason of the organization of the Roman Empire, it would be sufficient to recall Dante and Leo the Great, two great Italians, who in a few magnificent words have said what innumerable others since them have repeated with more or less abundant erudition, often tinged with inexactitude and error, by reason especially of Protestant and Modernist influence.

(*In the Concordat with Italy two sovereignties were engaged.*)

882a Cf. volume on the Church and State.

Sovereignty of the Holy See

To say that the Holy See is the supreme organ of the universal Catholic Church, and that it is therefore the legitimate representative of the organization of the Church in Italy, is a formula that cannot be admitted except in the sense that the head is the supreme organ of the human body, and that the central and sovereign power of a country is the legitimate representative of each province of that same country. The Sovereign Pontiff is always the one who intervenes and who negotiates in the fullness of the sovereignty of the Catholic Church. To speak exactly: he does not represent that sovereignty; he is the embodiment of it and he exercises it by direct divine mandate. Therefore, it is not the Catholic organization in Italy which submits itself to the power of the State, even if this were to be under particularly favorable conditions, but it is the Sovereign Pontiff, the supreme and sovereign authority of the Church, who disposes what, in his judgment, can and should be done for the greater glory of God and the greater good of souls, and at the worst (which is very far from being Our case) for the least offense to God and the smallest detriment to souls.

(*Liberty of conscience and liberty of discussion: errors on these subjects.—The Church and education.—False philosophy.—State and clergy.—Christian marriage.—Sacred character of Rome.—Union of the Concordat and the Lateran Treaty.*)

THE CHURCH AS EDUCATOR

Encycl. *Divine illius Magistri*, December 31, 1929.

(*Nature, importance, and excellence of Christian education.—The three societies responsible for education: the family, the state...*)

The third society, into which man is born to the life of grace through baptism, is the Church. This is a supernatural society which embraces all mankind, and a perfect society also, since she possesses within herself all the means necessary to her end, which is the eternal salvation of men. She is, therefore, supreme in her own domain.

As a consequence, education, which has to do with the whole of man, individual and social, living in the natural order as well as in the order of grace, belongs necessarily to all three societies

in the measure proportioned to and corresponding with the coordination of their respective ends, according to the plan of Providence for the present order of things.

The Church's titles

886 In the first place, education belongs preeminently to the (96, Church in virtue of the double title of a supernatural order 100, which God conferred on her alone, and which is absolutely superior, therefore, to any other title of merely natural origin. 109)

The first of these titles is to be found in the explicit mission and the supreme authority of the teaching office which her Divine Founder gave to her: "All power is given to me in heaven and in earth. Going therefore, teach ye all nations; baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you; and behold I am with you all days, even to the consummation of the world" (a). Upon this teaching authority Christ conferred infallibility at the same time that He gave the Church the mission to teach his doctrine. It follows from this that the Church "was established by her Divine Founder as the pillar and ground of truth to teach divine faith to all men, to keep whole and inviolate the deposit confided to her, to guide men and to make them, their mutual relations and their actions conformable to the purity of morals and integrity of life required by revealed truth" (b).

887 The second title is that *supernatural motherhood* in virtue (68, of which the Church, immaculate Spouse of Christ, brings forth, 105) nourishes, and educates souls in the divine life of grace by her sacraments and her teaching. Therefore, St. Augustine correctly affirms that "he who refuses to have the Church for mother, will not have God for his father" (a).

Independence of the Church

888 Hence, in what concerns the proper object of her educational (13, mission, that is, "faith and the moral law, God Himself has made 91, the Church participate in his divine authority, and, by a divine

886a Matt. 28:18-20.

886b Pius IX, Letter, *Quum non sine*, Above, No. 251.

887a *De Symbolo ad catech.* XIII: "Non habebit Deum patrem, qui Ecclesiam noluerit habere matrem".

privilege, has put her beyond the reach of error. She is, therefore, 96, the supreme and very sure teacher of men, and she has an inviolable right to the free exercise of her office" (a). 103, 106,

The necessary consequence of this is the independence of the Church with regard to every earthly power, as much in the origin 121) as in the exercise of her educational mission, and not only in what concerns the proper object of that mission, but also in the choice of the means, whether necessary or suitable, to carry it out. And so, with regard to every other human science and teaching, which, considered in themselves are the patrimony of all, individuals and societies, the Church has the independent right to use, and above all, to judge them, in the measure in which they can prove useful or harmful to Christian education. This is so because the Church, since she is a perfect society, has an independent right to the means proper to attain her end; moreover, all teaching, every institution, no less than all human activity, has a necessary relation of dependence with regard to man's last end, and cannot escape the control of the divine law of which the Church is the guardian, interpreter, and infallible teacher.

(Recall the teachings of St. Pius X.) (b)

Extent of the educational mission

The scope of the Church's educational mission is such that 889 it extends to all nations without exception according to Christ's (77) command: "Teach ye all nations" (a), and no earthly power can legitimately oppose her or hinder her.

(The work accomplished by the Church.)

The Church has been able to accomplish so much because her educational mission embraces even infidels, since all men are called to enter the kingdom of God and reach eternal salvation.

(Rights of the family and the State.)

And this array of priceless educational treasures, which We 890 have only been able to enumerate in part, is so much the peculiar (6, property of the Church, that it forms, as it were, her very sub- 63, stance, since the Church is the Mystical Body of Christ, his 67,

888a Encyclical, *Libertas*, Above, No. 493.

888b Encyclical, *Singulari quadam*, Above No. 749.

889a Matt. 28:19.

105) Immaculate Spouse, and consequently a most fruitful mother and sovereignly perfect educator.
(*St. Augustine's praise of the educational work of the Church.*) (a)

THE ARK OF SALVATION

Encycl. *Ad salutem*, April 20, 1930.

891 Founded by divine providence for the salvation of the (77, human race, the Church has ever been assisted by the presence
88, of Christ Jesus and will continue to be assisted by Him in the
90, future. If this were not evident from the very nature and necessity
228) of the case and from the promise of the Divine Founder which we read in the Gospel, it would be apparent and could be proved abundantly from the very history of the Church. For no contagion of error has effected her; she has not faltered at the defection of her children, however numerous; the persecution of impious men, however fierce and protracted, has not prevented her from a constant renewal of her youthful vigor.

(*The 15th centenary of St. Augustine.—His teaching: God, man's last end.*)

Miracles confirm the Church

892 However, when Augustine speaks of man's last end, he (20, hastens to add this counsel to anyone who wishes to reach it:
102) "Their attempt will be vain if they do not submit to the Catholic Church and humbly obey her, for she alone has been divinely instituted to give light and strength to souls without which they will necessarily stray from the right path and risk their eternal salvation. God in his goodness has not willed that men seek Him as it were blindly and uncertainly: 'To seek God, if happily they may feel after him or find him' (a), but He has dispelled the darkness of ignorance, and He has shown Himself to them by revelation, calling sinners to the duty of penance: 'And God indeed having winked at the times of this ignorance, now declareth unto men, that all should everywhere do penance' (b). Having, therefore, guided the sacred writers by his spirit, He committed the custody and interpretation of the Bible to the Church founded by his only-begotten Son. At the same time, from the very begin-

890a *De moribus Ecclesiae catholicae*, bk. 1, c. 30.
892a Acts 17:27.

892b *Ibid.*, 30.

ning, He demonstrated and confirmed the divine origin of the Church by the miracles worked by Christ her Founder. 'The sick are cured, the lepers cleansed; the lame walk, the blind see, hearing is restored to the deaf. Men of those times saw water turned to wine, five thousand fed with five loaves, seas trodden under foot, and the dead rise again; so it was that certain miracles brought manifest benefit to the body; others spoke to the mind by a less obvious sign, but all showed men the seal of divine majesty. In such wise did divine authority instruct the ignorance of men' (c).

The Church, sign of credibility

It is true that miracles became less frequent in the course 893 of time. But what was the reason, we may ask, if not that with the (4, passage of time the divine witness was all the more manifest 90, with the marvelous spread of the faith itself and the improvement 147) of human society from the infusion of Christian teaching? "Do you think it only a slight improvement in human affairs," says Augustine to his friend Honoratus, whom he wished to win back to the Church, "that not just a few of the learned, but the unlettered multitude of men and women believes and proclaims that no element of earth or fire, nor anything that can be reached by the senses is to be worshipped as God, but that we can rise to Him by the intelligence alone? that this multitude is content with a little bread and water, and observes fasts not of a single day, but of many days' duration? that chastity is carried to the point of foregoing marriage and the hope of a posterity? that patience is pushed to contempt of torture and the flames? liberality, to distributing one's inheritance to the poor? finally, that contempt of this world goes so far as to desire death?"

"Few accomplish so much, fewer still do so prudently and well: but the people approve these ideals, they praise, favor, and even love them. They condemn their own weakness and the fact that they cannot attain to these heights, and this is not without a movement of the soul toward God, or some sparkles of virtue enkindling them.

"Divine providence has accomplished this by the sayings of the prophets, by the humanity and teaching of Christ, by the journeyings of the Apostles, the contumely, agony, blood, and death of the martyrs, by the admirable lives of the saints, and by

892c *De utilitate credendi*, 16:34.

the miracles which such actions and such virtues merit, according to the needs of the times. Since we see God granting such assistance, and men deriving such profit and fruit, shall we hesitate to hide ourselves in the heart of the Church, which—and the whole human race confesses it—has received supreme authority from the Apostolic See through the succession of bishops, while heretics vainly assault her and draw down condemnation on themselves sometimes by the judgment of the people, sometimes by the power of the councils, and sometimes even by the authority of miracles"? (a)

Indefectibility of the Church

894 (228) These words of St. Augustine, which even today have lost nothing of their vigor and gravity, are fully confirmed today after a space of fifteen centuries. No one doubts it. In the course of these ages God's Church, the butt of so many calamities and social upheavals, torn by so many heresies and schisms, saddened by the defection and unworthiness of so many of her children, has remained nonetheless—relying on the promises of her Founder, while merely human institutions have been tossed to and fro around her—not only stable and unharmed; more: in every age, she has stood forth more glorious by reason of the wonderful examples of holiness and sacrifice; she has quickened and increased the fire of charity in numberless faithful; and especially, thanks to the labors of her missionaries and martyrs, she has added new peoples to her fold, and among them the rare privilege of virginity as well as the priestly and episcopal dignity have taken root and grown strong. Finally, she has imbued all men with her own spirit of charity and justice, so that even those who neglect or oppose her cannot avoid receiving from her their manner of speaking and acting.

Catholicity

895 (131) With good cause, therefore, did Augustine, after he had shown the Donatists, who dared to limit and restrict the true Church of Christ to a single corner of Africa, the universality, or, as it is called, the catholicity of the Church, which is open to all men in order to help and provide them with the means of grace,—with good cause did he conclude his argument with these solemn

893a *De utilitate credendi*, c. 17, n. 35.

words: "*Securus judicat orbis terrarum*" (a), a statement which so deeply impressed a certain well-known and very noble person that he hesitated no longer to enter the one true fold of Christ (b).

The Rock divinely chosen

Moreover, Augustine openly professed that this unity of the whole Church no less than the immunity from error of her teaching authority proceeds not only from her invisible Head, Christ Jesus, who "governs his body" (a) from heaven and speaks through the teaching Church (b), but also from her visible head on earth, the Roman Pontiff, who by right of succession occupies the Chair of Peter. For this series of successors to Peter "is that very rock against which the proud gates of hell cannot prevail" (c). Likewise, within the body of the Church we are most securely "held, since the pontificate of Peter the Apostle—to whom the Lord after his resurrection confided the feeding of his flock—by the succession of Pontiffs up to the present pontificate" (d).

When the Pelagian heresy began to spread and its adherents sought by guile and falsehood to trouble the hearts and minds of the faithful, the Fathers of the Council of Mila, which, like many others, assembled under the inspiration and the direction of Augustine,—did they not present the questions they had discussed and the decrees they had prepared for the approbation of Innocent I? In his response the Pope praised the bishops for their zeal for religion and their submission to the Roman Pontiff. "They know," he said, "that Our reply springs from the apostolic source and goes to all who ask it in every province. Especially, each time that an article of faith is under discussion, We think that all your brothers and Our brothers in the episcopate ought to refer the matter to none other than Peter because of his name and title, as your Charity now does, for he alone can bring aid to all the Churches of the world at one and the same time" (a).

Therefore, after the sentence of the Roman Pontiff against Pelagius and Caelestius reached Mila, Augustine, in his discourse to the people, pronounced these memorable words: "On this mat-

895a *Contra epist. Parmeniani*, book 3, n. 24.

895b Newman, *Apologia*. 896a *Enarrat. in ps. 56*, n. 1.

896b *Ibid.* 896c *Psalmus contra partem Donati*.

896d *Contra epist. Manichaei quam vocant fundamenti*, c. 4, n. 5.

897a Innocent I, *Epist. CLXXXII*, 2, *inter augustinianas*.

ter the decisions of two Councils have been sent to the Apostolic See; and from this See the answers have come back. The matter is closed; may the error also come to an end!" (a) These words, in a somewhat shortened form, have passed into a proverb: Rome has spoken, the matter is closed. And elsewhere, too, after having reported the judgment of Pope Zosimus condemning and reproving the Pelagians wherever they were to be found, Augustine adds: "So certain and clear is the Catholic faith as it is expressed in these words of the Apostolic See, so ancient and well established, that it would be a sacrilege for any Christian to doubt it" (b).

Grace

899 Whoever serves the Church, which has received from her (113, Divine Spouse the administration of the riches of divine grace 115) above all through the sacraments, pours oil and wine into the wounds of the sons of Adam after the example of the good Samaritan. Thus the guilty are cleansed of their faults, the weak and sick are strengthened, the just are formed to greater holiness of life. Let us admit that an individual minister of Christ may sometimes have failed in his duty; would the power of Christ, for all that, have failed to be efficacious? "And I say"—let us listen to the Bishop of Hippo—"and we all say that the ministers of such a judge ought to be just; let the ministers be just, if they will; but if those who sit in the chair of Moses do not will to be just, my Master reassures me, whose Spirit has said, 'It is he who baptizes'" (a).

Would to God that they had listened to the voice of Augustine in the past, and that all men might hear him today, wherever they are, who, seizing upon the pretext of some lapsed priests, like the Donatists, rend the seamless robe of Christ, and cast themselves miserably outside the path of salvation!

(Dogmatic exposition: *God, the Trinity, Christ, the Blessed Virgin.—Providence.—Duties of the Christian ruler.—Nature and grace.—The virtues of St. Augustine.*)

Holiness

900 It is therefore just that the Church, whose sacraments are (126, the means of grace to us, should be called holy. Not only does

898a *Sermo* 131, c. 10, n. 10.

898b *Epist.* 190, *ad Optatum*, c. 6, n. 23.

899a *In Joan. evang., tract.* V, n. 15.

she at all times effect the union of innumerable men with God by (127) the close ties of friendship and assure their perseverance; she also leads and guides many of them to invincible nobility of soul, to perfect holiness of life, and even to the heights of heroism.

(*The monastic legislator.—Eulogy of St. Augustine by St. Jerome.—Hatred of heresy.—The Congress of Carthage.*)

THE UNION OF CHRIST AND THE CHURCH

Encycl. *Casti Connubii*, December 31, 1930.

(*Christian marriage.—Its excellence.—The Pauline privilege.*)

This exception does not depend on the will of men, nor (103, on any merely human power, but on divine law of which the sole (103, guardian and interpreter is the Church of Christ. No faculty of (116) this type, however, for any motive whatever, can ever be applicable to a Christian marriage which has been contracted and consummated. In such a marriage the marital pact has received its fulfillment, and is, therefore, by God's will, dignified with the greatest possible stability and indissolubility; it cannot be dissolved by any human authority.

Meaning of marriage

If We wish reverently to investigate the inner reason for this (102) divine will, Venerable Brothers, We shall easily find it in the (65) mystical significance of Christian marriage, which reaches its full and perfect meaning in a marriage consummated between the faithful. The Apostle is the witness to this (We recalled it at the beginning of this encyclical) in his Epistle to the Ephesians: the marriage of Christians reproduces that most perfect union which exists between Christ and the Church: "This is a great sacrament; but I speak in Christ and in the church" (a). Now this union, as long as Christ shall live and the Church shall live by Him, can certainly never be dissolved by any separation.

(*The sacrament of marriage.—Errors on the subjects of children, conjugal faith, the sacrament.—Remedies for the faults against marriage.*)

Docility to the Church

Therefore, so that it may not be some fiction or a corruption (103) of the divine law but a real and authentic knowledge of that (103,

902a 5:32.

110, law which enlightens men's minds and directs their morals, there
214) must be joined to piety and zeal for God's service a sincere and
humble obedience towards the Church. For it is Christ the Lord
Himself who has established the Church as mistress of the truth,
even in those matters which touch on the ordering and regulating
of conduct, even if in these matters many things are not, *per se*,
inaccessible to human reason. For if in what pertains to the natural
truths of religion and morals God has added revelation to the
light of reason, so that "even in the present condition of the human
race all men can come to know with firm certitude unmixed with
error" (a) what is right and just, He has also established the
Church, for the same end, as guardian and mistress of the whole
truth, whether of religion or morals.

904 Let the faithful obey her, therefore, so that they may be
(110, preserved unharmed from erroneous opinions and corrupt con-
214- duct; let them obey her and submit to her both mind and spirit.
215) And if they do not wish to deprive themselves of God's help
granted with such liberality and mercy, they ought to manifest
this obedience not only where they must, with regard to the
more solemn definitions of the Church, but also, with due propor-
tion guarded, with reference to the other constitutions and decrees
which proscribe and condemn certain opinions as dangerous or
evil (a). Consequently, in questions which are raised today with
regard to matrimony, let the faithful beware of trusting too much
in their own judgment, and take care lest they be seduced by
that false liberty of the human mind which is called *autonomy*.

905 For nothing is more foreign to the Christian worthy of the
(108- name than to trust so entirely in his own powers as to credit only
109, those things which he knows of himself, and to think that the
111, Church sent by God to teach and rule the nations is ill-informed
145, of recent happenings and their various aspects, or to limit his
214) assent and obedience to those definitions which are called solemn,
as if it could prudently be held that her other decisions are tainted
with error or have an insufficient foundation in probity and
truth (a). On the contrary, it is characteristic of all followers of

903a *Conc. Vat.*, sess. III, cap. 2.

904a *Conc. Vat.*, sess. III, ch. IV; *Cod. jur. can.*, can. 1324.

905a *Alienissimum enim est ab omni veri nominis christiano, suo ingenio ita superbe fidere, ut iis solum, quæ ipse ex interioribus rerum visceribus cognoverit, assentiri velit, et Ecclesiam, ad om-*

Christ, learned and unlearned alike, to let themselves be ruled and guided in all that concerns faith and morals by the holy Church of God, through her Supreme Shepherd, the Roman Pontiff, who in turn is directed by Our Lord Jesus Christ.

(*The teaching of Christian doctrine on marriage.—Preparation for marriage.—Social and economic reforms.—Role of the State.*)

Role of the Church

But to safeguard the moral order neither the external powers 906
of the state nor its penalties are sufficient; nor is it enough to (40,
propose to men the necessity and beauty of virtue. Religious 83)
authority must be joined to these, for it enlightens the mind with
truth, directs the will, and strengthens human frailty with the
help of divine grace. Now the sole religious authority is the
Church instituted by Christ our Lord.

(*Collaboration of Church and State.—Exhortation and prayer.*)

COMPETENCE OF THE CHURCH

Autograph letter, *Dobbiamo intrattenerla*, April 26, 1931,
to Cardinal Schuster, Archbishop of Milan.

(*Protestation against the speech of Giuratti attacking Catholic Action.—Christian education.*)

"I have come that they may have life and have it more 907
abundantly" (a). When it is a question of this life and this salva- (61,
tion, we can and we must say of the Church what St. Peter said 217)
of Jesus Christ Himself: "Neither is there salvation in any
other" (b). For it is to the Church alone that Jesus Christ has
conferred the mandate and the means: the doctrine of faith, the
divine and ecclesiastical law, the divine word, the sacraments,
prayer, the theological and infused virtues. It is precisely in
consideration of this exalted function of salvation and sanctifica-
tion conferred upon the Church and her hierarchy—a function

nes gentes docendas regendasque a Deo missam, rerum et adjunctorum recentium minus gnaram existimare, vel etiam iis tantum, quæ per solemniores quas diximus definitiones ea jusserit, assensum et obædientiam præstare, perinde ac si opinari prudenter liceat cetera ejus decreta aut falso laborare aut veritatis honestatisque causa niti non satis.

907a John 10:10.

907b Acts 4:12.

in which from the beginning of the Christian era the laity have been called to collaborate in Catholic Action—that We desired Catholic Action to be assured a position and a guarantee in the Concordat.

(*Terms of the Concordat.—Totalitarianism of the State cannot extend to the supernatural life.*)

908 The supernatural life with all that pertains to it (as We have (61, already said above,) beginning with the judgment as to its nature 217- and as to what pertains to it, was confided to the Church and to 218) her alone by Jesus Christ, the Redeemer and Ruler of the human race. Now, the Church has always said—both by word and deed—that Catholic Action belongs to the supernatural life, in collaboration with, and consequently in dependence upon the Hierarchy (a).

(*Catholic Action and politics.—Authority of the Church over Catholic Action.*)

909 It is no less certain and evident that the action of the (79- Church, by the essential necessity of her nature and her divine 81, mandate, extends and must extend to every area where the good 120) of souls or their ruin, the honor of God or offenses against Him, the keeping or the violating of divine or ecclesiastical law are in question (a). It extends and must extend in fact to problems and interests which are not simply material, mechanical, or economic, but also moral, and which have inevitable moral repercussions on the individual, his family, and society.

(*Social virtues.—Corporations and Catholic Action.*)

THE MORAL LAW

Encycl. *Quadragesimo anno*, May 15, 1931.

(*The 40th anniversary of the encyclical Rerum novarum.—Doctrinal errors and social teaching which it remedied.—Its three great benefits.*)

910 Certainly, it is not the Church's province to lead humanity (77, to a merely passing and worldly prosperity; it is her mission to

908a Cf. **THE LAY APOSTOLATE**; Nos. 526 ff.

909a *E altrettanto certo ed evidente che l'Azione della Chiesa, per essenziale necessità del suo essere e del suo divino mandato, si estende e deve estendersi dovunque trattasi del bene e del danno delle anime, dell'onore o dell'offesa di Dio, dell'osservanza o violazione delle leggi divine ed ecclesiastiche.*

lead men to eternal felicity. More, "the Church thinks it wrong 93, to interfere without reason in temporal affairs" (a). But she cannot, for any reason, abdicate the mission she has received from 165) God to interpose her authority, not, of course, in technical areas for which she has neither the competence nor the duty, but in all fields which have reference to the moral law. Where these areas are concerned, the deposit of truth committed to Us by God and the very grave duty of promulgating, interpreting, and even urging the moral law, in season and out of season, also subject to Our supreme authority both the social and even the economic order.

(*The right to property.—Relations of capital and labor.—Just wages.—Charity.—Exhortation.*)

The Church of Christ, built on the immovable rock, has 911 nothing to fear for herself, since she knows for certain that the (228) gates of hell shall not prevail against her (a). She has the proof of this in the experience of so many centuries, for she emerges from the most violent combats stronger than before and adorned with new triumphs (b). (*Blessing.*)

THE CHURCH AND SCIENCE

Apost. Const. *Deus scientiarum*, May 24, 1931, on ecclesiastical universities and faculties.

The Lord, the God of all knowledge (a), in giving his divine 912 command to the Church to teach all nations (b), established her, (96, beyond doubt, as infallible teacher of divine truth and by that 102, very fact principal patron and inspiration of all human learning. 106) For it is the Church's mission to transmit to all men the sacred precepts which she has herself received and drawn from God's revelation; since faith and human reason not only "can never contradict one another," but, given their perfect harmony—"they lend one another mutual support"—there has never been a period when the Church of Christ has not considered it her duty to assist and promote the growth of human arts and disciplines (c). This fact is well attested by many irrefutable historical witnesses.

910a Encycl. *Ubi arcano*, December 23, 1922.

911a Cf. Matt. 16:18.

911b This encyclical may be read in its entirety in the volume on social problems.

912a 1 Kings 2:3.

912b Matt. 28:19; Mark 16:15.

912c Conc. Vat. Const. *De Fide catholica*, IV.

(Schools and universities of antiquity and the Middle Ages.—Teaching in the missions.—Intervention of the secular State.—The struggle against ignorance.—The reorganization of Catholic Universities.)

THE RIGHTS OF THE CHURCH

Encycl. *Non abbiamo bisogno*, June 29, 1931.

(Italian Catholic Action persecuted by the Fascist government.—Responses to various Fascist calumnies.—Recall of the principles on which Catholic Action is founded; it is not a political movement.)

913 As for Us, certain as We are that evidence shows We are (151, and have maintained Ourselves in the religious sphere, We never 156) believed that We could ever be considered "a foreign power," especially by Catholics and by Italian Catholics.

It is by reason of the apostolic power given Us by God, in spite of Our unworthiness, that good Catholics of the entire world—you know this very well, Venerable Brothers—consider Rome the second home of each and every one of them.

(Fascism wishes to alienate youth from the Church.—Violation of the rights of souls and of the Church.)

914 We have said "the sacrosanct and inviolable rights of souls (77, and of the Church." There is in question here the right of souls 96, to procure for themselves the greatest spiritual good under the 105, magisterium and the educational work of the Church, the only 213, representative of that magisterium and that work, divinely con- 216- 218) stituted in this supernatural order founded on the Blood of God the Redeemer, necessary and obligatory for all, so as to partici- pate in the divine Redemption (a). There are in question the rights of souls thus formed to impart the riches of the Redemption to other souls by collaborating in the activity of the Apostolic Hierarchy.

914a *Si tratta del diritto delle anime di procurarsi il maggior bene spirituale sotto il magistero e l'opera formatrice della Chiesa, di tale magistero e di tale opera unica mandataria, divinamente costituita in quest'ordine soprannaturale fondato nel Sangue di Dio Redentore, necessario ed obbligatorio a tutti per partecipare alla divina Redenzione.*

It is in consideration of this double right of souls that We have said recently that We are happy and proud to fight the good fight for the liberty of consciences, not (as some, perhaps by inadvertence have made Us say) for liberty of conscience, which is an equivocal expression, and one too often abused to signify absolute independence of conscience, an absurd thing in a soul created and redeemed by God (b).

The commandment to teach

There is in question here, moreover, the no less inviolable 915 right of the Church to carry out the imperative divine mandate (77, with which she was invested by her Divine Founder, to carry to 91) souls, to all souls, all her treasures of truth and goodness, doctrinal and practical, which He Himself procured for the world: "Going teach ye all nations . . . teaching them to observe all things whatsoever I have commanded you" (a).

(Limits of the rights of the State.)

Extent of the commandment

The divine and universal mandate with which the Church 916 of Jesus Christ was invested by Jesus Christ Himself in an incom- (96, municable and exclusive fashion, extends to the eternal, the 102) heavenly, the supernatural order; this order is, on the one hand, strictly binding on every reasonable being, and, on the other, requires that everything else must be subordinate to and coordinated with it.

The Church of Jesus Christ is certainly within the limits of 917 her mandate not only when she plants in souls the first indis- (105) pensable principles and elements of the supernatural life, but also when she promotes and fosters that life according to the opportunities and capacities which are present, and in the way and with the means which she judges suitable, even with the intention of preparing for the apostolic hierarchy an enlightened and courageous assistance. It is the solemn declaration of Jesus Christ

914b *E inconsiderazione di questo duplice diritto delle anime, che Ci dicevamo teste lieti e fieri di combattere la buona battaglia per la libertà delle coscienze, non già (come qualcuno forse inavvertitamente Ci ha fatto dire) per la libertà di coscienza, maniera di dire equivoca e troppo spesso abusata a significare la assoluta indipendenza della coscienza, cosa assurda in anima da Dio creata e redenta.* 915a Matt. 28:19-20.

that He came precisely so that souls might have, not merely a kind of beginning or the elements of the supernatural life, but that they might have it in great abundance: "I have come that they may have life and have it more abundantly" (a).

918 And Jesus Himself has laid the foundations of Catholic
(177) Action, He Himself chose and educated in his Apostles and his disciples the collaborators of his own divine apostolate, an example immediately imitated by the first holy Apostles, as the Sacred Text shows.

It is, consequently, an unjustifiable pretense, and one that cannot be reconciled with the name and with the profession of Catholics, that simple Catholics should tell the Church and her Head what suffices and what should suffice for the education and Christian formation of souls, and for salvation, for the fostering in society, especially among the youth, of the principles of faith and their full development in this life.

(*Errors of Fascism.—Totalitarian doctrine.—Formula of the unlawful oath.—Condemnation, not of the Fascist regime, but of its abuses.—The Pope's duty.—Anxiety for the future.—Motives for hope.*)

919 We know that you are, and that you know that you are,
(185 Our Brothers in the Episcopate and in the Apostolate. We know
186 and you know, Venerable Brothers, that you are the successors
194 of the Apostles whom St. Paul terms, in words of exalted sub-
195 limity, "the glory of Christ" (a). You know that no mortal man,
199, be he Chief of State or of Government, but the Holy Spirit has
203) placed you, in that part of the flock assigned to you by Peter,
to rule the Church of God.

(*Rely on the prayer of the universal Church.—Wishes and blessing.*)

THE FAITH OF EPHESUS

Encycl. *Lux veritatis*, December 25, 1931.

920 The light of truth and the witness of the past which is
(229) history teach us, if we judge correctly and search diligently, that the divine promise given by Jesus Christ: "I am with you . . . to the consummation of the world" (a), has never failed his Spouse the Church, and will never fail her in the future. What is more,

917a John 10:10. 919a 2 Cor. 8:23. 920a Matt. 28:20.

the more furiously the divine barque of Peter is buffeted by the waves in the course of centuries, the more she feels his presence and the more effective is the help of heavenly grace.

So it was especially in the early ages of the Church, when 921
not only was it a heinous crime punishable by death to bear the (58,
name of Christian, but the perfidy of heretics, which was partic- 229)
ularly active in the East, troubled the true faith of Christ and put it in the gravest peril. For while the persecutors of the Christian name perished miserably, one after the other, and the Roman Empire itself was crumbling, all the heretics, like so many withered branches (a) wrenched from the divine stock, could no longer draw the sap of life or bear its fruits.

But God's Church, in the midst of so much turmoil and so many ruins, placed her trust in God alone, constantly and in full security moving forward and never ceasing to protect with energy in all its integrity the sacred deposit of the truth of the Gospel confided to her by her Founder Himself.

(*The 15th centenary of the Council of Ephesus.—Its Acts bear witness to its faith in pontifical primacy and infallibility.*)

Indeed, the documents which We have signalized significant- 922
ly and explicitly evince that a common faith was already vigorous (171)
in the universal Church; a common faith in the independent and infallible authority of the Roman Pontiff over the entire flock of Christ; so explicit that it recalls to Our mind the clear and lucid expression of Augustine on the judgment pronounced a few years before against the Pelagians by Pope Zosimus in his doctrinal letter: "In these words the Catholic faith in the Apostolic See is so ancient and well established, so certain and clear, that no Christian is permitted to doubt it" (a).

(*Condemnation of Nestorius.—Errors of the schismatic churches.*)

Adherence to the Church

Therefore, from the high dignity of this Apostolic See, We 923
paternally exhort all those who glory in the fact that they are (61,
Christ's disciples, who place in Him all hope for the salvation 112,
not only of individuals but of society, to adhere each day more 161)
closely and firmly to the Roman Church. In her alone is Christ believed with a faith whole and entire, worshipped with sincere

921a Cf. John 16:6. 922a *Epist.* CXC.

homage of adoration, and loved with the constant flame of ardent charity. Let them remember, especially those who preside over the flock separated from Us, what was the faith professed by their forebears at Ephesus: the same which this supreme Chair of truth, in the past as in the present, keeps intact and strenuously defends. Let them remember that the unity of the true faith rests on that unique rock established by Christ, and that this unity can be preserved in full security only by the supreme authority of the successors of Blessed Peter (a).

924 A few years ago We spoke at greater length of this unity
(38, of the Catholic religion in Our encyclical letter *Mortalium*
44) *animos* (a). It will be useful here briefly to recall this matter to mind, since the hypostatic union of Christ, solemnly defined at the Council of Ephesus, contains and offers an image of that unity with which our Redeemer wished to adorn his Mystical Body, that is, the Church, "one body" (b) "compacted and joined" (c). For if the personal unity of Christ constitutes the mysterious exemplar to which He Himself willed to see the close union of the Christian society conform, this certainly could never be the result of an unreal union of many warring elements, but only of a single hierarchy, a single supreme teaching authority, a single rule of belief, and one faith embraced by all Christians. No intelligent man can fail to see this.

(*The divine maternity.—Refutation of the errors of Nestorius.—Mary's greatness.—Power of her intercession.—The Holy Family.—Mass and Office of the Divine Maternity.*)

THE PRAYER OF THE MYSTICAL BODY

Encycl. *Caritate Christi*, May 3, 1932.

(*Progress of atheism in the world.—Social disorders which*

923a *Meminerint iidem, ii præsertim qui sejuncto a Nobis gregi præsunt, quam majores sui Ephesi sollemniter professi sunt fidem, eam, quemadmodum anteacta ætate ita in præsens, a suprema hac veritatis Cathedra immutatam servari strenueque defendi, meminerint hujusmodi germanæ fidei unitatem in una tantummodo petra inniti ac consistere a Christo posita, itemque, per supremam Beati Petri successorum auctoritatem, sartam tectamque servari posse.*

924a Above, Nos. 854 ff.

924b 1 Cor. 12:12.

924c Ephes. 4:16.

spring from it.—Causes of these evils.—Remedies.—Union of all believers.—Prayer.)

What a beautiful sight the Church at prayer presents to 925 heaven and earth! Without interruption all day long and through (117) the night the divinely inspired psalms ring out across the globe. There is no hour of the day which is not sanctified by its own liturgy, no state of human life without its own place in the hymn of thanksgiving, praise, petition, reparation which is the common prayer of the Mystical Body of Christ, which is the Church. And so this prayer makes God present among men, as the Divine Redeemer Himself promised: "Where two or three are gathered together in my name, there am I in the midst of them" (a).

(*Effects of prayer.—Penance: its nature and effects.—Thanksgiving.—Exhortation.*)

THE FIRST MAGISTRACY OF THE WORLD

All. to the International Congress of Jurists, November 17, 1934.

(*The work of the Congress.—Juridical studies of the Holy Father.—Conformity of the Digest and the Decretals.—Lessons to be learned from their agreement.*)

It is easy to see how the codes of Roman and Canon Law 926 not only can contribute to their mutual perfection and harmony, (12, but can, so to speak, fuse into one whole for the inestimable ad- 15, vantage of that admirable creation of the Catholic Church, 162) Christian society or Christianity.

Further, one understands better that famous and profound statement of Leo XIII: "Canon Law without civil law is like theology without philosophy." Finally, we appreciate the full meaning and truth of this thought of St. Thomas, and how true it is even today: "The Roman Empire has not ceased to exist; it was transformed from a temporal to a spiritual entity, thanks to the government of the most Holy Roman Church, which constitutes the first judicial body of the entire world" (a).

(*The Holy Father desires to see this research resumed.—Blessing for the members of the Congress.*)

925a Matt. 18:20.

926a *In II ad Thess.*, XI.

THE SACERDOTAL FUNCTION

Encycl. *Ad catholici sacerdotii*, December 20, 1935.
(*Preceding documents on the priesthood under the Old Law and the New.—The power of the priest over the Body of Christ.*)

927 Beyond this power which the priest exercises over the real
(42, Body of Jesus Christ, he has another sublime and very extensive
114, authority over his Mystical Body which is the Church. We do not
206) need, Venerable Brothers, to speak at length on this most beautiful doctrine of the Mystical Body of Jesus Christ, so dear to the heart of the Apostle Paul. This doctrine teaches us that the Divine Person of the Incarnate Word embraces all men as his brothers, and on them breathes that heavenly spirit which derives from Him, forming one body of all the members, whose head is Christ. Now the priest—as the ordinary minister of almost all the sacraments, which are like so many rivulets through which the Redeemer's grace flows to the entire race of men—has been made “the dispenser of the mysteries of God” (a), so that he may impart them to the members of the Mystical Body of Jesus Christ (b).

(*The priest and the administering of the seven sacraments.*)

The ministry of the word

928 Again, the priest is the minister of Christ and the dispenser
(96, of the mysteries of God (a) by the “ministry of the word” (b),
102, a right, certainly, which cannot be alienated, and also an inescapable
206) duty imposed on him by the Redeemer Himself: “Going teach ye all nations . . . , teaching them to observe whatsoever I have commanded you” (c). The Church of Jesus Christ, guardian and infallible teacher of Divine Revelation, dispenses the riches of heavenly truths by means of her sacred ministers, preaching Him who is “the true light, which enlighteneth every man coming into this world” (d). She sows with divine generosity that little seed, despised, it is true, by human wisdom, but which, nonetheless, like the grain of mustard, plunges strong and deep roots in

927a Cf. 1 Cor. 4:1.

927b Passages here omitted may be read in the volume on the Christian Priesthood.

928a Cf. 1 Cor. 4:1.

928c Matt. 28:19-20.

928b Cf. Acts 6:4.

928d John 1:9.

souls thirsting sincerely and zealously for the truth, and a sturdy tree grows up, capable of resisting the violence of the storms (e).

In the midst of the errors spawned by the mind of man swollen with lawless and unbridled license, in the general profligacy of morals which human malice has engendered, the Church of God rises like a lighthouse dominating the sailors' course. She condemns every deviation from the truth, by excess or defect. She points out to each and to all the way to follow the right path. And woe to us if this luminous beacon, We do not say should be extinguished—this will never come to pass because of the unfailing promises of Jesus Christ—but should be prevented from shedding her radiance in all directions! (a) It is already clear to the eyes of all how far the human race has fallen because man has proudly rejected divine revelation, because he has followed false philosophical and moral theories, even when he did so under the specious pretext of truth. If on the steep slope of error and vice he has not yet reached the depths, this is doubtless due to the teaching of Christian truth which is spread everywhere among the nations.

Now the Church exercises the “ministry of the word” entrusted to her, through her sacred ministers, appointed in the different orders of the ecclesiastical hierarchy. She sends them everywhere to act as indefatigable heralds of this truth which alone can give birth to, or restore, or preserve unharmed human civilization. The word of the priest goes to all men to bring them light and comfort. The word of the priest, even amidst the storms of human passion, rises serene, exhorts to virtue, and fearlessly announces the truth. We say the *truth*: that truth which sheds light on the doubtful areas of human life and brings with it order; We say that *virtue* which no misfortune, not even death, can destroy, rather which death renders safe and everlasting.

(*The different truths which the priest must preach.*)

But from the very fact that the Catholic priest is an alert and energetic soldier, it follows of necessity that he must be imbued with the spirit of discipline, or—to speak in the Christian

928e Cf. Matt. 13:31-32.

929a *Ac vae nobis, si hæc veluti Pharos, nedum restingeretur—quod procul dubio ex non deficientibus Jesu Christi pollicitationibus umquem fieri nequit—suam tamen radiantem lucem usquequaque ne diffunderet præpediretur!*

manner—with a zeal for obedience, that obedience which unites in a harmonious fashion all the ranks of the ecclesiastical hierarchy. "A wonderful variety reigns in the constitution and government of holy Church: some are consecrated bishops, others, priests of a lower order, and out of many members of unequal dignity the one body of Christ is built up" (a). This obedience the priest promised to his bishop immediately after receiving the sacred anointing; likewise the bishops on the day when they were raised to the fullness of the priesthood, took a sacred oath to the supreme head and visible ruler of the Catholic Church, the successor of Peter and Vicar of Jesus Christ.

(*Exhortation to obedience; to study.—Vocations.—The priest's assistants.*)

THE ONLY CHRISTIANITY

All. at the International Exposition of the Catholic Press at the Vatican, May 12, 1936.

(*Welcome to journalists from all parts of the world.—Absence of Russians and Germans noted.—Importance of the Catholic Press.—Gratitude of the Pope.*)

932 And you will say also, beloved sons, and you will not weary of (40, repeating what the Vicar of Christ believes and proclaims—not 144, simply as Common Father of all the faithful, but also as a man 163) of his own time; not simply for the well-being of the Church of which he is the Head, but also for the general good—: that the Catholic Church is the irreplaceable support and the sole conserving force of real and genuine Christianity. In fact, what remains outside the Catholic Church after the real havoc wrought by the so-called free thought, liberalism, and various pretended reforms, what remains of the doctrine of Jesus Christ transmitted by the Gospel and legitimate Tradition? What remains of his Divine Person itself? And for what concerns the Catholic Church, We cannot fail to add, at the present time, what particularly providential help is given by Catholic Action, which was so efficacious a collaborator of the Apostolic hierarchy in evangelizing a world submerged in pagan antiquity.

(*Church and State.—Education.—Catholic Action.*)

930a Pont. Rom., De ordinatione presbyteri.

A SUBORDINATE APOSTOLATE

All. to the Catholic Action delegates, May 31, 1936.

(*The Pope's eightieth birthday.—Exhortation to union.*)

For Catholic Action is not, it does not wish to be, it cannot 933 be, more than a participation, a collaboration of the faithful with (218) the apostolic hierarchy; that is to say, a coordination, a subordination to that apostolate established by the Divine Redeemer Himself as the essential structure of the Church. For this coordination and this subordination are part of the very essence of Catholic Action. It is with this characteristic that we find Catholic Action, in the early day of the gospel preaching.

(*Watch and pray.—The Communist danger.—The International Catholic Press Exhibit.—Apostolate and Catholic Action.*)

THE CHURCH, OBJECT OF FAITH

Encycl. *Mit brennender Sorge*, March 14, 1937, to the German Episcopate.

