

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 innumerable 1252 legion of confessors and of martyrs! (145-

Is this the Church that you love and venerate? Do you recognize 146, 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.

161, you imagine a Successor of the first Peter, who would yield to
163, such exigencies?

165, The Pope has the divine promises; even in his human weak-
167) ness he is invincible and unshakable; herald of truth and of jus-
tice, the principle of the unity of the Church, his voice denounces
errors, idolatry, superstition; it condemns iniquity; it makes
charity and justice loved.

1253 Can he then be silent, when in a nation, by violence or
(57, guile, churches which are united to the center of Christianity, to
92) Rome, are torn from her; when all the Greek Catholic Bishops
are imprisoned, because they refuse to deny their faith; when
priests and faithful are arrested and persecuted because they re-
fuse to be separated from their true Mother the Church?

Can the Pope be silent when the right to educate their own
children is taken from parents by a minority which wishes to
alienate them from Christ?

1254 Can the Pope be silent when a State, overstepping the limits
(160) of its competence, arrogates to itself the power of suppressing
dioceses, of deposing Bishops, of overturning the ecclesiastical
hierarchy and of reducing it below the strict minimum required
for effective ministration to souls?

Can the Pope be silent when they go so far as to punish in
prison a priest guilty of being unwilling to betray the most sacred
and inviolable of secrets, the secrecy of sacramental confession?

Is all this "unlawful interference" in the political power of
the State? Who could honestly say so? Your exclamations have
already given the answer to these questions and to a multitude
of similar ones.

ALWAYS UP TO DATE

All. to the Pontifical Seminary of Anagni, April 29, 1949.

(The 50th anniversary of the foundation of the Seminary.-
Its work.)

1255 If it is true that they are in error who, moved by a childish
(6, and immoderate desire for novelty, attain by their teaching, their
11, actions, their agitation, the immutability of the Church, it is not
223- less certain that they, too, are in error who seek, consciously or
224) otherwise, to fix her in a sterile immobility (a). The Church, the

1255a *Si è vero che sono in errore coloro che, mossi da una puerile
e smoderata brama di novità, ledono, con le loro dottrine, coi loro*

Mystical Body of Christ, is, like the men who compose her, a
living organism, substantially always equal to herself; and Peter
would recognize in the Church, Catholic, Roman, of the twenti-
eth century that first society of believers whom he addressed on
the day of Pentecost. But a living body grows, develops itself,
tends towards maturity. The Mystical Body of Christ, like the
physical members who constitute it, does not live and move in
the abstract, outside the constantly changing conditions of time
and place; she is not, and cannot be, separated from the world
which surrounds her; she is always of her own time, she advances
with it from day to day, from hour to hour, continually adapting
her attitude and her bearing to the society in the midst of which
she must work.

(Remain united and faithful to the traditions and the idea
of the Seminary.)

THE SALVATION OF NON-CATHOLICS

Letter of the Sacred Congregation of the Holy Office,
August 8, 1949, to the Archbishop of Boston.

(Controversy which arose at Boston College on the subject
of the axiom, "Outside the Church there is no salvation.")

We are bound by divine and Catholic faith to believe all 1256
those things which are contained in the word of God, whether (61,
it be Scripture or Tradition, and are proposed by the Church to 97,
be believed as divinely revealed, not only through solemn judg- 109,
ment but also through the ordinary and universal teaching 111)
office (a).

Now, among those things which the Church has always
preached and will never cease to preach is contained also that
infallible statement by which we are taught that there is no
salvation outside the Church.

However, this dogma must be understood in that sense in
which the Church herself understands it. For, it was not to
private judgments that Our Savior gave for explanation those
things that are contained in the deposit of faith, but to the
teaching authority of the Church.

*atti e con le loro agitazioni, la immutabilità della Chiesa, non è men-
certo che s'ingannerebbero anche quelli i quali cercassero, scien-
tamente o no, d'irrigidirla in una sterile immobilità.*

1256a Vatican Council, Sess. III, c. 111; Denz., n. 1792.

Now, in the first place, the Church teaches that in this matter there is question of a most strict command of Jesus Christ. For He explicitly enjoined on his apostles to teach all nations to observe all things whatsoever He Himself had commanded (b).

Obligation to enter the Church

1257 Now, among the commandments of Christ, that one holds (50, not the least place, by which we are commanded to be incorporated by Baptism into the Mystical Body of Christ, which is 60, the Church, and to remain united to Christ and to his Vicar, 62, through whom He Himself in a visible manner governs the Church 116, on earth. 131, 184)

Therefore, no one will be saved who, knowing the Church to have been divinely established by Christ, nevertheless refuses to submit to the Church or withholds obedience from the Roman pontiff, the Vicar of Christ on earth.

Not only did the Savior command that all nations should enter the Church, but He also decreed the Church to be a means of salvation, without which no one can enter the kingdom of eternal glory.

The "desire" may suffice

1258 In his infinite mercy God has willed that the effects, (62, necessary for one to be saved, of those helps to salvation which 75) are directed toward man's final end, not by intrinsic necessity, but only by divine institution, can also be obtained in certain circumstances when those helps are used only in *desire* and *longing*. This we see clearly stated in the Sacred Council of Trent, both in reference to the Sacrament of Baptism and in reference to the Sacrament of Penance (a).

The same in its own degree must be asserted of the Church, in as far as she is the general help to salvation. Therefore, that one may obtain eternal salvation, it is not always required that he be incorporated into the Church *actually* as a member, but it is necessary that at least he be united to her by *desire* and *longing*.

The implicit "desire"

1259 However, this desire need not always be explicit, as it is in (62) catechumens; but when a person is involved in invincible

1256b Matt. 28:19-20.

1258a Sess. VI, c. V et XIV. Denz. n. 797 et 807.

ignorance, God accepts also an *implicit desire*, so called because it is included in that good disposition of soul whereby a person wishes his will to be conformed to the will of God.

These things are clearly taught in that dogmatic letter which was issued by the Sovereign Pontiff, Pope Pius XII, on June 29, 1943, "On the Mystical Body of Jesus Christ" (a). For in this letter the Sovereign Pontiff clearly distinguishes between those who are *actually* incorporated into the Church as members, and those who are united to the Church only by desire.

Discussing the members of which the Mystical Body is composed here on earth, the same August Pontiff says: "Actually only those are to be included as members of the Church who have been baptized and profess the true faith, and who have not been so unfortunate as to separate themselves from the unity of the Body, or been excluded by legitimate authority for grave faults committed" (b).

Toward the end of this same Encyclical Letter, when most affectionately inviting to unity those who do not belong to the body of the Catholic Church, he mentions those who "are related to the Mystical Body of the Redeemer by a certain unconscious yearning and desire" (a), and these he by no means excludes from eternal salvation, but on the other hand states that they are in a condition "in which they cannot be sure of their salvation" (b) since "they still remain deprived of those many heavenly gifts and helps which can only be enjoyed in the Catholic Church" (c). 1260 (61-62)

With these wise words he reproves both those who exclude from eternal salvation all united to the Church *only by implicit desire*, and those who falsely assert that men can be saved equally well in every religion (d).

Necessity of faith

But it must not be thought that any kind of desire of entering the Church suffices that one may be saved. It is necessary that the desire by which one is related to the Church be animated by perfect charity. Nor can an implicit desire produce its effect, unless a person has supernatural faith: "For he who comes 1261 (62)

1259a Cf. above No. 1002 ff. 1259b No. 1002.

1260a No. 1104. 1260b *Ibid.* 1260c *Ibid.*

1260d Cf. Pius IX, *Singulari quadam*, Denz., No. 1641 f; Pius IX, *Quanto conficiamur moerare*, Denz., No. 1677.

to God must believe that God exists and is a rewarder of those who seek Him" (a). The Council of Trent declares (b): "Faith is the beginning of man's salvation, the foundation and root of all justification, without which it is impossible to please God and attain to the fellowship of his children" (c).

(*Practical dispositions relative to Reverend Leonard Feeney.*)

Submission to the Church

1262 Therefore, let them who in grave peril are ranged against (62, the Church seriously bear in mind that after "Rome has spoken" 184) they cannot be excused even by reasons of good faith. Certainly, their bond and duty of obedience toward the Church is much graver than that of those who as yet are related to the Church "only by an unconscious desire". Let them realize that they are children of the Church, lovingly nourished by her with the milk of doctrine and the sacraments, and hence, having heard the clear voice of their Mother, they cannot be excused from culpable ignorance, and therefore to them apply without any restriction that principle: submission to the Catholic Church and to the Sovereign Pontiff is required as necessary for salvation.

PATERNITY, THE FOUNDATION OF AUTHORITY

All. to the Second Congress of the Italian Catholic Union of secondary school teachers, September 6, 1949.

(*The responsibility of teachers.*)

1263 In recalling to your conscience as educators this dignity and (105, this responsibility, We Ourselves, Vicar of Christ by the disposi- 144, tion of Divine Providence, and by that fact invested with the 165) same offices as he was, who while on earth loved to be called "Master," We Ourselves are included in the number of those who represent in various ways the hand of Providence leading man to his last end.

For is not Our throne principally a pulpit? Is not Our first function teaching? Has not the divine Master and Founder of the Church given to Peter and to the Apostles the fundamental precept: "teach, make disciples"? (a)

1261a Heb. 11:6.

1261c Denz. No. 801.

1261b Sess. VI c. VIII.

1263a Matt. 28:19.

Educator of souls We feel Ourselves to be and We are; a 1264 sublime school—in no secondary sense—is the Church, since a (105, great part of the sacerdotal function consists in instructing and 163) educating. It could not be otherwise in the new order instituted by Christ, which is entirely founded on the fact of God's paternity, from which all paternity in heaven and on earth is derived (a), and from which proceeds, in Christ and for Christ, Our own paternity for all souls (b). Now, whoever is a father is by that very fact an educator, for, as the Angelic Doctor explains so clearly, the primordial pedagogical right rests on no other title than on that of paternity (c).

(*Teaching and education.—Rights of the Church and of the family.—Modern pedagogy.—The end to be achieved.—The needs of our times.*)

JURIDICAL SOCIETY

All. to the Rota, November 13, 1949.

(*The work of the tribunal of the Rota.—True and false law.—The divine will, the foundation of law.—Error of juridical positivism.—Juridical order and the moral order.*)

The juridical organization of the Catholic Church has never 1265 passed nor does it run the risk of passing through such a crisis. (12, How could it be otherwise? Her alpha and omega are thus ex- 19, pressed by the Psalmist: *In æternum, Domine, est verbum tuum,* 79, *stabile ut cælum . . . Verbi caput constantia est, ea æternum est, et 123, æternum est omne decretum iustitiæ tuæ,* "Forever, O Lord, 224) Thy word standeth firm in heaven . . . The beginning of Thy words is truth: all the judgments of Thy justice are forever" (a). These words hold for the whole of the divine law, and also for the one which the Man-God established as the foundation of his Church. In fact, from the beginning, numbered among his great

1264a Cf. Ephes. 3:15.