(*The Concordat with the Reich.—Its violation by the German government.—Recall the fundamental religious truths.—Faith in a personal God.—Christ, the only Savior.*)

Faith in Christ cannot be maintained pure and unalloyed 934 when it is not protected and supported by faith in the Church, (41, "the pillar and ground of truth" (a). It is Christ Himself, the 57, ever-blessed God, who erected this pillar of faith. His command- 67, ment to hear the Church (b), to receive in the teaching and 96, commandments of the Church his own teaching and com- 131) mands (c), is binding on all men, on every period, and every country. The Church founded by the Redeemer is one—for all peoples and nations. Beneath her cupola, which like God's firmament arches the entire globe, is a place and a homeland for all tribes and tongues, is room for the development of all special characteristics, advantages, all tasks, and vocations given by God the Creator and Redeemer to individuals as well as to ethnic groups. The maternal heart of the Church is wide enough and big enough to see in the divinely-designed development of each of these characteristics and special gifts more the wealth of variety rather than the danger of deviations. She rejoices in the spiritual superiority of individuals and of peoples. She sees, with maternal

934a 1 Tim. 3:15. 934b Matt. 18:17. 934c Luke 10:16.

joy and pride, the fruits of education and progress in their successes, which she blesses and encourages wherever she can, in conscience, do so. But she knows also that limits are imposed on this liberty by the majesty of God's command, which ordained and founded the Church as, in its very nature, an indivisible unity. He who infringes upon this unity and this indivisibility robs the Bride of Christ of one of the crowns with which God Himself has crowned her. He subjects her divine structure resting on an eternal foundation, to the probing and alterations of architects to whom the Heavenly Father has given no commission to build.

The Divine and human in the Church

935 The divine mission of the Church, which works among men (191) and must work through men, may be sadly obscured by the intrusion of human frailty, which, in time, may spread ever more widely, like cockle among the wheat of the kingdom of God. Anyone who knows the Savior's words about scandals and scandal-mongers knows what is the judgment of the Church and what is the judgment of each of her children, on what sin was and what sin is. But he who, faced with the regrettable discrepancies between faith and life, word and deed, external conduct and internal standards of individuals—however numerous—forgets or consciously neglects the enormous sum of authentic virtues, of self-sacrifice, of fraternal love, and of heroic striving after sanctity, such a one shows a deplorable blindness and injustice. If subsequently it becomes clear that the severe measures which he employs against the Church which he hates, he at the same time neglects to employ against communities of a different nature which are closer to him by reason of sympathy or interest, then it is evident that the pretended injury to his sense of purity makes him kin to those who according to the Savior's incisive judgment overlook the beam in their own eye because of the mote in their brother's (a).

*It is not enough to belong to the Church;
a man must be a living member*

936 But however impure is the intention of those who make a (138) vocation of signaling the merely human in the Church (and often they go so far as to make it a vile profession), and although

935a Cf. Matt. 7: 3-5.

the priestly power stemming from God is not dependent on the human or moral greatness of the man, it is nonetheless true that no period, no individual, no community is exempt from the duty of loyal self-scrutiny, relentless self-purification, and thorough self-renewal in spirit and in action. In Our encyclical on the priesthood (a), in Our letters on Catholic Action, We have, with emphatic insistence, pointed to the sacred duty, for all who belong to the Church, and above all for those who are members of the priestly and religious state, as well as members of the lay apostolate, to bring their faith and conduct in harmony with the requirements of God's law, and with what the Church insists upon with untiring energy.

And once more today We repeat with the utmost gravity: 937 it is not enough to belong to the Church of Christ. A man must (53, also be a living member of the Church—in spirit and in truth (a). 231) And they alone are who keep themselves in God's graces and live continually in his presence—in innocence or in a sincere and active penance. When the Apostle of the Nations, the "vessel of election", brought his body under subjection by chastisement, lest, after he had preached to others, he be himself rejected (b), can there be for those in whose hands lie the exemplification and the spread of God's kingdom any other way but that which closely unites their apostolate and their own sanctification? Only thus can mankind today, and in the first instance the enemies of the Church, be shown that the salt of the earth (c), the leaven of Christianity (d), has not grown weak, but that it is able and ready, amidst doubt and error, indifference and spiritual abandonment, infidelity and estrangement from God, to bring to men the method of spiritual renewal and rejuvenation, which—whether they know it or not—they need more than ever before. A Christianity which has, in all its members, renewed itself, rejecting all compromise and worldliness, earnest in observing the commandments of God and of the Church, maintaining itself in love of God and effective love of neighbor, could be and will have to be for a profoundly ailing world in search of support and guidance, a model and a leader, if an unspeakable catastrophe, an unimaginable collapse, is to be avoided.

936a Encycl. *Ad catholici Sacerdotii*; above: 927 ff.

937a Cf. John 4:23.

937b 1 Cor. 9:27.

937c Matt. 5:13.

937d Matt. 13:33.

The starting point of any reform

938 Every true and lasting reform stems, in the last analysis, (21, from holiness, from men impelled by the fire of love of God and 32, neighbor. By their courageous readiness to hear every one of 229- God's appeals, and to realize it first in their own lives, they have 231) been in a position, by reason of their humility and the awareness of their own vocation, to bring light and renewal to their times. But where reforming zeal has not sprung from personal purity, but was the expression and explosive manifestation of passion, it has disturbed instead of clarifying; destroyed rather than raised up; it has been not seldom the starting point of errors worse than the evils it expected or intended to remedy. Certainly, the Spirit of God breatheth where He will (a). From the very stones He can raise up those who will prepare the way for his designs (b). He chooses the instruments of his will according to his plans and not according to the plans of men. But He who founded the Church and called it into being in the mighty wind of Pentecost will not destroy the bases of that institute of salvation willed by Himself. The one who is moved by the spirit of God has spontaneously the appropriate interior and exterior attitude toward the Church, that sacred fruit on the tree of the Cross, that Pentecostal gift of God's Spirit to a world in need of leadership.

Fidelity to the Church

939 In your countries, Venerable Brothers, the chorus of voices (54, swells ever louder, bidding men to leave the Church. Among the 231) leaders there are many who, by their official position, seek to create the impression that such abandonment of the Church and the infidelity towards Christ the King which it signifies would be an especially convincing and meritorious form of fidelity to the modern State. By covert or open restrictions, by intimidation, by the prospect of disadvantages whether economic, professional, civic, or other, the attachment of Catholics to the true faith, and in particular of certain classes of Catholic functionaries, is subjected to pressure which is as illegal as it is inhuman. All Our paternal sympathy and deepest compassion go to those who must pay so high a price for their loyalty to Christ and the Church. But the point has now been reached where the ultimate and highest

938a John 3:8.

938b Matt. 3:9; Luke 3:8.

interests, salvation or perdition are at stake, and where, consequently, for the believer there is only one road to salvation, the way of heroic courage. If the tempter or the oppressor proposes that he, like Judas, should leave the Church, he can only—even at the price of the heaviest material sacrifices—repudiate the proposition with the Savior's words: "Begone, Satan: for it written, The Lord thy God shalt thou adore, and him only shalt thou serve" (a). But to the Church he will say, "Thou my Mother from the days of my childhood, my surety in life, my advocate in death,—may my tongue cleave to my palate (b) if I—yielding to earthly promises or threats—renounce the pledge of my baptism." But as for those who believe they can combine exterior abandonment of the Church with interior fidelity to that Church, let the Savior's words be a serious admonition: "He that shall deny me before men, I will also deny him before my Father who is in heaven" (c).

The Roman primacy, strength of the Church

Faith in the Church cannot be maintained pure and free 940 from error if it is not based on belief in the primacy of the Bishop (44, of Rome. In the same moment in which Peter, before all the 57- Apostles and disciples, professed faith in Christ the Son of the 58, living God, his faith and his profession were rewarded by Christ's 89, answer,—the word which founded his Church, the one Church, 139, on Peter the Rock (a). Faith in Christ, faith in the Church, faith 147) in the primacy stand together, therefore, in a sacred close connection. Authentic and legal authority is everywhere a bond of unity, a source of strength, a guarantee against division and ruin, a bulwark for the future. In the highest and most sublime sense this is verified where, as in the Church and there alone, such an authority has the promise of the guidance of the Holy Spirit and is promised his invincible aid. If men who are not even united in faith in Christ offer you the attractive image of a German national Church, realize that it is nothing else than a denial of the one Church of Christ, an open betrayal of her evangelical mission to the entire world, for which only a universal Church can suffice and live up to. The historical fate of other national churches, their spiritual apathy, their enslavement or domestication by

939a Matt. 4:10.

939c Luke 12:9.

939b Psalm 136:6.

940a Matt. 16:18.

earthly powers prove the hopeless sterility to which is doomed— with unfailling certainty—every branch separated from the living vine which is the Church (b). The one who presents from the very beginning an alert and implacable NO to such false developments, renders service not only to the purity of his faith in Christ, but also to the health and strength of his people's life.

(False interpretations of sacred formulas.—Moral and the natural law.)

The Church is the guardian of the natural law

941 The Church, the guardian and interpreter of the natural law (103) which is divine in origin, cannot do otherwise than declare that the recent school registrations taken up with a notorious abuse of freedom, are the result of constraint, and are devoid of any legal character.

ONE SINGLE BODY

Encycl. *Firmissimam*, March 28, 1937, to the Mexican Episcopate.

(Persecution in Mexico.—Directives for meeting it.—Formation of future priests.—Formation of the laity for Catholic Action.)

942 But, as We have already told you, since We are addressing (29, Pastors who must reconstitute a persecuted and sometimes a dispersed flock, We recommend urgently that you employ the help 45, of the laity in whom, as in the living stones of God's Temple, Blessed Peter himself recognized a hidden dignity by means of 212) which they participate in a certain way in the holy and kingly priesthood (a).

In fact, any Christian who understands his dignity and realizes his condition as a son of the Church and a member of the Mystical Body of Jesus Christ, "we being many, are one body in Christ, and everyone members one of another" (b), cannot fail to recognize that there must be a reciprocal communication of life among the members of the Body and a mutual sharing of interests. Therefore, each one must contribute his effort to that life and to the development of the whole organism, "for the edifying of the body of Christ" (c), and the glorification of the Head.

940b John 15:5.
942b Rom. 12:5.

942a 1 Peter 2:9.
942c Cf. Ephes. 4:12-16.

(Social action.—Instruction of students and children.—Relations with the State.—Role of the clergy.—Civic duty.—Obedience and charity.)

THE WHOLE MAN

All. to the members of the CFTC, September 18, 1938.

(France, eldest daughter of the Church.—Work the penalty of sin.—Work sanctified by Jesus Christ.—Two errors: collectivism and individualism.—State totalitarianism.)

If there is a totalitarian regime—totalitarian in fact and by right—it is the regime of the Church, because man is God's creature, the prize of divine Redemption, God's servant, destined to live for God here below and with God in heaven. And the representative of these ideas, designs, and rights of God is none other than the Church. Therefore, the Church really has the right and the duty to claim the totality of her power over individuals: the whole of man, man in his entirety, belongs to the Church, because he belongs wholly to God. There is no doubt on this point unless a man wishes to deny, to refuse, everything.

(Christian charity, antidote for class struggle.—Catholic Action and the life of the Church.)

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PIUS XII

1939-1958

IN THE SERVICE OF THE TRUTH

All. to the Sacred College, March 12, 1939.

(Expressions of gratitude and hope.)

In the course of the centuries, the office of the Sovereign 944 Pontiff has had no other end than the service of the truth. (163, We say the *truth*, which must be integral and pure, without 165) shadow, not subject to any weakness, never separated from the charity of Jesus Christ. In fact, in every pontificate, and especially in Our own, which is called upon to accomplish its mission in favor of a human community afflicted by so much discord and conflict, the words of the Apostle St. Paul must predominate, like a sacred mandate: "*Veritatem facientes in caritate: doing the truth in charity*" (a).

(Assist the Pope by prayer, zeal, friendship.)

THE ROMAN CURIA

All. to the Roman Curia, April 5, 1939.

(Welcome.—To serve the Church "Regnare est.")

The sacred Roman Curia bears the name and evokes the 945 memory of the Curia of the Quirites, the Consuls, and the (180) Caesars, that tribunal where the destiny of peoples was decided in antiquity, and which now remains to us a mute monument among the ruins of the Forum. But it has its own proper life and character which raise it above the mortal character of empires and kingdoms, as the mind is raised above the body, grace above nature, God's work above that of man.

Coming into existence with the assembly of the pontifical 946 presbyterium of Rome, like a hard-working and wise senate (180) crowned with great experience, it has grown in importance and influence under the Pontiffs, even more as a result of its qualities of wisdom and prudence than by reason of its venerable age. The heir of a past which has often been troubled, reshaped, re-organized, and developed to meet growing needs, the increase of apostolic difficulties in the defense and spread of the faith and discipline among pastors and flock, the Roman Curia

944a Ephes. 4:15.

in its present form, its inner structure, or its procedure regulated to the smallest detail, while it keeps in its essential constitution the practice and experience of centuries, adds to it the advantage and the glory of never having hesitated to adapt itself wisely, when the opportune moment came, to new necessities and changing duties. To the powerful impetus of a Sixtus V, the holy reforming zeal of a Pius X, the legal wisdom of a Benedict XV, this noble instrument of the central government of the Church owes that distinction and cohesiveness, that distribution of offices, that unhurried moderation in action which make the intelligence and will fit for ordered and fruitful work, whose indispensable quality and highest glory must consist in the apostolic inspiration which animates it.

947 It seems to Us that the Roman Curia, with the external (123, multiplicity of its commissions, the unity of their organic con- 180) nection, the unique central idea which dominates it, the common role and duty which bind all its members,—those members, who, certainly, *non eundem actum habent*, but move together to the same exalted end: to be precious cooperators in the service of souls for the growth and preservation of the Kingdom of Christ on earth, and unite around him who, for the responsible mind of Gregory the Great is *servus servorum Dei*,—it seems to Us, We say, that the Roman Curia is a diamond unmatched in the brilliance of the multiform splendor of its facets, beautiful with the living and brilliant reflections of all the sacred congregations, set among the jewels of the pontifical tiara as a symbol of your radiance and your love.

THE CHURCH AND THE WORLD

All. to the Sacred College, June 2, 1939.
(*The Cardinals' feast wishes.*)

948 The Church is not the daughter of this world; but she is in (11, it, she lives in it, from it she receives her children; she shares 63, all its alternatives of joy and sorrow; it is in the setting of this 67) world that she suffers, strives, and prays,—just as, in the period of her origin, she prayed with the great Apostle Paul and offered “supplications, prayers, intercessions, and thanksgivings for all men: for kings, and for all that are in high station: that we may lead a quiet and a peaceable life in all piety

and chastity. For this is good and acceptable in the sight of God our Savior, who will have all men to be saved, and to come to the knowledge of the truth” (a). What is this, if not a prayer for peace among men which the Church, from the dawn of Christianity, raises to God who wills all men to be saved and to come to the knowledge of the truth?

The Church's mission as peace-maker

But in the course of history, in the reality of the events 949 through which she passes, the Church's progress has become (84, more difficult and more arduous than in other ages. She finds 133) herself in a world of opposition and faction, of conflict in ideas and interests, of immoderate theory and measureless ambition, of fear and temerity;—in the heart of a humanity which seems unable to recognize or decide what stand it should take: to accept as primary rule of action and final arbiter of its own destiny the power of the sword or the noble sovereignty of law, to place its confidence in reason or in strength. This is the reason why the Spouse of Christ encounters more obstacles and objections in her efforts to assure the reception she desires for her principles and her exhortations, always dictated by her religious mission and tending in their development to the good of individual peoples as well as of the entire human community; to assure likewise that loyal eagerness to accept these principles, without which her words will remain “a voice crying in the desert: *vox clamantis in deserto*” (a). On the other hand, the sacred duties of Our apostolic ministry can admit only exterior obstacles: neither the fear of seeing Our intentions misinterpreted nor Our plans misunderstood (though they are always directed toward the good), prevent Us from exercising that salutary office of peace-maker which is proper to the Church.

Arbitration of the Church

The Church does not allow herself to be seduced or en- 950 slaved by particular interests. She does not intend, without an (93, invitation, to concern herself with territorial disputes between 131, States, nor to be drawn into the complexity of the conflicts which 133, easily result from them. However, she cannot, in times when 162) peace is gravely endangered and passions are inflamed in dis-

948a 1 Tim. 2:1-4.

949a Isaias 40:3; Matt. 3:3.

cussion, refrain from a maternal word, and, if circumstances permit, she offers her maternal services to prevent the imminent use of force, with its incalculable results, material, spiritual, and moral (a).

(*Negotiations of the Holy See with heads of States to secure peace.—Confidence in God.*)

THE JURIDICAL CHURCH AND THE CHURCH OF CHARITY

All. to the Roman seminarians, June 24, 1939.

(*The end of the priesthood.—The constitution Deus scientiarum of Pius XI.—The error of relativism.—Science and theology.—Prayer and sacrifice.*)

951 Beloved sons, use the excellent and special opportunity (131) which your stay in Rome provides, to exercise this charity toward the multitude of young men, who, although widely different in national origin, are of the same age, of the same faith, the same vocation, the same love for Jesus Christ, and finally the same rights in the Church as you enjoy. Use this occasion, We say, to cultivate charity, and neither say nor do anything that can wound it, however slightly. Leave the disputes of political parties to others: this is not your affair. Do you communicate to one another what may concern or aid the apostolate, the care of souls, the state of the Church and its increase.

Obedience

952 Finally, if you wish to grow in the love of Christ, you must (12, cultivate the obedience, the confidence, the love of sons towards 17, the Vicar of Jesus Christ. For in him you venerate and obey 69, Christ; Christ is present to you in his person. It is false to distinguish the juridical Church from the Church of charity. There 144, is no such distinction; the Church which was founded juridically, 160, whose head is the Pontiff, is also the Church of Christ, the Church of charity, the world-wide family of Christians. Let those 182) sentiments which in a true Christian family closely unite father

950a For interventions of the Church to secure peace, cf. INTERNATIONAL PEACE.

with sons and sons with father reign between Us and you (a). And you who live in this City are witnesses to the fact that this Apostolic See, laying aside every human consideration, thinks of nothing, desires nothing else but the good, the happiness, the salvation of the faithful and of the entire human race; you have acquired this confidence from your own experience of the Church; communicate it to your brothers throughout the entire world, so that you may all be one with the Sovereign Pontiff in the charity of Christ. (*Fruits and consolations of the apostolate.*)

THE SACRAMENTS OF CHRIST AND THE CHURCH

All. to the Tribunal of the Sacred Rota, October 2, 1939.

(*The Pope's love for the college of auditors of the Rota.—The nobility of their function: the service of justice.*)

Among the decisions handed down by the Roman Rota, the 953 greater number are pronouncements in matrimonial cases which (64, have reference to the dignity and inviolability of the sacrament 65) which is great in Christ and the Church (a). It is the sublime bond of the spouse and his beloved which is the love and the union of Christ and of the Church: it is a communion of holiness, which generates the blessed; an inseparable union whose end is life eternal. For his militant Church, Christ is the conqueror to the end of time; for the Church suffering, He is the consoler by reason of the infinite merits of his divine Blood; for the Church triumphant, He is the one who crowns the victory in the struggles of this world.

(*The number of causes is a sign of the extension of the Church.*)

The universality which the great number of causes from the 954 entire world gives to the tribunal of the Roman Rota constitutes (139,

952a *Denique si amore Christi crescere vultis, foveatis oportet obædientiam qua filiorum fiduciam, amorem erga Jesu Christi Vicarium. Christo enim in Eo reverentiam et obædientiam exhibetis, Christus in Ipso vobis præsens est. Perperam secernitur ecclesia juridica ab ecclesia caritatis. Non ita, sed illa Ecclesia Christi, jure fundata, cujus caput Pontifex est, eadem est Ecclesia Christi, Ecclesia caritatis, universaque christianorum familia. Sensus illi, qui in familia vere christiana patrem cum filiis, filios vero cum patre arctissime conjungunt, inter Nos et vos regnent.*

953a Cf. Ephes. 5:32.

161) the glory of its wisdom and prudence. At the same time it is a sign of the unity of the Church founded on Peter, in whose name she renders justice, thanks to the jurisprudence whose competence has won for it a world-wide reputation.

(*Impartiality and disinterestedness of the Rota.*)

PROGRAM OF A PONTIFICATE

Encycl. *Summi Pontificatus*, October 20, 1939.

(*Inauguration of the Pontificate on the 40th anniversary of the consecration of the human race to the Sacred Heart.—The royal dignity of Christ.—Gratitude to Catholics, to nations, to heads of States.*)

955 As Vicar of Him who, in a decisive hour, before the one who (144, exercised the greatest authority of the day, pronounced the magnificent words: "For this was I born, and for this came I into 165, the world; that I should give testimony to the truth. Everyone 167) that is of the truth, heareth my voice" (a), there is nothing, We feel, will so acquit us of Our duty to Our office and Our times as "to give testimony to the truth." This duty, which We must perform with apostolic firmness, necessarily comprises the exposure and refutation of the errors and faults of men, which it is necessary to recognize and acknowledge so that the proper remedy and care may be brought to bear: "you shall know the truth, and the truth shall make you free" (b). In this duty which is incumbent upon Us, We will not be moved by human and worldly considerations; nor will We refrain from the purpose We have proposed by reason of diffidence, or misunderstanding, or rebuffs. Neither will fear that either Our actions may not be understood by others, or that they may be falsely interpreted, deter Us from Our purpose. But, earnestly and diligently We will pursue that purpose, compelled by fatherly love which, while it commands Us to struggle against the evils which afflict Our children, commands Us at the same time to indicate to them the proper remedies, in imitation of the example of the Divine Shepherd, Christ the Lord, who is at once light and love: "doing the truth in charity" (c).

(*Christ's rights.—The war, result of modern errors.—Natural law and moral law.*)

955a John 18:37.

955b John 8:32.

955c Ephes. 4:15.

The Church, principle of cohesion for Europe

As you know, Venerable Brothers, the negation of the foundation of the moral order in Europe in the past sprang from the rejection by many of the doctrine of Jesus Christ, of which the See of Blessed Peter is the guardian and exponent. By means of this teaching, the peoples of Europe were, in former times, given a coherent Christian mentality, so that, ennobled and civilized by the Cross, they made such progress in civil matters that they were able to instruct other nations and other lands in these disciplines. But when they asserted themselves against the infallible authority of the Church and separated themselves from Us, many went so far, unfortunately, as to repudiate the very divinity of our Savior, the chief and, as it were, the central Christian teaching, thus hastening the destruction and dissolution of religion itself (a).

(*The ruin of all social order.—Return to fundamental principles: unity of the human race.—Legitimate diversity in unity.*)

All those who enter the Church, whatever their origin or their language, must know for certain that they are in the house of a common Father, in which all enjoy the law and the peace of Christ, and all have the very same rights of sons.

(*Church and state.—The state, its mission, its rights, its limits.—Errors of state absolutism.—Their results.—Remedies.*)

Catholic Action

In every class of citizens and at every level of society, the collaboration of the laity given to the sacred ministers manifests very precious energy to which is committed a duty as noble and as beautiful as the most faithful heart could wish; nor is any duty more consoling. This apostolic labor, carried out in the spirit and by the methods of the Church, by that very fact consecrates laymen as ministers of Christ, as St. Augustine explains so well: "Brethren, when . . . you hear the Lord say, 'Where I am, there shall my minister be,' do not think only of good bishops and priests. For you also minister to Christ in your own way, by holy

956a *At cum ab inerranti Ecclesiae magisterio se vindicavissent plures a Nobis sejuncti fratres eo, proh dolor, processerunt, ut ipsam Servatoris nostri divinitatem, quod christianae doctrinae caput est ac veluti centrum, respuendo subverterent, religionis conversionem dissolutionemque maturantes.*

living, by giving alms, by preaching his name and doctrine to any you can, so that by that very name every head of a family may recognize that he owes a father's love to his family. Let it be for Christ and with a view to eternal life that he admonishes, teaches, exhorts, corrects them; let him (in this name) show kindness or exert discipline towards them; so in his home he will fulfill the office of priest and in some sense that of a bishop, ministering to Christ, so that he may dwell eternally with Him" (a).

(*Role of the family.—Civilizing mission of the Church.*)

Hopes for liberty of the Church

959 Therefore, We ardently desire nothing so much as this: that (75, the anguish of the present may dispel the blindness of many men 91- so that they can attentively consider in its true light their duty 92, to Christ the Lord and to the Church, and so that all governors 162) may grant freedom to the Church to form a new generation and establish it on bases of justice and peace. This work of peace certainly supposes that no impediments will be placed in the way of the Church's exercise of the function entrusted to her by God, that no unjust limits restrict the Church's field of activity, finally, that multitudes of the people—and especially the youth—shall not be withdrawn from her beneficent influence. Therefore, as representative of Him who is called "Prince of Peace" by the holy prophet (a), We appeal to all rulers of states and to all those who in any way are engaged in government, and We urgently entreat them to allow the Church enjoyment of that entire liberty which is her right, so that she can pursue her work of education, to impart truth to minds, to inculcate justice in souls, and to enkindle hearts with the divine charity of Jesus Christ.

960 For if the Church cannot, on the one hand, relinquish the (76, exercise of her office, whose end is to carry out that divine com- 83, mand, namely, "to re-establish all things in Christ, that are in 125) heaven and on earth" (a), on the other hand her work seems more necessary today than ever before. For We are learning by experience that external means by themselves cannot bring an efficacious remedy to the grave evils humanity suffers, any more than can merely human measures or political expedients.

958a *In Evang. Joan. tract.*, LI, 13.

959a Isaias 9:6.

960a Ephes. 1:10.

Many men, therefore, appreciating the sad insufficiency of 961 these human measures, hoping to calm the storms and quell the (84, forces which are threatening to overturn civilization and human- 99, ity, turn their eyes with renewed hope towards the Church, the 133, ark of true charity, and towards the See of Blessed Peter, which, 161) they know, can restore that unity of religion and moral discipline, which in former times assured continuance of pacific relations among the nations.

The benefit of unity

To such unity, indeed, many men upon whom the welfare of 962 nations depends, look forward with ardent longing. They have (159) daily experience of the ineffectualness of the measures in which they formerly had so much confidence (a). Unity, We say, which the innumerable army of Our sons implores with ardent prayer and desire, for which they daily petition "the God of peace and of love" (b). Finally, unity which is desired by many noble minds, separated from Us, but nonetheless hungering and thirsting after justice and peace; they turn their eyes to the See of Peter to receive light and counsel from it.

They recognize in the Catholic Church an unshaken stability 963 in the profession of the Christian faith and moral precepts which (44, has been tried by almost twenty centuries. They recognize, too, 67 the closest union in the ecclesiastical hierarchy, which, united to 194 the successor of the Prince of the Apostles, labors incessantly to 197 enlighten minds with the truth of the Gospel teaching, to guide 228 men to holiness of life, and, while showing maternal kindness to all, stands firm even in the face of cruel torture and martyrdom itself when she has to condemn any procedure with the words *Non licet!*

(*The Church is unjustly suspected of undermining civil authority.*)

The "corner-stone"

For Christ alone is "the chief corner-stone" (a), in whom 964 alone civil society as well as individual men can find stability and (228- salvation. Indeed, since it is on this corner-stone that the Church 229) was founded, never will she be overthrown by hostile forces,

962a *Ad quam quidem unitatem tot homines, a quibus nationum fortuna pendet, incenso respiciunt desiderio, cum continenter earum rerum fallaciam experiantur, quibus tantopere olim confisi erant.*

962b Cf. 2 Cor. 13:11.

964a Cf. Ephes. 2:20.

never deprived of her strength: "the gates of hell shall not prevail" (b). On the contrary, internal and external struggle will rather increase her vitality and strength, furnish her with new victories, confer on her new triumphs. On the other hand, every structure whatever which is not founded on the doctrine of Jesus Christ as on a solid basis, will be seen to have been raised on shifting sand and is doomed to miserable collapse (c).

(*Homage to Poland.—Time of trial.*)

965 The Catholic Church, the city of God, "whose king is truth, (67, whose law is charity, whose form is eternity" (a), teaching Christian truth unharmed by error or extenuation of any kind, spending herself with a mother's love in the works of Christian charity, towers above the ebb and flow of error and greed like a *blest vision of peace*, awaiting the day when the all-powerful hand of Christ the King will still the raging storms and banish the spirit of dissension which has provoked them.

(*Exhortation to prayer.*)

THE CHAIR OF PETER

All. to newly-weds, January 17, 1940.

(*The ancient custom of newly-married couples reciting their Credo in the Vatican basilica.*)

966 The episcopal throne is a seat, more or less raised and more (99- or less solemn, from which the bishop teaches his flock. Look at 100, the throne where the first pope spoke to the first Christians, as 142, We are doing at this moment. There he excited them to vigilance 144, against the devil, who, like a roaring lion, goes about seeking 160, whom he may devour (a). There he exhorted them to firmness 165- in the faith, that they might not be led astray by false prophets (b). This teaching of Peter continues in his successors, and 166, it will continue, unchanged, through all time, for such is the 169) mission which Christ Himself has given to the Head of the Church.

To emphasize the universal and indefectible character of this teaching, the seat of the spiritual primacy was, after a pro-

964b Matt. 16:18.

965a St. Augustine, *Ep. CXXXVIII ad Marcellinum*, c. 3, n. 17.

966a 1 Peter 5:8-9.

964c Matt. 7:26-27.

966b 2 Peter 2:1; 3:17.

vidential preparation, fixed in the city of Rome. God, according to the words of Our great predecessor Leo I, by his providence brought people to unite in a single empire of which Rome was the capital, so that from Rome the light of truth, revealed for the salvation of all peoples, might spread more easily in all its members (c).

Perennial character of the Primacy

The successors of Peter, mortal like other men, die like them, 967 more or less quickly. But the primacy of Peter will last forever, (60, thanks to the special assistance promised to him when Jesus 142, charged him to confirm his brethren in the faith (a). What mat- 165, ters the name, the face, the human origins of each Pope? It is 170, always Peter who lives in him; it is Peter who guides and directs 175) him; it is Peter above all who teaches and who spreads through the world the light of the truth which sets men free. This fact has made one great sacred orator exclaim that God has established at Rome an eternal chair: "Peter will live in his successors; Peter will speak forever from his chair" (b). Now, here is the great warning—We have already mentioned it—which St. Peter addressed to the Christians of his own day: "There were also false prophets among the (chosen) people, even as there shall be among you lying teachers. . . . You, therefore, knowing these things before: take heed, lest being led aside by the error of the unwise, you fall from your own steadfastness" (c).

(*Do not listen to false prophets.—Imitate the courage of Peter.—Receive his teaching with docility.*)

THE VICAR OF CHRIST

All. to newly-weds, April 17, 1940.

(*The benefit of a papal audience.*)

The real and true cause of your joy? It is that you see in the 968 Pope, whoever he may be, the representative of God here below, (142, the Vicar of Jesus Christ, the successor of Peter, of Peter whom 144- Our Lord made the visible head of his Church when he gave him 145) the keys of the kingdom of heaven and the power to bind and loose (a). The senses, so to speak, here second faith; what you

966c *Sermon LXXXII*, 2 and 3.

967a Luke 22:32.

967b Bossuet, *Sermon on the unity of the Church*, 1.

967c Cf. 2 Peter 2:1; 3:17.

968a Matt. 16:18-19.

see and hear strengthens within you what you must believe. Certainly, it is not Jesus Christ in person who appears to you now, as the multitudes saw Him on the shore of the Lake of Tiberias in Palestine (b), or Martha and Mary in their house at Bethany (c). At the same time, when you approach the Pope you have the impression of being taken back twenty centuries, into the presence of the Divine Nazarene. It seems to you that you hear in the voice of the Pope the voice of the Redeemer, that voice of which the Pope has always been the echo through the centuries. When he raises his hand to bless you, you know that this poor hand transmits to you, so to say, heavenly help and favors. Finally, when you feel the heart of the Pope beat close to your own, you are not at all mistaken in believing that you see in the attitude, the words, the deeds which the Lord inspires in him, something of the beating and the intimate emotions of the Heart of Jesus. This is true because Christ gave his Vicar when He said to him, "Feed my lambs, feed my sheep" (d), something of his own redemptive and compassionate love for souls.

(See *God in the Eucharist, in nature, in personal and family prayer.—Pray with the Church, for the Church, and for the Pope.*)

MARY AND PETER

All. to pilgrims of Genoa, April 21, 1940.

(*The 450th anniversary of Notre Dame de la Garde at Genoa.—The Blessed Virgin in the history of Genoa.—Christopher Columbus.—The protection of the Blessed Virgin.*)

969 Raised above Peter, the Vicar of Christ on earth, the Mother (33, of Our Lord Jesus shares with Peter, in a manner which is en- 141, tirely her own, a dignity, an authority, a *magisterium* which 163) associates her in everything with the Apostolic college. Because she loved Jesus more than Peter did it was to her that Jesus confided in the person of John, beneath the world's redemptive Cross, all men to be her sons: the sheep and the lambs of the flock, in the fold and outside it, making of her in some sort a divine guardian, the common and universal Mother of all the believers, and making her like to Peter who is the common and

968b Cf. John 6:1-2.

968d Cf. John 21:15-17.

968c Cf. John 11:1.

universal Father and the earthly Shepherd. She is the august Sovereign of the Church militant, suffering, and triumphant; the Queen of Saints, the mistress of every virtue, of love, of fear, of knowledge, and of holy hope. In her bloomed the pure rose of paradise. In her began that new era for humanity which brings to flower in the Church lilies, violets, and corollas of the sweetest and most admirable fragrance. If Peter holds the keys of heaven, Mary has the keys of the heart of God. If Peter binds and looses, Mary binds also with the chains of love. She also looses, by the art of forgiveness. If Peter is the guardian and the minister of indulgence, Mary is the prudent and generous Treasurer of divine favors, and "To desire grace without recourse to her, is to desire to fly without wings" (a).

(*Confidence in the Blessed Virgin.*) (b)

THE THREE CHURCHES

All. to newly-weds, November 6, 1940.

(*Memory of the deceased.*)

You are not ignorant of the fact that the sacred liturgy closely unites the commemoration of the faithful departed to the solemnity of All Saints. This union throws into singular relief the dogma of the Communion of Saints, that is to say, the dogma of the intimate spiritual body which unites with God and with each other all souls in the state of grace. These souls are divided into three groups: some are already crowned in heaven and form the Church Triumphant; others are detained in Purgatory until their full and final purification; they constitute the Church Suffering; others, finally, still journey on this earth and compose the Church Militant. The solemnity of All Saints could, in some senses, be called the Feast of the Three Churches. The oration of this feast invokes the mercy of God by the merits of all the Saints; *omnium Sanctorum merita sub una tribuisti celebritate venerari*: "O God, who has granted us to celebrate in one solemnity the merits of all Your Saints." Now, merits exist in the three Churches: glorified merits in the triumphant; merits which have been acquired and which can neither be increased

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(7,

45)

969a Dante, *Parad.*, XXXIII, 13-15.

969b The portions of this discourse which are here omitted may be read in the volume *OUR LADY*, Nos. 358 ff.

or lost, but which still await their reward, in the suffering Church; merits which have been acquired and which can be increased, but also completely lost, in the Church militant. The feast of All Saints is, therefore, a great feast for all souls in the state of grace.

(*Nature of sanctity.*)

MATERNITY OF THE CHURCH

All. to members of the Catholic Action of Italy, November 10, 1940.

(*The Pope's affection for the young.—Competitive sports.—Emulation in study and virtue.—The Church, mother and teacher.*)

971 When you were very little, right after your birth, you
(63) were brought to the Church; *baptismal water* flowed over your
67, head and forehead; the salt of wisdom was put on your lips;
116, your breast was anointed with the oil of salvation; your soul,
206) purified from original sin, was as if spiritualized, like a celestial
being. Who performed this miracle in you? Who regenerated
you? Who gave you a new life which neither your father nor
your mother could give you with their blood? The Spouse of
Christ, Holy Church, was the mother of your soul; she kissed
you on the forehead with heavenly affection; she pressed you
to her heart as the child of the blood poured out by her Divine
Spouse who loves you and delivered Himself to death for you.
The Church, by the hand and the voice of her priest, accom-
plished in you this great miracle of divine grace; mystery of
the redeemed soul, fathomless abyss of the justice and of the
mercy of God in your call to salvation, thanks to the baptism
of regeneration. Then, grace, with the divine seeds of faith,
hope, and charity, and all the other virtues, was infused in
you; it made you participants of the divine nature. To our
Holy Mother the Church, who asked for your profession of
faith, you answered by the lips of your god-parents, that you
believed in God, the Father Almighty, Creator of heaven and
earth; that you believed in Jesus Christ, His only Son, Our
Lord, who was born and who suffered; that you believed
also in the Holy Spirit, in the holy Catholic Church, the Com-
munion of Saints, the forgiveness of sins, the resurrection of
the dead, and life everlasting.

But if the Church was a loving Mother to you in baptism, 972
she was both your teacher and your strength in *confirmation*, (116)
confirming and strengthening you in faith and virtue against
the spiritual enemies who lay their snares for your mind and
the integrity of your will. By the admirable gifts of the Holy
Spirit she clothed you, like soldiers of Christ, crusaders, knights
of faith and of virtue, in that divine armor of which the Apos-
tle Paul speaks so profoundly in his epistle to the Ephesians,
when he urged the first Christians to struggle against the
powers of this darkness (a). Here, beloved sons, is the field
on which you will be able to show your Christian valor, for
which you have been given your preparation, your formation,
your direction by the Church, the Mother of heroes.

(*Faith.—The Eucharist and the Mass.—To grow in the
knowledge of Christ.*)

THE LIVING STONES OF THE CHURCH

All. to newly-weds, January 15, 1941.

(*Two privileged states of life: orders and matrimony, for
which the Savior has instituted sacraments.*)

When the Son of God deigned to become incarnate, the 973
word of the Savior of the human race brought back to its (65,
initial splendor the conjugal bond of man and wife which 68)
human passions had caused to fall from its noble origin, and
He raised it to the dignity of a sacrament, of a very great
sacrament in the union of Christ with his spouse, the Church,
our Mother, made fruitful by the divine Blood to regenerate
us in the word of faith and the water of salvation (a), and
"to give the power to be made the sons of God, to them that
believe in his name. Who are born, not of blood, nor of the
will of the flesh, nor of the will of man, but of God" (b).

(*The double paternity of marriage and the sacrament of
orders.*)

Such is the high idea which the Church gives us of the 974
priesthood and of marriage, the Church which John saw coming (64-
down from heaven, like the Holy City, the New Jerusalem, 65)
prepared as a bride adorned for her husband (a). In the course

972a Ephes. 6:10 ff.
973b John 1:12-13.

973a Cf. Ephes. 5:26.
974a Apoc. 21:2.

of the centuries she is raised on high, formed of living stones, the baptized and sanctified souls, as the sacred liturgy sings, until that day at the end of time, when she will ascend to unite herself to Christ in the heavenly joy of the eternal marriage feast.

975 Who are the workers who labor at her slow construction? (86, First of all, the successors of the Apostles, the Pope and the 116, bishops with her priests, who place in position, polish and 160) cement the stones according to the architect's plans. It is they whom the Holy Spirit has established to rule the Church of God. But what would they be able to do if they had not beside them other workers to quarry, to cut, and to dress the stones, according to the needs of the building? And who are these workers? They are the married couples who give to the Church the living stones and skillfully prepare them.

(The ministry of parents in the natural and the supernatural order.—Parents cannot escape their responsibilities.)

THE PATERNITY OF THE POPE

All. to newly-weds, March 19, 1941.
(Welcome.)

976 Your faith is not deceived when it sees in the Pope above (163) all else the Father. But however great it is, this spiritual and universal fatherhood, it is only a distant reflection of that supreme paternity, that transcendent and infinite paternity, which St. Paul, the Apostle of the Nations, adored as he bent the knee before the Father of Our Lord Jesus Christ: "For this cause I bow my knees to the Father of our Lord Jesus Christ, of whom all paternity in heaven and earth is named" (a).

(The divine paternity in the Trinity,—in creation,—in man, according to nature and according to grace.—Parents, collaborators of the Heavenly Father.—The example of Tobias.)

BIRTH OF THE CHURCH

All. to the Cardinals, June 1, 1941.
(The feast of Pentecost.)

977 On the shores of the Lake of Tiberias, which Christ stilled in (20- the storm and whose waters He filled with fish for the Apostles'

976a Ephes. 3:14-15.

nets, the Church was born with Peter, the Shepherd of the lambs 21, and the sheep. But the fire of the Spirit, which was to accomplish 88) its baptism, the Church received within the peaceful walls of the Cenacle, that there might be verified in her also the law of supernatural birth: *ex aqua et Spiritu Sancto*—"of water and the Holy Spirit"—in the likeness of her Divine Founder and Spouse, on whom, as He left the waters of the Jordan, the heavens opened, and in the form of a dove the Spirit of God descended, and the voice of the Father proclaimed Him the beloved Son, the object of his complacency. The Father and the Son and the Holy Spirit love the Church and abide in her; they make her, as a great poet sings, "the Mother of Saints" and "the camp of those who hope."

(The feast of St. Eugene, the Pope's patron.—The present trials of Christianity and the responsibilities of the Pope.—The 50th anniversary of Rerum Novarum.)

THE SACRAMENT OF UNITY

R. M. to the 9th National Eucharistic Congress of the United States, at St. Paul, Minnesota, June 26, 1941.

(The marvels of creation.—The Eucharist is a still greater marvel.)

"O sacrament of tender love! O sign of unity! O Bond of 978 charity!" exclaimed St. Augustine (a). And the zealous Apostle (51) of the Gentiles, whose honored name your city has borne for just one hundred years, has taught us the divinely inspired truth in these words: "For we, though we be many, are one bread, one body, all that partake of one bread" (b). "For what is the bread?" asks St. John Chrysostom. "The Body of Christ. And what do they become who partake of it? The Body of Christ; not many bodies, but one body . . . There is not one body for thee, and another for thy neighbor to be nourished by, but the very same for all" (c).

Yes, the sacrament of our altars is a source of union which 979 transcends all the accidents of history, all the diversifying traits (51) and peculiarities, which have divided our scattered human family into different groups. It reconsecrates, it elevates, it sanctifies

978a In Joannis Evang., tract. XXVI, c. 6, n. 13.

978b 1 Cor. 10:17.

978c In Epist. 1 ad Cor., Homil., XXIV, n. 2.

that union which our common nature and our universally shared destiny proclaim. It purifies that love which every human heart should cherish for all his fellowmen—that love which quickens our zeal to come to the defense of the spiritual and moral rights of our fellowmen—it deepens that love and steadies it, so that no withering blast may make it droop and die. “By this shall all men know that you are my disciples, if you have love one for another” (a). And if through Holy Communion we become one with Christ, how can we fail to love all men, for whose love Christ died on the Cross?

(The importance of personal sacrifice in our daily Christian life.)

The persecuted Church

980 But you must not forget that you belong to a Church whose
(29) Founder and Head was scourged, mocked, and crucified (a); and that His Body, which is the Church, as it has always suffered persecution, so it is today being persecuted—persecuted in some of its members so artfully, that it is difficult to measure how far-reaching the effect may be.

(Exhortation.)

WORKS OF MERCY

Letter, *Intimo gaudio*, June 29, 1941, to the Spanish episcopate.

(Felicitations on the zeal shown in the organization and studies in seminaries.—The benefit of integrity of faith.—The witness of the members of the clergy who died for the faith in the recent revolution.—What should be the formation of seminarians.)

981 For if of every priest it is required beyond doubt that he
(78, appear and be in reality “the man of God . . . perfect, furnished
82, to every good work” (a), this can be asked especially of the
133) priests of Spain since they are your collaborators not only in the administration of the sacraments, but also in the exercise of works of charity, which the Church properly claims as a right and duty proper to herself. Through her ministers she alleviates grief with consolation, soothes bitter sufferings, softens bitter want and misery. She must also work actively to pacify minds, to strengthen the faithful, finally, to call back to her maternal

979a John 13:35.

980a Matt. 20:19.

981a 2 Tim. 3:17.

embrace all who, whether led astray by false opinion and error, or victims of their own frailty and lightness, have wandered from her.

(The priest must keep himself for his ministry.—Clerical studies.)

ECCLESIASTICAL LAW

All. to the tribunal of the Rota, October 3, 1941.

(Opening of the new juridical year.—For the third time it takes place amid the sorrows of war.)

By reason of the charge given you by the Apostolic See, you 982
are at the spiritual center of Christendom, ministers of the law, (120)
chosen representatives of a juridical power penetrated with the sacred sense of responsibility, dedicated to the good ordained with justice and equity in the Catholic world. Hence, it is not a new idea for you that the administration of justice within the Church is a function of the care of souls, an emanation of that pastoral power and solicitude whose plenitude and universality are rooted and founded in the bestowal of the keys on the first Peter.

This is why, in the midst of the contradictory and corrosive 983
tendencies of an agitated and tormented world, the Church has (49,
ever proceeded firm and serene on her road of justice, not 89,
intimidated by enemies, not committed in a servile way to friends. 123,
And you, in your study of her history so crowded with struggle 131,
and victory, you see her unchanged and immovable on the un- 224,
shakable foundation of the constitution given her by her Divine 228)
Founder, erecting, in the course of the centuries, under the inspiration of the Spirit and as an expression of the fruitful fullness of her life, a body of law which, offering to all people and to all nations, to every tribe and tongue the same juridical situation, has given to the universal *grex dominicus*—“the flock of the Lord”—an order in which unity and breadth, liberty and discipline, are admirably conjoined, vivified, and sustained. And, at the present time, when it appears that many men have lost their respect for the majesty of the law, when considerations of utility and interest, of force and of wealth, prevail against the law, it is all the more necessary that the organ of the Church dedicated to the administration of justice give to and inculcate in the Christian people the vivid consciousness that the Spouse of Christ is never less than herself, does not change her way

with the passing of time, but is always the same and advances in fidelity to her divine mission (a). This is the very noble purpose to which your illustrious College tends in an eminent manner.

(The authority of the Rota.—Matrimonial cases: The right to marriage, declaration of nullity, indissolubility.)

The Power of Vicar

(Absolute indissolubility of a marriage ratum et consummatum.)

984 Other marriages, although intrinsically indissoluble, nonetheless have not an absolute extrinsic indissolubility, but given certain conditions, can—and there is question, as is known, of cases relatively very rare—be dissolved, otherwise than by the Pauline privilege, by the Roman Pontiff in virtue of his ministerial privilege. [Norms of judgment to be applied.] In every case, the supreme norm, according to which the Roman Pontiff makes use of his power as Vicar to dissolve marriages is the one which We have already indicated at the beginning as the rule for the exercise of judicial power in the Church, that is to say the *salus animarum*, the salvation of souls, for obtaining which the common good of the religious society and, in general, of human society, as also the good of the individual find their due and proportionate reasons (a).

(Inauguration of the new seat of the Rota.—Benediction.)

THE VICAR OF THE PRINCE OF PEACE

All. to the Sacred College, December 24, 1941.

(Christ, the Prince of Peace.—Divisions in the world.)

985 You, Venerable Brothers and Beloved Sons, who are the most intimate and faithful collaborators in Our work, you can appreciate

983a *E nell' età presente, quanto più appare scosso in non pochi il rispetto alla maestà del diritto, quanto più al diritto prevalgono considerazioni di utilità e di interesse, di forza e di ricchezza, tanto più conviene che gli organi della Chiesa dediti all'amministrazione della giustizia diano e infondano al popolo cristiano la viva coscienza che la Sposa di Christo non viene mai meno a se stessa, nè muta cammino per mutare di giornata, ma sempre è e si avvanza fedele alla sua sublime missione.*

984a *In ogni caso, la norma suprema, secondo la quale il Romano Pontefice fa uso della sua potestà vicaria di sciogliere matrimoni,*

ciate and weigh what are the burdens and duties, what are the 48, preoccupations and labors, what are the sufferings and anxieties 161- in this stormy time which press upon the shoulders and lie heavy 163) on the heart of him who by the inscrutable divine design has been called to be the Father loving all without exception, the understanding comforter of another's sufferings, the firm spokesman of the truth, the vigilant guardian of a unity of spirit willed by God above all that can separate, in the whirlpool of the contradictions of this world the untiring defender and promoter of that sense of brotherhood which is rooted in faith, in hope, and in charity (a). Our soul, when it struggles for truth and for justice, for goodness and for sanctity, for concord and for peace, does not refuse and cannot refuse labor and action, prayer and sacrifice. We are the Vicar of the Prince of Peace, who pacifies and reconciles, uniting in Himself heaven and earth, and inaugurating from his cradle the reign of peace among men of good will.

(Prayers are begged for the Pope.—The new order cannot be established without light from on high.)

THE MINISTRY OF THE WORD

All. to newly-weds, January 21, 1942.

(Why the Pope speaks to newly married couples.—The institution of deacons by the Apostles, who are reserved for prayer and the ministry of preaching.—Increase in the Church since that time.)

The little grain of mustard seed sown in Jerusalem has grown 986 into an immense tree: its branches cover the earth and in its (9, foliage dwell almost four hundred million believers. This is the 10, Kingdom of God, the Heavenly Father, of which the Divine 13,

è quelle che già in principio abbiamo additata come la regola dell'esercizio del potere giudiziario nella Chiesa, vale a dire la salus animarum, per il cui conseguimento così il bene comune della società religiosa, e in generale dell'umano consorzio, come il bene dei singoli trovano la dovuta e proporzionata considerazione.

985a *Di chi per inscrutabile consiglio divino è chiamato ad essere Padre amante di tutti senza eccezione, delle pene altrui comprensivo confortatore, della verità fermo annunciatore, vigile custode di un'unità di spirito voluta da Dio sopra tutto ciò che separa, nel vortice dei contrasti terreni instancabile assertore e promotore di quel sentimento fraterno, che è radicato nella fede, nella speranza, e nella carità.*

44, Redeemer, in the Lord's prayer, has us ask for the advent. A
73, spiritual kingdom without doubt, but one which develops and
137, carries out its work in this world, where we journey as pilgrims
180) on our way to a homeland situated beyond the stars. An immense
kingdom, in which has spread with eagerness and the certainty
of a future which will end only with time itself, the tiny family of
the first years. Made up of men united among themselves by
visible bonds, and like an immense flock guided by a single and
sovereign Shepherd, it cannot dispense with an organ of govern-
ment, a hierarchy of persons, an administration of affairs. And
so, there are very many who imitate the first deacons, at Rome
and throughout the world, who second the Pope with admirable
zeal in the accomplishment of his heavy task.

The Teaching Office

987 But, however vast and numerous be the cares of the govern-
(165)ment of the Church, he who sits in the Chair of the Apostles
cannot forget "the ministry of the word" (a), which St. Peter
considered, together with prayer, the most important of the du-
ties of the Apostle. Had not Christ said to him, to him and to
the other disciples: "Go, teach all nations what I have taught
you" (b)? And did not St. Paul cry out, "I owe my preaching to
the wise and to the ignorant" (c)? "Is it not by the hearing that
faith enters the heart" (d)? Is not the word of God the way and
the truth and the life? It "is living and effectual, and more pierc-
ing than any two-edged sword; and reaching unto the division of
the soul and the spirit, of the joints also and the marrow, and is a
discerner of the thoughts and intents of the heart" (e). We love
the word of God: in it, it is the Word of God who shines forth,
manifests Himself, and in some way becomes incarnate a second
time for us.

988 Doubtless We exercise this ministry, in the first place, when
(166) on solemn occasions We address the entire Church, the Bishops,
Our Brothers in the episcopate. But, Father of all, as We are,
and even of the most humble, Shepherd not only of the sheep,
but also of the lambs, how could We reconcile Ourselves to re-

987a Acts 6:4: *Nos vero orationi et ministerio verbi instantes erimus.* "But we will give ourselves continually to prayer, and to the ministry of the word."

987b Cf. Matt. 28:19.

987d Cf. Rom. 10:17.

987c Cf. Rom. 1:14.

987e Heb. 4:12.

nounce the simple exercise of this holy ministry of the word, and not carry directly with Our own voice to Our children the teaching which Christ Our Master has confided to us (a)? Has not God put into the heart of every priest, of every bishop, and kindled there by the very grace of priestly ordination or episcopal consecration, an unquenchable thirst for this holy ministry among the Christian people?

You will therefore understand, beloved sons and daughters, 989
the intimate joy and the real comfort that penetrates and kindles (166)
Our soul when, in the midst of the grave cares of the universal
Church, We can come among you without any other thoughts
than those of a Father, happy to be surrounded by his children;
any other thoughts than those of a priest, breaking the living
and nourishing bread of the Gospel teaching with the listeners
whom God sends to him, cooperating in this way with the work
of grace, to strengthen, increase, and stabilize in their minds
faith, confidence, and love, those virtues which sanctify for
heaven the course—sad or joyful, as God wills—of their lives
here below.

This is why—and here We show you the very bottom of
Our heart—this is why We love to address you.

(*Greatness of God's word.—We must open our hearts to Him.*)

THE HOLY SPIRIT AND THE CHURCH

All. to the Lenten preachers, February 17, 1942.

(*Preach on the second part of the Apostles' Creed.—The last judgment.*)

It is toward that great day of God that the Church is 990
advancing, the mistress of faith and of morals for all peoples. (43,
baptizing in the name of the Father, of the Son, and of the Holy 48,
Spirit. And we, as we believe in the Father, Creator of heaven 77,
and earth, and in the Son, the Redeemer of the human race, so 88,

988a *Senza dubbio Noi esercitiamo tale ministero, in primo luogo, quando in occasioni solenni Ci indirizziamo a tutta la Chiesa, ai Vescovi, Nostri Fratelli nell'episcopato; ma Padre di tutti, come siamo, anche dei più umili, Pastore non solamente delle pecorelle, bensì ancora degli agnelli, come Ci darebbe l'animo di rinunciare all'esercizio semplice e santo del ministero della parola, a portare direttamente con la Nostra voce ai Nostri figli gl'insegnamenti che Ci ha affidati Cristo Nostro Maestro?*

99, we believe also in the Holy Spirit: *Credo in Spiritum Sanctum*,
 102- "I believe in the Holy Spirit." He is that Spirit, proceeding from
 103, the Father and the Son as their consubstantial love, promised
 116, and sent by Christ upon the Apostles on the day of Pentecost,
 126, as virtue from on high who should fill them, as Paraclete and
 131, Comforter to remain with them forever, the Spirit of truth, the
 229) Spirit invisible, unknown to the world, who should teach them
 and recall to them all that Jesus had said to them (a). Show the
 Christian people the infinite and divine power of this Creator
 Spirit, the gift of God most High, the giver of every spiritual
 gift, the gentlest of consolers, the light of hearts, who purifies
 what is sinful in our souls, slakes our thirst, heals our wounds.
 From Him, eternal love, comes down the fire of that charity
 which Christ wishes to see kindled here below; that charity which
 makes the Church one, holy, Catholic; which animates her, sus-
 tains her and makes her invincible before the assaults of the as-
 sembly of Satan; that charity which is the bond of union in the
 communion of Saints; that charity which restores friendship with
 God and remits sins. Are these not the great marvels of the grace
 of the Holy Spirit? Is He not, by his gifts, the sanctifier of the
 Church and of the union of the Christian people who restores the
 dead to life, and men from the slavery of sin?

Rome, the center of the Church

991 O holy Catholic Church, by the grace of the Holy Spirit,
 (10, we believe that you are, that you live, that you "suffer, struggle,
 139, and pray, and that your tents extend from sea to sea". *Credo*
 142, *sanctam Ecclesiam catholicam*: "I believe in the holy Catholic
 153- Church." The stronghold of those who believe, of those who
 156, hope, of those who love in the intimacy of their souls, show her,
 161, O Beloved Sons, this Church, the Mother of souls, visible upon
 165- the mountain (a), the light of the nations (b), visible in her life,
 167, in her history, in her struggles and in her triumphs, in her wor-
 173, ship, in her sacraments, in her ministers, in her Hierarchy; visi-
 189) ble in this Rome, where the Vicar of Christ is the center of that
 unity and the fountainhead of that authority, as the one to whom
 must be united all other Shepherds and from whom they receive
 immediately their jurisdiction and their mission. It belongs to
 him to confirm them in faith, as the first and universal Pastor.

990a John 14:16-17, 26.

991a Cf. Matt. 5:14.

991b Cf. John 11:10.

the Pastor of Pastors, to prevent and correct abuses, to keep in-
 violable the deposit of Christ's doctrine and the sanctity of
 morals, to give authentic condemnation to error. He alone, the
 Successor of Peter, the foundation stone of the Church, can, after
 the example of Peter among the Apostles at the first Council of
 Jerusalem—of Peter, *cuius dignitas etiam in indigno herede non*
deficit, "whose dignity does not fail, even in an unworthy suc-
 cessor" (c)—rise up, and, conscious of the dignity which he has
 received from Christ, can speak and say: "Men, brethren, you
 know, that in former days God made choice among us, that by
 my mouth the Gentiles should hear the word of the gospel, and
 believe" (d).

The politics of the Church

No; the Church, if she is in this world and composed of 992
 men like the good and bad fish in the net (a), is not a (3,
 kingdom of this world. Her "politics" is not and cannot be 9,
 anything else but incessant work and fruitful sacrifice in the 45,
 service of the truth and of love, of justice and peace among 63,
 men, peoples, and nations. And the name of Catholic can be 67-
 employed only in an unfitting and improper manner, when 68,
 it is used to mean and favor other sentiments and ideas among 93,
 children who have the same faith, who have the same Mother, 116)
 the Church. And no Christian, if he is a true son, should ever
 be ashamed of her Catholicity any more than he should be of
 the Gospel. Make her lovable and venerable, this holy Mother,
 who regenerates her sons to the life of grace; who fortifies
 them for the struggles of the spirit with the Bread of the
 strong; who accompanies them with her ministers along their
 way through life in joy and in sorrow; she gives them a share
 in each of her treasures and favors in the Communion of Saints,
 with her prayers, with her sacred mysteries, with all those graces
 which flow like a river from their source in charity in the
 bond of peace, and penetrate even sinners, glorifying the
 generous maternity of the Spouse of Christ.

The sense of the Church

Arouse and revivify in the faithful, especially in the young, 993
 that spiritual strength, so necessary today, but which they too (2,

991c St. Leo, *Sermo III in anniv. die assumpt. suæ*, cap. IV.

991d Acts 15:7.

992a Cf. Matt. 13:47-48.

13, often lack: the sense of Catholic honor. It is the pride and the
 31) admiration of the son for his Mother. It is the *sentire cum*
Ecclesia. It is the consciousness that, for the faithful, religion,
 Christ, and the Church are all one. The consciousness that
 the Church is a perfect Society, with a sovereign right to
 all that she needs for the accomplishment of her divine mission.
 The consciousness that the Church is Christ who continues to
 live here below, and that love for Christ is equivalent to love
 for the Church, and that love for the Church is love of Christ.

The Church, the principle of peace

994 *Credo Sanctorum communionem*, "I believe in the Com-
 (39, munion of Saints." Membership in the Church of Christ, one,
 43- holy, Catholic, in which all the faithful have the same right of
 46, citizenship; the one faith, which makes them all one in the most
 51, intimate and the most noble sense; the one sacred table, which,
 84, across mountains and seas, unites them all in Christ; the one
 137, Holy Spirit, of whom all are the temples by virtue of sanctifying
 144, grace; the one visible Head of the Catholic Church, who em-
 163, braces all in the same love—all this, by its very nature, and by
 210) reason of the experience of centuries, constitutes the most power-
 ful means to heal the wounds of war, to reconcile peoples, and
 to restore peace.

(*The communion of Saints.—The forgiveness of sins.—The
 resurrection of the body.—Life everlasting.*)

YOUTHFULNESS OF THE CHURCH

R. M. to the world, May 13, 1942.

(*The episcopal jubilee of the Holy Father.—Anguish and
 suffering of the war.—St. Peter and the first Christians.—The four
 characteristics of primitive Christianity: certitude of victory,
 promptness in sacrifice, ardor of Eucharistic life, spiritual and
 hierarchical unity.*)

995 True Christianity today is not different from primitive
 (227) Christianity. The youthfulness of the Church is eternal, because
 the Church does not age; in her progress towards eternity she
 only adapts her exterior according to the needs of each epoch.
 The centuries she already numbers are for her but a day; the
 centuries she looks forward to are no more than a day.
 (*The certainty of victory.*)

The Church adapts herself but remains the same

The Church of our times cannot return purely and simply 996
 to the rudimentary forms of the first tiny flock. In her maturity, (224,
 which is not old age, she holds her head high and shows in her 226)
 members the unflinching vigor of her youth; she remains what she
 has been since her foundation: always the same. She changes
 neither in her teaching nor in her strength: she is unassailable,
 indestructible, invincible. She is unchangeable, inalterable in the
 charter of her foundation which was sealed by the Blood of the
 Son of God; and yet she moves, yet she clothes herself in new
 forms as she advances with the times, progressing always without
 changing her nature, because, as Vincent of Lerins says so ad-
 mirably, the religion of the soul imitates the growth of bodies:
 they develop and grow with the years; nonetheless, they remain
 what they have always been, the same (a). The Church certainly
 can look proudly and fearlessly at her past, at the gigantic edi-
 fice, almost two thousand years old, of her *magisterium* and her
 discipline, an edifice raised in virtue of the full development
 and study of the truth confided to her; in virtue of the growth,
 in strength and perfection, of her interior unity; in virtue of the
 development of her liturgy, which is entirely centered on the
 Holy Sacrifice of the Mass and the sacraments; in virtue, finally,
 of that leaven of the Christian spirit, which, adapting itself to
 the times, penetrates more and more into every element and
 every condition of life. The Church, now arrived at the maturity
 of her mission as universal mother of all believers, faced with
 needs and duties which are vaster than ever, could not consent,
 without being unfaithful to herself, to turn back to the forms of
 life and action of primitive Christianity (b).

(*Generosity in sacrifice.—Today's persecutions.*)

Fervor of Eucharistic life

(*The Eucharist was the principle of the fortitude of the
 early Christians.*)

The idea of the Eucharist is the center of faith today just 997
 as it was in the first centuries. Its progress in the Church, its (51)

996a *Communio*, XXII.

996b *La Chiesa, pervenuta ormai alla matura sua missione di ma-
 dre universale del popolo credente, davanti a bisogni e doveri
 più vasti, non consentirebbe, senza essere infedele a se stessa, di
 torcere i suoi passi verso le forme di vita e di azione dei primi
 tempi.*

spiritual and life-giving radiation on a humanity tortured by egotism, envy, conflict, contradictions, and abandonment of the dogma of the Cenacle, must become more living, more powerful, to draw hearts to the divine banquet, to melt them, to inflame them, to prepare in them the youthful warmth of union of hearts, of fraternal action which will assemble all men in peace around the God of the tabernacle. In this sanctifying sign of the Eucharist, the Church of today joyously and tenderly joins hands with the primitive Church. The appeal of Christ's goodness and kindness, living among us, will never be silenced, and if, by the providential act which He inspired in the incomparable Pius X, He opened wide the sluices of the beneficent stream of the Eucharist, He did so because He considered that the age in which we live requires in us no less firmness of faith, no less purity of conduct, no less fraternal charity, no less a disposition for sacrifice than those which made the early days of the Church so great and so admirable.

Union of mind and of hierarchy

998 Not less admirable, not less ardent was the zeal of the
(52, young Spouse of Christ at that time for the conservation, the
58, organization, and the strengthening of an indivisible unity bind-
161) ing the faithful with their leaders. And now that the tragic
consequences of separation have been verified, of that separation
which keeps at a distance from the Chair of Peter so many
of our brothers, to the detriment of the whole of Christianity
and their own power for action in the world, when, on the
contrary, the vital union between the Shepherd and the flock
in the Catholic world is being extended and manifests more and
more clearly the benefits of its action, the hearts of Christ's
faithful raise more urgently to heaven that prayer *ut unum sint*,
"that they may be one"! To this prayer many others even among
those who live outside the visible Church, unite themselves with
ardent sincerity, because they realize that in a world hostile to
Christ the very existence of Christianity is imperiled.

999 But this prayer for the union of all believers, . . . whence
(152, could it arise with the fervor of a more intimate charity towards
155, Him who first directed it to his Father, enlightening souls and
160, touching hearts, than from this sacred hill towards which, at
167) the present moment, are directed the minds and the attention
of the entire Catholic world, towards the Chair of Peter, towards

this Mother, the Church, source of priestly union—*ad Petri cathedram atque ad Ecclesiam principalem, unde unitas sacerdotalis exorta est* (a)? From this citadel of truth and salvation, the noble and vast goal of which no one understood more profoundly or described more eloquently than Leo the Great, Pope and Doctor of the Church, when he wrote these memorable words: "*Beatus Petrus, Princeps Apostolici ordinis, ad arcem Romani destinatur imperii, ut lux veritatis, quæ in omnium revelabatur salutem, efficacius se ab ipso capite per totum mundi corpus effunderet.* Blessed Peter, Prince of the Apostolic college is placed at the citadel of the Roman Empire so that the light of truth which was revealed for the salvation of all men could spread with greater effectiveness from the head to the entire body of the world" (b). The prayer *ut unum sint*, when we think again of the primitive Church, the unique and immaculate Mother of all the Churches, where could it resound with a more powerful tone than on these banks of the Tiber, providential seat of the first Peter, spiritual fortress of Christendom, where the manifestations of heavenly grace have been more striking and more liberal; on this shore whose annals count among their most splendid pages the glorious martyrdom of the Prince of the Apostles, and the eminent privilege of giving to his mortal remains their last resting-place?

(*The excavations of the Vatican Basilica.—The war and the Church.—The war and the family.—Appeal to statesmen in favor of peace.*)

DOUBLE MISSION OF THE CHURCH

All. to the men of the Catholic Action of Italy, September 20, 1942.

(*Audience given on the occasion of the 20th anniversary of the foundation of the men's union of Catholic Action in Italy.—The mission of Catholic Action for the renewal of society.*)

The Church of Christ is the light of the world, the salt of 1000
the earth, the pillar of truth and of grace, the throne of peace (7,
and of justice. In the painful disorder in which humanity finds 23,
itself, there is question of nothing less than the restoration and 40,
reorientation of all things in Christ, of re-establishing in its 58,

999a St. Cyprian, *Epist. LIV ad Cornelium Rom.*, XIV.
999b *Serm.*, LXXXII, 3.

76, integrity and its vigor the entire make-up of that body of which
 84, Christ is the head, and which, while triumphant in heaven,
 99, suffers and struggles here on earth. The one fold of Christ is
 112) the Church founded on Peter, the Prince of the Apostles. And
 Christ who gave his life for his sheep so that they might live
 in Him and from Him in his own mystical body, has other sheep
 which are not yet of this fold, erring sheep who know not their
 Shepherd, members not grafted on the one life-giving body, but
 separated, withered, deprived of the spiritual sap, who must,
 nonetheless, be brought back to their Divine Shepherd so that
 there may be but one flock and one Shepherd. In a word, this
 work of renovation is none other than the re-establishment of
 the kingdom of God, inaugurated by Christ, which we must seek,
 and all the rest will be added unto us (a).

1001 There is much talk today of building a new order. On the eve
 (76, of the first coming of Christ, when the Roman world seemed to
 84) be the whole universe, they were already expecting a new order,
 and the gentle Vergil sang of that great hope and of the return of
 the virgin goddess of justice: *Magnus ad integro sæclorum nasci-*
tur ordo; iam redit et Virgo (a). Again today the entire world feels
 the need of a re-birth of order, in which each one will work in his
 own way, in his own place, and for his own interests. Look at the
 statesmen: what is, what should be their noble mission? Is it not
 to ensure the common good in the temporal order, in harmony,
 of course, with the exigencies of the eternal and supernatural
 order? Look, on the other hand, at the Church. Her mission is
 even higher: to restore, to promote, to extend, in the midst of
 human society, the kingdom of God, outside of which it is not
 possible to stabilize, even naturally speaking, this true and sincere
 order, this permanent and calm order, which is the just definition
 of peace. Without doubt, not all are, or can be, statesmen or
 churchmen, but even private citizens, even the ordinary faithful,
 in the mature strength of their judgment and their action,
 resolutely devoted to the Church and to the State, can, by a
 labor which is sometimes humble and obscure, but diligent and
 effective, give aid and support to the two societies, ecclesiastical
 and civil, in the progress and pursuit of their respective ends (b).

1000a Matt. 6:33.

1001b This discourse in its entirety is to be found in **DIRECTIVES
 TO LAY APOSTLES**, Nos. 46-73.

1001a Eclog. IV, 5-6.

(*The reform of self.—The influence of a Christian life.—
 The apostolate in the family, professional life, society.—Exhortation.*)

THE MYSTICAL BODY

Encycl., *Mystici Corporis Christi*, June 29, 1943.

Introduction

The doctrine of the Mystical Body of Christ, which is the 1002
 Church (a), first received from the lips of the Redeemer Him- (1,
 self, by which the great benefit—never sufficiently praised—of 2,
 our close union with this august Head is placed in its true light, 6)
 is a matter of such excellence and dignity as to invite all men—
 as many as are moved by the Divine Spirit—to contemplate it.
 And by illuminating their minds it stimulates them to the works
 of salvation which are in keeping with this teaching. It is for this
 reason that we are led to speak to you on this subject by an
 Encyclical Letter, and to clarify and develop especially the
 teaching which concerns the Church militant. Not only the great-
 ness of the doctrine moves Us to do this, but also the present
 condition of the world in which we live.

It is Our intention, in fact, to speak of the treasures hidden 1003
 in the heart of the Church which Christ won for Himself with (23,
 his blood (a), and whose members glory in their thorn-crowned 29)
 Head. It is a striking testimony to the fact that the most glorious
 and the most precious goods are born only of suffering, and that
 consequently we must rejoice to share the passion of Christ, so
 that we may exult with joy in the revelation of his glory (b).

The Church is misunderstood

And first we must note that just as the Redeemer of the 1004
 human race was received with insults, calumnies, and torture by (1,
 the very men whose salvation He had undertaken to secure, so 62,
 the society instituted by Him had to resemble in this her Divine 130)
 Founder. Indeed, We do not deny, rather We acknowledge with
 gratitude to God, that in our troubled era some, even of those
 separated from the flock of Jesus Christ, look to the Church as
 to the one haven of salvation. But neither are We ignorant of
 the fact that the Church of God is contemned, and with pride and
 hostility calumniated by those who, contemning the light of

1002a Cf. Col. 1:24. 1003a Acts 22:28. 1003b Cf. 1 Peter 4:13.

Christian wisdom, miserably return to the teachings, the morals, the institutions of pagan times. Some Christians, even, seduced by the false appearance of error, or won over by depravity and corruption, are often ignorant of the Church, or neglect her, or have a kind of fastidious contempt for her. This is why, Venerable Brothers, from a duty of conscience, and in response to the desires of many, We extol Holy Mother Church, to whom, after God, We owe all things, placing before the eyes of all her beauty, her praise, and her glory.

Fruit expected of this exposition: for the faithful

1005 It is Our hope that Our teaching and exhortation, in the present conditions of the world, will be abundantly fruitful for the faithful of Christ. For We know that in these stormy times, when so many misfortunes and so much suffering afflict almost innumerable men, if these are accepted with peace and resignation from the hand of God, they will turn souls by a natural impulse away from earthly and changing reality to the abiding and heavenly joys of eternity. And they will give rise to a certain profound thirst for spiritual reality and an intense desire, which, under the impulse of the Divine Spirit, will stimulate and, as it were, compel men to seek more diligently after the Kingdom of God. The more men are withdrawn from the vanities of this world and from an inordinate love of things present, the more apt they will become to receive the light of heavenly mysteries. And today, perhaps more clearly than at any other time, the triviality and emptiness of earthly goods are perceived, when kingdoms and states are crumbling, when immense works and every kind of riches are disappearing in the vast spaces of the ocean, when cities, towns, and fertile fields are strewn with mighty ruins and polluted with fratricidal strife.

For non-Catholics

1006 (1) Moreover, We are confident that even for those who are separated from the body of the Catholic Church, what We shall soon have to say about the Mystical Body of Jesus Christ will not be displeasing and will not be useless. For not only does their benevolence towards the Church seem to grow from day to day; when they see—as they do at present—nation rise against nation, and kingdom against kingdom, and discord, hatred, rivalry grow rapidly to immense proportions, then, if they turn their gaze toward the Church, if they contemplate that unity which she

has received from God—by which all men, of whatever stock, are joined to Christ in a fraternal bond—then certainly they are compelled to admire this assembly founded in charity, and they will be attracted, under the influence and with the help of divine grace, to participate in this same unity and charity.

Proof of this teaching

There is a particular reason, and that a very sweet one, 1007 why the central fact of this doctrine comes to Our mind, and (162, why it fills Us with delight. In the past year, the twenty-fifth 163, since We received episcopal consecration, We have seen with 165, the greatest consolation a sight which makes the image of the 167) Mystical Body of Jesus Christ shine with peculiar and significant splendor in every part of the globe. In fact, in spite of a protracted internecine war which unfortunately destroyed the fraternal community of the nations, We have seen all Our sons in Christ, wherever they are, turn with one will, one charity, one mind, toward the common Father of all, who, bearing the cares and anxieties of all, directs the course of the Church in these troubled times. This fact of the marvelous unity of the Christian people We have not only noticed, We have seen the proof of it: in the same way that We clasp all men of whatever nation to Our paternal heart, so on every side Catholics, even of combatant nations, turn to the Vicar of Jesus Christ as to a most loving Father of all men, who, in perfect impartiality for both sides and with unprejudiced judgment, above the turbulent storms of human struggles, preaches truth and justice and charity and defends them with all his strength.

It has not given us less consolation to learn further of the 1008 voluntary subscription by means of which it is hoped to erect (71, at Rome a basilica dedicated to Our holy Predecessor and 139, Patron Eugene I. As this temple raised at the wishes and by 210) the contributions of all the faithful will perpetuate the memory of this jubilee, so We desire to give a proof of Our gratitude in this Encyclical Letter, in which are concerned those living stones which, set on the living cornerstone which is Christ, are built up into a holy temple, far more sublime than any temple built with hands, that is, the dwelling-place of God in the Spirit (a).

1008a Cf. Ephes. 2:21-22; 1 Peter, 2:5.

Errors to be corrected

1009 (167) But Our pastoral solicitude is especially the cause why We propose at the present time to treat this lofty doctrine at some length. Many works have been published on it, nor are We ignorant of the fact that many men are today giving themselves with a most active zeal to these studies, in which the piety of Christians is both nourished and delighted. This, it would seem, is chiefly because the renewal of interest in the sacred liturgy, the habit of the more frequent reception of the Eucharistic food, and, finally, the more ardent devotion to the Most Sacred Heart of Jesus, which today fills Us with joy, have led many souls to a deeper contemplation of the unsearchable riches of Christ stored up within the Church. Moreover, the documents on Catholic Action which have appeared in recent times, which have increasingly strengthened the bonds between Christians, and between the faithful and the hierarchy, especially with the Roman Pontiff, have beyond a doubt contributed much to highlight this matter. Nevertheless, if We can with good reason rejoice at the facts which We have mentioned, it cannot be denied, not only that there are some errors touching this doctrine, but even among the faithful, inaccurate, and sometimes entirely false, opinions are circulating which draw minds away from the straight path of truth.

1010 (1, 17, 88) For, while on the one hand there persists a pretended *rationalism*, which holds that anything which transcends or surpasses the powers of human reason is absurd, and while there is another error which goes hand in hand with it and is similar in kind, called *common naturalism*, which neither sees nor wishes to see in the Church of Christ anything but a merely juridical or social bond; on the other hand, a false *mysticism* has arisen, which falsifies the Sacred Scriptures by attempting to remove the fixed limits between created things and their Creator.

1011 (1) These false theories, mutually contradictory and incompatible, have brought it about that some, in the throes of an empty fear, consider this sublime doctrine to be dangerous, and they shrink from it as from the beautiful, but forbidden, fruit of Paradise. This is far from the case: the mysteries revealed by God cannot be perilous to men, nor should they, like treasures hidden in a field, remain fruitless. Rather, they have been

given by God to confer spiritual profit on those who contemplate them with piety. For, as the Vatican Council teaches, "when reason enlightened by faith seeks with care, piety and moderation, it attains a certain very profitable understanding of the mysteries given by God, either by analogy with what it knows naturally, or by the connection of the mysteries with one another and with the last end of men"; although, as the same Sacred Council warns, "reason never becomes capable of penetrating these mysteries in the same way in which it penetrates the truths which constitute its own proper object" (a).

1012 (1) Having considered all these matters at length before God, so that the matchless beauty of the Church may shine forth with new splendor; so that the extraordinary and supernatural nobility of the faithful united with their Head in the Body of Christ may be shown with all the more clarity; finally, so that the way may be closed to many errors in this matter, We have considered it a duty of Our pastoral office to propose to the entire Christian people in this Encyclical Letter the doctrine of the Mystical Body of Jesus Christ, and the doctrine of the union of the faithful in this same Body with their Divine Redeemer, and at the same time to deduce certain teachings from this most consoling doctrine, by means of which a more profound study of this mystery will produce still more abundant fruits of perfection and holiness.

FIRST PART

The Church Is the Mystical Body of Christ

1013 (75) While We were meditating on this point of Christian teaching, the words of the Apostle occurred to us: "There where sin abounded, grace did more abound" (a). It is well known that the father of the human race was placed by God in such a state of excellence that he was to hand on to his posterity, together with earthly life, the supernatural life of heavenly grace. However, after the disastrous fall of Adam, the entire human race, infected with an hereditary sin, lost the participation in the divine nature (b), and all men became the sons of wrath (c). But our most merciful God "so... loved the world, that he gave his only-begotten Son" (d), and the Word of the

1011a Sess. III: *Const. de fide Cath.*, c. 4.

1013a Rom. 5:20.

1013c Ephes. 2:3.

1013b Cf. 2 Peter 1:4.

1013d John 3:16.

Eternal Father, impelled by that same divine love, took to Himself a human nature from the offspring of Adam, but innocent and exempt from all sin, so that from Him, as from a new and heavenly Adam, the grace of the Holy Spirit might flow to all the sons of the first parent, and that they who had been deprived of divine adoption by the sin of the first man, through the Incarnate Word, made brothers, according to the flesh, of the only-begotten Son of God, might receive the power to become the sons of God (e). And so, hanging on the Cross, Christ Jesus not only made reparation to the affronted justice of his Father, but He merited for us his brothers an ineffable abundance of graces. He could have communicated these graces directly, by Himself, to the entire human race; but He willed to do so by a visible Church in which all men would be gathered, so that by it all men would become collaborators with Him in distributing the divine fruits of the Redemption. For if the Word of God wished to use our nature to redeem men by his sufferings and torment, in almost the same way He uses his Church, in the course of centuries, to make permanent the work He began (f).

1014 Now, to define and to describe this true Church of Christ—
(2) which is the holy, Catholic, apostolic, Roman Church (a)—
5- there is nothing nobler, nothing more excellent, finally, no more
6) divine expression can be found than that which designates her
"the Mystical Body of Jesus Christ". This is the expression from
which flows, from which blossoms, so to speak, what the Sacred
Scriptures and what the writings of the Holy Fathers propose
to us.

*The Church, a Body
one, indivisible, visible*

1015 That the Church is a body, Holy Scripture often repeats.
(6) "Christ," says the Apostle, "is the head of the body, which is
9, the Church" (a). But if the Church is a body, it must be an
37, organism, one and indivisible, according to the words of
41) St. Paul, "We, being many, are one body in Christ" (b). Nor
is it sufficient to say *one and indivisible*; it must also be
concrete and perceptible to the senses, as Our Predecessor of
holy memory Leo XIII in his Encyclical Letter *Satis cognitum*

1013e Cf. John 1:12. 1013f Cf. Conc. Vat., *Const. de Eccl.*, prol.
1014a Cf. *Ibid.*, cap. 1. 1015a Col. 1:18. 1015b Rom. 12:5.

affirms: "It is because the Church is a body that she is visible to our eyes" (c). Therefore, they are straying from divine truth who imagine the Church to be something which can neither be touched nor seen, that it is something merely "spiritual", as they say, in which many Christian communities, although separated from one another by faith, could be joined by some kind of invisible link.

But a body also requires many members, united among 1016
themselves in such a way that they can be of mutual assistance. (8,
And if in our mortal body when one member suffers the others 45,
suffer with it, and the healthy members come to the aid of the 48)
ailing, so in the Church, individual members do not live for
themselves alone, but they support the others, and all the
members give mutual assistance, both for their mutual consolation
as well as for the better development of the entire Body.

Constituted "Organically", "Hierarchically"

Moreover, as in the natural order a body is not made up 1017
of a haphazard grouping of members, but, as they say, it must (8)
be composed of organs, or members, which do not all have
the same functions, and which are disposed in a proper order,
so the Church with much greater reason is called a Body
because she is formed of well-organized and coordinated parts,
and made up of different members which are in harmony with
one another. Nor does the Apostle describe her otherwise when
he says: "As in one body we have many members, but all the
members have not the same office, so we being many, are one
body in Christ, and every one members one of another" (a).

But it must not be supposed that this well-ordered structure, 1018
or "organic" structure, as it is called, of the Body of the Church (9,
is completed and defined by the grades of the hierarchy alone; 126-
or, as an opposite opinion would hold, that it is made up solely 127,
of the "charismatics", those men who are endowed with excep- 185,
tional gifts, who are never lacking in the Church. It must 205,
certainly be maintained that those who possess sacred power 209,
in this Body are the ones who constitute its primary and 217,
principal members, since it is through them, according to the 221)
mandate of the Divine Redeemer, that the gifts of Christ,

1015c See above No. 542.

1017a Rom. 12:4.

Teacher, King, and Priest, are made perpetual. It is nonetheless true that when the Fathers of the Church celebrate the praises of the ministry, the orders, the conditions, states, degrees, and functions of this Body, they have in mind not only those who have received sacred orders, but they include all those who have embraced the Evangelical counsels, whether they lead an active life among men, or a contemplative life in the silence of the cloister, or strive to carry out both according to their own special institute. They include, too, those who live in the world, actively devoting themselves to the works of mercy for the help of soul and body, and, finally, all those who are joined in chaste wedlock. Even more, it must be noted that especially in the present condition of the world, fathers and mothers, godfathers and godmothers, and, in particular, those among the laity who collaborate with the ecclesiastical hierarchy in helping to extend the kingdom of the Divine Redeemer, have an honored, no matter how humble, place in Christian society. And they also can, with the help and favor of God, rise to the heights of sanctity which, according to the promise of Jesus Christ, will never fail in the Church.

*Provided with life-giving means of sanctification,
or the sacraments*

1019 Just as the human body finds itself in possession of the
(13, proper instruments to provide for its life, its health, and the
51, development of each of its members, so the Savior of the human
67, race in his infinite goodness in a wonderful fashion provided for
115, his Mystical Body, enriching it with the sacraments which
116) sustain the members, as by an uninterrupted series of graces,
from their first to their last breath, and provide abundant help
also for the social necessities of the entire Body. By means of
the waters of Baptism, men born into this mortal life are not
only re-born from the death of sin and made members of the
Church, but they are also signed with a spiritual character which
makes them capable and fit to receive the other sacraments.
By the sacred oil of Confirmation a new strength is given to
the believer so that he can courageously defend and protect
his Mother the Church and the faith he has received from her.
By the sacrament of Penance a saving remedy is offered to
the members of the Church who have fallen into sin, not only
to protect their own salvation, but also to remove the peril of

contagion from the members of the Mystical Body, or rather to afford them an incentive to virtue, and the example of a virtuous act. Nor is this enough: for by the Sacred Eucharist the faithful are strengthened and nourished on one and the same food, and by an ineffable and divine bond they are linked among themselves and with the Divine Head of the entire Body. And finally, our sweet Mother the Church is beside her children as they approach their death. If, by the sacred anointing of the sick she does not always restore the health of this mortal body, for so God wills it, she provides a heavenly remedy for the afflicted soul, so that she may send to heaven new citizens, new pledges of herself, to enjoy the divine goodness for all eternity.

Christ has provided for the social needs of his Church in 1020
a special manner by the institution of two sacraments. For by (114-
Matrimony, in which the spouses are the ministers of grace to 116)
each other, He has provided the ordered and external increase
of the Christian community; and, what is more, for the moral
and religious education of the offspring, without which his
Mystical Body would be exposed to the gravest danger. And
by Holy Orders are devoted and consecrated to God men who
will offer the Eucharistic Sacrifice, nourish the flock of the
faithful with the Bread of Angels and the food of sacred teaching,
direct them by sacred precepts and counsels, and strengthen
them by the other sacraments.

Composed of definite members

In this connection it must be noticed that just as God at 1021
the beginning of time endowed man with the rich apparel of (77)
his body, by means of which he was to subject all created things
to his sway and multiply and fill the earth, so at the beginning
of the Christian era He furnished his Church with all the means
necessary, not only to fill the earth after overcoming almost
innumerable perils, but also to fill the Kingdom of Heaven.