1264b *Educatori di anime Noi Ci sentiamo e siamo; sublime scuola è, in misura non secondaria, la Chiesa, come gran parte dell'ufficio sacerdotale consiste nell'insegnare e nell'educare. Nè poteva essere diversamente nell'ordine nuovo instaurato da Cristo, che si fonda tutto sui rapporti della paternità di Dio, da cui deriva ogni altra paternità in cielo e sulla terra, e dalla quale, in Cristo e per Cristo, promana la Nostra paternità verso tutte le anime.*

1264c Cf. St. Thomas, IIa-IIae, q. III, a. 1.

1265a Ps. 118:89, 160.

promises (b), we find that of the institution of his Church as a juridical society. Blind indeed would be the man who would close his eyes to this reality (c).

The science and the practice of canon law do not recognize, it is true, any legitimate law which would not also be true law; their function is to direct, in the limits fixed by the divine law, the ecclesiastical juridical system, constantly and entirely towards the end of the Church herself, which is the salvation and good of souls: To this end the divine law serves in a perfect manner; to the same end must tend ecclesiastical law, and that as perfectly as possible.

THE SECRET OF THE CHURCH'S POWER

R. M. to the faithful of Haiti, December 8, 1949.

(*The Church and Haiti, united since the time of the landing of Columbus.*)

1266 (79-80, 84) Doubtless the Church's efforts have in view the supernatural order, so that, as far as possible, all men may have the benefits of true faith and divine grace, and may render to God, by observing his commandments, the homage which is due to Him, may live and grow and die in friendship with Him and thus enjoy in his presence eternal life and happiness.

But, in striving relentlessly and unreservedly, with all her powers and all her strength in the pursuit of this goal, the Church makes an incalculable contribution even to the common good and the interests of the state.

1267 (80, 84) For in reality the real secret of the moral power of the Church is hidden in the sources of grace at her disposal, above all in the principal sources which are the sacraments. In this way she contributes, indirectly it is true, but with a very high degree of efficacy, to the good of civil society. How is this? Especially in forming really Christian families where fidelity, a peace full of affection reigns between the partners, where children are brought up in the filial fear of God, in respect towards all legitimate authority, in loyalty, honesty, purity. Conjugal chastity,

1265b Cf. Matt. 16:16-20.

1265c *Ciò vale per tutto il diritto divino, per quello altresì che l'Uomo-Dio ha posto a fondamento della sua Chiesa. Infatti, fin dal principio, nelle prime grandi promesse, ha stabilito la sua Chiesa come una società giuridica. Cieco in verità dovrebbe essere chi chiudesse gli occhi a questa realtà.*

the joys of family life, the vigor of a morally healthy youth, such is the armature, and, so to say, the backbone of a national community.

In forming men to Christian virtues the Church by that very fact teaches them to rise above the pettinesses of egotism and, for the love of God, to render to the State what is due to the State; she directs them and initiates them in the good works of fraternal charity; she opens their minds and hearts to the meaning of social justice.

(*This influence of the Church proved by history.—Invitation to cooperate in this work.—Our Lady of the Assumption, Patron of Haiti.*)

ECUMENISM

Instruction of the Holy Office, to the Bishops, December 20, 1949.

(*Without taking part in ecumenical meetings, the Church has much at heart the unity willed by Christ.—This "reunion" depending upon the Church, the Bishops should watch over it and promote it [a].—Directives for the Bishops.*)

In the same way they will take care that, under the false pretext that we should attend to what unites us rather than to what separates us, there be not fostered a dangerous indifferentism, especially among those who are less well versed in theological matters and less profoundly anchored in their religion. For it is to be feared lest because of the so-called *irenical* spirit the Catholic doctrine—whether in questions of dogma or in questions of truths connected with dogma—by a comparative study or the vain desire of a kind of progressive assimilation of differing professions of faith, the Catholic doctrine itself be assimilated or in some way accommodated to the teaching of the dissidents, so that the purity of Catholic teaching would suffer, or its true and certain meaning in some way be obscured. 1268 (60)

They will also carefully avoid that dangerous manner of speaking which would give rise to erroneous opinions and false 1269 (2,

1268a *Quum præfata "reunio" ad Ecclesiæ munus et officium potissimum pertineat, speciali cura Episcopos, quos "Spiritus Sanctus posuit regere Ecclesiam Dei" eidem attendere oportet. Ipsi igitur non solum diligenter et efficaciter universæ huic actioni invigilare debent, verum etiam prudenter eam promovere et dirigere.*

60, hopes which could never be realized; saying, for example, that
173) the teaching of the Sovereign Pontiffs in the encyclicals on the re-
turn of the dissidents to the Church, on the constitution of the
Church, on the Mystical Body of Christ, ought not to be taken
into consideration, since not everything in them is of faith, or
what would be worse, that in dogmatic matters not even the
Catholic Church has the plenitude of Christ, but that she can
be made perfect by the other churches (a).