In the Church they alone are to be counted as members 1022
who have received the baptism of regeneration and profess the (39,
true faith, who, moreover, have not had the misfortune to 42-
separate themselves from the assembly of the Body, or been 43,
excommunicated by the legitimate authority by reason of very 46,
grave faults. "For all we have been baptized in one Spirit," says 50,
the Apostle, "in one Body, whether Jews or Gentile, whether 54,

58, bond or free" (a). Consequently, as in the real assembly of
112) the faithful there can be only one Body, one Spirit, one Lord,
and one Baptism, so there can be only one faith (b); and he
who refuses to hear the Church must be considered, by the order
of the Lord, as a heathen and a publican (c). And they who are
divided by reasons of faith or of government cannot live in this
one Body, and in its one Divine Spirit (d).

The Church does not exclude sinners

1023 Nor should it be thought that the Body of the Church which
(9, has the honor to bear Christ's name, is made up in this time of
53, her earthly sojourn solely of members outstanding in holiness,
55) or that it consists entirely of the assembly of those who are pre-
destined by God to everlasting happiness. For it is a tribute to
the infinite mercy of Our Savior that He does not deny a place
in his Mystical Body now to those whom formerly He did not
refuse a place at his table (a). For not every fault, even if it be
a grave crime—like schism, heresy, or apostasy—is by its very
nature such as to separate a man from the Body of the Church (b).
Nor does all life depart from those who have lost divine char-
ity and sanctifying grace by sin, and are consequently inca-

1022a 1 Cor. 12:13. 1022b Cf. Ephes. 4:5. 1022c Cf. Matt. 18:17.

1022d *In Ecclesiae autem membris reapse ii soli annumerandi sunt, qui regenerationis lavacrum receperunt veramque fidem profiterentur, neque a Corporis compage semet ipsos misere separarunt, vel ob gravissima admissa a legitima auctoritate seiuncti sunt.* "Etenim in uno Spiritu, ait Apostolus, omnes nos in unum Corpus baptizati sumus, sive Judaei, sive Gentiles, sive servi, sive liberi". *Sicut igitur in vero christifidelium caetu unum tantummodo habetur Corpus, unus Spiritus, unus Dominus et unum Baptisma, sic haberi non potest nisi una fides; atque adeo qui Ecclesiam audire renuerit, jubente Domino habendus est ut ethnicus et publicanus. Quomobrem qui fide vel regimine invicem dividuntur, in uno ejusmodi Corpore, atque uno ejus divino Spiritu vivere nequeunt.*

1023a Cf. Matt. 9:11; Mark 2:16; Luke 15:2.

1023b *Neque existimandum est Ecclesiae Corpus idcirco quod Christi nomine insigniatur, hoc etiam terrenae peregrinationis tempore, ex membris tantummodo sanctitate praestantibus constare, vel ex solo eorum coetu existere, qui a Deo sint ad sempiternam felicitatem praedestinati. Id enim est infinitae Servatoris nostri misericordiae tribuendum, quod heic in mystico suo Corpore iis locum non deneget, quibus olim in convivio non denegaverit. Siquidem non omne admissum, esti grave scelus, ejusmodi est ut—sicut schisma, vel haeresis, vel apostasia faciunt—suapte natura hominem ab Ecclesiae Corpore separet.*

pable of meriting a supernatural reward; at least they keep faith and Christian hope, and, enlightened by grace, under the interior inspirations and impulses of the Holy Spirit they are impelled to a salutary fear, and moved to prayer and penance for their sin.

Therefore, let all have a horror of sin which stains the mystical members of the Redeemer. But let him who has been so unhappy as to fall, but has not by his obstinacy made himself unworthy of the communion of the faithful, be received with the greatest love, seeing in him, by means of an ardent charity, an infirm member of Jesus Christ. For it is better, as the Bishop of Hippo warns us, "to be cured in the assembly of the Church than to be cut off from this body as incurable members" (a). "For while the member is still attached to the body, his cure is not beyond hope; when he has been cut off, he can neither be cared for nor made whole" (b).

The Church is the Body of Christ

Up to this point, Venerable Brothers, we have seen that the Church in her constitution can be likened to a body. It remains for Us to explain accurately and in detail why it must be called not simply "a body", but the Body of Jesus Christ. And this can be deduced from the fact that Our Lord is the Founder, Head, Support, and Savior of this Mystical Body.

Christ is "the founder" of this body

As We proceed to explain briefly why it was that Christ founded a social Body, the statement of Our Predecessor of happy memory, Leo XIII, comes immediately to mind: "The Church, which had already been conceived, sprang from the side of the second Adam, as it were sleeping on the Cross, and showed herself for the first time to men in a striking manner on that most solemn day of Pentecost" (a). For the Divine Redeemer began the building of the mystical temple of the Church when He gave his doctrine in his preaching; He completed it when He hung publicly suspended from the Cross; and finally He procured its manifestation and promulgation when He sent the Spirit Paraclete down on his disciples.

1024a St. Augustine, *Epist.*, CLVII, 3:22.

1024b St. Augustine, *Serm.*, CXXXVII, 1.

1026a *Encycl. Divinum illud*, A.S.S., 29, 649.

a) *As He preaches the Gospel*

1027 In the accomplishment of his preaching mission He chose
(19- the Apostles, sending them forth as He Himself had been sent
20, forth from the Father (a), as teachers, guides, agents of holiness
50, in the midst of the believers. He named their Chief as his own
116) Vicar on earth (b); everything which He had heard from the
Father He made known to them (c). He also indicated Bap-
tism (d) as the means whereby future believers were to be grafted
on to the Body of the Church; and when at length He came to
the evening of his life, celebrating the last supper, He instituted
the Eucharist, admirable sacrifice and admirable sacrament.

b) *As He suffered on the Cross*

1028 That He consummated his work on the gibbet of the Cross,
(19, the uninterrupted testimony of the Holy Fathers bears witness,
21, they note that the Church was born from the Savior's side on the
63, Cross like a new Eve, the Mother of all the living (a). "And
67) now," says the great St. Ambrose, speaking of the pierced side
of Christ, "is built, now is formed, now . . . is figured forth, now
is created . . . now rises up the spiritual home for the holy priest-
hood" (b). Whoever religiously studies this sacred teaching will
easily discern the reasons on which it rests.

1029 First, by the death of the Redeemer, the New Testament
(19, succeeded to the Old Law which was thus abolished; then, the
21) law of Christ, together with its mysteries, its laws, institutions,
and sacred rites, was sanctioned for the entire world by the blood
of Jesus Christ. For so long as the Divine Redeemer preached
within narrow earthly limits—for He was not sent except to the
lost sheep of the house of Israel (a)—the Law and the Gospel
continued to run simultaneously (b). But by his death on the
Cross, Jesus annulled the law with its decrees (c), the hand-
writing of the Old Law He affixed to the Cross (d), establishing
the New Alliance in his blood poured out for the entire human
race (e). "Then," says St. Leo the Great, speaking of the Cross

1027a John 17:18.

1027c John 15:15; cf. 17:8, 14.

1027d Cf. John 3:5.

1029a Cf. Matt. 15:24.

1029b Cf. St. Thomas, 1-2, q. 103, a. 3, ad 2.

1029c Cf. Ephes. 2:15.

1029e Cf. Matt. 26:28; 1 Cor. 11:25.

1027b Cf. Matt. 16:18-19.

1028a Cf. Gen. 3:20. 1028b In Luc. II, 87.

1029d Cf. Col. 2:14.

of the Lord, "the passage from the Law to the Gospel, from the
Synagogue to the Church, from the many sacrifices to the one
victim became evident, so that when the Lord gave up the ghost,
that mystical veil, which hid the interior of the Temple and the
secret sanctuary, was rent with sudden violence from top to
bottom" (f).

Therefore, on the Cross the Old Law died, soon to be 1030
buried and become a cause of death (a) to give place to the New (19,
Law of which Christ had chosen the Apostles to be the qualified 22-
ministers (b). And, thanks to the virtue of the Cross, our Savior, 24,
who already from the Virgin's womb had been constituted the 116)
head of the whole human family, could exercise the office of
Head in the Church in all its fullness. "For by the victory of the
Cross," following the opinion of the Angelic Doctor, "He merited
the power and sovereign dominion over the nations" (c). By it He
acquired that immense treasure of graces, which, while
gloriously reigning in heaven, He bestows with uninterrupted
bounty on his mortal members. By the blood poured out on the
Cross, once the obstacle of the divine wrath had been removed,
He caused all the heavenly gifts and especially the spiritual gifts
of the New and Eternal Testament to flow from the fountains
of the Savior for the salvation of men, and especially for the
faithful. Finally, on the tree of the Cross He won for Himself his
Church, that is, all the members of his Mystical Body, who can
be incorporated in this Mystical Body by the waters of Baptism
through the saving virtue of the Cross, in which they are made
partakers of the riches of Christ.

But if by his death Our Savior became the Head of the 1031
Church in the full and perfect sense of the word, it is also by (17,
reason of his blood that the Church was enriched with that 19,
superabundant communication of the Spirit, with which she was 23,
endowed by God when "the Son of Man" had been raised up and 32,
glorified on the gibbet of his passion. For then, as Augustine 75,
says (a), after the veil of the Temple had been sundered, the dew 88-
of the gifts of the Paraclete, which up to then had rested only on 89,

1029f *Serm.* LXVIII, 3.1030a Cf. St. Jerome and St. Augustine, *Epist.*, CXII, 14; CXVI,
16; St. Thomas, I-II, q. 103, a. 3 ad 2; a. 2; a. 4 ad 1; *Concil.**Flor., pro Iacob.*

1030b Cf. 2 Cor. 3:6. 1030c Cf. St. Thomas, III, q. 42, a. 1.

1031a Cf. *De pecc. orig.*, XXV, 29.

95, the fleece which was the people of Israel, watered in great abundance—leaving the fleece dried up—the entire earth, that is to say, 115, the Catholic Church, which is not confined to any land or to any 131, people. Just as in the first moment of the Incarnation the Son of 227) the Eternal Father adorned with the fullness of the Holy Spirit the human nature which He had united substantially to Himself that it might become a fit instrument of the divinity in the bloody work of the Redemption, so in the hour of his precious death He willed to enrich his Church with the abundant gifts of the Paraclete so that it might become a worthy and unfailing instrument of the Incarnate Word in the distribution of the divine fruits of the Redemption. In fact, both the juridical mission of the Church and her power of teaching, governing, and administering the sacraments have supernatural strength and vigor to build the Body of Christ only because Christ Jesus hanging on the Cross opened to his Church the source of his divine gifts, thanks to which she can teach men an infallible doctrine, she can guide them in the way of salvation by divinely enlightened Shepherds, and she can pour out upon them the dew of heavenly graces (b).

1032 If we consider attentively all these mysteries of the Cross, (19, the words of the Apostle will no longer be obscure to us in which 22) he taught the Ephesians that Christ by his blood had made of the Jews and Gentiles one single people: "breaking down in his . . . flesh . . . the partition" which divided the two peoples; likewise that He had suppressed the Old Law "so that He could build up both for Himself in one new man", that is, the Church: and that in one Body He would reconcile both to God by the Cross (a).

c) *As the Church is proclaimed on the day of Pentecost*

1033 The Church which He had founded in his blood He consolidated (19, dated on the day of Pentecost by a special strength which came 21, from heaven. In fact, after having solemnly confirmed in his 63, lofty function the one whom He had previously designated as

1031b *Juridica enim, quam vocant, Ecclesiae missio, ac docendi, gubernandi sacramentaque administrandi potestas, idcirco ad aedificandum Christi Corpus supernam vim habent atque vigorem, quod Christus Jesus e Cruce pendens Ecclesiae suae divinum munerum fontem aperuit, quibus et fallentem nunquam doctrinam homines docere posset, et eos per divinitus illuminatos Pastores salutariter regere, ac caelestium gratiarum imbre perfundere.*
1032a Cf. Ephes. 2:14-16.

his Vicar, He ascended into heaven. And sitting at the Father's right hand, He willed to manifest and proclaim officially his Spouse by a visible coming of the Holy Spirit, accompanied by the sound of a mighty wind and tongues of flame (a). For just as He, when He began his office of preaching, was proclaimed by his Eternal Father through the Holy Spirit descending in the form of a dove and remaining upon Him (b), so, likewise, when the Apostles were about to begin their sacred office of preaching, Christ the Lord sent his Spirit from heaven, to touch them with tongues of flame, and to indicate, as by a divine finger, the supernatural mission and the supernatural function of the Church. 90)

Christ, the "Head" of the Body

In the second place, this Mystical Body which is the Church 1034 glories in bearing the name of Christ because He must be considered (12, by all men to be its true Head. "He Himself," as Paul tells 24, us, "is the Head of the Body which is the Church" (a). He is the 27) Head, from which the whole Body, established in harmony, grows and increases to its full development (b).

You know, Venerable Brothers, with what brilliant and 1035 luminous treatises the masters of sacred theology, and especially (31) the Angelic Doctor, have commented on this fact; doubtless you know, too, that the arguments advanced by him respond faithfully to the thought of the Holy Fathers, which, for the rest, have no other object than to elucidate and comment upon the words of God in the Sacred Scriptures.

a) *By reason of his excellence*

Nevertheless, it pleases Us here to review the matter briefly 1036 for the profit of all. First of all, it is evident that the Son of God (25) and of the Blessed Virgin must be called Head of the Church by reason of his very special excellence. For the head is located at the summit. And who was ever placed in a higher position than Christ as God, who, as the Word of the Eternal Father, must be regarded as "the first-born of every creature"? (a) Who was raised to a higher elevation than Christ as man, who, born of the stainless Virgin, is the true and natural Son of God, and by his marvelous and glorious resurrection when He rose triumphant

1033a Cf. Acts 2:1-4.

1034a Col. 1:18.

1036a Col. 1:15.

1033b Cf. Luke 3:22; Mark 1:10.

1034b Cf. Ephes. 4:16; Col. 2:19.

over death, became "the first-born among the dead"? (b) Finally, who has occupied a position superior to Him who, as "the one mediator between God and men" (c), in a marvelous manner unites earth with heaven; who, raised up on the Cross, as on a throne of mercy, draws all things to Himself (d); and who, as the son of man chosen from among thousands, is loved by God more than all men, all angels, and all created things (e).

b) *By reason of his government*

1037 Since Christ occupies so sublime a place, He is with good (26, 120) reason the only one who can rule and govern the Church; and therefore, for this reason also He must be likened to the head. In the same way that the head—to use the words of St. Ambrose—is the "royal summit" of the body (a), and all the members over which it presides to provide for their needs (b) are naturally directed by the head, and the head is endowed with superior qualities for this end, so the Divine Redeemer holds the key of the entire Christian community and directs its course. And since to rule a community of men is nothing other than to direct them to their proper end (c) by an effective providence, by suitable assistance, and by right methods, it is easy to see that Our Savior, archetype and model of good Shepherds (d) acquires Himself of these functions in a marvelous way.

1038 For when He was on earth, by his laws, his counsel, his (85-86, 95) warnings, He taught us in words which will never pass away and which will be for men of every age, spirit and life (a). Beyond this, He communicated to the Apostles and their successors a triple power, that of teaching, ruling, and guiding men to sanctity, and this power, made explicit by peculiar precepts, laws and duties, constitutes the primary law of the whole Church.

Invisibly and in an extraordinary manner

1039 But it is directly also and in his own person that our Divine (26, 33) Savior rules and directs the society He established. For He rules in the minds and souls of men, subjects to his good pleasure and

1036b Col. 1:18; Apoc. 1:5.

1036d Cf. John 12:32.

1036e Cf. St. Cyril of Alexandria, *Comm. in Joh.*, I, 4; St. Thomas, I, q. 20, a. 4, ad 1.

1037b Cf. St. Augustine, *De Agon. Christ.*, XX, 22.

1037c Cf. St. Thomas, I, q. 22, a. 1-4.

1037d Cf. John 10:1-18; 1 Peter 5:1-5.

1036e 1 Tim. 2:5.

1037a *Hexaem.*, VI, 55.

1038a Cf. John 6:63.

compels even stubborn wills. "The heart of the king is in the hand 66, of the Lord, wheresoever He wills He will incline it" (a). By this 88, internal direction He not only cares for each individual as "the 89, shepherd and bishop of our souls" (b), but He also provides for 128) the entire Church, either when He enlightens and strengthens her rulers to perform their duties faithfully and fruitfully, or when—above all in dangerous circumstances—He raises up within the heart of the Church, their Mother, men and women resplendent with the aura of holiness, so that they may serve as an example to the other faithful for the increase of his Mystical Body. We must add to this that from heaven Christ ever regards with a special love his immaculate Spouse laboring here in this land of exile; and when He sees her endangered, either Himself, or by his angels (c); or by her whom we call Help of Christians, and by other heavenly patrons, He saves her from the buffeting of the storm, and when the sea is calm and tranquil once again, He consoles her with that peace "which surpasses understanding" (d).

Visibly and in an ordinary manner by the Roman Pontiff

But it must not be thought that his direction is limited to an 1040 invisible or extraordinary manner (a); quite the contrary. The (26, 139-140, 144, 151) Divine Redeemer also governs his Mystical Body in a visible and ordinary way through his Vicar on earth. For all men know, Venerable Brothers, that Christ the Lord, after He had Himself in a visible way ruled his "little flock" (b) in his mortal life, at the moment when He was to leave the world and return to his Father, committed to the Prince of the Apostles the visible direction of the entire society founded by Him. He who was so wise could never leave without a visible head the social body which He had founded. Neither can it be asserted, to deny this truth, that by a primacy of jurisdiction established within the Church the Mystical Body had been provided with a double head. For Peter, by virtue of the primacy, is only the Vicar of Christ, and there is consequently only one principal Head of this Body, namely Christ. It is He who, without ceasing to govern the Church in a hidden manner by Himself, nonetheless

1039a Prov. 21:1. 1039b Cf. 1 Peter 2:25.

1039c Cf. Acts 8:26; 9:1-19; 10:1-7; 12:3-10.

1039d Phil. 4:7.

1040a Cf. Leo XIII, *Satis cognitum*; above No. 537 ff.

1040b Luke 12:32.

rules the Church in a visible manner by him who takes his place on earth, for after his glorious Ascension into heaven, the Church rests not only on Him, but also on Peter as on a visible foundation. That Christ and his Vicar form only one single Head, Our Predecessor of immortal memory, Boniface VIII, solemnly taught in his Apostolic Letter *Unam Sanctam* (c) and his successors have never ceased to repeat it after him (d).

1041 Therefore, they are in dangerous error who think that they (56, 139) can attach themselves to Christ the Head of the Church, without adhering faithfully to his Vicar on earth. For those who would remove the visible Head of the Church and break the bonds of visible unity, obscure and deform the Mystical Body of the Redeemer, so that it cannot be seen or recognized by men who seek the port of eternal salvation.

In particular churches by the bishops

1042 What We say here of the universal Church must also be affirmed (49, 131, 185-190, 195, 203) of individual Christian communities, whether Oriental or Latin, which together form one single Catholic Church: they, too, are governed by Christ Jesus through the word and the jurisdiction of each of their own bishops. Therefore, the Bishops are not simply to be considered the most eminent members of the universal Church, those who are joined to the Divine Head of the whole Body by a special link and so are rightly called "the first among the Lord's members" (a), but, in what concerns the individual diocese of each one, as true Shepherds they will, each of them, rule and nourish the individual flocks assigned to them in the name of Christ (b). But they will do so, not as entirely independent, but as submissive to the legitimate authority of the Roman Pontiff, although they enjoy the ordinary power of jurisdiction immediately conveyed to them by the same Supreme Pontiff (c). And so they should be honored by the people as the

1040c Cf. *Corp. Iur. Can.*, Extr. comm., I, 8, 1.

1040d *Unum solummodo Caput constituere Christum ejusque Vicarium, Decessor noster imm. mem. Bonifacius VIII per Apostolicas Litteras Unam Sanctam sollemniter docuit, idque subinde Successores ejus iterare non desiere unquam.*

1042a St. Gregory the Great, *Moral.*, XIV, 35, 43.

1042b Cf. *Cone. Vat.*, *Const. de Eccl.*, cap. 3.

1042c *Quamobrem sacrorum Antistites non solum eminentiora universalis Ecclesiae membra habendi sunt, ut qui singulari prorsus nexu junguntur cum divino totius Corporis Capite, atque adeo*

divinely appointed successors of the Apostles (d); and more than to the rulers of this world, even the most eminent, the words of the psalm apply to Bishops as consecrated with the unction of the Holy Spirit: "Touch not my anointed ones" (e).

Therefore We were deeply grieved when We were told that 1043 not a few of our Brothers in the Episcopate, because they had (155) made themselves models for their flocks (a), and, as they should, had energetically and faithfully guarded the sacred "deposit of faith" (b) confided to them, and because they had urged the very great sanctity of the laws divinely implanted in the hearts of men, and, after the example of the Supreme Pastor they defended the flock entrusted to them against the ravaging wolves, not only have they to suffer attacks and vexations perpetrated against themselves, but—what is much more cruel than these, and more serious—against the faithful in their charge, against the associates of their apostolic labor, and even against virgins consecrated to God. This injury unjustly inflicted on them We consider done to Ourselves, and We repeat the noble statement of Our Predecessor of immortal memory, Gregory the Great: Our honor is the honor of the universal Church; Our honor is the undiminished strength of Our Brothers; and then only are We truly honored, when the honor due to each one of them is not denied (c).

c) *By reason of the need which they have of each other*

At the same time, it must not be thought that Christ being (23, 29-30, 66, 180) the Head, occupying so sublime a position, has no need of the Body. For We must affirm of the Mystical Body the same words which Paul affirms of the human body: "The head cannot say to the feet: I have no need of thee" (a). It is abundantly clear that the faithful have an absolute need of the Divine Redeemer.

iure vocantur "partes membrorum Domini primae"; sed, ad propriam cujusque Diocesim quod spectat, utpote veri Pastores assignatos sibi greges singuli singulos Christi nomine pascunt ac regunt; id tamen dum faciunt, non plane sui juris sunt, sed sub debita Romani Pontificis auctoritate positi, quamvis ordinaria jurisdictione potestate fruuntur, immediate sibi ad eodem Pontifice Summo impertita.

1042d Cf. *Cod. Jur. Can.*, Can. 329, I.

1042e 1 Paral. 16:22; Ps. 104:15. 1043a Cf. 1 Peter 5:3.

1043b Cf. 1 Tim. 6:20.

1043c Cf. *Ep. ad Eulog.*, 30.

1044a 1 Cor. 12:21.

202) for He Himself says: "Without me you can do nothing" (b), and, following the teaching of the Apostle, every increase in this Mystical Body for its development is from Christ the Head (c). At the same time it must be maintained, although this may seem extraordinary, that Christ needs his members. And this is so in the first place because the Sovereign Pontiff holds the place of Jesus Christ, and if he is not to be crushed by the burden of the pastoral office, he must summon many others to take their part in his solicitude, and daily he must be supported by the assistance of the whole Church at prayer. Moreover, just as Our Savior rules the Church invisibly by Himself, He wills to be helped in carrying out the work of Redemption by the members of his Mystical Body. This is not a result of his poverty or his weakness, but rather of the fact that He Himself has willed it so for the greater honor of his immaculate Spouse. For while He lay dying on the Cross He conferred on his Church, without any collaboration on her part, the immense treasure of the Redemption; but when it is a question of distributing this treasure, not only does He share with his sinless Spouse the work of sanctifying souls, but He wills it to be the result, in a certain fashion, of her work. Certainly, this is a tremendous mystery, and one we cannot sufficiently ponder: the salvation of many souls depends on the prayers and voluntary mortifications, undertaken for this end, of the members of the Mystical Body of Jesus Christ, and on the collaboration of pastors and faithful, especially on the assistance of fathers and mothers of families, which they should bring to our Divine Savior.

d) *By reason of their resemblance*

1045 To the reasons here set forth to substantiate the claim of (30) Christ the Lord to be called the Head of his social Body, three others must be added which are intimately connected with each other.

We begin with that mutual conformity which we see exist between the head and the body, since they are of the same nature. It should be noted here that our nature, although inferior to the angelic, yet, by reason of the goodness of God, surpasses the nature of the angels: "For Christ," says Aquinas, "is the Head of the angels. He rules over the angels even according to his humanity.... Likewise, even as man He enlightens the

1044b John 15:5.

1044c Cf. Ephes. 4:16; Col. 2:19.

angels and acts upon them. But with respect to conformity of nature, Christ is not the Head of the angels, for He has not laid hold of the angels, but—according to the Apostle—of the seed of Abraham" (a). Christ has not only assumed our nature; but even in His weak, passible, mortal body He has become our brother. And, if the Word "emptied himself, taking the form of a servant" (b), He did so in order to make his brothers according to the flesh partakers in his divine nature (c), as much in this land of exile by sanctifying grace, as in that heavenly homeland by the reward of everlasting bliss. For the only-begotten Son of the Eternal Father wished to become the son of man to make us conformable to the image of the Son of God (d), that we might be renewed according to the image of Him who created us (e). Therefore, all those who glory in the Christian name should look upon our Divine Redeemer not only as the highest and most perfect example of all the virtues, but by vigilant flight from sin and a most zealous striving after sanctity, let them so express his teaching and life in their conduct that when the Lord shall appear, they may be like to Him in glory, seeing Him as He is (f).

As Christ wishes each one of his members to be like 1046 Himself, so He wills it also for the entire Body of the Church. (30, 95, 129, 228) This comes to pass when the Church, following the footsteps of her Founder, teaches, governs, and offers up the divine victim. Furthermore, when she embraces the evangelical counsels, she reproduces within herself the poverty, obedience, and virginity of the Redeemer. By the multiple and varied institutes, with which she is adorned as by so many jewels, she shows forth Christ, Christ, as it were, either praying on the mountain-side, or preaching to the multitudes, or healing the sick and infirm and converting sinners to the good life, or, in a word, doing good to all. There is nothing to be astonished at, therefore, if, during her life here below, she is also subjected to assaults, vexations, and suffering, just as Christ was.

e) *By reason of his plenitude*

Christ must also be regarded as Head of the Church from 1047 the fact that since He exercises in their plenitude and their (25)

1045a *Comm. in ep. ad Eph.*, cap. 1, lect. 8; Heb. 2:16-17.

1045b Phil. 2:7. 1045c Cf. 2 Peter 1:4 1045d Cf. Rom. 8:29.

1045e Cf. Col. 3:10.

1045f Cf. 1 John 3:2.

perfection the supernatural functions, it is from this same plenitude that his Mystical Body draws. In fact—as several of the Fathers have noted—the head of our mortal body has the advantage of all the senses while the other parts of our body enjoy only the sense of touch; just so whatever virtues there are in Christian society, whatever gifts, whatever charisms, all of these are to be found most perfectly in its Head, Christ. “It has pleased him (the Father) that in him all fullness should dwell” (a). All the supernatural gifts which accompany the hypostatic union adorn Him in a particular way: for in Him the Holy Spirit dwells with such a fullness of grace that a greater cannot be imagined. To Him is given “power over all flesh” (b); most abundant in Him are “all the treasures of wisdom and knowledge” (c). Even that knowledge which is called vision acts in Him with such perfection that it surpasses absolutely in fullness and clarity the same kind of knowledge in all the saints of heaven. Finally, so great is his fullness of grace and truth, that of his inexhaustible plenitude we have all received (d).

f) *By reason of his influence*

1048 (28) These words of the disciple whom Jesus loved with a special love bring us to develop the last reason which shows in a special manner that Christ the Lord must be said to be the Head of His Mystical Body. As the nerves leave the head and spread through all the parts of the body imparting to them the faculty of feeling and self-movement, so Our Savior infuses into the Church his own strength and vigor so that the faithful know divine reality more clearly and desire it more ardently. From Him there flows into the Body of the Church all light, by which the believers are divinely illumined, all grace, by which they are made holy, even as He Himself is holy.

Enlightening

1049 (27, 88, 145, 165) Christ gives light to the universal Church: this can be proved from almost innumerable passages of Sacred Scripture and the writings of the Holy Fathers. “God no man has seen at any time: the only-begotten son, who is in the bosom of the Father, he has revealed him” (a). A teacher coming from God (b), to

1047a Col. 1:19.

1047c Col. 2:3.

1049a Cf. John 1:18.

1047b Cf. John 17:2.

1047d Cf. John 1:14-16.

1049b Cf. John 3:2.

give testimony to the truth (c), He imparted his light to the primitive Church of the Apostles so that the Prince of the Apostles exclaimed: “Lord, to whom shall we go? Thou hast the words of eternal life” (d). From Heaven He was present to the Evangelists so that they wrote as members of Christ what they had learned, so to speak, from the dictation of their Head (e). And still today, for us who remain in this land of exile, He is the author of our faith, as He is its finisher in paradise (f). He it is who infuses into the faithful the light of faith; He it is who divinely enriches with gifts of supernatural knowledge, understanding, and wisdom, the pastors and teachers, and especially his Vicar on earth, that they may faithfully keep the treasure of the faith, energetically defend it, and support and explain it with care and reverence. He it is, finally, who, even if He is not seen, presides over the Councils of the Church and directs them with his light (g).

Sanctifying

Christ is the author and the artisan of sanctity. There can be no salutary act which does not emanate from Him. “Without me,” He says, “you can do nothing” (a). If, because of our sins, we are moved to sorrow of heart and repentance, if we turn to God with hope and filial fear, it is always a result of his drawing. Grace and glory spring from his inexhaustible plenitude. Our Savior continually endows especially the more eminent members of his Mystical Body with graces of counsel, fortitude, fear, and piety, so that the whole Body will grow from day to day in holiness and in purity of life. And when the sacraments of the Church are administered exteriorly, He Himself produces the effect in souls (b). Likewise, it is He who, feeding redeemed men on his own body and blood, calms the disturbances and troubles of the soul. It is He who increases grace in them and prepares both soul and body for a glorious future. And these treasures of the divine bounty, it must be said He communicates to the members of his Mystical Body not solely because, as Eucharistic victim on earth, or as glorified victim in heaven, He petitions them from his Eternal Father, showing his wounds and uttering prayers, but

1049c Cf. John 18:37.

1049e Cf. St. Augustine, *De cons. evang.*, I, 35, 54.

1049f Cf. Heb. 12:2.

1049g Cf. St. Cyril of Alexandria, *Ep. 55 de Synod.*

1050a Cf. John 15:5. 1050b Cf. St. Thomas, III, q. 64, a. 3.

167,
193)

1050
(28,
88,
115,
126)

also because He chooses, determines, distributes to each one his share of these graces "according to the measure of the giving of Christ" (c). From this it follows that from the Divine Redeemer as drawing strength from the principal source "the whole body, being compacted and fitly joined together, by what every joint supplieth, according to the operation in the measure of every part, maketh increase of the body, unto the edifying of itself in charity" (d).

Christ, the "support" of his Body

1051 (31) What We have explained above, Venerable Brothers, showing briefly how Christ the Lord wills the abundance of his gifts to flow into the Church from his own divine plenitude so that she may be conformed to Him in the greatest possible measure, will be of great assistance in explaining the third reason from which it is deduced that the social Body of the Church is honored with the name of Christ. This reason relies on the fact that Our Savior Himself sustains in a divine fashion the society which He founded.

1052 (31, 34) As Bellarmine remarks with subtlety and point (a) this term *Body of Christ* is not to be explained solely from the fact that Christ must be said to be the Head of his Mystical Body, but also from the fact that He supports the Church, and so in a certain fashion He lives in the Church, so that she is like another person of Christ. This is what the Doctor of the Gentiles affirms when he writes to the Corinthians, when, without adding anything further, he calls the Church "Christ" (b), certainly, in this, imitating the Master Himself, who from heaven cried out to Paul as he was persecuting the Church: "Saul, Saul, why persecutest thou me?" (c). Even more, if we are to believe Gregory of Nyssa, not infrequently the Church was called "Christ" by the Apostle (d). Nor are you ignorant, Venerable Brothers, of that statement of Augustine: "Christ preaches Christ" (e).

a) *In the exercise of her juridical mission*

1053 (31) At the same time, this most noble appellation is not to be understood to mean that the ineffable bond by which the Son

1050c Ephes. 4:7.

1052a Cf. *De Rom. Pont.*, I, 9; *De concil.*, II, 19.

1052b 1 Cor. 12:12.

1052d Cf. *De vita Moysis*.

1050d Ephes. 4:6; cf. Col. 2:19.

1052c Acts 9:4; 22:7; 26:14.

1052e *Serm.* CCCLIV, 1.

of God assumed a concrete human nature extended to the entire Church, but in the sense that Our Savior shares with his Church goods which are entirely proper to Him, so that she may express as perfectly as possible the image of Christ in her entire way of life, visible as well as invisible. For through what is called her juridical mission, by which the Divine Redeemer sent the Apostles into the world as He Himself had been sent into the world by his Father (a), it is He who through the Church baptizes, teaches, governs, binds, looses, offers, and sacrifices. 35)

b) *By reason of the Spirit of Christ*

And by reason of that higher gift, interior and absolutely sublime, which We have spoken of above in describing how it is that the Head influences the members, Christ the Lord makes his Church live with his heavenly life, permeates the whole Body with his virtue, nourishes and sustains each of the members according to the place it occupies in the Body in almost the same way that the vine nourishes the branches and makes them fruitful (a). 1054 (25, 31)

If we consider closely this divine principle of life and virtue given by Christ insofar as it constitutes the source of every gift and created grace, we will easily understand that it is nothing other than the Holy Spirit, which proceeds from the Father and the Son, who in a peculiar sense is called the "Spirit of Christ" or the "Spirit of the Son" (a). For it is by this Breath of grace and truth that the Son of God adorned his soul in the immaculate womb of the Virgin; this Spirit takes his delight in residing in the sacred soul of the Redeemer as in his holy temple; it is this Spirit which Christ merited for us by pouring out his blood on the Cross; finally, it is this Spirit which, breathing on the Apostles, He imparted to the Church for the remission of sins (b). But while Christ alone received this Spirit without measure (c), He is given to the members of the Mystical Body only according to the measure of the giving of Christ, out of Christ's own fullness (d). And after Christ was 1055 (32, 88, 113)

1053a Cf. John 17:18; 20:21.

1054a Cf. Leo XIII, *Sapientiae Christianae*, above No. 505; *Satis cognitum*, above No. 537 ff.

1055a Rom. 8:9; 2 Cor. 3:17; Gal. 4:6.

1055b Cf. John 20:22.

1055c Cf. John 3:34.

1055d Cf. Ephes. 1:8; 4:7.

glorified on the Cross, his Spirit was given to the Church in a most abundant outpouring, so that every single member of the Church could grow daily more and more like the Savior. It is the Spirit of Christ who makes us the adoptive sons of God (e), so that one day "we all, beholding the glory of the Lord with open face, are transformed into the same image from glory to glory" (f).

c) *Who is the soul of the Mystical Body*

1056 It is to this Spirit of Christ as to an invisible principle that (32, is to be attributed the fact that all the parts are united among 43, themselves as well as with their sublime Head, since He is 58, entire in the Head, entire in the Body, entire in each of the mem- 88) bers; and for their diverse duties and functions, whether greater or less, according to the degree of spiritual health which they enjoy. He is present, and gives his assistance, in varying degrees. It is He who, by imparting to each one of the parts of the body his supernatural life, must be reckoned the very principle of that vital action and salvation. It is He who, while He is present in person in all the members and exercises his divine activity in them, nonetheless acts in the inferior members through the agency of the superior members. Finally, it is He who, while He daily gives new increase to the Church by the infusion of his grace, yet refuses to dwell by sanctifying grace in members entirely cut off from the Church. This presence and operation of the Spirit of Jesus Christ Our learned Predecessor of immortal memory, Leo XIII, expressed in succinct and energetic fashion in his Encyclical Letter *Divinum illud*: "It is sufficient to affirm that if Christ is the Head of the Church, the Holy Spirit is its soul" (a).

1055e Cf. Rom. 8:14-17; Gal. 4:6-7.

1055f Cf. 2 Cor. 3:18.

1056a *Ille est qui caelesti vitae habitu in omnibus corporis partibus cujusvis est habendus actionis vitalis ac reapse salutaris principium. Ille est, qui licet per se ipse in omnibus membris habeatur, in iisdemque divinitus agat, in inferioribus tamen etiam per superiorum ministerium operatur; ille denique est, qui dum Ecclesiae nova semper in dies, sua afflante gratia, incrementa parit, membra tamen, a Corpore omnino abscissa, renuit sanctitatis gratia inhabitare. Quam quidem Jesus Christi Spiritus praesentiam Leo XIII, Encyclicis Litteris Divinum Illud per haec verba presse nervoseque significavit: "Hoc affirmare sufficiat, quod cum Christus Caput sit Ecclesiae, Spiritus Sanctus sit ejus anima" (See above No. 620.)*

If we now consider that vital force and virtue by means of which the whole Christian community is sustained by its Founder, not now in itself, but in the effects which spring from it, we see that it consists in those heavenly gifts which Our Redeemer, together with his Spirit, communicates to his Church, and that together with his Spirit He acts as the giver of supernatural light and the author of sanctity. Therefore, the Church, with all her holy members can apply to herself the sublime statement of the Apostle: "I live, now not I; but Christ liveth in me" (a).

Christ, the "Savior" of his Body

Our words on the "Mystical Head" (a) would remain incomplete if We omitted to say at least a few words on that statement of the Apostle: "Christ is the Head of the Church. He is the Savior of his Body" (b). For these words express a final reason why the name of *Body of Christ* must be given to the Church. For Christ is the Divine Savior of this Body. He is rightly called by the Samaritans "the Savior of the world" (c); and beyond any doubt He must be called "the Savior of all" though we must add with Paul: "especially of the faithful" (d). For before all others, it is his members who constitute the Church whom He acquired with his blood (e). However, as We have sufficiently explained this subject above in writing of the birth of the Church on the Cross, of Christ as the giver of light and author of holiness and the support of that same Mystical Body, there is no reason for us to write more at length; rather, with undying thanks to God, we should all meditate upon these things with humility and attention. For what Our Savior began when He hung upon the Cross, He never ceases to labor at, uninterruptedly, in the bliss of paradise: "Our Head," says St. Augustine, "is interceding for us: He receives some members, He chastises others; some He cleanses, some He consoles; He creates some, calls others, summons back to Himself still others; some He is correcting, others He is making whole" (f). And in this saving work, we must all give our cooperation to Christ in "whom and by whom alone we are both saved and saving" (g).

1057a Gal. 2:20.

1058a Cf. St. Ambrose, *De Elia et jejun.*, 10, 36-37 et *In Psalm.*

188, *serm.* 20, 2. 1058b Ephes. 5:23. 1058c John 4:42.

1058d 1 Tim. 4:10. 1058e Acts 20:28. 1058f Enarr. in

Ps. LXXXV, 5. 1058g St. Clement of Alexandria, *Strom.*, VII, 2.

The Church, "Mystical" Body of Christ

1059 We may now, Venerable Brothers, pass to another stage of
(35- the development, in which We desire to show how the Body of
36) Christ which is the Church must be called *mystical*. This
appellation, already employed by many writers of the earliest
times, is confirmed by many documents of the Sovereign Pon-
tiffs. More than one reason influences Us to employ this term;
for by it the social Body of the Church, of which Christ is the
Head and the Chief, can be distinguished from his physical
Body, which, born of the Virgin Mother of God, now sits at
the right hand of the Father, and is hidden under the veil of the
Eucharist. Further, it can be distinguished, and this is of greater
importance on account of the errors of our times, from any
natural or physical body whatsoever, or from any so-called
moral body (a).

The Mystical Body and a physical body

1060 For while in the natural body the principle of unity joins
(35, all the parts in such a way that each one lacks in an absolute
76) manner what is called proper subsistence, on the contrary in
the Mystical Body the force of the mutual union, although
intimate, joins all the members among themselves in such a way
that each one of them has full enjoyment of his proper per-
sonality. It results that if we consider the relationship between
the whole and each one of the members in any living body
whatsoever, each one of the members is destined uniquely for
the final good of the whole; while any social body of men, if
we look only to the final end of its usefulness, is ultimately
ordered to the good of all and of each of its members, for they
are persons. Therefore, to return to Our subject, as the Son of
the Eternal Father came down from heaven for the eternal
salvation of all of us, so, too, He founded the Body which is
the Church and He endowed it with His Divine Spirit to give
to immortal souls the means of procuring beatitude, according
to these words of the Apostle: "For all are yours; and you are

1059a *Non autem una de causa hæc vox adhibenda est; quando-
quidem per illam sociale Ecclesiæ Corpus, cujus Christus Caput
est ac moderator, internosci potest a physico ejus Corpore, quod
e Deipara Virgine natum nunc ad Patris dexteram sedet, velisque
Eucharisticis delitescit; ac discerni item potest, quod ob hodiern-
os errores majoris momenti est, a naturali quovis corpore sive
physico, sive, ut ajunt, morali.*

Christ's, and Christ is God's" (a). For if the Church is ordained
for the good of the faithful, she is destined also to procure the
glory of God and of Him whom He sent, Jesus Christ.

The Mystical Body and a moral body

But if we compare the Mystical Body with what is called 1061
a moral body, it must be acknowledged that the difference is (36,
great, and even one of a supreme moment and the utmost 43)
importance. In the body which is called moral, there is no
other principle of unity than the common end and the common
pursuit by all of the same end by means of a social authority.
But in the Mystical Body of which We are speaking, another
internal principle of unity is added to this common pursuit,
which, existing truly in the entire organism as well as in each
one of its parts, and active there, is of such excellence that by
itself it immeasurably surpasses every other bond of unity which
supplies the cohesive force for any body, whether physical or
moral (a). This is, as we said above, something which is not
of a natural, but of a supernatural order, even more, something
in itself absolutely infinite and uncreated: namely, the Divine
Spirit, who, as the Angelic Doctor says, "one and unique, fills
the whole Church and makes its unity" (b).

Consequently, the exact significance of this word calls to 1062
mind that the Church, which must be regarded as a perfect (3,
society of its kind, does not consist simply of its social and 12-
juridical elements and principles. She is much more excellent 13,
than any other human community (a); she surpasses them in 16-
the same way that grace surpasses nature and immortal realities 17,
surpass all perishable reality (b). Communities of this kind, 137)
especially Civil Society, certainly cannot be despised or counted
for little; but the Church is not entirely in realities of this order,

1060a 1 Cor. 3:23; Pius XI, *Divini Redemptoris*: A.A.S., 1937,
p. 80.

1061a *Dum in mystico, de quo agimus, Corpore conspirationi huic
internum aliud adjungitur principium, quod tam in universa
compage, quam in singulis ejus partibus reapse existens virtute-
que pollens, talis et excellentiæ, ut ratione sui omnia unitatis
vincula, quibus vel physicum vel morale corpus copuletur, in
immensum prorsus evincat.* 1061b *De Veritate*, q. 29, a. 4, c.

1062a Cf. Leo XIII, *Sapientiæ christianæ*, above No. 507.

1062b Leo XIII, *Satis cognitum*, above No. 578.

just as the whole man does not consist entirely of the mortal body (c). Nevertheless, the juridical elements on which the Church relies and of which she is composed, stem from the divine constitution given by Christ; they serve to attain the supernatural end; but what raises the Christian society to a level which is higher than any merely natural order is the Spirit of Our Redeemer, who, as source of graces, gifts, and all charisms, perpetually and intimately fills the Church and works in her (d). Assuredly, the organism of our mortal body is a wonderful work of God, but how far below the exalted dignity of our soul! So, too, the social structure of the Christian state, although it proclaims the wisdom of the Divine Architect, is something of an altogether inferior order, when compared with the spiritual gifts which embellish it and make it live, and to their divine source.

The juridical Church and the Church of love

1063 From what We have already treated and explained to you (3, up to this point, Venerable Brothers, it is abundantly clear what 9- grave error is theirs who have imagined, according to their own 10, desires, a hidden and invisible Church. It is the same for those 17, who regard her as a kind of human institution with a certain 21) body of discipline and exterior rites, but without the communication of supernatural life (a). On the contrary: as Christ, Head and Model of the Church "is not entire if only his human and visible nature is seen in Him . . . , or if only a divine and invisible nature . . . , but He is one by and in one and the other nature . . . : so it is with His Mystical Body" (b); for the Word of God assumed a human nature subject to suffering so that, once the visible society had been founded and consecrated with his blood "through a visible government man might be brought back to invisible realities" (c).

1062c Cf. *Ibidem*.

1062d *Quamvis enim iuridicæ rationes, quibus Ecclesia etiam innititur atque componitur, ex divina oriantur a Christo data constitutione, ad supernumque finem assequendum conferant, id tamen, qui christiana societas ad gradum evehitur, qui omnem naturæ ordinem prorsus evincit, Redemptoris nostri Spiritus est, qui ceu fons gratiarum, donorum, ac charismatum omnium, perpetuo et intime Ecclesiam replet et in ea operatur.*

1063a Cf. Leo XIII, *Ibid.*

1063b Cf. Leo XIII, *Ibid.*

1063c St. Thomas, *De Veritate*, q. 29, a. 4, ad 3.

Therefore, We deplore and condemn the pernicious error 1064 of those who dream of some kind of a false Church, a sort of (3, society nourished and formed by charity, to which—not without 13, disdain—they oppose another society which they call juridical. 17, But it is useless to introduce this distinction: they do not 30, understand that for this very reason the Divine Redeemer willed 32, the assembly of men set up by Him to be an organized society 46, perfect in its kind, and equipped with all the juridical and social 73, elements, to perpetuate on this earth the saving work of the 75, Redemption (a), and to attain this end He willed that it should 88- be enriched by the Holy Spirit with supernatural gifts and 89) benefits. Likewise the Eternal Father willed that the Church should be "the Kingdom of the Son of his love" (b), but also that it should be a kingdom in which all believers would pay the perfect homage of their intellect and their will (c), and conform themselves in obedience and humility to Him who for us "became obedient even unto death" (d). Therefore, there cannot be any opposition or repugnance worthy of the name between what is called the invisible mission of the Holy Spirit, and the juridical function, received from Christ, of the Pastors and the Doctors; for—as in us the body and the soul—they complete and perfect one another, and they proceed from one and the same Savior, who not only said as He imparted the Divine Spirit, "Receive the Holy Spirit" (e), but also clearly gave the order, "As the Father has sent me, so I also send you" (f), and again, "He that heareth you, heareth me" (g).

But if the Church shows signs which bespeak the weakness 1065 of our human condition, this is not to be attributed to her (53, juridical constitution, but rather to that lamentable inclination 130,

1064a Conc. Vat., Sess. IV, *Const. dom. de Eccl.*, prolog.; Denz. 1827.

1064b Col. 1:13.

1064c Conc. Vat., Sess. III, *Const. de fide cath.*, cap. 3.

1064d Phil. 2:8. 1064e John 20:22 1064f John 20:21.

1064g Luke 10:16.—*Nulla igitur veri nominis oppositio vel repugnantia haberi potest inter invisibilem, quam vocant, Spiritus Sancti missionem, ac iudicium Pastorum Doctorumque a Christo acceptum munus; quippe quæ—ut in nobis corpus animusque—se invicem compleant ac perficiant, et ab uno eodemque Salvatore nostro procedant, qui non modo divinum afflato halitum dixit: "Accipite Spiritum Sanctum", sed etiam clara voce imperavit: "Sicut misit me Pater, et ego mitto vos"; itemque: "Qui vos audit, me audit."*

138) to evil in each individual, which her Divine Founder suffers to exist even in the more elevated members of his Mystical Body to test the virtue of pastors and flock and to increase the merits of the Christian faith in all men. For Christ, as We have said above, did not will to exclude sinners from the assembly which He founded. If, therefore, some members suffer from spiritual defects, this is no reason why we should lessen our love of the Church; it is, rather, a reason for us to grow in patience towards her members.

1066 Certainly our Holy Mother shines out spotless in her sacraments by means of which she brings forth her children and (67, 77, 127-130) nourishes them; in her faith, which has never suffered contamination; in her most holy laws, by which she commands all men, and in her evangelical counsels which she proposes to all men; finally, in her heavenly gifts and charisms, by means of which, with inexhaustible fecundity (a), she brings forth armies of martyrs and virgins and confessors. But it is not to her that sin should be imputed, if some of her members suffer from weaknesses and failings; in their name she daily prays to God: "Forgive us our sins"; she consecrates herself, with all the maternal vigor of her soul, to their spiritual restoration.

1067 Therefore, when we call the Body of Jesus Christ "mystical," (36) the very meaning of the word gives us a grave warning. It is the same admonition which resounds in the words of St. Leo: "Acknowledge, O Christian, thy dignity, and, become a participant of the divine nature, return not by unworthy conduct to your former vileness. Remember of what Head and what Body thou art now a member" (a).

SECOND PART

The union of the faithful with Christ

1068 We now desire, Venerable Brothers, to speak in a very special manner of our union with Christ in the Body of the Church. (24, 34, 36, 38) For if this union, as St. Augustine says so well (a), is a great, a mysterious and divine reality, it is just for this reason that it is often badly understood and badly explained by some persons.

1066a Cf. Conc. Vat., Sess. III, *Const. de fide cath.*, cap. 3.
1067a *Serm.* XXI, 3.

1068a Cf. St. August., *Contra Faust.*, 21, 8.

In the first place, it is clear that this union is the closest possible: 42, for in Sacred Scripture it is not only compared to the bond of 63) chaste wedlock, to the vital union of the vine and the branches, and to the organic unity of the body (b), but also it is shown to be so intimate that—according to the words of the Apostle—"He (Christ) is the Head of the Body which is the Church" (c). The very ancient and constant teaching of the documents received from the Fathers shows us that the Divine Redeemer together with his social Body constitutes one mystical person, or, as Augustine has it, the whole Christ (d). What is more, Our Savior Himself in his sacerdotal prayer did not hesitate to compare this union with that marvelous unity by means of which the Son is in the Father and the Father is in the Son (e).

Juridical and social bonds

Our union, therefore, which is in Christ and with Christ, 1069 consists in the first place in the fact that since the Christian society (8, 42-43, 47, 76, 78) by the will of its Founder exists as a perfect social Body, there must exist in it that union of all the members which will permit them to reach their end. Now the nobler this end is to which the union tends, the more divine is the source from which it proceeds, and the more sublime, doubtless, is the union which results from it. Now in fact the end is the highest kind: namely, the continued sanctification of the members of this Body to the glory of God and of the Lamb that was slain (a). And the source is most divine: none other than the good pleasure of the Eternal Father, and the express will of Our Savior, but within our minds and hearts the interior inspiration and impulse of the Holy Spirit. For if it is impossible to perform the least act conducive to salvation except in the Holy Spirit, how could innumerable multitudes of every race and every nation unite in a common accord for the supreme glory of God, one and triune, except by the virtue of Him who proceeds from the Father and the Son by a love which is unique and eternal? (b)

1068b Cf. Ephes. 5:22-23; John 15:1-5; Ephes. 4:16.

1068c Col. 1:18.

1068d Cf. *Enarr. in Ps.*, XVII, 51; XC, II, 1.

1068e John 17:21-23.

1069a Apoc. 5:12-13.

1069b *Si enim ne minimus quidem actus, qui ad salutem conducatur, elici potest, nisi in Spiritu Sancto, quomodo possunt innumera*

1070 But because, as We have said above, by the will of its
 (9, 26, 32, 46, 49, 51-52, 144, 149, 161, 175) Founder this social Body which is the Body of Christ must be a visible body, it is necessary that the agreement of all the members shall be manifested externally also, as much by their profession of faith as by their communion in the same mysteries, by their participation in the same sacrifice, and, finally, by their explicit observance of the same laws. Above all, it is absolutely necessary that there should be conspicuous to the eyes of all one supreme Head, by whom the mutual assistance of all in the prosecution of the end to be attained may be directed: We mean the Vicar on earth of Jesus Christ. For in the same way in which our Divine Redeemer sent the Paraclete, the Spirit of truth, who, acting in his place (a), should assume the invisible government of the Church, so He ordered Peter and his Successors, acting in his person on earth, to provide a visible direction to the Christian community.

Theological virtues

1071 But to these visible bonds, which are sufficient in themselves
 (12, 45-48) to leave far behind any bonds of a merely human society, even a supreme one, it is necessary to add another reason for this unity by reason of those three virtues which unite us very closely with God: We mean Christian faith, hope, and charity.

1072 In fact, as the Apostle warns us: "there is one Lord, one
 (44, 46) faith" (a), that faith by which we adhere to the one God and to Him whom He has sent, Jesus Christ (b). And how intimately we are bound to God by this faith we are taught by the words of that disciple whom Jesus loved with a special love: "Whosoever shall confess that Jesus is the Son of God, God abideth in him, and he in God" (c). We are not less closely bound among ourselves and with our Divine Head by this Christian faith. For as many of us as believe, "having . . . the same spirit of faith" (d), we are enlightened by the same light of Christ, we are fed by the same nourishment of Christ, we are governed by the same authority and teaching of Christ. But if it is the same spirit of faith

cujusvis gentis, cujusvis stirpis multitudines in supremam unius trinique Numinis gloriam communi consilio conspirare, nisi ex illius virtute, qui a Patre Filioque una eternoque efflatur amore?

1070a Cf. John 14:16, 26.

1072a Ephes. 4:5.

1072c 1 John 4:15.

1072b Cf. John 17:3.

1072d 2 Cor. 4:13.

which acts in all, then all live the same life: "We live in the faith of the Son of God, who loved us and delivered Himself for us" (e); and Christ our Head, received within us by living faith and dwelling in our hearts (f), as He is the author of our faith, so He will also be its finisher (g).

As by faith we adhere to God here below as to the source
 of truth, so by the virtue of Christian hope we desire Him as the
 source of beatitude, "looking for the blessed hope and coming of
 the glory of the great God" (a). It is by reason of this common
 desire for the heavenly Kingdom, for which we have renounced
 here below the possession of an abiding city to seek for one that
 is to come (b), and to aspire to supernal glory, that the Apostle
 of the Gentiles does not hesitate to say: "One Body and one
 Spirit; as you are called in one hope of your calling" (c); even
 more, it is Christ, as the hope of glory, who dwells within us (d).

But if the bonds of faith and hope by which we are bound
 to Our Divine Redeemer in his Mystical Body are of very great
 gravity and importance, assuredly the bonds of charity are of not
 less gravity and efficiency. For, if even in the reality of our nature
 love is something of the highest excellence from which true
 friendship is born, what must be said of that supernatural love
 which is poured into our souls by God Himself? "God is charity:
 and he that abideth in charity, abideth in God, and God in
 Him" (a). This charity, as by a law established by God, has as its
 effect to make Him come down into us, to love us in return for our
 loving Him, as He said: "If any man love me . . . , and my Father
 will love him, and we will come to him and make our abode with
 him" (b). Charity, therefore, binds us more closely to Christ than
 any other virtue; it is in the ardor of that heavenly fire that so
 many of the Church's children have rejoiced to suffer contumely
 for Him, to face the most arduous trials and to overcome them,
 even to the last breath of life and the shedding of blood, if need
 be. Therefore, Our Divine Savior exhorts us so vehemently in
 these words: "Abide in my love" (c). And since charity is vain
 and useless if it does not manifest itself and become effective in
 some way in good works, He adds immediately: "If you keep my

1072e Cf. Gal. 2:20.

1072g Cf. Heb. 12:2.

1073c Ephes. 4:4.

1074a 1 John 4:16.

1072f Cf. Ephes. 3:17.

1073a Tit. 2:13. 1073b Cf. Heb. 13:14.

1073d Cf. Col. 1:27.

1074b John 14:23. 1074c John 15:9.

commandments, you shall abide in my love; as I also have kept my Father's commandments, and do abide in his love" (d).

Love of neighbor

1075 To this love of God, of Christ, must correspond the love of
(42, neighbor. How, indeed, can we say that we love our Divine
48) Redeemer if we hate those whom He has redeemed with his precious blood to make them members of his Mystical Body? Therefore, he whom Christ loved more than the other Apostles gives us this warning: "If any man say, I love God, and hateth his brother; he is a liar. For he that loveth not his brother, whom he seeth, how can he love God, whom he seeth not? And this commandment we have from God, that he, who loveth God, love also his brother" (a). Even more, it must be affirmed that we will be more united to God, to Christ, the more we are members one of another (b), solicitous for one another (c). Just as, on the other hand, we will be more closely united among ourselves and bound by charity, the more fervent is the love which binds us to God and to our Divine Head.

Christ embraces us with infinite knowledge and eternal love

1076 The only-begotten Son of God embraced us already before
(19) the beginning of the world in his eternal and infinite knowledge and in a love which knows no end. And so that He might manifest this love in a visible and truly marvelous way He united our human nature to Himself in the hypostatic union; whence it results,—as Maximus of Turin remarks with a certain candid simplicity—that "in Christ our flesh loves us" (a).

The Church, the fulness of Christ

1077 This most loving knowledge, by means of which Our Divine
(19) Redeemer has pursued us from the first moment of his Incarnation, surpasses the most intense effort of any human mind. By virtue of the beatific vision, which, scarcely conceived in the womb of the Virgin Mother He already enjoyed, He had perpetually and continually before Him all the members of his Mystical Body, and He embraced them with a redeeming love. O marvelous condescendence of the divine goodness in our regard! O inestimable plan of immense charity! In the cradle, on the

1074d John 15:9-10.

1075b Rom. 12:5.

1075a 1 John 4:20-21.

1075c 1 Cor. 12:25. 1076a *Serm.* XXIX.

Cross, in the eternal glory of the Father, Christ has visible to Him and joined to Himself all the members of the Church, far more clearly, and far more lovingly than the mother has her son pressed to her heart, than any man knows and loves himself.

"From all that We have said, Venerable Brothers, it will easily be seen why the Apostle St. Paul writes so frequently that Christ is in us, and that we are in Christ. This can also be proved by a more subtle reasoning. Namely, Christ is in us, as We have explained in sufficient detail above, by his Holy Spirit, whom He communicates to us, and by whom He acts in us in such sort that whatever divine operation is carried out in souls, it must be said that it is Christ also who accomplishes it (a). "Now if any man have not the Spirit of God," says the Apostle, "he is none of his. And if Christ be in you . . . the spirit liveth because of justification" (b).

And from this same communication of the Spirit of Christ, it results that the Church is as it were the plenitude and complement of the Redeemer, for all the gifts, virtues, and charisms, which inhere in the Head in an excellent, most abundant, and effective manner, flow into all the members of the Church, and in them, according to the place which they occupy in the Mystical Body of Jesus Christ, they grow daily more perfect. Therefore, Christ may be said to be completed in all respects in the Church (a). And with these words We touch upon the reason why, according to the opinion of St. Augustine already briefly indicated, the Mystical Head, which Christ is, and the Church, which here on earth is as it were another Christ and takes his place, constitute the one new man, in whom are joined heaven and earth for perpetuating the redeeming work of the Cross: namely, Christ, Head and Body; the whole Christ.

Indwelling of the Holy Spirit in souls

Certainly We are not ignorant that in the understanding and exposition of this doctrine—which focuses on our union with our Divine Redeemer, and the peculiar mode of the indwelling of the Holy Spirit in souls—many veils are interposed, by which this same mysterious doctrine is hidden as in a kind of cloud

1078a Cf. St. Thomas, *Comm. in Ep. ad Eph.*, cap. II, lect. 5.

1078b Rom. 8:9-10.

1079a Cf. St. Thomas, *Comm. in Ep. ad Eph.*, cap. 1, lect. 8.

because of the weakness of our inquiring minds. But We know also that from an honest and assiduous investigation of this matter, and from the conflicts of various opinions as well as the concurrence of various theories, if only love of the truth and due obedience to the Church direct this inquiry, will come precious light, which means, in sacred disciplines as in others, real progress. Therefore, We do not reprove those who open new ways and expose new theories to reach and to expose to men such a profound mystery as that of our marvelous union with Christ. But this principle must be common and inviolable for all if they do not want to stray from the authentic doctrine and the exact teaching of the Church: every type of mystical union is to be rejected by which the faithful in any way whatever step outside the order of creation and invade the divine realm, so that even one attribute of the eternal God is attributed to them as proper. Moreover, they must keep this other principle firmly in mind: in these matters, all must be held to be common to the persons of the Most Holy Trinity of those things which envisage God as the supreme efficient cause (a).

1081 (32) It must also be noted that this is a question of a hidden mystery, which, in the exile of this earth, covered by a kind of veil, can never be penetrated in its entirety and expressed in human language. The Divine Persons are said to dwell within us, inasmuch as present in an inscrutable manner in living creatures endowed with intelligence, they may be reached by these latter through knowledge and love (a), but in a way which transcends all nature and which is absolutely intimate and unique. If we wish to have at least some understanding of it,

1080a *Non eos igitur improbamus, qui diversas vias rationesque ingrediantur ad tam altum attingendum et pro viribus collustrandum mirandæ hujus nostræ cum Christo conjunctionis mysterium. Verumtamen id omnibus commune atque inconcussum esto, si a germana velint doctrina, a rectoque Ecclesiæ magisterio non aberrare: omnem nempe reiiciendum esse mysticæ hujus coagulationis modum, quo christifideles, quavis ratione ita creaturæ rerum ordinem prætergrediantur, atque in divina perperam invadant, ut vel una sempiterni Numinis attributio de eisdem tamquam propria prædicari queat. Ac præterea certissimum illud firma mente retineant, hisce in rebus omnia esse habenda Sanctissimæ Trinitati communia, quatenus eadem Deum ut supremam efficientem causam respiciant.*

1081a Cf. St. Thomas, I, q. 43, a. 3.

we should not neglect that method which the Vatican Council (b) warmly recommends in questions of this nature: to obtain some light by which at least something of the mysteries of God can be known, it is useful to compare the mysteries among themselves and with the last end to which they are directed. Most appropriately therefore did Our very wise Predecessor of happy memory, Leo XIII, when he spoke of our union with Christ and with the Divine Paraclete dwelling within us, direct our gaze towards that beatific vision, where, in heaven, this same mystical union reaches its perfect consummation. "This marvelous union," he says, "which is known under the name of *indwelling*, differs only in condition or state from that in which God embraces the elect in beatifying them" (c). It is in this vision that, in an ineffable fashion, it will be given us to contemplate the Father, the Son, and the Holy Spirit with the eyes of our mind strengthened by supernatural light, to be present at the processions of the Divine Persons for all eternity, and to be blessed with a joy very similar to that which is the beatitude of the Most Holy and Undivided Trinity.

The Eucharist, the sign of unity

What We have up to this point exposed concerning the 1082
very close union of the Mystical Body of Christ with its Head (51,
would seem to Us incomplete, if We did not now add at least a 116)
few words on the Most Holy Eucharist, by which such a union
finds as it were its culmination in this mortal life.

For Christ the Lord willed this marvelous union, which can 1083
never sufficiently be praised, which unites us among ourselves (31,
and with our Divine Head, to be shown to the faithful in a 51,
special manner by the Eucharistic Sacrifice. For in it the sacred 114,
ministers not only take the place of Our Savior, but they take the 212)
place also of the entire Mystical Body and of each one of the
faithful. There, too, the faithful themselves, united by common
devotion and prayers, offer the Immaculate Lamb made present
on the altar by the words of the priest; they offer Him up to the
Eternal Father by the hands of the same priest, a most agreeable
victim of praise and propitiation for the needs of the entire
Church. And just as the Divine Redeemer, dying upon the Cross,

1081b Sess. III, *Const. de fide cath.*, cap. 4.

1081c Cf. *Divinum illud*; see above No. 653.

as Head of the entire human race offered Himself to his Eternal Father, so "in this clean oblation" (a), not only does He offer Himself, as Head of the Church, to his Heavenly Father, but in Himself his mystical members, too, for He includes them all, even the most weak and infirm, in his most loving Heart.

1084 (51) The sacrament of the Eucharist, while it constitutes a vivid and most wonderful image of the unity of the Church—since this bread which is destined to be consecrated is formed from the union of many grains—gives us the author of supernatural (a) grace Himself, that from Him we may draw that Spirit of charity by which we are permitted to live, no longer our own life, but the life of Christ, and in all the members of his social Body to love the Redeemer Himself.

1085 (43, 51) If, therefore, in these calamitous times in which we live today many men adhere to Christ the Lord hidden beneath the veils of the Eucharist, so that neither tribulation, nor anguish, nor hunger, nor nakedness, nor danger, nor persecution, nor the sword can separate them from his love (a), then beyond a doubt Holy Communion, providentially restored in recent times to more frequent reception from childhood on, can become the source of that strength which can often, among Christians, rouse and support heroism.

THIRD PART

Pastoral Exhortation

Errors Concerning the Ascetical Life

1086 These are truths, Venerable Brothers, which if the faithful understand them with piety and exactitude and keep them with diligence, can easily keep from them those errors which spring from the investigation of this difficult matter, investigation conducted by some with an arbitrariness which is not without its danger for the Catholic faith and the disturbance of minds.

False "mysticism"

1087 (35, 63) There are some who, not sufficiently considering that the Apostle Paul speaks here with terms employed in a figurative sense, and not distinguishing, as it is absolutely necessary to do, the peculiar and proper senses of physical, moral, and mystical body, introduce a false notion of unity, when they make the

1083a Mal. 1:11.

1085a Cf. Rom. 8:35.

1084a Cf. Didache, IX, 4.

Divine Redeemer and the members of the Church fuse and coalesce into one physical person; and while they attribute divine attributes to men, they make Christ the Lord subject to error and to a human inclination to evil. It is not only Catholic faith and the teaching of the Fathers which repudiate absolutely this false doctrine, but also the mind and the whole teaching of the Apostle of the Gentiles, who, although he joins Christ and his Mystical Body in a wonderful union of persons, at the same time opposes them one to the other as Spouse and Beloved (a)

False "quietism"

Not less far from the truth is that dangerous error of those who, from that mysterious union of all of us with Christ seek to deduce some kind of unhealthy *quietism*, as they call it; attributing the entire spiritual life of Christians and their progress in virtue solely to the action of the Divine Spirit, excluding from it and neglecting what must be our part in it, the accompanying, and, as it were, the helping action. No one, certainly, can deny that the Holy Spirit of Jesus Christ is the one source from which all supernatural strength in the Church and in each of her members comes. For, "grace and glory," as the Psalmist says, "the Lord will give" (a). At the same time, that men should persevere constantly in good works, that they should progress in grace and in virtue with an eager heart, finally, that they should press forward to the heights of Christian perfection and urge others also to the same end with all their strength—all this the Holy Spirit does not will to accomplish unless these same men play their role by daily effort. "The divine benefits," says St. Ambrose, "are given not to the sleeping, but to the active" (b). For if in our mortal bodies the members grow strong and vigorous by constant exercise, much more so is this the case in the social Body of Jesus Christ, in which each member enjoys his own proper liberty, his own responsibility, and his own activity. And he who says, "If I live, it is no longer I, but Christ lives in me" (c), does not hesitate to affirm at the same time: "His grace (that is, God's) in me hath not been void, but I have labored more abundantly than all they: yet not I, but the grace

1088 (29, 32, 43)

1087a Cf. Ephes. 5:22-23.

1088a Ps. 83:12.

1088b *Expos. Evang. sec. Luc.*, IV, 49.

1088c Gal. 2:20.

of God with me" (d). It is therefore clear that in these false teachings the mystery of which We speak does not contribute to the spiritual perfection of Christians, but unfortunately, to their ruin.

Errors concerning confession and prayer

1089 This is the result also of that false doctrine which asserts
(117) that not so much should be made of the frequent confession of faults which are called *venial*, which holds of more value that general confession which the Spouse of Christ with those of her children joined to her in the Lord makes each day through the priests as they approach the altar. It is true that there are many ways, and they are very laudable, as you know, Venerable Brothers, by which these faults may be expiated; but to make daily and more rapid progress along the path of virtue, We wish to commend most especially the pious use of frequent confession introduced by the Church under the impulse of the Holy Spirit. By it we grow in a proper self-knowledge; Christian humility is increased; bad habits are eradicated; spiritual negligence and tepidity are warred against; the conscience is purified, the will strengthened; salutary spiritual direction is obtained; and grace is increased by the power of the sacrament itself. Therefore, let those among the younger clergy who diminish and attenuate the esteem for frequent confession realize that they are doing a work foreign to the Spirit of Christ and most harmful to the Mystical Body of Our Savior.

1090 Besides, there are some who deny to our prayers all power
(45, of impetration worthy of the name, or who try to insinuate in
65- men's minds the opinion that prayers made privately to God
66, are of little value, that those rather, which are made publicly in
117, the name of the Church are of real value since they come from
213) the Mystical Body of Jesus Christ. This is also an error: for the Divine Redeemer not only willed his Church to be most closely united to Him, as a dearly loved Spouse, but in her every single one of the souls of the faithful as well, and with them He desires most ardently, most especially when they approach the Eucharistic banquet, to speak with intimacy. And although public prayer, proceeding as it does from our Mother the Church, excels all other because of the dignity of the Spouse of Christ, at the same time, all prayer, even when privately offered, lacks

neither dignity nor power, and it even contributes greatly to the good of the entire Mystical Body, in which nothing good, nothing just, can be done by any one of the members which does not redound to the salvation of all through the Communion of Saints. Nor are individual men forbidden, because they are members of this Body, to beg for themselves special graces, even when these pertain to this life, provided they remain dependent on the divine will. For they remain independent persons, with individual necessities (a). As for the esteem which all should have for meditation on divine things, not only the documents of the Church approve it, but also the use and example of all those eminent in sanctity.

Finally, there are those who say that our prayers should 1091
not be addressed to the person of Jesus Christ, but rather to God, (7,
or to the Eternal Father through Christ, since our Savior, as 24-
Head of his Mystical Body must be considered solely as 25,
"mediator between God and man" (a). But this is not only 117)
opposed to the mind of the Church and to the custom of Christians, but even offends truth. For Christ, to speak properly and exactly, is the Head of the whole Church according to his divine nature and according to his human nature at one and the same time (b); moreover He Himself has solemnly declared it: "If you shall ask me anything in my name, that I will do" (c). And although, especially in the Eucharistic Sacrifice—in which Christ, who is Himself the priest and the victim, exercises in a special way the office of mediator—prayers are addressed for the most part to the Eternal Father through his only-begotten Son, nevertheless it is not rare, even in this Holy Sacrifice, to have prayers addressed also to the Divine Redeemer. In fine, it must be clearly known by all Christians that Christ Jesus is at the same time Son of God and God Himself. And consequently, when the Church militant adores and prays the spotless Lamb and the sacred Host, she seems to be answering the voice of the Church triumphant which sings without interruption: "To Him that sitteth on the throne, and to the Lamb, benediction, and honor, and glory, and power, for ever and ever" (d).

1090a Cf. St. Thomas, II-II, q. 83, a. 5, 6. 1091a 1 Tim. 2:5.
1091b *Christus enim, ut proprie accurateque loquamur, secundum utramque naturam una simul, totius Ecclesiae est Caput* (St. Thomas, *De Veritate*, q. 29, a. 4, c.)
1091c John 14:14. 1091d Apoc. 5:13.

Exhortation to love the Church

1092 Venerable Brothers, after We have enlightened minds with
(231) the light of truth in the explanation of this mystery which embraces the mysterious union of all of us with Christ as Doctor of the Universal Church, We believe it to be conformable to Our duty to stimulate them to love this same Mystical Body with a charity so ardent that it will be manifest not only in thought and word but also in works of zeal. For if the faithful of the Old Law sang these words about their earthly City: "If I forget thee, O Jerusalem, let my right hand be forgotten. Let my tongue cleave to my jaws, if I do not remember thee: if I make not Jerusalem the beginning of my joy" (a), with how much greater pride and effusive joy must we not exult that we dwell in a City built of living stones in the holy mountain, "Jesus Christ Himself being the chief cornerstone" (b).

1093 Indeed, nothing more glorious, nothing more noble, nothing
(5, more honorable can be conceived than to belong to the holy,
210) catholic, apostolic, and Roman Church, by which we are made members of so holy a Body, we are governed by so sublime a Head, penetrated by one Divine Spirit. Finally, we are nourished by one doctrine and one Angelic Food in this our earthly exile, until at last we come to the enjoyment of a single and everlasting beatitude in heaven.

With a total love

1094 But lest we be deceived by the angel of darkness transform-
(29, ing himself into an angel of light (a), let this be the supreme
115, law of our charity, that we love the Spouse of Christ such as
117, Christ willed her to be and redeemed her with his blood. There-
231) fore, not only the sacraments, with which Holy Mother Church nourishes us, must be very dear to us, not only her solemnities by which she brings us solace and joy, and her sacred canticles and liturgical rites, with which she raises our minds to heavenly things, but also her sacramentals and all those various exercises of piety by means of which she sweetly imbues the minds of the faithful with the Spirit of Christ and consoles them. It is a duty for us not only to respond, as becomes sons, to her maternal love for us, but to revere in her the authority which she has received from Christ, which subjects our minds to the obedience of Christ (b).

1092a Ps. 136:5-6.

1094a Cf. 2 Cor. 11:14.

1092b Ephes. 2:20; 1 Peter 2:4-5.

1094b Cf. 2 Cor. 10:5.

Finally, we must obey her laws and moral precepts, sometimes hard for our nature in its deviation from original innocence; even to control our rebellious flesh by voluntary mortification; we are even recommended to abstain at times from pleasures which are not in themselves harmful. Nor is it enough to love this Mystical Body because of its Divine Head and the glory of its heavenly gifts; we ought to love it with an effective love, such as it is made manifest in our mortal flesh, made up as it is of weak human elements, even if sometimes they are unworthy of the place they occupy in this venerable Body (c).

Which makes us see Christ in the Church

But so that this total and entire love may live in our souls 1095
and increase from day to day, it is necessary for us to accustom (27,
ourselves to see Christ in the Church. For it is Christ who lives 31,
in his Church, who teaches through her, governs, and communi- 34,
cates sanctity. It is Christ also who manifests Himself in various 231)
ways in various members of his society. Where Christians force themselves to live truly by that living spirit of faith, not only do they render the honor and obedience which are due to them to the higher members of this Mystical Body, to them, namely, who by order of the Divine Head will have to render an account of their souls (a), but they will hold in affection, too, those for whom Our Savior had a very special love: We mean the weak, the diseased, the sick, who are in want of either natural or supernatural medicine; the children, whose innocence is so easily endangered today, whose tender souls are as impressionable as wax; lastly, the poor, in helping whom they must recognize with the greatest compassion the very person of Jesus Christ.

For as the Apostle so rightly warns us: "Yea, much more 1096
those that seem to be the more feeble members of the body are (29)
more necessary. And such as we think to be the less honorable members of the body, about these we put more abundant hon-

1094c *Nec satis est mysticum hoc Corpus diligere, divino Capite caelestibusque dotibus insigne; sed actuose etiam amore idem prosequi debemus, prouti in mortali manifestatur carne nostra, ex humanis nempe infirmisque elementis constans, etsi minus eadem nonnumquam ei loco congruunt, quem in venerando illlo Corpore occupant.*
1095a Cf. Heb. 13:17.

or" (a). This very grave pronouncement, conscious of the very high office which is Our lot, We feel We must repeat today, while with profound affliction We see those deformed in body, the insane, or the victims of hereditary disease, regarded as a heavy burden upon society, and even sometimes deprived of life. And this way of acting is praised by some as if it were a new invention of human progress, in conformity with the best general interest. But what man of heart does not see that this is opposed not only to the natural and the divine law (b) which is inscribed in the hearts of all men, but also violently opposed to the thinking of the more civilized? The blood of these individuals, who are all the more dear to Our Redeemer because they deserve the greater compassion, "crieth to God from the earth" (c).

Let us imitate the love of Christ for the Church

1097 (66, 231) But lest this sincere charity, by means of which we should see Our Savior in the Church and her members, grow progressively weaker, it is very useful to consider Jesus Himself as the supreme model of love for the Church.

a) Extent of this love

1098 (22, 48, 59, 63, 66) And first let us imitate the extent of this love. Certainly, the Spouse of Christ which is the Church is unique; nonetheless, the love of the Divine Bridegroom extends so widely that, excluding no one, He embraces in his Spouse the human race in its entirety. If Our Savior poured out his blood on the Cross, He did so in order to reconcile all men with God, separated as they are by nation and race, and to unite them in one Body. Therefore, the true love of the Church requires, not only that we should be members one of another within the Body itself, and solicitous for one another (a), members who will rejoice with the member who receives glory, and feel compassion when he suffers (b), but it requires also that other men, not yet joined to us in the Body of the Church, should be recognized as brothers of Christ according to the flesh, called together with us to the same eternal salvation. Doubtless, alas! there are not lacking those especially today, who proudly glorify struggle, hatred, and jealousy, as a means of extolling and

1096a 1 Cor. 12:22-23.

1096b Cf. *Decret. S. Officii*, Dec. 2, 1940: MARRIAGE, N. 598a.

1096c Cf. Genesis 4:10.

1098b Cf. 1 Cor. 12:26.

1098a Cf. Rom. 12:5; 1 Cor. 12:25.

heightening human dignity and human virtue. But we, who see with sorrow the pernicious fruits of this doctrine, let us follow our King of Peace, who teaches us to love not only those who are sprung from another nation or another people (c), but even our very enemies (d). With souls penetrated with the most sweet teaching of the Apostle of the Gentiles, let us celebrate with him the length and breadth, the height and depth of the charity of Christ (e), which neither the diversity of race or custom can break, nor immense wastes of ocean diminish, nor even wars, whether undertaken for just or unjust causes, can destroy.

In this very grave hour, Venerable Brothers, when so much suffering harasses the body and such grief weighs upon the mind, we ought to exhort all to this supernatural charity, so that, the forces of all men of good will working together—We have especially in mind those who are working in societies dedicated to relief of every kind—help may be brought to the immense needs of soul and body in an admirable effort of piety and mercy. It is thus that the generous liberality and inexhaustible fecundity of the Mystical Body of Jesus Christ will shine resplendent in the whole world.

b) Its eager activity

But since to the amplitude of the charity wherewith Christ has loved the Church there corresponds an active constancy in charity, let us all in our turn, with an assiduous and active will, love the Mystical Body of Christ. For it is impossible to name a moment in the life of Our Redeemer when He did not labor at the formation or the consolidation of his Church: from his Incarnation, when He laid the foundation of his Church, to the end of his mortal life, by the shining example of his sanctity, by his preaching, his teaching, his appeals, his institutions: labored even to exhaustion, although He was the Son of God. We desire, therefore, that all men who acknowledge the Church as their Mother carefully weigh the fact that not only the ministers of the altar and those who have consecrated themselves to religious life, but also all other members of the Mystical Body of Jesus Christ, each in his own way, have the duty to labor diligently for the edification and the increase of this Body. We wish this to be borne in mind especially by members of Catholic Action who collaborate

1098c Cf. Luke 10:33-37.

1098d Cf. Luke 6:27-35; Matt. 5:44-48. 1098e Cf. Ephes. 3:18

with the Bishops and clergy in the Apostolic function—and to their praise, be it said, they do realize it—and also by those, too, who in pious associations give their services for the same end. There is no one, in fact, who does not see that the assiduous activity of all men is, under present conditions, of the highest importance and the utmost gravity.

1101 Nor can We here pass over in silence the fathers and mothers
(221) of families to whom Our Savior has confided the most tender members of his Mystical Body. We urge them for the love of Christ and of the Church to watch over the children entrusted to them with the most diligent care; and to forearm them against the dangers of every sort into which it is so easy to fall today.

c) *By continual prayer*

1102 Our Redeemer has shown his burning love for the Church
(231) in a special way by the pious supplications He addressed to his Father on her behalf. Everybody knows, Venerable Brothers,—and We only recall these things here—that when He was about to undergo the torment of the Cross He prayed repeatedly for Peter (a), for the other Apostles (b), finally, for all those who by the preaching of the divine word would come to believe in Him (c). We, too, imitating the example of Christ, daily beseech the Lord of the harvest to send laborers into his harvest (d); daily our common prayer should rise to heaven to recommend every member of the Mystical Body of Jesus Christ. In the first place, the Bishops, to whom is confided the particular care of each diocese; then priests, religious men and women, who, called to God's service, either at home or abroad in pagan lands, protect, increase, and extend the Kingdom of the Divine Redeemer. Let this common supplication forget no member of this venerable Body; and let those especially be remembered who are afflicted with suffering and trials on this earth, or who are being purified by expiatory fire after death. Nor should our prayer omit those who are being instructed in the Christian teachings so that as soon as possible they may be purified in the waters of Baptism.

1103 And We ardently desire that these common prayers look with
(56, burning love towards those who have not yet received the light

1102a Cf. Luke 22:32.

1102c Cf. John 17:20-23.

1102b Cf. John 17:9-19.

1102d Cf. Matt. 9:38; Luke 10:2.

of the Gospel and have not yet entered into the safe fold of the Church; or those who, by reason of an unfortunate division in the unity of faith, are separated from Us who in spite of Our unworthiness hold the place of Jesus Christ on earth. To this end We repeat the divine prayer of Our Savior to his Heavenly Father: "That they all may be one, as thou, Father, in me and I in thee, that they all may be one in us, that the world may believe that thou has sent me" (a). 59)

For those who are not yet his members

For those who do not yet belong to the visible organism of the Catholic Church, you know well, Venerable Brothers, that from the beginning of Our Pontificate We have committed them to the divine protection and guidance, solemnly affirming that, following in the footsteps of the Good Shepherd, We have nothing so much at heart as that they may have life and have it more abundantly (a). This solemn assurance, after having implored the prayers of the entire Church, We wish to reiterate in this Encyclical Letter, in which We have celebrated the praise of the "great and glorious body of Christ" (b), inviting all men, and each one in particular, in a most loving manner to yield themselves freely and willingly to the interior movements of divine grace so as to liberate themselves from that state in which no man can be sure of his own eternal salvation (c). For even if they should find themselves turned towards the Mystical Body of the Redeemer by unconscious desire and aspiration, they would lack very many and very great supernatural helps which it is possible to enjoy only in the Catholic Church. Therefore, let them enter into Catholic unity, and joined with Us in the one organism of the Body of Jesus Christ, let all hasten to the one Head in a most glorious society of love (d). Without ever interrupting Our prayers to the Spirit of love and truth, We await them, with arms wide open, as those who approach, not a stranger's house, but the home of their father. 1104 (40, 59-62)

But if We desire to see rise up to God this uninterrupted prayer of the whole Mystical Body, that all wanderers may enter 1105 (59,

1103a John 17:21.

1104a Cf. *Encycl. Summi Pontificatus*; above No. 955 ff.

1104b St. Irenaeus, *Adv. Haer.*, IV, 33, 7.

1104c Cf. Pius IX, *Jam vos omnes*, Sept. 13, 1868; above, No. 313 ff.

1104d Cf. St. Gelasius I, *Epist.* XIV.

60) as soon as possible into the one fold of Jesus Christ, We declare at the same time that it is absolutely necessary that this be done freely and willingly, since no man can believe unless he will it (a). Therefore, if there are any who, though they do not believe, are in reality compelled to enter the edifice of the Church so as to approach the altar and receive the sacraments, beyond any doubt they do not become true Christians (b); for faith, without which "it is impossible to please God" (c) must be an entirely free "homage of the intellect and the will" (d). Hence, if it should happen that, contrary to the constant teaching of this Apostolic See (e), anyone should be brought against his will to embrace the Catholic faith, We cannot do otherwise, in the realization of Our duty, than disavow such an action. For, since all men possess free will, and can, under the impulse of passion or base desires, abuse their liberty, it is necessary that the Father of lights draw them effectively to the truth by the Spirit of his beloved Son. But if many, alas! still wander far from the Catholic truth and are unwilling to yield to the inspiration of divine grace, the reason is to be found in the fact that not only they themselves (f) but even the faithful do not address more fervent prayers to God for this intention. We earnestly beg all, therefore, who have a burning love for the Church to pray constantly for this end, after the example of the Divine Redeemer.

For rulers

1106 (94) Moreover, in the present state of affairs it seems not only opportune but necessary to address fervent prayers for kings and princes and for all those who, exercising the office of ruler, can assist the Church by giving her their external protection, so that, when right order has been established, "peace, the work of justice" (a) breathed out by divine charity, may rise up over the human race, exhausted by the terrible waves of this tempest, and our Holy Mother the Church will be able to lead a quiet and peaceable life in all piety and chastity (b). We must ask God that all those who rule the peoples may love wisdom (c), so that

1105a Cf. St. Augustine, *In Joann. Ev. tract.*, XXVI, 2.

1105b Cf. St. Augustine, *Ibid.* 1105c Heb. 11:6.

1105d Conc. Vat., *Const. de fide cath.*, cap. 3.

1105e Cf. Leo XIII, *Immortale Dei*; above no. 466 ff.; *Cod. Jur. Can.*, c. 1351.

1105f St. Augustine, *Ibid.*

1106b Cf. 1 Tim. 2:2.

1106a Isaias 32:17.