They will carefully avoid and firmly insist upon the fact that
in teaching the history of the Reformation and the Reformers,
the failings of Catholics not be exaggerated and the faults of the
Reformers not be dissembled, or that the more accidental aspects
of the question not be so highlighted that what is essential is
hardly seen or felt: the defection from the Catholic faith. Finally,
they will guard against too great and false external zeal or
imprudence and excessive ardor, lest harm be done to the cause
rather than benefit.

1270 Therefore, Catholic doctrine must be propounded and ex-
(40, plained in its *totality* and in its *integrity*: it is not permitted to
60, pass over in silence or to veil in ambiguous terms what is
144) comprised in the Catholic truth on the true nature and stages
of justification, on the constitution of the Church, on the primacy
of jurisdiction of the Roman Pontiff, on the unique true union by
the return of separated Christians to the one true Church of
Christ. Certainly they can be taught that in returning to the
Church they will lose nothing of the good which, by God's
grace, they have accomplished up to the present, but rather that
by this return it will be completed and rendered perfect. But this
should not be said in such a way that it would seem to them that
in returning to the Church they would be bringing something
substantial to it, which, up to that moment, had been lacking.
These things must be said clearly and unambiguously, first be-
cause they are seeking the truth, then because outside the truth
no true union is possible.

(Mixed assemblies. Practical dispositions.)

1269a *Arcebunt quoque periculosum illum loquendi modum, quo
falsæ opiniones gignantur ac fallaces spes, quæ nunquam impleri
possunt; ex. gr. dicendo quæ de dissidentium ad Ecclesiam reditu-
de Ecclesiæ constitutione, de Corpore Christi Mystico in Litteris
Encyclicis Romanorum Pontificum traduntur non ita æstimari*

VATICAN CITY

All. to the members of the Diplomatic Corps, Decem-
ber 28, 1949.

(*The significance of the reception of the Diplomatic Corps
and of the mission of the Ambassadors...*)

...in this State of Vatican City, whose importance cannot 1271
be measured in statistics, or in the extent of its territory, or (179)
evaluated in terms of armed forces (a).

Its territory—on which you are here gathered together—an
imperceptible dot on atlases and maps! But in the spiritual order
a symbol of very great value and universal extension, the
guarantee of the absolute independence of the Holy See for the
accomplishment of her mission in the world.

Its armed forces? A material reality almost non-existent!
The war potential of this minuscule State is nil; its potential for
peace, incalculable. And Our hope, founded on the Lord's help,
the master and friend of peace, is to see this peace-potential rise
once more, rise to its complete efficacy for the good of all nations.

Yes, this spot of earth, chosen by Providence, is, by reason
of its moral value and the strength and direction of its influence,
one of the centers about which gravitates the history of the
world, a reality outside which the whole development of the
past would be nothing more than an insoluble riddle.

(*Vatican City, the hope and support even of those who live
outside the Church.—Desires for the rapprochement of peoples.*)

*debere, quippe non omnia sint fide tenenda, vel, quod pejus est,
in rebus dogmaticis ne Catholicam quidem Ecclesiam jam habere
plenitudinem Christi, sed ab aliis eandem perfici posse.*

1271a Some years later, on the 27th of July, 1956, speaking to the
faithful of the tiny Kingdom of Liechtenstein, the Holy Father
returned to the same idea, already expressed by his predecessor
(Cf. above, No. 881): "When Our predecessor of immortal mem-
ory, Pius XI, on that important date February 11, 1929 when
the Lateran Treaties were signed, spoke of this solution to the
Roman Question, he remarked with the wit which was charac-
teristic of him, that the small size of the State which the Vatican
would henceforth be would be very largely compensated for
both by the treasures of art and science contained in its buildings,
museums, and archives, and by the noble function which this
State was to fulfill as temporal foundation, condition of security
and independence of the representative of Christ."

OPINION IN THE CHURCH

All. addressed to the Catholic Press Congress, February 17, 1950.

(*The Catholic Press in the service of truth, justice, and peace. —The struggle against totalitarianism and juridical positivism.*)

1272 Finally, We wish to add one more word relative to public (9, 111) opinion within the Church itself (naturally in matters which are open to discussion). There is no reason to be astonished at this unless a person does not know the Church, or does not know it well. For, in fact, the Church is a living body, and there would be something lacking in her life if public opinion were deficient within her, a deficiency whose blame would fall on pastors and faithful. But here again the Catholic press can be very useful. In this service nonetheless, more than in any other, the journalist must display that character which We have described and which is a compound of inalterable respect and profound love for the divine order, that is to say, in the present case, for the Church as she is, not only in the eternal designs, but in her concrete existence here below in space and time, divine, yes, but made up of human members and organs.

(*Hold a middle course between illusory and unreal spiritualism and a defeatist and coarsening realism.*)

POSITIVE LAW

All. to the International Congress of Civil Law, July 15, 1950.
(*All law has its roots in God.*)

1273 As for the Church, since she is herself a great social organism, (9, 12, 19, 78-79, 213) a solidly established supra-national community, would it be possible for her to subsist without a definite and precise law? Beyond this consideration whose logic cannot be gainsaid, but is of a purely natural order nonetheless, she knows that she was constituted by her Divine Founder as a visible society provided with a juridical order, and the basis of this order, of this juridical system, is none other than the positive divine law. The goal of the whole life of the Church, her function to lead men to God, to promote their union with God, is to be found, it is true, in the ultra-terrestrial sphere, in the supernatural; it is, in the last analysis, something which takes place immediately, personally, between God and man. Yes, but all along the way which leads to this goal and where this function is exercised, each one of the

THE AIM OF THE MISSIONS

655

faithful journeys as a member of the ecclesiastical community, under the guidance of the Church, in the particular and concrete conditions of his existence. Now, when we speak of a community and the direction of an authority, we speak of the power of authority and of the law.