1106c Wisdom 6:23.

this grave verdict of the Holy Spirit may never touch them: "The Most High will examine your works, and search out your thoughts: because, being ministers of his kingdom, you have not judged rightly, nor kept the law of justice, nor walked according to the will of God. Horribly and speedily will He appear to you: for a most severe judgment shall be for them that bear rule. For to him that is little, mercy is granted; but the mighty shall be mightily tormented. For God will not except any man's person, neither will He stand in awe of any man's greatness: for He made the little and the great, and He hath equally care of all. But a greater punishment is ready for the more mighty. To you, therefore, O kings, are these my words, that you may learn wisdom, and not fall from it" (d).

d) By filling up what is wanting in the sufferings of Christ

But it is not only by his incessant labor and his constant 1107 prayer that Christ the Lord has shown his love for his immaculate Spouse, but by his sufferings and his agony, which He bore (29) freely and lovingly for her. "Since he had loved his own, he loved them to the end" (a). And it was only with his blood that He redeemed the Church (b). Let us, therefore, willingly follow in the bloody footsteps of our King, as we must to assure our salvation: "For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection" (c), and "if we be dead with him, we shall live also with him" (d). It is this, too, which true and active charity requires, whether for the Church, or for the souls which she brings forth to Christ. For in fact, even if Our Savior, by his cruel suffering and bitter death merited a truly infinite treasure of graces for his Church, nonetheless, in the designs of God's providence the gifts of these graces are given to us only by degrees, and their greater or lesser abundance depends largely on our good acts, which draw down spontaneously upon the souls of men the dew of God's heavenly favors. Now this dew of heavenly graces will certainly be most abundant, if, not content with offering our fervent prayers to God, especially by piously participating daily, where possible,

1106d Wisdom 6:4-10.

1107a John 13:1.

1107b Cf. Acts 20:28.

1107c Rom. 6:5.

1107d 2 Tim. 2:11.

in the Eucharistic Sacrifice, not content with endeavoring to relieve by the works of Christian charity the very great suffering of the needy, we prefer to the perishable goods of this world the imperishable goods of the next, and if we also subdue the mortal body by voluntary mortification, denying it illicit pleasures and even imposing upon it severity and austerity; finally, if we humbly accept from God's hand the labor and difficulty of this present life. For thus, according to the Apostle "we will fill up those things that are wanting of the sufferings of Christ, in our flesh, for his Body, which is the Church" (e).

1108 While We write We have before Our eyes the multitude,
(29) almost infinite, alas! of those unhappy ones whom We must grieve over with tears: We mean the sick, the poor, the mutilated, and so many others, who, by reason of their own sufferings or those dear to them, it is not rare to see languishing unto death. We extend a paternal invitation to all, whatever be the nature of the misfortune or suffering that afflicts them, to look with confidence to heaven, and to offer their pain to Him who will one day give them a rich reward. And let all of them remember that their suffering is not in vain, but that it is of great profit to themselves and to the Church, if, with eyes turned towards the goal they suffer with patience. For a more effective realization of this end, it is of very great advantage to offer oneself daily to God, as the members of that pious association called the Apostleship of Prayer, an association which We have much at heart to recommend here as most pleasing to God.

1109 If in every epoch we should associate our sufferings with
(116) those of our Divine Savior to procure the salvation of souls, this is particularly a duty of all men today, Venerable Brothers, when the gigantic conflagration of war covers almost the whole earth, and causes so many deaths, so much suffering, so much distress. Likewise, let all today make it their special duty to abstain from vice, from the allurements of the world, and the frenzied search for pleasures of the flesh, as well as the vanity and emptiness of the things of earth, which do not avail for the formation of a Christian mentality or the conquest of heaven. Rather, we should engrave on our minds the sober words of

1107e Cf. Col. 1:24.

Our immortal Predecessor Leo the Great, warning us that by baptism we have become the flesh of the Crucified (a), and the splendid prayer of St. Ambrose: "Bear me, O Christ, on the Cross, which is the salvation of the wanderers, in which alone is the rest of the weary, and the life of those who die" (b).

Before closing, We cannot refrain from exhorting all men 1110
once more to love Holy Mother Church with zealous and active (231)
charity. For her safety and happy increase let us offer our prayers, works, and sufferings of each day to the Eternal Father, if we have truly at heart the salvation of the human family, redeemed by the Divine Blood. And while the sky grows dark with clouds streaked by lightning, and great dangers threaten the human race as well as the Church herself, let us entrust ourselves and our interests to the Father of mercies, praying: "Look down, we beseech Thee, O Lord, on this Thy family, for which Our Lord Jesus Christ did not hesitate to let Himself be betrayed into the hands of the wicked and undergo the death of the Cross" (a).

EPILOGUE

The Blessed Virgin Mary

May the Virgin Mother of God, Venerable Brothers, ac- 1111
complish Our paternal desires, which are certainly yours: may (33)
she obtain for us all the true love of the Church, for her most holy soul was, more than all other creatures of God taken together, filled with the Spirit of Jesus Christ. She consented, "in the name of the whole human race" that "a spiritual marriage between the Son of God and human nature" (a) should take place. She it was who in a marvelous birth brought forth Christ the Lord, the source of all heavenly life, and already, in her virginal womb, adorned with the dignity of Head of the Church. It was she who presented Him as a newborn child to those who came first to adore Him, from Jews and Gentiles, as Prophet, King, and Priest. Besides, her only-begotten Son, yielding to his mother's prayer "in Cana of Galilee," worked the miracle as a result of which "his disciples believed in Him" (b). It was she who, free from all guilt inherited or actual, and ever most closely united to her Son, offered Him to his Eternal Father as a holo-

1109a Cf. *Serm.*, LXIII, 6; LXVI, 3.

1109b *In Ps.* 118, XXII, 30. 1111b *John* 2:11.

1111a *S. Thom.*, III, q. 30, a. 1. 1110a *Off. Major. Hebdom.*

caust on Golgotha, together with her maternal rights and her mother's love, like a new Eve, for all the sons of Adam bearing the wretched taint of his sin. So she who in her body was the Mother of our Head became the Mother of all his members by a new title of suffering and of glory. It was she who by her most powerful prayers obtained that the Spirit of the Divine Redeemer, already given on the Cross, was conferred on the newborn Church in miraculous gifts on the day of Pentecost. Finally, it is she who, bearing in her strong and faithful soul immense suffering, more than all the faithful, the true Queen of Martyrs, "filled up those things that are wanting of the sufferings of Christ... for his Body, which is the Church" (c), she who lavishes on the Mystical Body of Christ, born from the pierced Heart of Our Savior (d) the same maternal care and eager charity with which she cherished the Child Jesus in the crib and fed Him with her milk.

1112 Therefore, may she who is the most holy Mother of all
(33) Christ's members (a), to whose Immaculate Heart We have with confidence consecrated all men, and who is now splendid in heaven in the glory of her body and soul as she reigns with her Son, hasten to obtain from Him abundant showers of grace raining down from the Head on all of the members of the Mystical Body without interruption. And may her most efficacious patronage protect the Church today as it has done in the past, and obtain at last from God for the whole race of mankind more peaceful times.

GUARDIAN OF HOLY SCRIPTURE

Encycl. *Divino Afflante*, September 30, 1943.

(*The fiftieth anniversary of the encyclical "Providentissimus Deus".—Leo XIII and the impulse given by him to biblical studies.—Pius X and the Biblical Institute.—Pius XI and the revision of the Vulgate.—Present state of biblical studies.*)

1113 Let exegetes of Holy Scripture, remembering that they have
(102) to do with a divinely inspired word whose custody and interpretation has been confided to the Church by God himself, be not less diligent in taking account of the interpretations and

1111c Col. 1:24.

1111d Cf. *Off. SSmi. Cordis*, in hymno ad vesp.

1112a Cf. St. Pius X, *Ad diem illum: OUR LADY*.

declarations of the Magisterium of the Church, as also of the explanations given by the Holy Fathers, and also of "the analogy of faith", as Leo XIII warns them so wisely in the encyclical *Providentissimus Deus*.

(*The spiritual sense of Scripture.—Rules of biblical exegesis.—The Bible and the instruction of the faithful and of seminarians.—Exhortation.*)

THE MYSTERY OF THE CHURCH

All. to the Roman Curia, December 4, 1943.

(*Closing of the spiritual exercises at the Vatican.*)

The Lord who rules the universe governs us also and 1114
directs the destiny of the human race by his inscrutable counsels. (3,
But among the mysteries of his Providence which are beyond 78,
the reach of our intelligence, God has willed that there should be 205,
one that we can, so to say, touch with our hands: the visible 228-
mystery of the indefectibility of the Church in the world. Around 229)
her, many thrones and empires and public institutions have
crumbled; strewn in ruins they lie in the remnants of their
grandeur along the path which for twenty centuries the Church
has walked, seeking to bring back to the Divine Shepherd the
lost sheep or those led astray into error, to purify, perfect, and
sanctify those already belonging to the fold of Christ and
nourished with his Body and his Blood. This mission, which
she has lovingly confided to her priests, imposes upon them,
especially today, very grave obligations in their own regard,
very grave responsibilities and duties with regard to the faithful
confided to their care.

The Catholic Church is the great *visible* mystery, visible 1115
as is her Head on earth, the Vicar of Christ, visible as are her (2,
ministers, visible in her life, visible in her cult, visible in her 9-
work for the salvation and perfection of men. Visible likewise 10,
is her indefectibility, inasmuch as it is historically demonstrable, 88,
the past through which she has lived being the gauge of her 228-
future (a). Hence a great non-Catholic historian of the last 229)
century, after recognizing, as it were in spite of himself, that

1115a *La Chiesa cattolica è il gran mistero visibile, perchè visibile è il suo Capo sulla terra, il Vicario di Cristo, visibili sono i suoi ministri, visibile la sua vita, visibile il suo culto, visibile l'opera e l'azione sua per la salvezza e la perfezione degli uomini. Visibile*

the Catholic Church has remained "full of life and youthful vigor," observed, "If we reflect upon the frightful assaults which she has survived, it is difficult for us to imagine how she can perish" (b). But if this indefectibility is a matter of experience, it remains, nonetheless, a *mystery*, for it cannot be explained naturally, but only by reason of the fact, which is known to us by divine revelation, that Christ who founded the Church is with her in every trial to the end of the world (c).

(Benefits of the spiritual exercises.—Recommendations in those which have just been given.—Gratitude for good wishes.)

THE STRENGTH OF THE CHURCH

All. to the Cardinals, December 24, 1943.

(The Pope's joy at the proof of the *Cor Unum* of his immediate collaborators.)

1116 This "*cor unum et anima una*" (a) which united the first (48, followers of Christ, was the burning spiritual weapon of the little flock of the primitive Church which, without earthly 89, means, by the word, by disinterested charity, and the sacrifice 133) of life, began and brought to a conclusion her victorious action in the face of a hostile world. Against the force of their resistance, of zeal, of contempt for torture and death, the products of this heart and mind, the blandishments and the attacks of adverse powers which combatted her existence, her doctrine, her growth and consolidation, could do nothing.

Thus, by union the hearts and minds of all the faithful formed, as it were, one single heart and one single mind, which the propagation of the faith through the centuries developed and continues to develop in so many regions and peoples. And such a beautiful garland of hearts and minds from every land and every shore is presented to Us, and even with a renewal

è anche la sua indefettibilità, in quanto che è storicamente dimostrabile, mentre il suo passato cammino è arra del suo avvenire. . . .

1115b Macaulay, *Critical and Historical Essays*, von Ranke, London, 1860, vol. 2, pp. 128-131.

1115c *Ma se tale indefettibilità si può mostrare per via di esperienza, è tuttavia un mistero, perchè non è spiegabile naturalmente, bensì solo con fatto, da noi conosciuto per rivelazione divina, che Cristo, il quale l'ha fondata, è con lei in tutti i cimenti alla fine dei secoli.*

1116a Acts 4:32.

of strength and vigor at the present time, a moment of common afflictions and anguish, of common desires and hopes. Thanks be to the Divine Spirit, Life-giver and Sanctifier, who establishes and conserves the Spouse of Christ, always the same in her unity and universality, even in the midst of revolutions which bring the downfall of nations (b).

(The meaning of the approaching message of Christmas.—The cross, a sign of contradiction.)

BONDS OF UNITY

Encycl. *Orientalis Ecclesiae*, April 9, 1944.

(The 15th centenary of Saint Cyril of Alexandria.—His authority in the East.—His life and doctrine.)

But if We congratulate from the heart all the Christian peoples of the Orient because of their fervent veneration of Saint Cyril, We grieve nonetheless that all have not come to that most desirable unity which he so ardently loved and propagated. Especially do We regret this in these our times when it is so necessary for Christians, united in intention and in forces, to be gathered into the one Church of Jesus Christ to form a single, compact army, united and unshakable, to repulse the increasing attacks of impiety.

But to obtain these results it is absolutely necessary that all, pressing forward in the footsteps of Saint Cyril, realize this unanimity of mind, which must be assured by that triple bond by which Christ Jesus, the Founder of the Church, willed it to be bound and maintained as by a heavenly and unbreakable bond established by Himself; namely, by that single Catholic faith, that single charity towards God and towards all men, and, finally, by that one single obedience and submission to the

1117 *Così dall'unione dei cuori e delle anime di tutti i fedeli si formava come un cuor solo e un'anima sola, che la propagazione della fede attraverso i tempi estese e ancora estende per tante regioni e popoli; e un così bel vincolo di cuori e di anime da tutte le terre e da tutti i lidi arriva fino a noi, e più vivo e forte si rinnova nell'ora presente delle comuni afflizioni e invocazioni e delle comuni brame e speranze, mercè del divino Spirito Vivificatore, e Santificatore, che fa e conserva la Sposa di Cristo, sempre la medesima nella sua unità e universalità, anche in mezzo ai rivolgimenti che sovvertono le Nazioni.*

legitimate hierarchy given by the Divine Redeemer Himself. These three bonds, as you know well, Venerable Brothers, are so necessary that were one of them to be lacking, true unity and concord in the Church of Christ could not even be conceived.

(The defender of the unity of the faith.)

The living magisterium

1118 And he makes this abundantly clear—as all those who have (60, read through the letters which he wrote on the Antioch affair 96, admit without much difficulty—that the Christian faith, which 102, must be safeguarded and defended with all our strength, was 109) given to us by Holy Scripture and the teaching of the Holy Fathers (a), and that it is proposed to us clearly and legitimately by the living and infallible magisterium of the Church. For when the bishops of the province of Antioch pretended that to establish and preserve peace it was sufficient to retain simply the faith of Nicaea, Saint Cyril, while adhering firmly himself to the Nicæan Creed, required from his brothers in the episcopate the repudiation and condemnation of the heresy of Nestorius in order to strengthen unity. For none knew better than he that it is not enough to accept with submission the ancient documents of the ecclesiastical magisterium, but that it is also necessary to embrace with a humble and faithful mind all those things which afterwards the Church, in virtue of her supreme authority, orders us to believe. Even more, even under the pretext of restoring peace and concord, it is wrong to dissemble even so much as a single dogma; for as the Alexandrian Patriarch admonishes us: “To desire peace is certainly the highest and principal good... but we may not, for that reason, despise the virtue of piety in Christ” (b). Therefore, it does not lead to the much desired return of the erring children to real and true unity in Christ, this method which accepts merely certain doctrinal headings, on which all, or very nearly all, of the communities who glory in the name of Christian are agreed; rather that method should be adopted which lays down as the basis of concord and harmony among Christians all the divinely revealed truths in all their integrity.

(His union with the Pope.—His suffering for the faith.)

1118a Cf. Epist. LV.

1118b Epist. LXI, *Ibid.*, 325.

The bond of charity

To the bond of faith must be joined charity, which unites 1119 us all with one another and with Christ; charity which, ani- (43, mated and moved by the Divine Spirit, connects all the members 48, of the Mystical Body of the Redeemer among themselves with 59) an irrefragable bond. This charity does not refuse to embrace all men in error or deceived as to the way.

(The work of the reconciliation of the Eastern Churches pursued by the Popes.)

The legitimate diversity of rites

Moreover, all must know and hold for certain that they will 1120 never be forced to change their own lawful rites and the ancient (49) institutions they have received for Latin rites and institutions; all of them, indeed, Latin and Eastern, must be held in the same esteem and the same honor for they surround the Church, the common Mother, with a quasi-regal variety. Even more, this diversity of rites and institutions, while it keeps intact and inviolable what is precious and ancient for each one, is in no sense an impediment to true and sincere unity (a). More than ever in our times when discord and warring rivalry have almost everywhere on earth alienated the minds of men from one another, is it fitting that all men, moved by Christian charity be more and more impelled, by every means in their power, to re-establish unity in Christ and through Christ.

However, the work of faith and charity would be absolutely 1121 faulty and ineffective to strengthen unity in Christ Jesus unless (139, it were founded on that unshakable rock on which the Church 161) was divinely founded: namely on the supreme authority of Peter and his Successors.

(Saint Cyril presided at the Council of Ephesus in the name of the Pope.—Work and pray for the return of the dissidents.—Incitation to the dissidents to return to unity.)

1120a ... quæ quidem omnia, æquali æstimatione æqualique decore habenda, communem matrem Ecclesiam quasi regia circumdant varietate. Quin immo ejusmodi rituum institutionumque diversitas, dum id, quod unicuique antiquum est atque pretiosum, sartum tectumque servat, veræ sinceræque unitati minime obsistit.

All. to the Consistory, June 2, 1944.

(The feast of Saint Eugenius.—The war and its ruins.—The sufferings of Rome.—Solicitude of the Holy See for the victims.)

1122 But above all these exterior cares and the particular duties
(91, imposed by the necessities of time and place, Venerable Brothers,
141) Our central and supreme duty, from the complete and conscientious execution of which it is not in any human power to turn Us aside, nor can any exterior difficulty separate Us from it, Our duty remains the absolute obedience to the Lord's command: *Pasce agnos meos! Pasce oves meas!* Feed my lambs! Feed my sheep! (a).

1123 This divine command, which, from the first Peter through
(58, the long series of Roman Pontiffs has come at last to Us, their
141- unworthy Successor, comprises in the confusion and anguish of
142) today's world a still greater accumulation of sacred responsibilities, and encounters impediments and opposition which require of the Church, in her visible Head and in her members, increased activity and vigilance.

Today in fact more than ever, there appear before the eyes of every clear-sighted and impartial observer the sadly deficient results which separation from Holy Mother Church has brought about for Christianity in the course of the centuries.

(Influence expected of Christianity in the organization of the world.)

Evil results of separation

1124 Mother Church, Catholic, Roman, which has remained
(99, faithful to the constitution received from her Divine Founder,
140, which still stands firm today on the solidity of the rock on which
144, his will erected her, possesses in the primacy of Peter and of his
145, legitimate successors the assurance, guaranteed by the divine
161, promises, of keeping and transmitting inviolate and in all its
224, integrity through centuries and millenia to the very end of time,
228- the entire sum of truth and grace contained in the redemptive
229) mission of Christ.

1125 And, stimulated and strengthened in the consciousness of
(133) this double treasure, the Church finds in it the power to triumph

1122a John 21: 15-17.

over the darkness of error and deterioration of morals, while she extends her action not only for the benefit of Christianity, but for the entire world, by inspiring sentiments of conciliatory justice and of genuine fraternal love in the great controversies, in the midst of which blessings and calamities, abundant crops and poor harvests are often to be found side by side.

But how much stronger and more efficacious would be the radiation of Christian thought and life on the moral foundations of future plans for peace and social reconstruction, if it were not for this wide division and dispersion of religious confessions, which in the course of time have detached themselves from the Mother Church! Who today can fail to recognize how much the support of faith, how much the intimate strength of resistance to anti-religious influences have lost in these numerous groups as a result of this separation?

Of this sad reality, one eloquent proof among many is the history of rationalism and naturalism in the last two centuries. There where the office committed to the one invested with the primacy—*confirma fratres tuos*, "confirm thy brethren" (a)—, was not able to exercise and exert its protective and preserving influence, the cockle of rationalism has penetrated in a thousand different ways with its noxious tendrils and roots into the thoughts and sentiments of many souls who call themselves Christian; it has poisoned what still remained in them of the divine seed of revealed truth, causing above all a darkening of, a separation from, and a growing abandonment of faith in the divinity of Christ (b).

The will of Christ in the institution of the primacy

Between Christ and Peter there existed from the day of the promise at Caesarea Philippi and its accomplishment by the sea of Tiberias a mysterious but eminently real bond,

1127a Luke 22:32.

1127b *Là ove l'ufficio commesso a chi è investito del primato, "confirma fratres tuos", non può esercitare e svolgere la sua azione protettrice e preservatrice, la zizzania del razionalismo è penetrata in mille specie diverse, coi suoi culmi e le sue cariossidi infeste, nel pensiero e nel senso di molte anime che si dicono cristiane, e ha intossicato ciò che in essa era ancora rimasto del seme divino della verità rivelata, causando soprattutto oscuramento, scissione e un crescente abbandono della fede nella divinità di Cristo.*

once in time, but which had its roots deep in the eternal designs of the Almighty. The heavenly Father, who revealed to Simon son of Jonah the mystery of the divine filiation of Christ, also made him ready to respond with an open and prompt confession to the Redeemer's question, and had from all eternity predestined the fisherman of Bethsaida to his extraordinary function; and Christ Himself did nothing more than accomplish the will of his Father when, in the promise and conferral of the primacy, He used expressions which were to fix forever the uniqueness of the privileged position granted to Peter.

1129 From that time those who—as not long ago it was stated (or
(28, better, repeated) by certain representatives of religious confes-
144- sions who profess to be Christians—those who declare that there
145, is no Vicar of Christ upon earth because Christ Himself has prom-
147, ised to remain with his Church as its Head and Lord to the end
155, of time, not only destroy the foundation of every episcopal
165) office, but they misunderstand and falsify the profound meaning
of the papal primacy, which is not a denial but a fulfillment of
this promise of Christ. This is why if it is true that Christ in the
plenitude of his divine power disposes of a great variety of
means of enlightening and sanctifying, thanks to which He is
really present to those who confess Him, it is not less certain
that He willed to confide to Peter and to his successors the di-
rection and government of the universal Church and the treasures
of truth and of grace in his redemptive work. The words of
Christ to Peter admit of no doubt as to their meaning: so did
the West and the East recognize and believe in them in admir-
able harmony at a period which is beyond suspicion. To wish to
create an opposition between Christ as Head of the Church and
his Vicar, to wish to see in the affirmation of the one the nega-
tion of the other, this is tantamount to corrupting the clearest
and most luminous pages of the Gospel, to close the eyes to the
most ancient and venerable witnesses of tradition, and to de-
prive Christianity of that precious heritage, the correct knowl-
edge and proper esteem of which, at the moment known to God
alone and thanks to the light of grace which He alone can impart,
can arouse in our separated brethren the longing desire for the
Father's house and the efficacious will to return to it.

1130 When, each year, on the eve of the feast of the Prince of
(60, the Apostles, We visit Our patriarchal Basilica of the Vatican,

to implore on the tomb of the first Peter the strength to serve 75,
the flock confided to Us according to the designs and for the 79,
ends of the eternal High Priest, in the majestic entablature of 89,
this lofty edifice there appear to Our gaze in gleaming mosaic 160)
the mighty words with which Christ expressed his desire to
build the Church on the rock of Peter, and We are reminded of
Our imprescriptible duty to guard intact that incomparable
legacy of the Divine Redeemer. Then We see shining before
Us the glory of Bernini, and above the *cathedra*, held on high
by the gigantic figures of an Ambrose and an Augustine, of an
Athanasius and a John Chrysostom, We admire the symbol of
the Holy Spirit, resplendent and dominant in magnificent light.
We feel and experience all the sacred character, all the super-
human mission, which the will of the Lord with the assistance
of the Spirit promised and sent by Him, has conferred on this
central point of the Church of the living God, *columna et firma-
mentum veritatis*, "the pillar and ground of the truth" (a). And
in this octave of Pentecost from Our heart and from Our lips
wells up the prayer to the Creator Spirit, that He may deign to
give to our separated brethren the desire to return to the lost
unity and the strength to follow that desire. May all those, *qui
christiana professione censentur* (b), understand what incom-
parable field of action is reserved for Christianity at the present
moment, if, in plenary union of faith and will, they dedicate
themselves to the salvation of the human family and to pre-
paring for it a better future!

(The problem of peace.—Wishes in favor of a true public
order.)

CATHOLICITY

All. to the Pontifical Missionary Societies, June 24, 1944.

(Words of welcome.)

While in fact there still rages the most gigantic struggle of 1131
peoples which history has ever recorded, your international (131)
character and your fraternity in work make evident and as it
were palpable that distinctive sign of the Catholic Church, which
is the negation and the living contradiction of the discords by
which the nations are torn and engulfed: We mean the univer-

1130a I Tim. 3:15.

1130b Who are numbered among Christians.

salinity of faith and love which rises above all battlefields and all the frontiers of States, of every continent and every ocean, a universality which is a stimulus and a spur to your goal, which is to extend the borders of the Kingdom of God until they coincide with the limits of the world.

1132 This characteristic note may suffer somewhat under the influence of the events and the propaganda of the war, and (131-132) become obscure in the thoughts of the faithful; but it is so proper and essential to the very nature of the Church that no adverse force can weaken or diminish it in her, for in her there is no longer "pagan or Jew, Barbarian or Scythian, slave or free, but Christ is all and in all" (a).

1133 Nevertheless, the war has had this result: it has in great part restricted the exterior and visible forms of that catholicity. (134) For We Ourselves, for some years, have had to endure with bitter pain the lack of personal and direct contact with many countries. All the more agreeable to Us, therefore, is it to be able to salute in you as it were the sign and symbol of the Church universal (a).

1134 Is there a more evident manifestation of the profound consciousness which the Spouse of Christ has of her mission in all (131, 134) countries and among all peoples than her missionary action in the last centuries? Certainly the idea of catholicity has ever remained living in the Church, who, faithful to the command of her Divine Founder: "Go ye into the whole world, preach the Gospel to every creature" (a), has ever and always turned her hand to missionary labor wherever doors hitherto closed to the preaching of the gospel have been opened before her. (Crusades and missions.—The future of the missions.)

1132a *Tale nota caratteristica può ben soffrire, sotto l'influsso delle vicende e della propaganda di guerra, qualche offuscamento nei sentimenti di singoli fedeli; ma alla Chiesa come tale è così propria ed essenziale, che nessuna forza contraria potrebbe in lei indebolirla o scemarla, "dove non è più Gentile nè Giudeo, . . . Barbaro o Scita, servo o libero, ma tutto e in tutti è Cristo"; Col., 3:11.*

1133a *Una cosa nondimeno la guerra ha conseguito: essa ha in gran parte slegate le forme esteriori e visibili di questa cattolicità. Ed invero anche Noi da vari anni abbiamo dovuto con amarezza sentire la mancanza del contatto personale e diretto con molti Paesi. Tanto più grato ed accetto Ci è quindi il poter salutare in voi quasi il segno e il simbolo della Chiesa universale.*

1134a *Mark 16:15.*

THE PROPER END OF THE CHURCH

All. to the members of the Tribunal of the Sacred Rota, October 2, 1944.

(Matrimonial cases.)

The matrimonial process in the ecclesiastical court is a function of the juridical life of the Church. In Our encyclical on the Mystical Body of Christ We have explained how the Church—the so-called "juridical Church"—is certainly of divine origin, but is not the whole Church; how in some sort she represents only the body which must be vivified by the Holy Spirit and by his grace. In the same encyclical We have explained, on the other hand, how the whole Church, in its body and in its soul, in what concerns the participation of goods and the profit which derives from them, is established exclusively for "the salvation of souls," according to the words of the Apostle: *Omnia vestra sunt* (a). There is the indication of the supreme unity and the supreme goal to which have been designed and are directed the juridical life and every juridical function within the Church. It follows that even the thoughts, the will, the personal actions in the exercise of this activity must tend to the end proper to the Church: the salvation of souls. In other words, the last end, the first principle, the supreme unity, are nothing else than "the care of souls"; as the entire work of Christ on earth was the care of souls, such has been and such is the whole work of the Church (b).

But the jurist who, as such, considers the law in all its purity and strict justice, usually shows himself, as if by instinct, a stranger to the ideas and intentions of the "care of souls"; he defends a clear separation between the two "courts", the interior forum of conscience and the external order of juridico-social life. This tendency towards a clear division between the two domains

1135a "All things are yours"; 1 Cor. 3:22.

1135b *Con ciò è indicata la superiore unità e il superiore scopo, cui sono destinate e si dirigono la vita giuridica e ogni giuridica funzione nella Chiesa. Ne segue che anche il pensiero, il volere e l'opera personale nell'esercizio di una tale attività debbono tendere al fine proprio della Chiesa: la salute delle anime. In altri termini il fine superiore, il principio superiore, l'unità superiore non dice altro che "cura delle anime", come tutta l'opera di Cristo sulla terra fu cura delle anime, e cura delle anime fu ed è tutta l'azione della Chiesa.*

is, up to a certain point, legitimate, inasmuch as the judge and his collaborators in the juridical process have not as their proper and direct function the care of souls. But it would be a pernicious error to affirm that they too do not find themselves in the last resort at the service of souls. This would be equivalent to putting oneself, in an ecclesiastical judgment, outside the goal and the unity of action which are proper to the Church by virtue of her divine institution; it would be as if the members of a body were no longer to be part of the totality of the body, and were unwilling to order their activity and submit it to the end and aim of the whole organism.

(Effectiveness of this ordering.)

Juridical consequences

1137 The thought of belonging to a service which works to attain
(3, the end of the Church confers, moreover, on all those who par-
13, ticipate in her juridical activity the necessary independence and
91, autonomy vis-à-vis the civil judiciary. Between Church and
123- State, as We noted in the aforementioned encyclical on the
124) Mystical Body of Christ, there exists a profound difference, al-
though they are both, in the full sense of the word, perfect
societies. The Church has a particular character proper to her-
self which is of divine origin and imprint. From this derives,
even in her juridical life, a characteristic peculiar to her, an
orientation, even in ultimate consequences, towards superior,
other-worldly, eternal thoughts and goods. Hence, it is not as
an opinion, but rather as an erroneous judgment—and that for
more reasons than one—that we must consider the assertion of
those who hold that the ideal toward which ecclesiastical juris-
prudence should tend is the closest possible conformity and
assimilation to civil juridical organization.

(This subordination of the juridical activity to the universal
end of the Church will assist in finding the proper balance in
judgment.)

CHRIST THE LIFE OF THE CHURCH

All. to the prelates of the Curia, December 9, 1944.

(Close of the retreat preached to the Curia.—The exercitants
have been living in Christ's intimacy.)

1138 In fact, in the course of these exercises Christ has shown
(24- Himself to us as our Head, that is to say, He is more, incom-

parably more than simply our Master, more, incomparably more 25,
than companion, counselor, and support. He has appeared to us as 28,
He truly is, the Head of the Body of which we are the members, 89,
the Head which moves and directs the entire organism of his 95)
Mystical Body, over which He exercises his triple power of teach-
ing, governing, and leading to holiness the whole Body and each
one of those who compose it. He does all this because He is the
Head, the Center from which life passes into the organs and into
the members with the blood, in the same way in which the
strength passes from the sap of the vine into the branches and the
grapes, making us *eius divinitatis esse consortes, qui humanitatis
nostrae fieri dignatus est particeps, Jesus Christus . . . Dominus
noster* (a).

(Meditation forms the bond between one's personal life and
the life of the Church.)

Perpetual youth of the Church

And, in truth, to the end of the world, because Christ has 1139
willed it to be so, because his omnipotence divinely supports (227)
her, the Church lives and will live in a state of ever-youthful
freshness. This is a profound consolation for all of us who have
consecrated our lives to her service. Our times, which can truly
be said to be apocalyptic, have seen the destruction of organiza-
tions, powers, earthly systems, already ages old, or which men
hoped to create for the ages, and the present war seems likely
to give to formidable transformations both sanction and realiza-
tion. And is it not possible that we will see verified in our day,
for those who despise or persecute the Church, the words of
the Prophet: "Thy arrogancy hath deceived thee, and the pride
of thy heart . . . but though thou shouldst make thy nest as high
as an eagle, I will bring thee down from thence, saith the
Lord?" (a)

No doubt, great political and social revolutions usually bring, 1140
exteriorly, profound consequences, even in the Church; but they (93,
cannot touch and never will touch her life. Divine Providence 228)
has, up to now, extended its protecting hand over us, too. Let
us trust ourselves to it calmly for the future. Violent storms can
raze temple of stone, the symbols of the Church; they can exact

1138 "Take part in the divinity of Him who was pleased to become
partaker of our humanity, Jesus Christ, Our Lord" (Canon of
the Mass.) 1139a Jer. 49:16.

a toll of human life, and certainly all of us will be ready, if the Lord so will, to offer our lives, these brief mortal lives, for our brothers. But the Church and the Papacy—we have the sure guarantee of the divine promise on this—the rock of Peter and the world Church built upon it can emerge from the storm only with renewed strength and greater solidity.
(*Exhortation.*)

THE POPE SUPPORTS THE BISHOPS

All. to the Cardinals, December 24, 1944.

(*Thanks for good wishes.—Too many episcopal sees are vacant.*)

1141 (156) Not less intensely are we afflicted by reason of the obstacles which make more difficult, or, in many parts of the world, quite impossible for the Bishops to come to the Eternal City to venerate the tomb of Peter and visit his Successor, however unworthy he may be; such a visit is the symbol and the powerful support of the union of all the members of the Church with its visible Head. We look forward anxiously to the day on which, when the route to Rome has been re-opened to travel from all countries, we will be able to greet here our Venerable Brothers, and confer with them about their needs, which are more acute than any known in the past, as well as about the formidable problems which the Church, in her active solicitude, will have to solve in every part of the world after the war, but which require special attention in mission lands.

(*Glance over the past year.—Concern for the post-war period.*)

The charity of the Church

1142 (72, 228) At the very center of humanity which, passing through this tragic present, is making its way towards an uncertain future, there rises up, vigilant and protective, the *Civitas supra montem posita*, "the City set on a mountain," the Church of Christ.

The turbulent fury of the sea's waves breaks against her walls; but, within, the *Sancta Sanctorum* of her faith and of her hope remains unshakable.

In the tempest of earthly events, and in spite of the deficiency and weakness which may dim her luster to our eyes, she has the security of remaining imperturbably faithful to her mission to the end of time.

Strong in so consoling a certainty, which is not founded on human ability but on the assistance of the divine omnipotence, the Spouse of Christ can and must, in the midst of the present turmoil, with a tenderness that is as profound as it is intimate, and an even greater devotedness, bend over the immense multitudes of her children in distress, in anguish, perplexed, and so often in error and misled.

In our time when the victims of error, be they innocent or culpable, have become legion, when the number of those who, whether because of suffering, want, oppression, injustice, spiritual abandonment, or bad example, have strayed from the right path, has increased in such an alarming way, a luminous message shines before the eyes of the Church, of her ministers, of all her children called to the apostolate of word or action. Animated with the generous, salvific love of God, the Church repels the proud rigidity, the vain-glorious justice of pharisaism in its proud and haughty isolation, mindful of the Redeemer's words: "*Non veni vocare justos, sed peccatores*" (a).

The defense of the truth

Nonetheless a limit, a barrier, rises before this merciful charity, a barrier which charity itself has not the right to disregard: the Truth.

In a period when is verified in a more poignant and painful fashion than ever before the complaint: "*Desiit fidelitas inter filios hominum*" (a);

in a period in which error, widely disseminated with a violence sometimes open, sometimes ill concealed, endeavors to seize key positions and mold public opinion;

in a period in which the words *liberty, independence, democracy* are for some aspirations and the tendency of certain minds only a means of rendering ineffective the vigilance of those whose fidelity would never allow them willingly to abandon or to endanger the heritage received from the whole of the Christian past;

in a period when, more skillfully than ever, the enemy of Christ and of his Church is seeking, according to the expression

1144a "I came not to call the just, but sinners"; Luke 5:32.

1145a Ps. 11:2. "Truths are decayed from among the children of men."

of the Apostle of the Gentiles, to transform himself into an angel of light (b);

146 in such a period the Church and her Supreme Pastor, responsible for the inheritance of the Lord, have, more than ever, the duty of proclaiming the Truth, of defending it against the insidiousness of prevalent errors, without human respect and without weakness, of opening the eyes of all men of good will, and especially of the faithful, to the dangers of certain modern tendencies, to help them to judge with discernment so that they will recognize in time the errors which are garbed in an appearance of truth (a), so that the peoples will not learn too late and to their own great cost the bitter words of the Prophet: *Arastis impietatem, iniquitatem messuistis, comedistis frugem mendacii* (b).

The message of Christmas

1147 Anxious to fulfill this grave duty, as in the past years so on the present solemnity of the Nativity, We address on this very day a message to the faithful of the whole world. Many of them, materially separated by reason of the world conflict from this See of Peter, have an added reason to feel united, as members equally real and equally loved, to the great family of the Church. Happy shall We be if Our words reach them, bearers of love and beneficence, even to those who are not united to Us by the holy bond of faith.

1145b *In un tempo in cui le parole: libertà, indipendenza, democrazia, non sono per alcune aspirazioni e tendenze di spirito che un mezzo per sopire la vigilanza di coloro, la cui fedeltà non si presterebbe mai scientemente ad abbandonare o a mettere in pericolo il retaggio loro trasmesso da tutto il passato cristiano; in un tempo in cui, più abilmente che mai, il nemico di Cristo e della sua Chiesa cerca, secondo l'espressione dell'Apostolo delle Genti, li travestirsi in Angelo di luce; cf. 2 Cor. 2:14.*

1146a *In un tempo come questo, la Chiesa e il Pastore Supremo, responsabile della eredità del Signore, hanno più che mai il dovere di proclamare la Verità, di difenderla contro le insidie degli errori dominanti, senza rispetto umano e senza debolezza, di aprire gli occhi agli uomini di buona volontà, e segnatamente ai fedeli, sui pericoli di alcune moderne correnti, di acuire la perspicacia dei loro giudizi per discernere tempestivamente gli errori che rivestono un'apparenza di verità . . .*

1146b "You have ploughed wickedness, you have reaped iniquity, you have eaten the fruit of lying"; Osee 10:13.

A BEACON TO THE NATIONS

R. M. to the world, December 24, 1944.

(The conditions of a sane democracy.—The characteristics proper to citizens of such a government.—The characteristics of the governors.—Peace and the United Nations.—War crimes.—The Church the protector of human dignity.)

If the future belongs to democracy, an essential part in the implementation of it must revert to the religion of Christ and to the Church as the bearer of the Redeemer's words and the continuer of his saving mission. She it is, in fact, who teaches and defends the truth; she communicates the supernatural strength of grace to realize the order of being and of ends willed by God, as ultimate foundation and directive norm of any democracy.

By her very existence the Church stands before the world a shining beacon which constantly recalls this divine order. Her history clearly reflects her divine mission. The struggles which, constrained by the abuse of force, she has had to sustain for the defense of the liberty received from God, have been, at the same time, struggles for the true liberty of man.

The Church has the mission to announce to the world, desirous of better and more perfect forms of democracy, the most noble and the most necessary message that there is: the dignity of man, his vocation to become a son of God (a).

(Appeal for charity and alms.)

ORIGIN OF ECCLESIASTICAL POWER

All. to the members of the Tribunal of the Sacred Rota, October 2, 1945.

(In spite of apparent resemblances, the judiciary powers of the Church and the State differ by reason of: 1) their origin and nature; 2) their object; 3) their end.—On this occasion the Holy Father treats the first point only, reserving treatment of the others for future occasions) (a).

1150a *La Chiesa ha la missione di annunziare al mondo, bramoso di migliori e più perfette forme di democrazia, il messaggio più alto e più necessario che possa esservi: la dignità dell'uomo, la vocazione alla figliolanza di Dio.*

1151a Cf. below, Nos. 1195 ff. and 1207 ff.

1151 The judicial power is an essential part and a necessary
(13, function of the power of the two perfect societies, the ecclesi-
120, astical and the civil. This is why the question of the origin of
124) the judicial power is identified with the question of the origin
of power.

But precisely because of this, besides the resemblances al-
ready noted, it has been thought possible to find others still
more profound.

It is strange to see how certain partisans of various modern
concessions have in turn invoked the civil power to confirm and
to support their opinion of the presumed analogies with the
ecclesiastical power. This is valid neither for what is called
totalitarianism or *authoritarianism*, nor for their opposite, modern
democracy. For in fact these more profound resemblances do
not exist in any one of the three cases, as a brief examination
will easily demonstrate.

Examination of the three forms of civil power

1152 It is incontestable that one of the vital needs of any human
(9, community, as much for the Church as for the State, consists
39, in assuring in a durable fashion unity in the diversity of its
41) members.

(No one of the three forms mentioned above can fully
satisfy this requirement.) (a)

1153 If, on the other hand, we consider the preferred thesis of
(138) democracy—a thesis which distinguished Christian thinkers
have defended in every age—that is to say, that the original
subject of the civil power derived from God is the people (but
not the "mass"), we get an even clearer idea of the distinction
between the Church and the State, even the democratic State.

Comparison between the power of the State and the power of the Church

1154 Essentially different from the civil power in fact is the
(12- ecclesiastical power, and by the same token, the judicial power
14, of the Church.
19,

The origin of the Church, unlike the origin of the State, is
137- not to be found in the natural law. The most extensive and most
138) accurate analysis of the human person offers no basis for con-

1152a The portions of this discourse herein omitted may be found
in their entirety in PEACE WITHIN THE NATION, Nos. 897 ff.

cluding that the Church, like civil society, would have come
to be and would have developed naturally. She derives from a
positive action of God, above and beyond the social character
of men, with which she is, notwithstanding, in perfect harmony;
wherefore the ecclesiastical power—and with it the corresponding
juridical power—was born from the will and the act by which
Christ founded his Church. But this is no hindrance to the fact
that, once constituted as a perfect society by the action of the
Redeemer, there should spring from her inmost nature many
elements of resemblance with the structure of civil society.

In one point especially the fundamental difference seems 1155
particularly evident. The foundation of the Church as a society (77-
was effected, contrary to the origin of the State, not from be- 78,
neath, but from above—not from lower elements to higher ones, 85-
but from above, that is to say, that Christ, who in his Church 86,
has realized the Kingdom of God upon earth announced by 100,
Him and destined for all men of every age, did not confide to 138,
the faithful the mission of Master, of Priest, and of Pastor 194,
received by Him from his Father for the salvation of the human 205)
race, but He gave it and communicated it to a college of
Apostles or envoys, chosen by Him, so that by their preaching,
by their sacerdotal ministry, and the social power of their office,
they would effect the entry into the Church of a multitude of
faithful to sanctify them, to enlighten them, and to guide them
to the fullness of the following of Christ (a).