(*Aim of the Congress.—Rendering national legal codes uniform.—Three important points.*)

THE AIM OF THE MISSIONS

Letter *Perlibenti quidem*, August 9, 1950, to the International Mission Congress.

(*How to interest all the faithful in the missions.*)

Besides, in the allocution which We gave on June 24, 1944, 1274 to the Executive Committee of the Pontifical Missionary Soci- (6, 77, 82-84, 93, 133, 135) eties meeting in Rome (a) We declared openly that the end par excellence of the Missions is to establish the Church so firmly in mission countries that, as it continues to plunge its roots deeper and deeper, it will be able to live and prosper by itself without the help of Missionary Societies; this help should be discontinued when there is no longer any reason for it.

For the Church has no intention of dominating peoples or of exercising her power in purely temporal concerns; her only desire is to bring the higher light of faith to all nations, to favor the development of human and civil culture, and to promote fraternal concord.

(*Appeal to secular and regular clergy engaged in teaching.*)

For the Church is the Mystical Body of Christ, in which "if one member suffer, all the members suffer with it" (b). And so, since today many of the members are covered with wounds and suffering cruelly, all the faithful must consider it a sacred duty to unite themselves to them in close material and spiritual collaboration. (Help the missions laid waste by the war.)

THE LIVING TEACHING AUTHORITY

Encycl. *Humani generis*, August 12, 1950.

(*Dissensions and errors of the present day.*)

In all this confusion of opinion it is some consolation to Us 1275 to see former adherents of rationalism today frequently desiring (96,

1274a Above No. 1131.

1274b 1 Cor. 12:26.

99, to return to the fountain of divinely communicated truth, and to
 101- acknowledge and profess the word of God as contained in
 102) Sacred Scripture as the foundation of religious teaching. But at
 the same time it is a matter of regret that not a few of these, the
 more firmly they accept the word of God, so much the more do
 they diminish the value of human reason, and the more they exalt
 the authority of God the Revealer, the more severely do they
 spurn the teaching office of the Church, which has been insti-
 tuted by Christ, Our Lord, to preserve and interpret divine rev-
 elation. This attitude is not only plainly at variance with Holy
 Scripture, but is shown to be false by experience also. For often
 those who disagree with the true Church complain openly of
 their disagreement in matters of dogma and thus unwillingly bear
 witness to the necessity of a living Teaching Authority.

(*The mission of theologians and Catholic philosophers.—
 Attempts to modify dogmatic formulae.*)

Dogmatic formulae

1276 It is evident from what We have already said, that such
 (102) tentatives not only lead to what they call dogmatic relativism,
 but that they actually contain it. The contempt of doctrine com-
 monly taught and of the terms in which it is expressed strongly
 favor it. Everyone is aware that the terminology employed in the
 schools and even that used by the Teaching Authority of the
 Church itself is capable of being perfected and polished; and
 we know also that the Church itself has not always used the
 same terms in the same way. It is also manifest that the Church
 cannot be bound to every system of philosophy that has existed
 for a short space of time. Nevertheless, the things that have been
 composed through common effort by Catholic teachers over the
 course of the centuries to bring about some understanding of dog-
 ma are certainly not based on any such weak foundation. These
 things are based on principles and notions deduced from a true
 knowledge of created things. In the process of deducing, this
 knowledge, like a star, gave enlightenment to the human mind
 through the Church (a). Hence it is not astonishing that some of
 these notions have not only been used by the Ecumenical Coun-

1276a *Nituntur enim principiis ac notionibus ex vera rerum crea-
 rum cognitione deductis; in quibus quidem deducendis cognitio-
 nibus humanæ menti veritas divinitus revelata, quasi stella, per
 Ecclesiam illuxit.*

cils, but even sanctioned by them, so that it is wrong to depart
 from them.

Hence to neglect, or to reject, or to devalue so many and
 such great resources which have been conceived, expressed and
 perfected so often by the age-old work of men endowed with no
 common talent and holiness, working under the vigilant super-
 vision of the holy magisterium and with the light and leadership
 of the Holy Ghost in order to state the truths of the faith ever
 more accurately, to do this so that these things may be replaced
 by conjectural notions and by some formless and unstable tenets
 of a new philosophy, tenets which, like the flowers of the field,
 are in existence today and die tomorrow; this is supreme im-
 prudence and something that would make dogma itself a reed
 shaken by the wind. The contempt for terms and notions habitu-
 ally used by scholastic theologians leads of itself to the weaken-
 ing of what they call speculative theology, a discipline which
 these men consider devoid of true certitude because it is based
 on theological reasoning (a).