The testimony of Holy Scripture

Examine the words by which He communicated his powers 1156
to them: power to offer the sacrifice in memory of Him (a), (77,

1155a *La fondazione della Chiesa come società si è effettuata, con-
trariamente all'origine dello Stato, non dal basso all'alto, ma dall'
alto al basso; vale a dire che Cristo, il quale nella sua Chiesa ha
attuato sulla terra il Regno di Dio da lui annunziato e destinato
per tutti gli uomini di tutti i tempi, non ha affidato alla comunità
dei fedeli la missione di Maestro, di Sacerdote e di Pastore rice-
vuta dal Padre per la salute del genere umano, ma l'ha trasmessa
e comunicata a un collegio di Apostoli o messi, da lui stesso
eletti affinché con la loro predicazione, col loro ministero sacer-
dotale e con la potestà sociale del loro ufficio facessero entrare nella
Chiesa la moltitudine dei fedeli, per santificarli, illuminarli e
condurli alla piena maturità dei seguaci di Cristo.*

1156a Luke 22:19.

85, power to remit sins (b), the promise and conferring of the su-
 95, preme power of the keys on Peter and on his successors personal-
 113, ly (c), the communication of the power of binding and loosing
 119, to all the Apostles (d). Finally, meditate on the words with
 138, which Christ, just before his Ascension, transmitted to these same
 141, Apostles the universal mission which He had received from his
 145, Father (e). Is there in all this anything which can give rise to
 150) doubt or equivocation? The whole history of the Church, from
 its beginning down to our own time, does not cease to echo those
 words and to render the same testimony with a clarity and a pre-
 cision which no subtlety can disturb or cloud. Now all these
 words, all this testimony proclaims with one voice that in eccle-
 siastical power the essence, the central point according to the
 express will of Christ, and therefore by divine right, is the mis-
 sion given by Him to the ministers of the work of salvation
 for the community of the faithful and for the entire human race.

Canon Law

1157 Canon 109 of Canon Law has set forth this entire structure
 (91, in full light and with lapidary precision: *Qui in ecclesiasticam*
 138, *hierarchiam cooptantur, non ex populo vel potestatis sæcularis,*
 145, *consensu aut vocatione adleguntur; sed in gradibus potestatis*
 189) *ordinis constituuntur sacra ordinatione; in supremo pontificatu,*
ipsomet jure divino, adimpleta conditione legitimæ electionis
eiusdemque acceptationis; in reliquis gradibus jurisdictionis, cano-
nica missione (a).

1158 *Non ex populo vel potestatis sæcularis, consensu aut voca-*
 (91- *tione:* The faithful people and the secular power often may have,
 92, in the course of the centuries, taken part in the designation of
 138, those upon whom were to be conferred the ecclesiastical func-
 145- tions—for which, moreover,—and this includes the Supreme Pon-
 146, tiff—the descendant of a noble family might be chosen as well
 157, as the son of humble working folk. But in reality, the members

1156b John 20:21-23.

1156d Matt. 18:18.

1157a "The title or source of power in the hierarchy is not the popular will nor the secular power. For the *power of order*, it is sacred ordination. For the *power of jurisdiction*, it is canonical appointment with the single exception of the Supreme Pontificate, in which the primacy of power comes by divine law, upon the acceptance of the office by one who has been legitimately elected."

1156c Matt. 16:19; John 21:15-17.

1156e Matt. 28:18-20; John 20:21.

of the ecclesiastical Hierarchy received and always do receive 177,
 their authority from on high, and they must answer for the exer- 203)
 cise of their functions either immediately to God, to whom alone
 is subject the Roman Pontiff, or, in other degrees, to their eccle-
 siastical superiors alone, but they have no account to render
 either to the people or to the civil power, save, naturally, the
 faculty which every one of the faithful has to present to compe-
 tent ecclesiastical authority in due form, or directly to the su-
 preme power in the Church, his demands and requests, especially
 when the petitioner or plaintiff is motivated by considerations
 touching his personal responsibility for his own salvation or the
 salvation of another person.

Conclusions

From what We have explained two conclusions are princi- 1159
 pally to be derived: (119,
 138)

(1) In the Church, contrary to what is true in the State, the
 primordial subject of power, the supreme judge, the highest court
 of appeal, is never the community of the faithful. There does not
 exist in the Church, therefore, and there cannot exist in the
 Church which was founded by Christ, a popular tribunal or a
 judicial power emanating from the people.

(2) The question of the extent and the greatness of ecclesi- 1160
 astical power is also presented in a mode quite different from (13-
 that which regards the State. For the Church what is of prime 14,
 importance is the express will of Christ, who could give her, ac- 80,
 cording to his wisdom and goodness, means and powers more 124-
 or less great, excepting always that minimum necessarily 125)
 required by her nature and her end. The power of the Church
 embraces the whole man, interiorly and exteriorly, in all that
 concerns the achievement of his last end, inasmuch as he is
 entirely subject to the law of Christ, of which the Church has
 been constituted by her Divine Founder the guardian and the
 executor, as well for the external forum as the internal forum, or
 conscience. It is a power, therefore, which is both plenary and
 perfect, although quite alien to that "totalitarianism" which
 does not admit or recognize the honest appeal to the clear and
 imprescriptible dictates of conscience, and which violates the
 laws of individual and social life written in the hearts of men (a).

1160a Rom. 2:15.

The Church, in fact, with her power, does not intend to subject the human person, but to ensure its liberty and perfection, delivering it from its weakness as well as from the errors and deficiencies of mind and heart which sooner or later always end in dishonor and enslavement.

(*Grandeur of the office of the ecclesiastical judge, who demonstrates the beauty of the Church.*)

THE COUNCIL OF TRENT

Letter, *Quartum exactum*, November 21, 1945, to Archbishop de Ferrari of Trent.

(*The fourth centenary of the Council.—Congratulations on the preparations for this anniversary.*)

1161 When We recall the very turbulent period which the ap-
(64, proaching commemoration refers to, and the very sad events
66, which were the cause for holding the Ecumenical Council, and
88, when We review its most happy results and salutary fruits
228) which arose from it and followed upon it, We see once again in
light which shines before the eyes of all men the truth which
Christ guaranteed and of which history is the witness: that the
Church can be assailed, but that she cannot be conquered. In
fact, just as she is united with her Divine Founder by an interior
and unchanging love, so, too, she is united with Him to share in
his struggles and to have part in his victory. Therefore, as often
as Peter's boat is buffeted by violent waves and seems on the
point of foundering, then Christ is nearer to her than ever, and
He, commanding the wind and the waves once again pronounces
these divine words: "Why are you fearful, O ye of little faith?" (a)
... "Have confidence, I have overcome the world" (b).

(*The ills which afflict Christianity.*)

1162 If the Church of Christ had relied solely upon human
(88, strength, then beyond a doubt it would have been necessary
151, to fear her decay and even her dissolution; but even then shone
155, forth that infallible promise of her Divine Founder: "... Behold,
193) I am with you all days even to the consummation of the
world" (a).

But in the very midst of such havoc to minds and to things,
the Roman Pontiffs, to whom by divine mandate is confided

1161a Matt. 8:26. 1161b John 16:33. 1162a Matt. 28:20.

the care of feeding the entire Church (b), and of confirming
in their faith their erring brethren (c), mindful, happily, that
"often in moments of gravest danger to the Christian state that
excellent and most opportune remedy of the General Council
and the general assembly of the Bishops had been em-
ployed" (d), set about realizing this project.

(*The history of the convocation of the Council of Trent.*)

The fruits of the Council

All men who have impartially and with penetration studied 1163
history, that "light of truth and witness to the times" (a), know, (193)
Venerable Brothers, what great and providential benefits for
the Catholic Church had their beginnings in this most famous
Council, and how much it contributed "towards extirpating very
many and most pernicious heresies, correcting morals, restor-
ing ecclesiastical discipline, procuring peace and concord for
the Christian people" (b).

For this sacred Synod had been convoked with two principal 1164
ends in view: so that the Catholic faith and the principles of (193)
Christian doctrine which had been profoundly disturbed by the
Reformers, should be placed in their primitive light and effec-
tively protected and defended against error; secondly, so that
public and private morals and discipline of people and clergy
should be restored to their original decorum and reformed ac-
cording to the Gospel teaching. Both these objectives were real-
ized by the Fathers of the Council with admirable zeal and
laudable wisdom (a).

(*Extraordinary influence of the Council's work.—Appeal to
separated Christians.*)

1162b Cf. John 21:15-17.

1162c Cf. Luke 22:32.

1162d Paul III, *Bulla indic. Conc. Trid.*

1163a Cf. Cicero, *De Orat.* II, c. 9, 36.

1163b Pius IV, *Bulla confirm. Conc. Trid.*, January 26, 1564.

1164a *Etenim, cum duabus præsertim de causis hæc sacra fuisset
Synodus coacta, ut nempe catholica fides christianæque doctrinæ
principia, funditus a Novatoribus perturbata, iterum in germana
sua luce ponerentur, et ab erroribus tuta ac defensa, redintegra-
retur in pristinum, parique modo ut privati publicique mores ac
cleri populique disciplina ad debitum reducerentur decus et
evangelico reformarentur afflatu, utrumque a Concilii Patribus
mirabili studio mirabilique sapientia præstitum est.*

SUPRA-NATIONALITY OF THE CHURCH
All. to the Cardinals, December 24, 1945.

(The approaching consistory.—The nationality of the new Cardinals.—They come from the four corners of the globe.)

1165 The Catholic Church, of which Rome is the center, is supra-national by her very essence. This is to be understood in two (6, senses: one positive, the other negative. The Church is a Mother, 36, *Sancta Mater Ecclesia*, a real Mother, the Mother of all nations, 39, and of every people, no less than of each and every man, and 41, precisely because she is a Mother, she does not belong and she 131, cannot belong exclusively to one or another nation, or to one 133, nation more than another; she belongs to all equally. She is a 161) Mother, and consequently she cannot be a stranger to any place; she is living, or at least by her nature she ought to live in every nation (a). Moreover, just as the Mother, with her husband and her children, forms a family, so the Church, by virtue of a union which is incomparably closer and more intimate, constitutes, more than a family and better than a family: the Mystical Body of Christ. The Church is therefore supra-national because she is an indivisible and universal whole.

The indivisible unity of the Church

1166 The Church is an indivisible whole because Christ with his (41, Church is undivided and indivisible. Christ, as Head of the 131) Church, is, to use the profound thought of St. Augustine (a), the *totus Christus*, the whole Christ. This integrity of Christ, according to the holy Doctor, signifies the indivisible unity of the Head and the body in *plenitudine Ecclesiae*, in which plenitude of life of the Church is conjoined every country and every age of redeemed humanity, without exception.

1165a *La Chiesa cattolica, di cui l'Urbe è il centro, è soprannazionale per la sua stessa essenza. Ciò ha un duplice senso, uno negativo ed uno positivo. La Chiesa è madre, Sancta Mater Ecclesia, una vera madre, la madre di tutte le nazioni e di tutti i popoli, non meno che di tutti i singoli uomini, e precisamente perchè madre, non appartiene nè può appartenere esclusivamente a questo o a quel popolo, e neanche ad un popolo più e ad un altro meno, ma a tutti egualmente. È madre, e quindi non è nè può essere straniera in alcun luogo; essa vive, o almeno per la sua natura deve vivere, in tutti i popoli.*

1166a Serm. 341, c. 1.

SUPRA-NATIONALITY OF THE CHURCH

605

Solidly established and profoundly rooted, the Church, 1167 placed as she is at the center of the whole history of the human (84, race, in an arena made tumultuous by diverse forces and torn by 127, opposing tendencies, is the butt of every assault against her in- 133, divisible integrity, but in vain; far from being disturbed by this 228) state of affairs, she never ceases to radiate her own life of integrity and unity, and she diffuses through the fabric of a torn and divided humanity new forces of healing and harmony, the unifying forces of divine grace, forces of unifying Spirit for which the world is longing, truths which everywhere and always retain their validity, ideals which everywhere and always inspire the heart.

Consequences of secularism

Whence it is evident that every attempt which has been made 1168 or which is being made to make the Church the captive or the (131, slave of one or another particular people, or to confine her with- 231) in the narrow limits of one nation, or to banish her, has been and is a sacrilegious attempt against the *totus Christus*, Christ in his integrity, and at the same time a dastardly crime against the unity of the human race. Such a dismemberment of the integrity of the Church has diminished and is diminishing—all the more seriously as it is further prolonged—for the people who are the victims of it, the benefit of their real and full life.

But the national and political individualism of the last 1169 centuries has not only sought to wound the integrity of the (133) Church, to weaken and thwart her power of union and unification, that force which in former times was an essential part in the formation of the unity of western Europe. A superannuated liberalism wished to create a unity without the Church and against the Church by means of a secular culture and a secularized humanism. Here and there, as a result of its disintegrating action and at the same time as its enemy, totalitarianism succeeded it (a). In one word, after a little more than a century, what were the results of all these efforts exercised without, and often against, the Church? The grave of a healthy human liberty; organization by force; a world which, for brutality and savagery, for destruction

1169a *Un vieto liberalismo volle senza e contro la Chiesa creare la unità mediante la cultura laica e un umanesimo secolarizzato. Qua e là, come frutto della sua azione dissolvante e al tempo stesso come nemico, gli succedette il totalitarismo.*

and ruin, but above all for scandalous disunion and lack of security, has never seen the equal.

Exercise of supra-nationality

1170 In a troubled time like our own the Church, for her own
(41) good as well as for the good of humanity, must do all she can to derive the greatest benefit from her own indivisible and undivided integrity. Today more than ever she must be supra-national. This spirit must penetrate and permeate her visible Head, the Sacred College, the entire activity of the Holy See upon which, today especially, are incumbent important duties which concern not only the present but the future.

1171 This is, before all else, a question of point of view; of having
(132- the proper understanding of this supra-nationality, and not of
133) measuring it or determining it according to mathematical proportions or rigorous statistics based upon the nationality of individual persons. For long periods in which, by the disposition of Providence the Italian nation more than any other has given the Church her Head and many of his collaborators in the central government of the Holy See, the Church in her totality has always kept intact her supra-national character. And in fact not a few circumstances have contributed, precisely by this means, to preserve her from dangers of which she would otherwise have been very sensible. We may think, to cite only one example, of the struggles for hegemony of the national European States and of the great dynasties of the past centuries.

1172 Even after the reconciliation of Church and State by the
(133) Lateran Treaty, the Italian clergy, as a whole and without any prejudice to their natural and legitimate love of country, have continued to be faithful supporters and defenders of the supra-national character of the Church. We hope and We pray that they will remain so, especially the young clergy, in Italy and throughout the entire Catholic world; in any case, the delicate conditions of the present hour require a particular care of and safeguard for the supra-nationality and indivisible unity of the Church.

The universality of the Church

1173 Supra-national because she embraces with the same love
(48, every nation and all peoples, she is so also, as We have already
94, emphasized, because in no place is she a stranger. She is living

and developing in every country of the world, and every country 131)
in the world is contributing to her life and to her development. There was a time when the life of the Church, inasmuch as it is visible, developed in all its richness by preference in the countries of the Old World, whence it spread, like a majestic river, to what might be called the periphery of the world; today, on the contrary, she presents the picture of an exchange of life and energy among all the members of the Mystical Body of Christ upon earth. Many countries on other continents have long since emerged from missionary status in their ecclesiastical organization; they are governed by their own hierarchy and today they are giving of their spiritual and material goods to the entire Church, where formerly they only used to receive.

Such progress and such enrichment in the supernatural— 1174
and even in the natural—life of humanity, does it not reveal the (3,
true sense of the supra-national character of the Church? This 9,
supra-nationality does not keep the Church, as it were, suspended 11,
at some inaccessible and intangible distance above the nations; 31,
but, as Christ was in the midst of men, so the Church, in which He 84,
continues to live, is also to be found among the nations. As the Son 131,
of God assumed a real human nature, so too the Church assumes 133)
all that is authentically human, and elevates it by making it a
supernatural force, wherever and in whatever form she finds it (a).

In this way there is realized in the Church of today what 1175
St. Augustine celebrated in his *City of God*: "The Church," he (11,
wrote, "recruits her citizens from every nation; it is from every 84,
tongue that she gathers her people pilgrimaging upon this earth; 132)
she cares not for differences of customs, or laws, or institutions;
she neither rescinds nor destroys any of that; rather it is her
custom to conserve and to adapt. But what is different in dif-
ferent nations, if it is no impediment to the worship of the unique
and sovereign and true God, is always directed to the unique and
single aim of peace on earth" (a).

Like a luminous beacon the Church, in her world-wide 1176
integrity, sheds the splendor of her light on these dark days (71,

1174a *Come Cristo assunse una vera natura umana, così anche la Chiesa prende in sè la pienezza di tutto ciò che è genuinamente umano e lo eleva a sorgente di forza soprannaturale, dovunque e comunque lo trova.* 1175a *De Civitate Dei*, I. IX, c. 17.

228) through which we are passing. No less dark were those days in which the great Doctor of Hippo saw the world which he loved so much passing into the shadows. This light comforted him then, and in its brightness he saluted, as in a prophetic vision, the new dawn of a still more beautiful day. His love for the Church, which was none other than his love for Christ, was his blessed consolation. May all those who today in the suffering and perils of their fatherland, are burdened with sorrows like Augustine's, find as he did in his love for the Church, that universal Home, which according to the divine promise will last to the end of time, courage and strength!

As for Our part, We desire to make this Home ever more secure, ever more habitable for all men without exception. This is why We wish to omit nothing which can express in a visible way the supra-national character of the Church, as a sign of her love for Christ whom she sees and whom she serves in each one of his members throughout the entire world.

(The three conditions of peace: 1) good will and reciprocal confidence; 2) need to halt the distortion of public opinion; 3) need to renounce totalitarianism.—Prisoners.)

THE CHURCH IS THE SUPPORT OF SOCIAL LIFE

All. to the Consistory, February 20, 1946.

(Words of welcome and of congratulation to the new Cardinals.)

1177 (46, 48, 155, 161) Our gaze rests upon you with satisfaction and it sees in you who have come from all parts of the world the entire Church, that "house of the living God", as the Vatican Council calls it, that paternal home which "welcomes all those united by the bond of one faith and love" (a). You have come to Peter in whom, according to the words of the same Council, the Episcopate and the faithful find "the principle and the visible foundation of unity" (b).

Manifestation of the supra-nationality and unity of the Church

1178 (4) When in Our discourse on the vigil of Christmas We announced to the Sacred College Our intention of elevating you

1177a Sess. IV Const. dogm. prima de Eccl. Christi; Denz., n. 1821.
1177b Ibid.

to the sacred purple (a), We were well aware of the profound interest which such a manifestation of the supra-national character of the Church and of her world-wide unity would arouse in the world; poor world, which everywhere hungers and thirsts for unity and in various ways struggles to obtain it! The faithful found in Our words a new motive for encouragement and consolation; to others—We mean men of good will, not those who are bondmen to the "father of lies" (b)—they have offered matter for serious reflection. The Church, as We then said, possesses in God, in the God-Man, in Christ, the invisible but unshakable principle of her unity and integrity, that is, of the unity of her Head and his members in the total plenitude of his own life, which embraces and sanctifies all that is truly human, and the multiple aspirations and particular ends she focuses on and orders to the final and common end of man, which is the most perfect possible likeness to God (c). This Church rises today above a torn and divided world as a warning sign, as a *signum levatum in nationes*, "a standard unto nations," (d), calling to herself all those who do not yet believe and confirming her children in the faith they profess (e), for without God and far from God, there can be for men no true, solid, and certain unity.

17,
38,
73,
78,
80,
131,
134)

How the Church exercises her influence...

If therefore today so many men everywhere, in anxious expectation and fearful hope are turning towards the Church and are asking her what is her part in the salvation of human society,

1179 (133)

1178a Above No. 1165 ff.

1178b John 8:44.

1178c *La Chiesa possiede in Dio, nell'Uomo-Dio, in Cristo, l'invisibile, ma incrollabile principio della unità e della sua interezza, vale a dire della unità del suo Capo e delle sue membra nella intiera pienezza della sua propria vita, la quale abbraccia e santifica tutto ciò che è veramente umano, e le molteplici aspirazioni e i fini particolari rivolge e ordina allo scopo totale e comune dell'uomo, che è la sua somiglianza il più possibile perfetta con Dio.*

1178d Conc. Vatic. Sess. III Const. dogm. de fide cath; Denz. n. 1794.—Isaias 11:12.

1178e Pius XII returned to the same idea in the allocution to the Diplomatic Corps on February 25, 1946: "This double universality of the Sacred College and of the Diplomatic Corps gives a visible image of the true supranationality of the Church, who, far from taking umbrage at the differences of nationality and seeking to reduce them to a single gray uniformity, on the contrary favors them, and by harmonious combinations brings

in the establishment of that inestimable good, more precious than all other treasures, which is a true and lasting peace at home and abroad, the Church's reply can be multiple and varied, as the possibilities are varied. At the same time, the great, the definitive reply, to which all the others can be reduced, remains always the unity and the integrity of the Church founded in God and in Christ. Whence the necessity—in the first place for the Church's children, but also for human society in general—to have a clear and exact notion of the influence which this unity and this integrity will exercise in practice. This influence will be exercised on the foundation, on the structure, and on the dynamism of human society. The prime importance of the first of these three points invites Us to make it the object, in connection with Our Christmas message, of the words which We address to you today on this solemn and extraordinary occasion which gathers about Us the new members of the Sacred College, worthy representatives of the Universal Church.

*On the point of security:
The Church and modern imperialism*

1180 (132) "The unity and the integrity of the Church," high-lighted by the manifestation of her supra-national character, are of great importance for the foundation of social life. Not that it is the office of the Church to comprise and in some way to enclose, like a gigantic world Empire, the whole of human society. Such a concept of the Church, as an earthly Empire and a world power, is fundamentally false; in no period of history has it been either true or in line with the facts, unless we wish—wrongly—to transfer to past centuries the ideas and the terminology proper to our own times.

1181 The Church—for all that she is accomplishing the command of her Divine Founder to spread through the whole world and to subject every creature to the Gospel (a)—is not an Empire, above all not in the imperialistic sense which is ordinarily given to this word. She follows in her progress and her expansion a direction which is the reverse of that followed by modern imperialism. She makes progress first of all in depth, then in length

out the true value of the character and resources of each in her respect for their autonomy and their originality."
1181a Cf. Mark 16:15.

and breadth. She seeks first of all man himself; she endeavors to form man, to fashion him and perfect in him the divine resemblance. Her work is carried on in the depths of the heart of each one, but it has its repercussion on the whole of his life, in every field of his activity. In men formed in this way the Church is preparing for human society a basis on which it can rest secure. Modern imperialism, on the contrary, moves in the opposite direction. It grows in length and breadth. Not man as such, but things and the power which he must serve; consequently, it bears within itself the seeds of destruction for the bases of human society. In such conditions, can anyone be surprised at the present anxiety of the peoples for their reciprocal security? An anxiety which derives from the exaggerated tendency towards expansion which bears within it the canker of continual worry, and causes one need for security to tread hard upon the heels of another, perhaps even more urgent.

*Consistency and balance —
Action of the Church on man's nature*

But the solidity of the foundation would be in vain if the construction were to lack cohesion and balance. Now the Church contributes also to the cohesion and to the balance of all the multiple and complex elements of the social structure. Here, too, her action is before all else an interior one. The supports, the buttresses applied from outside to a crumbling structure are only a precarious remedy, which at best put off for a time the fatal collapse. If the eroding action of time, which has not spared so many monuments of recent date, has respected the magnificent Gothic cathedrals of the thirteenth century, if they continue to rise serenely above the ruins that surround them, it is because their buttresses do no more than furnish from without an assistance, precious, no doubt, but accessory to the intrinsic power of the ogival organism of an architecture of genius, no less firm and precise than bold and light.

So with the Church: she acts on the most intimate part of man, on man in his personal dignity as a free creature, in his infinitely higher dignity as a son of God. This man the Church forms and educates, because he alone, complete in the harmony of his natural and supernatural life, in the orderly development of his instincts and his inclinations, in his rich qualities and his

1182 (84)

1183 (84)

varied aptitudes, is at the same time the origin and end of social life, and consequently also the principle of its equilibrium (a).

1184 This is the reason why the Apostle of the Gentiles, speaking
(213) of the Christians, says that they are no longer (a) unsteady on their feet in the midst of human society. Our Predecessor of happy memory, Pius XI, in his encyclical on the social order *Quadragesimo anno*, drew from this same thought a practical conclusion when he enunciated a principle which is of general application, namely: what individual men can do by themselves by the exercise of their own strength ought not to be taken from them and transferred to the community; a principle which is equally valid for smaller groups of a lower order with respect to larger groups of a higher order. For—thus the Holy Pontiff continued—every social activity is by its nature subsidiary; it must serve as support for the members of the social body, never to destroy or absorb them (b). These are truly luminous words, valid for social life in every one of its degrees, and also for the life of the Church without prejudice to her hierarchical structure (c). *(Comparison with imperialistic regimes.)*

Equality. — Man the center of the social order

(The State is turned in upon itself.)

1185 Once again it is the Church who can tend and cure such a
(84, 224) sickness. And here again she does so by penetrating to the inmost depths of the human being and by placing him at the center of all social order. Now this human being is not man in the abstract, or man considered solely in the order of pure nature, but the complete man such as he is in the eyes of God, his Creator and Redeemer, such as he is in his concrete and historic reality, which we cannot lose sight of without compromising the normal economy of the human community. The Church knows this and she acts accordingly. If, at certain times and in certain places one or

1183a "Questo uomo la Chiesa forma ed educa, perchè egli solo, completo nell'armonia della sua vita naturale e soprannaturale, nell'ordinato sviluppo dei suoi istinti e delle sue inclinazioni, delle sue ricche qualità e delle sue svariate attitudini, è al tempo stesso l'origine e lo scopo della vita sociale, e con ciò anche il principio del suo equilibrio". 1184a Eph. 4:14.

1184b Pius XI, *Quadragesimo anno*, cf. PEACE WITHIN THE NATION, Nos. 638-640.

1184c For the portions of this discourse herein omitted, see *Ibid.*, Nos. 950 ff.

another civilization, one or another ethnic group or social class has surpassed others in its influence upon the Church, this does not signify either that she is in vassalage to it, or that she became petrified, so to say, at a given moment of history and closed herself to any further development. On the contrary, inclined toward man as she is with constant attention, listening to all the beatings of his heart, she knows all his rich possibilities, she perceives all his aspirations with that clairvoyant intuition and penetrating finesse which can derive only from the supernatural light of Christ's teaching and the supernatural warmth of his divine charity. Thus, the Church in her progress, neither pausing nor stumbling, walks on the providential road of time and circumstance. Such is the profound meaning of her vital law of adaptation, which some men, incapable of rising to so magnificent a concept, have interpreted and presented as opportunism. No, the universal comprehension of the Church has nothing to do with the narrowness of a sect, or with the exclusiveness of an imperialism imprisoned within its own tradition.

She is tending with all her strength towards the end which 1186
St. Thomas Aquinas, following the thought of the Stagirite, (8) assigns to the life of the community, which is to unite men among themselves with the bonds of friendship (a). It has been said that with all the modern means of communication peoples and men are more isolated now than they ever were before. But this cannot be said of Catholics, of the members of the Church.

Normal development in time and space

The Church is, in fact, the perfect society, the universal 1187
society, which embraces and unites in the Mystical Body of (6, 8, 13, 39, 131) Christ all men: "All the nations thou has made shall come and adore before Thee, O Lord" (a). All people and each individual man is called to come to the Church.

(The term "come" does not conjure up pictures of emigration or deportation.—Necessity for stable territory and traditions.—The Church endeavors to secure these for men.)

The Church living in the heart of man and man living in 1188
the bosom of the Church, here, Venerable Brothers, is the most (78) profound and the most efficacious union that can be conceived. By this union the Church raises man to the perfection of his

1186a St. Thomas, Ia-IIae, q. 92, art. 2. 1187a Psalm 85:9.

being and his vitality to give to human society men like the following: men founded in their inviolable integrity as images of God; men proud of their personal dignity and wholesome liberty; men rightly jealous of their equality with other men in all that touches most profoundly their human dignity; men attached in a stable way to their country and their tradition; men, in a word, characterized by these four elements—this is what gives to human society a solid foundation and procures for it security, balance, evenness, normal development in time and space. Such is therefore the true meaning and the practical influence of the supra-nationality of the Church, which—far from resembling an Empire—rises above all differences, above space and time, and is constantly constructing the unshakable foundations of all human society. Let us have confidence in her; if everything is crumbling about her, she remains firm. To her can still be applied in our day the words of the Lord: "The earth is melted, and all that dwell therein: I have established the pillars thereof" (a).

(The two principal supports of society: the family and the State.)

The difficult mission of the Church

1189 And now, what are the consequences of all this for the
(80) Church? She must, today more than ever, live her mission: she must, more energetically than ever, reject that narrow and false conception of her spirituality and of her interior life, which would confine her, blind and dumb, to the retreat of the sanctuary.

1190 The Church cannot shut herself up inactive in the seclusion
(74, of her temples and thus abandon the mission which Divine
94, Providence has confided to her of forming the complete man,
105) and, by so doing, constantly collaborate in laying a solid foundation for society. This mission is essential to her. Considered from this point of view, the Church can be said to be the society of those who, under the supernatural influence of grace, in the perfection of their personal dignity as sons of God and in the harmonious development of every human inclination and energy, are building up the powerful armature of the human community (a).

1188a *Etsi moveatur terra cum omnibus incolis suis, ego firmavi columnas eius* (Psalm 74:4).

1190a "La Chiesa può dirsi la società di coloro che, sotto l'influsso soprannaturale della grazia, nella perfezione della loro dignità

From this point of view, Venerable Brothers, the faithful, 1191
and more precisely the laity, find themselves in the front lines (74,
of the Church's life; through them the Church is the vital 133,
principle of human society. Consequently they, especially they, 210,
must have an ever clearer consciousness not only of belonging to 217,
the Church, but of being the Church, that is to say the community 221)
of the faithful on earth under the guidance of a common Head,
the Pope, and the Bishops in communion with him (a). They are
the Church, and consequently from the earliest times of her
history the faithful, with the consent of their Bishops, were
united in special associations concerned with the various
manifestations of her life. And the Holy See has never ceased
to approve of them and to praise them.

Hence, the principal meaning of the supra-nationality of the Church is to give in a lasting manner figure and form to the foundation of human society, over and above all diversities, over and above the limits of time and space.

(Difficulties of this work in the midst of present antagonism and forgetfulness of the past.)

The Sacrifice of the Mass and unity

The Church alone can bring man back from the shadows 1192
into the light; she alone can give him back the consciousness of (51,
a vigorous past, a mastery of the present, security for the future. 67-
But her supra-nationality does not operate in the manner of an 68,
Empire which extends its tentacles in all directions with a 132)
view to world domination. Like the mother of a family, each
day she gathers together in intimacy all her children scattered
throughout the world; she reunites them in the oneness of her
own divine life principle. Do we not see daily on our innumerable
altars how Christ the Divine Victim, with arms extended

personale di figli di Dio e nello sviluppo armonico di tutte le inclinazioni e le energie umane, edificano la potente armatura della convivenza umana".

1191a *Sotto questo aspetto, V.F., i fedeli, e più precisamente i laici, si trovano nella linea più avanzata della vita della Chiesa; per loro la Chiesa è il principio vitale della società umana. Perciò essi, specialmente essi, debbono avere una sempre più chiara consapevolezza, non soltanto di appartenere alla Chiesa, ma di essere la Chiesa, vale a dire la comunità dei fedeli sulla terra sotto la condotta del Capo comune, il Papa, e dei vescovi in comunione con lui.*

from one end of the world to the other, enfolds and contains at one and the same time the entire human race in its past, its present, and its future? It is Holy Mass, that unbloody sacrifice instituted by the Redeemer at the Last Supper, "destined to represent the bloody sacrifice accomplished once and for all on the Cross, and to perpetuate the memory of it to the end of time, and to apply its saving fruits for the remission of the sins which we daily commit" (a).

(*Meditation on the Mass gives an understanding of unity.*)

1193 Venerable Brothers, in the Holy Sacrifice the Church gives, (132) therefore, her greatest support to the foundation of human society. Every day, from the rising of the sun to its setting, without distinction of peoples or nations, there is offered up a pure oblation (a), in which participate in intimate fraternal union all the children of the Church throughout the entire world, and each one finds there a refuge in his necessities and security in his dangers.

Love the Church

1194 Let us love the Church, that Holy Church, lovable and (41, strong, that truly supernatural Church. Let us make her loved by 126, all nations and by all men. Let us be ourselves the stable founda- 133) tion of society, that it may become in fact that "one nation, *una gens*", of which the great Bishop of Hippo speaks. "One nation," because of only one faith, only one hope, only one love, only one expectation. (a)

(*The Pope hopes that all will understand their duty.—Blessing.*)

THE CARE OF SOULS

All, to the Lenten preachers, March 16, 1946.

(*The duties of the post-war period.—Charity.*)

1195 Innumerable souls are turning their eyes and their hearts (115, towards the Church with hope and faith. And it is this very 205) spectacle, always present to Our thoughts, which moves Us to consider particularly the direct, immediate care of souls in parish life, in the daily action of the priest at the altar, in the pulpit, in the confessional, in the teaching office, among the young, at the bedside of the sick, in personal contact. This assiduous labor

1192a Council of Trent, *sess.* XXII, c. I, No. 938.

1193a Cf. Malach. 1:11. 1194a *Enarr.* in Ps. 85; P. L., 37-1092

has been and is everywhere and always the fundamental basis and, as it were, the solid armature which assures the perennial vitality of the Church.

Through this work the Church brings in a real way to the 1196 restoration of human society its precious contribution; We have (84, spoken of this in a recent discourse (a). It consists in fact in 205) forming man himself, the complete man, image and son of God, the man who is prepared and ready to observe faithfully in the natural and the supernatural order the commandments received from God, his Creator and his Father (b). But a man like this, how does the Church form and prepare him, if not, before all else in the daily ministry of souls? This supernatural education has in view primarily the supernatural and eternal life, but at the same time it assures to human society dignity and order, happiness and peace. In this way, in the obscure and incessant labor carried on in the whole world by priests in each individual soul, is prepared and fostered the great and difficult work of the Church for the greater good of humanity.

(*Anxiety for those living far from the Church.—Preaching.—True eloquence.*)

Object of the preaching of faith

The object of the preaching of faith is the Catholic teaching, 1197 that is to say, revelation with all the truth it contains, with all (102- the fundamentals and the notions which it supposes, with all the 103) consequences implicit in it for the moral conduct of man, with respect to himself, in domestic and social life, in public life, even in political life. Religion and moral in their close union constitute an indivisible whole; and the moral order, the commandments of God, are equally valid for every domain of human activity, without any exception; however extensive these domains may be, the mission of the Church extends to all of them, and consequently, so does the word of the priest, his teaching, his admonitions, his counsels to the faithful confided to his care. The Catholic Church will never allow herself to be shut up in the four walls of her temples. Separation between religion and life, between the

1196a Cf. above Nos. 1173 ff.

1196b *Esso invero consiste nel formare l'uomo stesso, l'uomo completo, immagine e figlio di Dio, l'uomo preparato e pronto ad osservare fedelmente nell'ordine naturale e soprannaturale la consegna ricevuta da Dio, suo Creatore e suo Padre.*

Church and the world, is contrary to the Christian and Catholic idea (a).

*Rights and Duties of the Priest
in Questions which Concern Public Life*

1198 Let us conclude with some propositions which are more precise and more concrete:
(79, 99)

1. It is a right and at the same time an essential duty of the Church to instruct the faithful, by word and by writing, from the pulpit and in all the other usual forms, in all matters touching faith and morals, or on any matter which is irreconcilable with her own teaching, and which is therefore inadmissible for Catholics, whether it be a philosophic or religious system, or the objectives which their authors propose, or their moral concepts with regard to individual or community life.

(The right to vote.—The priest and political parties.)

THE OBJECT OF THE JUDICIARY POWER

All. to the members of the Tribunal of the Sacred Rota, October 6, 1946.

(The Pope recalls the preceding discourse [a] on the difference, in nature and origin, between the two supreme powers of the Church and State.)

1199 We come to the same conclusion if we consider the proper object of each one. There again are to be found common elements and characteristics. In fact, in both these perfect societies the protection of the *bonum commune*, the common good, requires that the rights and the goods of their members should be recognized, guaranteed, and restored by juridical means. Furthermore, these rights and these goods are in part the same for both Church and State. The Church is also a visible society, whose life is necessarily bound to a physical order of being, to conditions in time and space in which man lives. But on the other hand there are rights and goods so peculiar and so proper

1197a *Fin dove questi giungono, si estende anche la missione della Chiesa, e perciò anche la parola del sacerdote, il suo insegnamento, le sue ammonizioni, i suoi consigli ai fedeli affidati alle sue cure. La Chiesa cattolica non si lascerà mai chiudere nelle quattro mura del tempio. La separazione fra la religione e la vita, fra la Chiesa e il mondo è contraria alla idea cristiana e cattolica.*
1199a Cf. above, Nos. 1151-1160.

to ecclesiastical jurisdiction that by their nature they are not and cannot be the objects of the juridical power of the State (b).

The defense of the Faith—the Holy Office

Among the goods which the ecclesiastical tribunals (those of the Ordinaries of dioceses as well as those of the Apostolic See) have had to defend in the course of history—sometimes forcibly to defend—should be noted the faith itself, the foundation of all supernatural life. The tribunal for the defense of the faith is, therefore, a legitimate organ of the judicial power of the Church, inasmuch as she is a perfect religious society. Her role is to respond juridically to every attack directed against one of her most vital and important possessions. The evils of heresy and apostasy cannot find the Church indifferent or inert. Doubtless in the course of centuries the tribunal for the defense of the faith may have assumed forms and methods not required by the very nature of things, but which are to be explained in the light of particular historical circumstances; it would, nonetheless, be false to wish to derive from this fact an argument against the legitimacy of such a tribunal in itself (a).

We are not unaware of the fact that the very name of this tribunal is offensive to many men in our time. They are the ones whose thought and judgment is fascinated by a teaching which, rejecting all idea of the supernatural and of revelation, attributes to human reason the power to understand the world thoroughly, the prerogative to dominate the whole of life, and consequently requires complete independence of man with respect to any authority whatever. Of this doctrine We know the sources, the adherents, and the progress: We know its influence upon the in-

1199b *Poichè anche la Chiesa è una società visibile, la cui vita è necessariamente legata al modo di essere fisico, alle condizioni di spazio e di tempo, in cui vive l'uomo. D'altra parte però, vi sono diritti e bene così peculiari e propri della giurisdizione ecclesiastica, che per la loro natura non sono nè possono essere oggetto del potere giudiziario dello Stato.*

1200a *I delitti dell'eresia e dell'apostasia non potevano nè possono lasciare la Chiesa indifferente od inerte. Senza dubbio nel volger dei secoli il tribunale per la difesa della fede ha potuto assumere forme e metodi non richiesti dalla natura stessa delle cose, ma che trovano la loro spiegazione alla luce delle particolari circostanze storiche; sarebbe tuttavia falso di volerne trarre un argomento contro la legittimità del tribunale stesso.*

tellectual life, the moral, social, economic and political life, but We know too its vagaries in the course of the history of the last centuries, especially in the last hundred years. Its representatives appeal to the principle of "liberty of conscience", to the principle of "toleration" in matters which concern the spiritual life, above all the religious life. Nonetheless, it is all too often the case that when they themselves have acquired power they press forward to do violence to consciences and to impose on the Catholic part of their people an oppressive yoke, especially where the rights of parents over the education of their children are concerned.

1202 (59-60) If it may appear to our way of thinking that the repression of dangers to the faith did, on occasion, overstep just limits in past centuries, on the other hand in our own day human society in general shows an excessive insensibility and indifference in these matters. Increasingly frequent contacts and the spread of different religious confessions within the boundaries of a single nation have induced civil tribunals to follow the principle of "toleration" and of "liberty of conscience." Moreover, there is in this a political, civic, and social tolerance for the members of other confessions, which in such circumstances is also a moral danger for Catholics.

(Citation of Canon 1351: "No one may be forced against his will to embrace the Catholic faith," of the teaching of Leo XIII, and of a text of Lactantius.—A recent statement of a public official that the Pope would have approved "forced conversions" is denied.)

Limits of "liberty of conscience"

1203 (13, 55, 102, 110, 123) We must add that the ecclesiastical tribunal in the exercise of its jurisdiction cannot make her own the rule followed by the civil courts. The Catholic Church, as We have already said, is a perfect society which has as its basis the truth of faith infallibly revealed by God. All that is opposed to this truth is necessarily an error and we cannot objectively grant to error the same rights as those granted to truth. In this way, liberty of thought and liberty of conscience have their essential limits in the veracity of God revealing. We said "their essential limits," if in fact truth is not equal to error and if in fact a right conscience in man is the voice of God. It follows that a member of the Church cannot without fault deny or repudiate the Catholic truth already known and admitted; and if the Church, after having as-

certained the fact of heresy or apostasy, punishes it,—for example, excluding the culprit from the communion of the faithful,—she remains strictly within her competence and acts to protect, so to say, her domestic rights (a).

Matrimonial cases

Another object which clearly brings out the difference between ecclesiastical and civil judicial procedure is marriage. Marriage is, according to the will of the Creator, a *res sacra*. That is why, when it is a question of union between baptized persons, it remains, by its nature, outside the competence of the civil authority. (*Competence of the State over the civil effects.*) But much more far-reaching and more profound is the competence of the Church in matrimonial questions, because it is on her, by divine institution, that depends primarily what concerns the protection of the marriage bond and the sanctity of the union.

(*The multiplication of annulment cases, a sign of decadence of morals.*)

Matters falling under the jurisdiction of the Holy Office

Among the objects of the ecclesiastical judiciary We should also mention those matters which—over and above the defense of the faith—are proper to the Tribunal of the Supreme Sacred Congregation of the Holy Office. The severity of the procedure is determined by the sanctity of the goods which it has a mission to defend and by the gravity of the offenses which it is called upon to judge. There would be no reason to make particular mention of this if the method of procedure had not been denounced as contrary to the principle, today generally admitted, of the publicity given to the verdicts, considered as a necessary guaranty against arbitrary decisions.