The proximate criterion of truth

Unfortunately these advocates of novelty easily pass from
 despising scholastic theology to the neglect of and even contempt
 for the Teaching Authority of the Church itself, which gives
 such authoritative approval to scholastic theology. This Teach-
 ing Authority is represented by them as a hindrance to progress
 and an obstacle in the way of science. Some non-Catholics con-
 sider it as an unjust restraint preventing some more qualified
 theologians from reforming their subject. And although this sa-
 cred Office of Teacher in matters of faith and morals must be
 the proximate and universal criterion of truth for all theolo-

1277a *Quapropter neglegere, vel reicere, vel sua valore privare
 tot ac tanta, quæ pluries sæculari labore a viris non communis
 ingenii ac sanctitatis, invigilante sacro Magisterio, nec sine Sancti
 Spiritus lumine et ductu, ad accuratius in dies fidei veritates ex-
 primendas mente concepta, expressa ac perpolita sunt, ut eorum-
 dem in locum conjecturales notiones sufficiantur ac quædam
 fluxæ ac vagæ novæ philosophiæ dictiones, quæ ut flos agri
 hodie sunt et cras decident, non modo summa est imprudentia,
 verum etiam ipsum dogma facit quasi arundinem vento agitatam.
 Despectus autem vocabulorum ac notionum quibus theologi scho-
 lastici uti solent, sponte ducit ad enervandam theologiam, ut ajunt
 speculativam, quam, cum ratione theologica innitatur, vera certi-
 tudine carere existimant.*

gians (a), since to it has been entrusted by Christ Our Lord the whole deposit of faith—Sacred Scripture and divine Tradition—to be preserved, guarded and interpreted, still the duty that is incumbent on the faithful to flee also those errors which more or less approach heresy, and accordingly “to keep also the constitutions and decrees by which such evil opinions are proscribed and forbidden by the Holy See” (b), is sometimes as little known as if it did not exist. What is expounded in the Encyclical Letters of the Roman Pontiffs concerning the nature and constitution of the Church, is deliberately and habitually neglected by some with the idea of giving force to a certain vague notion which they profess to have found in the ancient Fathers, especially the Greeks. The Popes, they assert, do not wish to pass judgment on what is a matter of dispute among theologians, so recourse must be had to the early sources, and the recent constitutions and decrees of the Teaching Church must be explained from the writings of the ancients.

1279 Although these things seem well said, still they are not free (109, 111) from error. It is true that Popes generally leave theologians free in those matters which are disputed in various ways by men of very high authority in this field; but history teaches that many matters that formerly were open to discussion, no longer now admit of discussion.

The authority of the Encyclicals

1280 Nor must it be thought that what is expounded in Encyclical (109, 111, 168, 173) Letters does not of itself demand consent, since in writing such Letters the Popes do not exercise the supreme power of their Teaching Authority. For these matters are taught with the ordinary teaching authority, of which it is true to say: “He who heareth you, heareth me” (a), and generally what is expounded

1278a *Utique, proh dolor, rerum novarum studiosi a scholasticae theologiae contemptu ad neglegendum, ac vel etiam ad despiciendum facile transeunt ipsum Magisterium Ecclesiae, quod theologiam illam sua auctoritate tantopere comprobant. Hoc enim Magisterium ab ipsis tamquam progressionis sufflamen ac scientiae obex exhibetur; ab acatholicis vero quibusdam jam veluti injustum frenum consideratur quo excultiores aliqui theologo a disciplina sua innovanda detineantur. Et quamquam hoc sacrum Magisterium, in rebus fidei et morum, cuilibet theologo proxima et universalis veritatis norma esse debet. . . .*

1278b C.I.C., can. 1324; cf. Conc. Vat. Const. *De Fide cath.*, cap. 4; above No. 351.

1280a Luke 10:16.

and inculcated in Encyclical Letters already for other reasons appertains to Catholic doctrine. But if the Supreme Pontiffs in their official documents purposely pass judgment on a matter up to that time under dispute, it is obvious that that matter, according to the mind and will of the same Pontiffs, cannot be any longer considered a question open to discussion among theologians (b).

Return to the sources

It is also true that theologians must always return to the sources of divine revelation: for it belongs to them to point out how the doctrine of the living Teaching Authority is to be found either explicitly or implicitly in the Scriptures and in Tradition (a). Besides, each source of divinely revealed doctrine contains so many rich treasures of truth, that they can really never be exhausted. Hence it is that theology through the study of its sacred sources remains ever fresh; on the other hand, speculation which neglects a deeper search into the deposit of faith, proves sterile, as we know from experience. But for this reason even positive theology cannot be on a par with merely historical science. For, together with the sources of positive theology God has given to His Church a living Teaching Authority to elucidate and explain what is contained in the deposit of faith only obscurely and implicitly. This deposit of faith our Divine Redeemer has given for authentic interpretation not to each of the faithful, not even to theologians, but only to the Teaching Authority of the Church. But if the Church does exercise this function of teaching, as she often has through the centuries, either in the ordinary or extraordinary way, it is clear how false is a procedure which would attempt to explain what is clear by means of what is obscure. Indeed the very opposite procedure must be used. Hence Our Predecessor of immortal memory, Pius IX, teaching that the most noble office of theology is to show how a doctrine

1280b *Neque putandum est, ea quae in Encyclicis Litteris proponuntur, assensum per se non postulare, cum in iis Pontifices supremam sui Magisterii potestatem non exerceant. Magisterio enim ordinario haec docentur, de quo illud etiam valet: “Qui vos audit, me audit”; ac plerumque quae in Encyclicis Litteris proponuntur et inculcantur, jam aliunde ad doctrinam catholicam pertinent. Quodsi Summi Pontifices in actis suis de re hactenus controversa data opera sententiam ferunt, omnibus patet rem illam, secundum mentem ac voluntatem eorundem Pontificum, quaestionem liberae inter theologos disceptationis jam haberi non posse.*

1281a Pius IX, *Inter gravissimas*; above No. 156.

1281
(98,
101,
107,
108)

defined by the Church is contained in the sources of revelation, added these words, and with very good reason: "in that sense in which it has been defined by the Church" (b).

(*The analogy of faith and Tradition.—Reference to papal teachings [c].—Theology, errors regarding the Eucharist.*)

The Mystical Body

1282 Some say they are not bound by the doctrine, explained in (38, Our Encyclical Letter of a few years ago, and based on the sources of revelation, which teaches that the Mystical Body of Christ and the Roman Catholic Church are one and the same thing (a). Some reduce to a meaningless formula the necessity of belonging to the true Church in order to gain eternal salvation. (61)

(*Philosophical errors.—Exceptional value of the method and teaching of St. Thomas Aquinas.*)

The Magisterium and philosophy

1283 It would indeed be unnecessary to deplore these aberrations (106, from the truth, if all, even in the field of philosophy, directed their attention with the proper reverence to the Teaching Authority of the Church, which by divine institution has the mission not only to guard and interpret the deposit of divinely revealed truth, but also to keep watch over the philosophical sciences themselves, in order that Catholic dogmas may suffer no harm because of erroneous opinions. (110)

(*Errors concerning the biological sciences.*)

1284 The Teaching Authority of the Church does not forbid that, (99, in conformity with the present state of human sciences and sacred theology, research and discussions, on the part of men experienced 102, in both fields, take place with regard to the doctrine of evolution, 215) in as far as it inquires into the origin of the human body as coming from pre-existent and living matter—for the Catholic faith obliges us to hold that souls are immediately created by God. However this must be done in such a way that the reasons for both opinions, that is, those favorable and those unfavorable to evolution, be weighed and judged with the necessary serious-

1281b *Ibid.*

1281c *Providentissimus*, above No. 527.—*Spiritus Paraclitus*, above No. 786.—*Divino afflante*, above No. 1113.

1282a Cf. *Encycl. Mystici Corporis Christi*; above Nos. 1002 ff.

ness, moderation and measure, and provided that all are prepared to submit to the judgment of the Church, to whom Christ has given the mission of interpreting authentically the Sacred Scriptures and of defending the dogmas of faith (a).

(*Errors concerning the historical sciences.—Exhortation to vigilance on the part of ecclesiastical authorities.*)

THE SACERDOTAL OFFICE

Apostolic Exhortation *Menti nostræ*, to the clergy of the Catholic world, September 25, 1950.

There ever echoes in Our mind the voice of the Divine Redeemer saying to Peter: "Simon, son of John, lovest thou me more than these? . . . feed my lambs, feed my sheep" (a), and the voice of the Prince of the Apostles himself, exhorting the Bishops and priests of his own day with these words: "Feed the Lord's flock which is confided to you . . . becoming models of the flock" (b). 1285 (156, 206)

Considering these words with attention, We judge it to be a special part of Our supreme ministry to put forth every effort to see that the work of the venerable Pastors and priests in teaching the Christian people to avoid evil, to overcome difficulties, to cultivate holiness, is each day made more effective.

(*The Pope's solicitude for the priesthood.—The duties of the priests.—Perfection and charity.—Imitation of Christ.—Priestly virtues.—Sacrifice of the Mass.*)

The voice of the Church

In the same way the Divine Office is ever the "voice of the Church", which expresses the prayers and desires of all the faithful, who, associated with the prayers and in the faith of the priest, praise Jesus Christ, and through him render thanks to the Eternal Father, begging him for the necessary graces of each day and each hour. So it is that what Moses did in ancient times, when on the mountain top he raised his arms in prayer to God for his people and petitioned God's mercy for them as they struggled in the valley below, is daily renewed by the sacred ministers. 1286 (206)

(*Liturgical prayer.—Private prayer.—Devotion to Our Lady.—Confession and spiritual exercises.*)

1284a cf. All. to the Pontifical Academy, November 30, 1941.

1285a Cf. John 21:15, 17.

1285b 1 Peter 5:2, 3.

Dispenser of the mysteries

1287 On the mount of Calvary the side of the Divine Redeemer
(206) was pierced, and from it there flowed forth his sacred Blood, which, like an overflowing torrent, courses through the centuries to purify the souls of men, to expiate their sins, to bestow upon them the treasures of salvation.

To the execution of so sublime an office the priests are destined. In fact, they have the duty, not only of procuring the life and grace of Jesus Christ for the members of his Mystical Body and of communicating it to them, but also of watching over the increase of that same Mystical Body, for they should continually be giving new children to the Church, educating, instructing, and guiding them. Since they are the "dispensers of the Mysteries of God" (a), they ought to serve Jesus Christ in perfect charity and devote all their strength to the salvation of their brothers.

1288 Since they are apostles of the light, they must enlighten the
(206) world with the Gospel teaching, and the Christian faith must be so vigorous within them that they will be able to share it with others, and, ever imitating the examples and precepts of the Divine Master, succeed in bringing every soul to him. They are apostles of grace and pardon, and so they should be entirely dedicated to procuring the salvation of men, to bringing them to the altar of God where they may be fed with the bread of heavenly life. They are apostles of charity; therefore they must promote the works and enterprises of charity, which, especially in our times, when the needs of the poor have greatly increased, are all the more urgent.

Moreover, the priest will take special care that the faithful rightly understand the doctrine of "the Communion of Saints"; he will endeavor to have them penetrate its meaning and experience it.

(The modern apostolate.—The heresy of action.—The example of Christ.—Recruitment and formation of the clergy.—Problems of today.—Indigent clergy.—Final exhortation.)