1203a *In tal guisa la libertà di pensiero e la libertà di coscienza hanno i loro limiti essenziali nella veridicità di Dio rivelatore. Diciamo: i loro limiti essenziali, se realmente la verità non è uguale all'errore e se realmente la sana coscienza nell'uomo è la voce di Dio. Da ciò consegue che un membro della Chiesa non può senza colpa negare o ripudiare la verità cattolica già conosciuta ed ammessa; e se la Chiesa, dopo di aver accertato il fatto della eresia e dell'apostasia, lo punisce, per esempio, escludendolo dalla comunione dei fedeli, rimane strettamente nella sua competenza ed agisce a tutela, per così dire, del suo diritto domestico.*

The activity of the Supreme Tribunal, even in criminal cases, is certainly, in fact, carried out with the obligation of secrecy. But it is particularly necessary to recall that penal codes of the civil State make provision for the debates taking place, in whole or in part *in camera*, when such a procedure is required for the common good; it is just this same principle which the Church applies in the penal cases before the Holy Office.

(Furthermore, the accused are not deprived of the proper guarantees.—Importance of the function of a judge of the Church.)

THE EDIFICE OF THE CHURCH

R. M. to the National Catechetical Congress (Boston, U.S.A.), October 26, 1946.

1206 In the Sermon on the Mount the Divine Redeemer has illuminated the path that leads to the Father's will and eternal life, but from Golgotha's gibbet flows the full and steady stream of graces, of strength and courage, that alone enable man to walk that path with firm and unerring step.
 63, 68, 75, 77, 99-100, 115, 126, 134, 139, 142, 160-161, 227-228) Those graces are channeled to your souls through the Church. Christ's work was not wholly accomplished at his death. In one sense it was only beginning. He has finished, finished perfectly, the work assigned to Him by his Father to do in his mortal body. But he would live on to ensure that his beloved creatures should profit by the redemption He had wrought. And so He told his disciples that He was going to build a Church; its foundation, the basis of its strength and unity, would be one of them, Peter. Impregnable against the powers of evil, imperturbable amid the crash of mere human institutions, deriving always its comprehensiveness and its oneness from him who in an unbroken, continuous line would be the successor of the first Christ-Vicar, it was to carry on until time and space are no more, until the book of human history is closed. He gave it the divine mandate to go forth and to teach all men of all nations. It would be the pillar and mainstay of the truth. It would be the holy mother imparting to her children a life of faith and sanctity which is the pledge of everlasting life. It would be his beloved spouse, for whom He delivered Himself up, that He might sanctify her... that she might be holy and without blemish (a).

1206a Ephes. 5:26 ff.

RECOGNITION BY THE CHURCH

Apost. Const. *Provida Mater Ecclesia*, February 2, 1947.

(*The Church and the practice of the evangelical counsels.*)

How closely and intimately the history of sanctity in the Church and the Catholic apostolate is linked with the history of canonical religious life, which under the life-giving impulse of the grace of the Holy Spirit never ceases to increase and grow strong, marvelously varied as it is in the midst of a very deep and profound unity, is clear to all. It is not to be wondered at if the Church, too, has faithfully followed in the field of law, the movement which a wise Providence has so clearly indicated to her, and that she has surrounded with vigilance and stipulated with deliberation what shall constitute the canonical state of perfection, to the point that she has raised upon it, as on one of the foundation stones, the edifice of ecclesiastical legislation. Hence, first of all, the public state of perfection was counted among the three principal ecclesiastical states, and the Church took no other state but this one to constitute the second canonical order or degree of persons (a). This thing, in fact, merits great attention: while the two other canonical orders of persons, namely, clerics and laymen, are founded, by reason of the divine law (to which is added ecclesiastical institution) (b), on the Church as a society hierarchically constituted and ordered, the grade of religious, placed between clerics and laity (c), is derived from the close and peculiar relation of this state to the Church's end, namely, sanctification, and to the efficacious and adequate means for effecting it.

Nor is this enough. In order that this public and solemn profession of sanctity may never be thwarted and fall into disuse, the Church, with a constantly increasing rigor, wishes to recognize this canonical state of perfection only in societies founded and ruled by her, namely in "Religions" (a), for which, after mature deliberation, she has, by her magisterium, fixed the general form and rule, for which, finally, in each case, she has examined closely the constitution and rules, not only with regard to doctrine and in the abstract, but also in the light of her own experience and in the practical order.

1207a Canon 107. 1207b Canon 107, 108 § 3.

1207c Canon 107. 1208a Canon 488, 1.

(Congregations with simple vows.—Secular institutes.—Particular law for these institutes.)

THE RAVAGES OF TIME

Encycl. *Fulgens radiatur*, March 21, 1947.

(Christ present through his Saints.—Saint Benedict, a light in a period of decadence.)

1209 In fact, while earthly enterprises and earthly institutions, (227, since they can count only on human wisdom and human strength, 229) one after another in the course of the ages grow, reach their zenith, and then of their own nature, decline, fall into ruins, and disappear, on the contrary the community which our Redeemer established, enjoys heavenly life and perpetual vigor by his divine foundation. Supported and sustained by Him, she victoriously surmounts the destructive forces of time, of events, of men, and even brings forth from their disgrace and ruin a new era happier than the last, while at the same time she creates and rears in Christian teaching and Christian understanding a new society of citizens, of peoples and of nations.

(The 14th centenary of St. Benedict.—His life and foundations.—His rule and its present vigor.—The restoration of Monte Cassino.)

SPOUSE OF BLOOD

All. to the members of Italian Catholic Action, September 7, 1947.

(The objectives of Catholic Action: regain lost ground, make new conquests.)

1210 The Church is always young! Strength and virtue of God, (29, custodian and eternal dispenser of the divine to the world, she 66, cannot, in the course of time, succumb to age, but, exempt from 88, all error, she lives an indestructible life, she finds over and over 227- again her youthful vigor, according to the will and the grace of 228) Him who is at her side until the end of time.

But the immortal youth of the Church is manifest—oh, marvell—especially in suffering. She is a "spouse of blood" (a). In blood are her children, her ministers calumniated, imprisoned, killed, tortured. Who would ever have believed possible, in this

1210a Cf. Exod. 4:25.

twentieth century—after such progress in civilization, after so many affirmations of liberty—such oppression, so many persecutions, so much violence? But the Church does not fear. She wishes to be a Spouse of blood and of suffering, to reproduce in herself the image of her Divine Spouse, to suffer, to do combat, to triumph with Him. (The patrons of Catholic Action.)

THE ULTRA-TERRESTRIAL END OF THE CHURCH

All. to the members of the Tribunal of the Sacred Rota, October 29, 1947.

(Reproaches addressed to the Church by reason of her interventions in favor of truth and justice.)

But the Church continues straight ahead on her road, always tending towards the end for which she was instituted by her Divine Founder, that is, to lead men by the supernatural paths of virtue and the good life to eternal and celestial happiness: by this very fact she favors at the same time the peace and prosperity of the human community. 1211 (14, 77)

This thought leads Us naturally to the third point of the theme which We proposed for your consideration in these last two years (a). And so, having treated of the differences between the ecclesiastical judicial order and the civil judicial order in what concerns the origin and nature as well as the objects of both, it remains for Us today to speak of the essentially different ends of the two societies.

Distinction, not separation

This ultimate difference, founded on the respective ends, excludes beyond a doubt the forced submission to and the insertion of the Church within the State, contrary to the nature of each of the societies, which all totalitarian systems tend, at least in principle, to realize. At the same time it certainly does not deny all union between the two societies, still less does it create between them a cold and divisive atmosphere of agnosticism and indifference. Whoever would wish to interpret in such a fashion the real doctrine according to which the Church and the State are perfect societies, would fall into error. He could not explain the multiple forms, proper to the past and to the present, and, in different degrees, fruitful of union between the two powers; 1212 (13- 14, 91, 94)

1211a Cf. above Nos. 1151 ff; Nos. 1199 ff.

above all, he would not be taking into account the fact that Church and State both spring from the same source, God, and that both are concerned with the same man, in his personal dignity, both natural and supernatural. All of this Our glorious Predecessor Leo XIII could not, and did not wish to neglect, when in his Encyclical *Immortale Dei* of the 1st of November 1885 he clearly defined, from the perspective of their diverse ends, the limits of the two societies, and pointed out that it is incumbent upon the State, directly and before all else, to watch over the temporal interests, and, upon the Church, to procure for men heavenly and eternal goods (a), inasmuch as men need security and support either from the State, for earthly matters, or from the Church in things eternal.

The body and soul

1213 Do we not see in this, from certain points of view, some (14, 94) analogy with the relationship between body and soul? Both work together in such fashion that the psychological character of man feels the effects at every moment of his temperament and his physical condition, while, vice versa, the moral impressions, the emotions, the passions, are reflected so powerfully in his physical make-up that the soul even moulds his facial features, on which it imprints, so to say, its image.

1214 There exists, therefore, a difference of end between the two (14, 123-124) societies, a difference which exercises a profound and disparate influence on the Church and on the State, principally upon the supreme power in both societies, and also on the judiciary power, which is nothing else but a part and a function of the former. Independent of this circumstance, and whether individual judges are conscious of it or not, all their judicial activity is and remains included in the fullness of the life of the Church with her sublime end: *cælestia ac sempiterna bona comparare*, "to procure the heavenly and everlasting good." This *finis operis* of the ecclesiastical judicial power gives it an objective character and makes of it an institution of the Church as a supernatural society (a). And because this character comes from the ultra-terrestrial end of the Church, the ecclesiastical judicial power will never

1212a Cf. above No. 466 ff.

1214a Esiste dunque quella differenza del fine, differenza che esercita un diverso e profondo influsso sulla Chiesa e sullo Stato.

fall into the rigidity and immobility to which purely earthly institutions for fear of responsibility, or through indolence, or again from ill-intentioned solicitude for the protection of the good—certainly a high one—of the security of the law, are easily subject.

(*The error of "the vitality of the law".*)

Rightly to understand the juridical norm in the sense of the 1215 legislator and correctly to analyze each case in order to apply (123) the norm to it, is an intellectual labor which is an essential part of concrete judicial activity. Without such a procedure the sentence of the judge would be a simple commandment and not what the term "positive law" intends to express, that is to say, in each individual case, and therefore in each concrete case, to put order into the world which was created by the divine wisdom as a whole in order and for order.

Is not this domain of the judicial activity rich in life? More, the ecclesiastical law is ordered to the common good of the ecclesiastical society; it is consequently inseparably bound up with the end of the Church. Whenever, therefore, the judge applies the law to a particular case, he contributes to the realization of the fullness of the end for which the Church lives (a).

(*This connection serves as a light for the judge, and as a guarantee for the law.*)

Delicate cases

For all that, We do not intend in any way to minimize the 1216 practical difficulties which, in spite of everything, modern life (123, 216) occasions also to the ecclesiastical judiciary, more, from certain points of view, than in the area of civil powers. Consider only certain spiritual possessions, with respect to which the judicial

principalmente sul potere supremo di ambedue le società, e quindi anche sulla potestà giudiziaria, la quale non ne è che una parte e una funzione. Indipendentemente dalla circostanza se i singoli giudici ecclesiastici ne siano o no consapevoli, tutta la loro attività giudiziaria è e rimane inclusa nella pienezza di vita della Chiesa col suo alto fine: cælestia ac sempiterna bona comparare. Questo finis operis della potestà giudiziaria ecclesiastica le dà la impronta oggettiva e ne fa una istituzione della Chiesa come società soprannaturale.

1215a La legge ecclesiastica è volta al bene comune della società ecclesiastica, e quindi inseparabilmente legata al fine della Chiesa. Mentre dunque il giudice applica la legge al caso particolare, coopera a compiere la pienezza del fine che vive nella Chiesa.

power of the State feels less committed, or maintains a conscious indifference. Typical, in this sense, are the misdemeanors against the faith or apostasy, those which concern "liberty of conscience" and "religious toleration", as also matrimonial cases. In these cases, the Church, and consequently the ecclesiastical judge, cannot adopt the neutral attitude of States of mixed religious confession and still less the attitude of a world fallen into unbelief and religious indifferentism, but she has to allow herself to be guided solely by the essential end given to her by God.

1217 In this way we are constantly meeting the profound difference which diversity of end sets up between the ecclesiastical (3, 89, 123) and the civil judiciary. Doubtless nothing prevents one from reaping the results attained by the other, in theory as well as in practice; at the same time it would be an error to wish to transfer automatically elements and norms from one to the other, and still more to wish to establish an absolute equivalence between them. The ecclesiastical judiciary and the ecclesiastical judge have no need to seek elsewhere their ideal, but ought to bear it within themselves; they must have ever present before their eyes the fact that the Church is a supernatural organism possessing an innate supernatural principle, a principle which must animate and direct even the judicial power and the ecclesiastical judge (a).

(The judicial power is included in the power of government.)

1218 Judges in the Church in virtue of their office and by reason (89, 120, 124, 200, 211) of the divine will are the Bishops of whom the Apostle says that they "are constituted by the Holy Spirit to govern the Church of God" (a). But "to govern" includes "to judge" as a necessary function. Therefore, according to the Apostle, the Holy Spirit calls the Bishops no less to the office of judge than to that of governor within the Church. Hence it is from the Holy Spirit that the sacred character of this function derives (b). The faithful

1217a *La potestà giudiziaria ecclesiastica e il giudice ecclesiastico non hanno da cercare altrove il loro ideale, ma debbono portarlo in se stessi; debbono aver sempre presente al loro sguardo che la Chiesa è un organismo soprannaturale, cui è insito un principio vitale divino, principio che deve muovere e dirigere anche la potestà giudiziaria e l'ufficio di giudice ecclesiastico.*

1218a Acts 20:28.

1218b *Ma il "reggere" include il "giudicare" come una necessaria funzione. Dunque secondo l'Apostolo lo Spirito Santo chiama i*

of the Church of God, "bought by Him at the price of his own blood", are those to whom the judicial action has reference. The law of Christ is fundamentally the one according to which, in the Church, sentences are pronounced. The divine vital principle moves all the faithful and everything in the Church to her end, therefore the juridical power and the judge, too, *caelestia ac sempiterna bona comparare*, "procure the heavenly and everlasting good." *(Exhortation to the judges.)*

THE WORSHIP OF THE MYSTICAL BODY

Encycl. *Mediator Dei*, November 20, 1947.

(The work of the Redemption.)

The Divine Redeemer has so willed it, that the priestly life 1219 begun with the supplication and sacrifice of his mortal Body (113-114, 115, 117) should continue without intermission down the ages in his Mystical Body which is the Church. That is why He established a visible priesthood to offer everywhere the clean oblation (a) which would enable men from East to West, freed from the shackles of sin, to offer God that unconstrained and voluntary homage which their conscience dictates.

In obedience, therefore, to her Founder's behest, the Church prolongs the priestly mission of Jesus Christ mainly by means of the sacred Liturgy. She does this in the first place at the altar, where constantly the Sacrifice of the Cross is re-presented (b) and, with a single difference in the manner of its offering, renewed (c). She does it next by means of the Sacraments, those special channels through which men are made partakers in the supernatural life. She does it finally by offering to God, all good and great, the daily tribute of her prayer of praise.

(The liturgical revival.—The character of the liturgy.—From heaven Christ the High Priest assists the human race.)

He aids us likewise through his Church, where He is present 1220 indefectibly as the ages run their course; through the Church (31, 78, 95) which He constituted "the pillar of truth," and dispenser of grace, and which, by his sacrifice on the Cross, He founded, consecrated and confirmed forever.

Vescovi non meno all'ufficio di giudice che al governo della Chiesa. Dallo Spirito Santo deriva perciò il carattere sacro di quell'ufficio. 1219a Cf. Malachy 1:11.

1219b Council of Trent, Sess. XXII, c. 1. 1219c *Ibid.*, c. 2.

The Church has, therefore, in common with the Word Incarnate the aim, the obligation and the function of teaching all men the truth, of governing and directing them aright, of offering to God the pleasing and acceptable Sacrifice; in this way the Church reestablishes between the Creator and his creatures that unity and harmony to which the Apostle of the Gentiles alludes in these words: "Now, therefore, you are no more strangers and foreigners; but you are fellow citizens with the saints and domestics of God, built upon the foundations of the apostles and the prophets, Jesus Christ Himself being the chief cornerstone: in whom all the building, being framed together, groweth up into a holy temple in the Lord, in whom you also are built together into a habitation of God in the Spirit" (a).

1221 Thus the society founded by the Divine Redeemer, whether (28, 31, 71, 78) in her doctrine and government, or in the Sacrifice and Sacraments instituted by Him, or finally, in the ministry, which He has confided to her charge with the outpouring of his prayer and the shedding of his blood, has no other goal or purpose than to increase ever in strength and unity.

This result is in fact achieved when Christ lives and thrives, as it were, in the hearts of men, and when men's hearts in turn are fashioned and expanded as though by Christ. This makes it possible for the sacred temple, where the Divine Majesty receives the acceptable worship which his law prescribes, to increase and prosper day by day in this land of exile on earth. Along with the Church, therefore, her divine Founder is present at every liturgical function: Christ is present at the august Sacrifice of the altar both in the person of his minister and above all under the Eucharistic species. He is present in the Sacraments, infusing into them the power which makes them ready instruments of sanctification. He is present finally in the prayer of praise and petition we direct to God, as it is written: "Where there are two or three gathered together in My Name, there am I in the midst of them" (a).

The worship of the Mystical Body

1222 The sacred Liturgy is consequently the public worship (117) which our Redeemer as Head of the Church renders to the Father as well as the worship which the community of the faithful

1220a Ephes. 2:19-22.

1221a Matt. 18:20.

renders to its Founder, and through Him to the Heavenly Father. It is, in short, the worship rendered by the Mystical Body of Christ in the entirety of its Head and members (a).

(*Origin of the Liturgy.—Exercise of the priestly function by the Liturgy, both an interior and an exterior worship.*)

Sources of efficacy

It should be clear to all, then, that God cannot be honored 1223
worthily unless the mind and heart turn to Him in quest of the (66,
perfect life, and that the worship rendered to God by the Church 117)
in union with her divine Head is the most efficacious means of
achieving sanctity.

This efficacy, where there is question of the Eucharistic Sacrifice and the Sacraments, derives first of all and principally from the act itself (a). But if one considers the part which the Immaculate Spouse of Jesus Christ takes in the action, embellishing the Sacrifice and Sacraments with prayer and sacred ceremonies, or if one refers to the "Sacramentals" and the other rites instituted by the Hierarchy of the Church, then its effectiveness is due rather to the action of the Church (b), inasmuch as she is holy and acts always in closest union with her Head.

(*Errors concerning "objective piety".—Divine action and human cooperation.*)

Harmony and equilibrium among the members of the Mystical Body

Here is the source of the harmony and equilibrium which 1224
prevails among the members of the Mystical Body of Jesus Christ. (39,
When the Church teaches us our Catholic faith and exhorts us to 45,
obey the commandments of Christ, she is paving a way for her 80,
priestly, sanctifying action in its highest sense; she disposes us 112,
likewise for more serious meditation on the life of the Divine 221)
Redeemer and guides us to profounder knowledge of the myste-
ries of faith where we may draw the supernatural sustenance,
strength and vitality that enable us to progress safely, through

1222a *Sacra igitur Liturgia cultum publicum constituit, quem Redemptor Noster, Ecclesiae caput, caelesti Patri habet; quemque Christifidelium societas Conditore suo et per Ipsum aeterno Patri tribuit; utque omnia breviter perstringamus, integrum constituit publicum cultum mystici Jesu Christi corporis, capitis nempe membrorumque ejus.*

1223a *Ex opere operato.* 1223b *Ex opere operantis Ecclesiae*

Christ, towards a more perfect life. Not only through her ministers, but with the help of the faithful individually, who have imbibed in this fashion the spirit of Christ, the Church endeavors to permeate with this same spirit the life and labors of men—their private and family life, their social, even economic and political life—that all who are called God's children may reach more readily the end He has proposed for them.

(*Personal piety prepares for the Liturgy.*—There is no contradiction between "the jurisdiction and teaching office of the ecclesiastical Hierarchy, and the specifically priestly power exercised in the sacred ministry".)

The hierarchy of order

1225 (8, 13, 45, 47, 136-137) The Church is a society, and as such requires an authority and Hierarchy of her own. Though it is true that all the members of the Mystical Body partake of the same blessings and pursue the same objective, they do not all enjoy the same powers, nor are they all qualified to perform the same acts. The Divine Redeemer has willed as a matter of fact, that his Kingdom should be built and solidly supported, as it were, on a holy order, which resembles in some sort the heavenly Hierarchy (a).

1226 (113-114, 207) Only to the Apostles, and thenceforth to those on whom their successors have imposed hands, is granted the power of the priesthood, in virtue of which they represent the person of Jesus Christ before their people, acting at the same time as representatives of their people before God. This priesthood is not transmitted by heredity or human descent. It does not emanate from the Christian community. It is not a delegation from the people. Prior to acting as representative of the community before the throne of God, the priest is the ambassador of the Divine Redeemer. He is God's vicegerent in the midst of his flock precisely because Jesus Christ is Head of that Body of which Christians are the members (a). The power entrusted to him, therefore, bears no natural resemblance to anything human. It is entirely

1225a *Divinus siquidem e Redemptor Regnum suum sacro constare ordine voluit, ac stabili veluti fundamento inniti; qui quidem ordo caelestis Hierarchiae imaginem quodammodo refert.*

1226a *Antequam populi nomine apud Deum agat, sacrorum administrator divini Redemptoris legatus existit; atque idcirco quod Jesus Christus illius Corporis Caput est, cujus christiani sunt membra, ipse Dei vices apud demandatam sibi gentem gerit.*

supernatural. It comes from God. "As the Father hath sent me, I also send you"... (b) "He that heareth you heareth me"... (c) "Go ye into the whole world and preach the gospel to every creature; he that believeth and is baptized shall be saved" (d).

That is why the visible, external priesthood of Jesus Christ 1227 is not handed down indiscriminately to all members of the (113-115) Church in general, but is conferred on designated men, through what may be called the spiritual generation of Holy Orders.

This latter, one of the seven Sacraments, not only imparts the grace appropriate to the clerical function and state of life, but imparts an indelible "character" besides, indicating the sacred ministers' conformity to Jesus Christ the Priest, and qualifying them to perform these official acts of religion by which men are sanctified and God is duly glorified in keeping with the divine laws and regulations.

In the same way, actually, that Baptism is the distinctive 1228 mark of all Christians, and serves to differentiate them from those (50, 113, 115, 205) who have not been cleansed in this purifying stream and consequently are not members of Christ, the Sacrament of Holy Orders sets the priests apart from the rest of the faithful who have not received this consecration. For they alone, in answer to an inward supernatural call have entered the august ministry, where they are assigned to service in the sanctuary and become, as it were, the instruments God uses to communicate supernatural life from on high to the Mystical Body of Jesus Christ. Add to this, as We have noted above, the fact that they alone have been marked with the indelible sign "conforming" them to Christ the Priest, and that their hands alone have been consecrated "in order that whatever they bless may be blessed, whatever they consecrate may become sacred and holy, in the name of Our Lord Jesus Christ" (a). Let all then who would live in Christ, flock to their priests. By them they will be supplied with the comforts and food of the spiritual life. From them they will procure the medicine of salvation assuring their cure and happy recovery from the fatal sickness of their sins. The priests, finally, will bless their homes, consecrate their families and help them, as they breathe their last, across the threshold of eternal happiness.

1226b John 20:21. 1226c Luke 10:16. 1226d Mark 16:15-16.
1228a Pont. rom., *De ordinatione presbyteri.*

The Liturgy depends on ecclesiastical authority

1229 Since therefore it is the priest chiefly who performs the
(104, sacred Liturgy in the name of the Church, its organization, reg-
121) ulation and details cannot but be subject to Church authority.
This conclusion, based on the nature of Christian worship itself,
is further confirmed by the testimony of history.

Additional proof of this indefeasible right of the Ecclesiastical Hierarchy lies in the circumstance that the sacred Liturgy is intimately bound up with doctrinal propositions which the Church proposes as perfectly true and certain, and must as a consequence conform to the decrees respecting Catholic faith issued by the Supreme Teaching Authority of the Church with a view to safeguarding the integrity of the religion revealed by God.

(The liturgy attests the faith of the Church.—Stability of the divine elements of the liturgy.—Development of the human elements: their regulation.)

Its development may not be left to private judgment

1230 It follows from this that the Sovereign Pontiff alone enjoys
(104, the right to recognize and establish any practice touching the
121) worship of God, to introduce and approve new rites, as also to modify those he judges to require modification (a). Bishops, for their part, have the right and duty carefully to watch over the exact observance of the prescriptions of the sacred canons respecting divine worship. Private individuals, therefore, even though they be clerics, may not be left to decide for themselves in these holy and venerable matters, involving as they do the religious life of Christian society along with the exercise of the priesthood of Jesus Christ and worship of God; concerned as they are with the honor due to the Blessed Trinity, the Word Incarnate and his august Mother and the other Saints, and with the salvation of souls as well. For the same reason no private person has any authority to regulate external practices of this kind, which are intimately bound up with Church discipline and

1230a *Quamobrem uni Summo Pontifici jus est quemlibet de divino cultu agendo morem recognoscere ac statuere, novos inducere ac probare ritus, eosque etiam immutare, quos quidem immutandos judicaverit; Cf. Canons 1257, 1261.*

with the order, unity and concord of the Mystical Body and frequently even with the integrity of Catholic faith itself (b).

Some rash abuses

The Church is without question a living organism, and as 1231
an organism in respect of the sacred Liturgy also, she grows, (224)
matures, develops, adapts and accommodates herself to temporal needs and circumstances, provided only that the integrity of her doctrine be safeguarded. This notwithstanding, the temerity and daring of those who introduce novel liturgical practices, or call for the revival of obsolete rites out of harmony with prevailing laws and rubrics, deserve severe reproof.

(Various abuses.—Introduction of the vernacular.)

Latin, a sign of unity

The use of the Latin language, customary in a considerable 1232
portion of the Church, is a manifest and beautiful sign of unity, (49)
as well as an effective antidote for any corruption of doctrinal truth. In spite of this, the use of the mother tongue in connection with several of the rites may be of much advantage to the people. But the Apostolic See alone is empowered to grant this permission. It is forbidden, therefore, to take any action whatever of this nature without having requested and obtained such consent, since the sacred Liturgy, as We have said, is entirely subject to the discretion and approval of the Holy See.

(Ancient rites.)

The more recent liturgical rites likewise deserve reverence 1233
and respect. They too owe their inspiration to the Holy Spirit, (78,
who assists the Church in every age even to the consummation of 88)
the world (a). They are equally the resources used by the majestic Spouse of Jesus Christ to promote and procure the sanctity of men. (Culpable antiquarianism.)

Authority in liturgical matters

In every measure taken, then, let proper contact with the 1234
Ecclesiastical Hierarchy be maintained. Let no one arrogate to (117,

1230b *Eademque ratione privato nemini ulla facultas est externas hoc in genere actiones moderari, quæ cum Ecclesiastica disciplina et cum mystici Corporis ordine, unitate ac concordia, immo haud raro cum catholicæ etiam fidei integritate conjunguntur quam maxime.*
1233a Cf. Matt. 28:20.

119, himself the right to make regulations and impose them on others
142, at will. Only the Sovereign Pontiff, as the successor of Saint Pe-
153, ter, charged by the Divine Redeemer with the feeding of his en-
185, tire flock (a), and with him, in obedience to the Apostolic See,
188, the Bishops "whom the Holy Ghost has placed . . . to rule the
200) Church of God" (b), have the right and the duty to govern the
Christian people. Consequently, Venerable Brethren, whenever
you assert your authority—even on occasion with wholesome se-
verity—you are not merely acquitting yourselves of your duty; you
are defending the very will of the Founder of the Church.
(*The Eucharistic sacrifice.*)

The life of Christ communicated to his members

1235 The cooperation of the faithful is required so that sinners
(28, may be individually purified in the Blood of the Lamb. For
45) though, speaking generally, Christ reconciled by his painful
death the whole human race with the Father, He wished that all
should approach and be drawn to his Cross, especially by means
of the Sacraments and the Eucharistic Sacrifice, to obtain the
salutary fruits produced by Him upon it. Through this active and
individual participation, the members of the Mystical Body not
only become daily more like to their divine Head, but the life
flowing from the Head is imparted to the members, so that we
can each repeat the words of St. Paul: "With Christ I am nailed
to the Cross: I live, now not I, but Christ liveth in me" (a).
(*Participation of the faithful in the sacrifice.*)

Errors concerning the 'priesthood' of the faithful

1236 The fact, however, that the faithful participate in the Eucha-
(207, ristic Sacrifice, does not mean that they also are endowed with
212) priestly power. It is very necessary that you make this quite clear
to your flocks.

For there are today, Venerable Brethren, those who, approx-
imating to errors long since condemned (a), teach that in the
New Testament by the word "priesthood" is meant only that
priesthood which applies to all who have been baptized; and
hold that the command by which Christ gave power to his Apos-
tles at the Last Supper to do what He Himself had done, applies
directly to the entire Christian Church, and that thence, and

1234a John 21:15-17. 1234b Acts 20:28. 1235a Gal. 2:19-20.
1236a Cf. Council of Trent, Sess. XXIII, c. 4.

thence only, arises the hierarchical priesthood. Hence they assert
that the people are possessed of a true priestly power, while the
priest only acts in virtue of an office committed to him by the
community.

(*The faithful participate in the Sacrifice, not by 'co-celebrat-
ing' but by offering with the priest; by offering themselves with
the Victim.*)

The Sacrifice of the Mystical Body

For if, as St. Augustine writes, our mystery is enacted on the
Lord's table, that is Christ our Lord Himself (a), who is the
head and symbol of that union through which we are the Body
of Christ (b) and members of his Body (c): if St. Robert Bellar-
mine teaches, according to the mind of the Doctor of Hippo,
that in the Sacrifice of the altar there is signified the general
sacrifice by which the whole Mystical Body of Christ, that is all
the city of the redeemed, is offered up to God through Christ,
the High Priest (d): nothing can be conceived more just or fit-
ting than that all of us in union with our Head, who suffered for
our sake, should also sacrifice ourselves to the Eternal Father.
For in the Sacrament of the altar, as the same St. Augustine has
it, the Church is made to see that in what she offers she herself
is offered (e).

(*How to make the faithful participate in the Mass.—Diocesan
liturgical commissions.—The priest's Communion.—Com-
munion of the faithful.*)

The Church of Jesus Christ needs no other bread than this
to satisfy fully our souls' wants and desires, and to unite us in
the most intimate union with Jesus Christ, to make us "one
body" (a), to get us to live together as brothers who, breaking
the same bread, sit down to the same Heavenly Table to partake
of the elixir of immortality (b).

(*How to receive Communion.—Eucharistic worship.—Divine
office.—The liturgical year.—Practices not strictly liturgical.—Li-
turgical arts.—The liturgical life.—Vigilance against errors in mat-
ters liturgical.*)

1237a Cf. *Serm.* CCLXXII.

1237b Cf. 1 Cor. 12:27.

1237c Cf. Ephes. 5:30.

1237d Cf. St. Robert Bellarmine, *De Missa*, Book II, c. 8.

1237e Cf. *De Civitate Dei*, Book X, c. 6. 1238a 1 Cor. 10:17.

1238b Cf. St. Ignatius Martyr, *Ep. ad Ephes.*, XX.

1239 Watch with like diligence lest the false teaching of those
(88) be propagated, who wrongly think and teach that the glorified human nature of Christ really and continually dwells in the "just," by his presence and that one and numerically the same grace, as they say, unites Christ with the members of his Mystical Body.
(Obedience to the hierarchy.—Hopes for a still greater union in the holy liturgy.)

THE CHURCH'S POWER OVER THE SACRAMENTS

Apost. Const. *Sacramentum Ordinis*, November 30, 1947.

1240 The Sacrament of Orders, instituted by Christ the Lord, a
(113, sacrament which transmits spiritual power and confers grace for
122, the proper fulfilling of ecclesiastical functions, is unique and
137) identical for the universal Church; this is what the Catholic faith professes; for as Our Lord Jesus Christ gave the Church only one government under the authority of the Prince of the Apostles, one single faith, one single sacrifice, so He gave only one single treasury of signs producing grace, namely, the sacraments. Nor has the Church in the course of centuries substituted other sacraments for those sacraments instituted by Christ, nor has she the power to make this substitution, for, according to the teaching of the Council of Trent (a), the seven sacraments of the New Law were instituted by Our Lord Jesus Christ, and the Church has no power over "the substance of the sacraments", that is, over those things which, according to the sources of divine revelation, Christ the Lord Himself prescribed must be maintained in the sacramental signs.

(Doubts on the subject of the matter and form of Orders.—According to the Council of Florence itself, the tradition of instruments is not part, by the will of Our Lord, of the substance of the sacrament.)

1241 But if, by the will and prescription of the Church, these
(122) rites were at one time necessary for the validity (of the sacrament), everyone knows that what the Church has decreed she also has the power to change or to abrogate.
(Matter and form of Orders.)

1240a Conc. Trid. Sess. VII, can. 1, *De Sacram. in genere*.

A STANDARD UNTO THE NATIONS

All. to the members of Italian Catholic Action, September 12, 1948.

(The will to maintain Christian civilization.—The triple victory which has overcome the world.—Victory over the denial of God.)

Was there ever a time when the Catholic Church appeared, 1242 as she does today, as *signum levatum in nationes*, "a standard (102, unto the nations" (a)? We are today witnesses of formidable 115, upheavals, perhaps even more grave in their consequences than 224, the fall of the ancient Roman Empire. Political power has 228) changed radically, within nations and among nations. Ancient dynasties have disappeared, one after the other; dictators who dreamed of the domination of the world for a millenium have been overthrown; entire continents find themselves on the decline or in the ascendant; social organizations are undergoing profound transformations. But one institution remains firm, forever identical with herself, and yet always new and adapted to the realities of each age: the Church of Christ, strong with the strength of truth and grace, of which she is the depository, the herald, and the dispenser; strong in the firmness of faith and the constancy of her children.

(Victory over matter.—Victory over social ills.—The conditions of this triple victory.)

CONFIRM THY BRETHREN

R.M. to the world, December 24, 1948.

Grave and at the same time tender, like the testament and 1243 farewell words of a most loving Father, are the words of the (155, Divine Redeemer to his first Vicar on earth: *Confirma fratres 165- tuos*, "Confirm thy brethren!" (a) They have not ceased to 166, resound in Our mind and Our heart since the day when, in 224) his inscrutable designs, He willed to confide to Our weak hands the helm of Peter's barque.

Immortal words deeply graven in the depths of Our soul, they become all the more penetrating each time when, in the exercise of the apostolic ministry, We have to communicate to the Episcopate and to the faithful of the world the teaching,

1242a Isaias 11:12.

1243a Luke 22:32.

the norms, and the exhortations which the plenary accomplishment of the saving mission of the Church requires, and which, without prejudice to their substantial immutability, must nevertheless be adapted as occasion demands to the constantly changing circumstances and a variety of times and places.

(*Persecutions against the Church.—The courage of the martyrs.—Disasters.*)

The impossible condition

1244 The Church's maternal eye follows these souls, temporarily
(60, lost or in danger, with vigilant love and redoubled solicitude.
88) She is not troubled. She prays. She waits: she waits for the return of her children and is anxious to find means of hastening that hour. To this end she does not recoil from any sacrifice; no effort is too painful for her to reach that end. She is ready for anything, with the exception of one thing: let no one ask her to obtain the return of the children separated from her—either in times past or in recent ones—at the price of minimizing or clouding any item at all in the deposit of Christian faith confided to her safe-keeping (a).

(*The Christian in the trials of this world.—The true Christian will for peace.*)

ROME THE ETERNAL

All. to Roman students, January 30, 1949.

(*The privilege of Roman youth: to live in a city rich in world history.—The Latin language.—The Italian language.—Secular history of Rome: the ruins of the Roman Empire.*)

1245 On the contrary, when we stand before the witnesses of the
(224, Christian past we always feel something immortal: the faith
226- which they reveal still lives, and is multiplied indefinitely in the
227) number of those who profess it; the Church still lives to which

1244a *Essa non si adira. Essa prega. Essa attende: attende il ritorno di quei figli, pensosa di trovare i mezzi atti ad accelerarne l'ora. Per ciò Essa non indietreggia dinanzi a nessun sacrificio; nessuna pena è per lei troppo grave a tal fine. Essa è pronta a tutto. A tutto, tranne soltanto una cosa: che non le si chiegga di ottenere il ritorno dei figli da lei separati—sia in tempi passati, sia recentemente—al prezzo di qualsiasi menomazione od offuscamento del deposito della fede cristiana affidato alla sua custodia.*

they belong, and she is always the same through the centuries. She is the Church of Christ, today, in what concerns her visible aspect, more perfect, more complete, more developed than in the dawn of her nativity and the first ages of her external manifestation. Today the Church, with her more than 350 million faithful spread over the face of the earth, needs quite another cohesiveness, different bonds of organization and laws, a more effective guidance by means of a central government, than in primitive times when Christians numbered only a few thousand, and, with very rare exceptions, belonged to the very State and civilization of the Roman Empire itself. But the structure of the Church in its essential characteristics and in its interior life was then, as always, the same, even more in certain points than historical research would have led us to expect. In her maturity which knows no enfeeblement, the Church has not changed the expression of her face; her voice, keeping its own unalterable tonality, has acquired still more vigor and force.

The gauge of immortality

With this affirmation we find ourselves once more at Rome 1246
near Peter's Chair. Because Christ has realized his will to found (20,
a Church, one and indestructible, and to do so by the promise 40,
made to Peter, by the institution of the primacy, or, what is the 137-
same thing, the Papacy. The Church established on Peter and 140,
his successors, and she alone, must be the Church of Christ, one 161,
in herself and destined to remain until the end of time by means 182)
of submission to a personal and visible Head (a).

It was a disposition of divine Providence that Peter chose Rome as his episcopal See. Here, in the circus of Nero—we possess incontrovertible archeological proofs of this—he died as a confessor of Christ; beneath the central point of the gigantic cupola was, and is, the place of his entombment. His successors, the Popes, have continued his mission to the present day.

1246a *Con questa affermazione ci troviamo di nuovo in Roma presso la Cattedra di Pietro. Perché Cristo ha attuato la sua volontà di fondare una Chiesa indistruttibile ed una con la promessa a Pietro, con la istituzione del primato o, ciò che è lo stesso, del Papato. La Chiesa, stabilita su Pietro e sui suoi Successori, è soltanto essa, doveva essere la Chiesa di Cristo, una in sé e duratura sino alla fine dei tempi mediante la sottomissione ad un Capo personale e visibile.*

1247 In the succession of Roman Pontiffs there are many who, (145, like the Prince of the Apostles, have sealed with their own blood their fidelity to Him whose visible representatives they were. 169- Many were great by reason of their sanctity, their genius, their 170, learning, the authority of their person. There were others whose 228) purely human qualities corresponded less accurately to the dignity of their supreme pastoral office. But the most formidable tempests unleashed from the time of the Apostle Peter down to our own have not been able to shake the Church or prejudice the divine mission of her Rulers. Each Pope, in the very moment in which he accepts his election, receives it immediately from Christ with the same power and with the same privilege of infallibility (a).

1248 If there should ever come a day—We say this as a matter (143) of pure hypothesis—when the physical reality of Rome were to crumble; if ever this Vatican Basilica, the symbol of the one, invincible, and victorious Catholic Church, were to bury beneath its ruins the historical treasures and the sacred tombs it enshrines, even then the Church would not, by that fact, be overthrown or undermined; the promise of Christ to Peter would always remain true, the Papacy would continue unchanged, as well as the one, indestructible Church founded on the Pope alive at that time.

Thus it is: *Rome the Eternal* in the Christian and supernatural sense, is superior to the Rome of history. Her nature and her truth are independent of the historic City.

1249 And such, beloved sons and daughters, should your faith be, (215) too; unshakable, because it has for foundation the rock on which the Church is built. Proclaim it and bear it, this faith of yours, among your associates and your fellow students, with clear-sighted vision, with profound conviction, with a courage certain of victory. And pray for the Pope, that the Lord, who has willed him to be the shepherd and bishop of your souls (a), may grant him to help by word and example those whom he rules, and with them to attain life everlasting (b).

1247a *Ogni Papa la riceve, nel momento stesso in cui accetta la sua elezione, immediatamente da Cristo, con gli stessi poteri e con lo stesso privilegio della infallibilità.*

1249a Cf. 1 Peter 2:25.

1249b Cf. *Miss. Rom. Orat. pro Papa.*

CAN THE POPE BE SILENT?

All. to the faithful of Rome, February 20, 1949.

(*The condemnation of Cardinal Mindszenty.—Persecutions today and in the past.*)

Romans! The Church of Christ is following the way marked 1250 out by her Divine Redeemer. She feels that she is eternal; she (93- knows that she cannot perish, that the most violent storms will 94, not overpower her. She does not beg for favors; the threats of 227) disgrace of earthly powers do not intimidate her. She does not meddle in questions which are purely political or economic; she does not care to debate on the utility or the lack of it in one or another form of government. Always desirous, as far as it depends upon her, to have peace with all men (a), she gives to Caesar what belongs to him by right, but she cannot give up or abandon what belongs to God.

Now, it is well known what the totalitarian and anti-religious 1251 state exacts and expects of her as the price of her toleration and (100, her problematic recognition. This is what it wants her to be: 111, a Church that will be silent, when she should speak; 117, a Church that will water down God's law, adapting it to 125, the tastes of the human will when she should proclaim it aloud 225) and defend it;

a Church that would detach itself from the unshakable foundation on which Christ built it, and take up a convenient position on the moving sands of the opinions of the day, or yield herself to the passing currents;

a Church that will not resist the oppression of consciences and will not defend the legitimate rights and the just liberties of the people;

a Church that, with shameful servility, will remain enclosed in the four walls of the temple, forgetting the divine mandate received from Christ: "Go ye into the highways (a); teach all men" (b).

Beloved sons and daughters! Spiritual heirs of an innumer- 1252 able legion of confessors and of martyrs! (145-

Is this the Church that you love and venerate? Do you recog- 146, nize in such a Church the features of your Mother's face? Could 160-

1250a Cf. Rom. 12:18. 1251a Matt. 22:9. 1251b Matt. 28:19.