HOW A DEFINITION IS PREPARED

All. to the Consistory, October 30, 1950.

(Announcement of the definition of the Dogma of the Assumption.)

1287a 1 Cor. 4:1.

But before arriving at this decision, We thought it good, 1289
as you know, to confide the matter to learned men for investiga- (102,
tion and consideration. On Our order they have gathered together 107,
all the petitions touching on the question which have come to the 109)
Apostolic See, they have examined them and carefully studied
them, in order to make perfectly clear what the Sacred Magisterium and the whole Church holds to be of faith in this doctrine.

Likewise, by Our order the testimony of the common faith of the Church, the indications and traces of this common faith on the corporeal Assumption of the Most Blessed Virgin into heaven, have all been scrutinized with the greatest care, whether these are to be found in the common teaching of the Sacred Magisterium, or in Sacred Scripture and in the oldest liturgy of the Church, or in the writings of the Fathers and the theologians, or in the ensemble of other revealed truths.

And besides, We have addressed letters to all Our Bishops in which We asked them not only to tell Us their opinion on this matter, but to signify to Us at the same time what their clergy and people thought, and what they desired.

Then from all over the whole earth in almost unanimous and 1290
wonderful agreement there arose to Us the voices of Pastors (102,
and the Christian people, who professed the same faith, and 107,
begged for the same thing as something most earnestly desired 228)
by all, so that We thought We ought not to delay any longer;
and therefore We have decided to proceed to the definition of the dogma.

For if the whole Catholic Church can neither deceive nor be deceived since her Divine Founder Himself, who is truth itself (a), said to his Apostles: "Behold I am with you all days even to the consummation of the world" (b), it follows necessarily that this truth, which the Bishops and their people believe most firmly, is divinely revealed and can be defined by Our supreme authority.

(Spiritual benefits hoped for through the intercession of the Blessed Virgin.)

THE SOURCES OF THE DOGMA

Bull, *Munificentissimus*, November 1, 1950.

(The privileges of the Blessed Virgin.—The Immaculate Conception.—Petitions of the clergy and the faithful in favor of

1290a Cf. John 14:6.

1290b Matt. 28:20.

the definition of the dogma of the Assumption.—The Pope recalls the consulting of the Bishops.)

1291 And those whom "the Holy Spirit has established bishops, to (89, govern the Church of God" (a) gave to both questions an almost 96, unanimous affirmative response. This "singular agreement of the 99, Catholic Bishops and faithful" (b) who hold that the corporeal 102, Assumption of the Mother of God into Heaven can be defined as 108- a dogma of faith, since it presents Us with the agreement of the 109) teaching of the ordinary Magisterium of the Church with the faith of the Christian people—which the same Magisterium supports and directs—therefore manifests by itself in an entirely certain way, and exempt from all error, that this privilege is a truth revealed by God and is contained in the divine deposit which Christ committed to his Spouse for her faithful keeping and infallible declaration (c). The Magisterium of the Church, not, certainly, by human means, but by the protection of the Spirit of truth (d), and therefore, without any least error, carries out the mission confided to her of keeping the revealed truths in their purity and integrity age after age; therefore, she transmits them unalloyed, neither adding anything to them, nor subtracting anything from them. "For neither—as the Vatican Council teaches—was the Holy Spirit promised to Peter and his successors so that by his revelation they might proclaim a new doctrine, but he was promised so that with his assistance they might keep in a holy fashion the revelation delivered to the Apostles—or the deposit of faith—and might teach it faithfully" (e).

1292 Therefore, from the ordinary Magisterium of the Church (108- with common consent a certain and solid argument is drawn to 109) prove that the corporeal Assumption into Heaven of the Blessed Virgin Mary—which, in what concerns the heavenly "glorification" itself of the virginal body of God's dear Mother, could not be known by any human mind by virtue of its merely natural powers—is a truth revealed by God and therefore to be firmly and faithfully believed by all the children of the Church. For, as the same Vatican Council asserts: "All those things are to be believed with

1291a Acts 20:28.

1291b Pius IX, Bull, *Ineffabilis Deus*, Cf. above No. 220.

1291c Cf. Vatican Council, *De fide catholica*, cap. 4., above Nos. 336 ff.

1291d Cf. John 14:26.

1291e Vatican Council, *De Ecclesia Christi*, IV, above Nos. 356 ff.

a divine and catholic faith which are contained in the word of God written or handed down, and which are proposed to our faith as divinely revealed, by the Church, either in a solemn pronouncement or by her ordinary and universal teaching authority" (a).

(Development in the course of the centuries in the knowledge of revelation.—Belief in the Assumption attested by the liturgy, witness of the Fathers of the Church, theologians, from the beginning.)

The assistance of the Holy Spirit

Since therefore, the universal Church, in which lives the Spirit of Truth who directs her infallibly in perfecting the knowledge of revealed truths, has manifested its faith in many ways in the course of the centuries, and since the Bishops of the whole world petition almost unanimously to have the truth of the corporeal Assumption of the Most Blessed Virgin Mary into Heaven defined as a dogma of the divinely revealed Catholic faith—which truth is supported by Sacred Scripture and is profoundly rooted in the souls of the faithful, is proved by the liturgy of the Church from very ancient times, is consonant with other revealed truths, is brilliantly defended and explained by the zeal, science, and wisdom of theologians—We believe the moment has come, fixed by the designs of God and his Providence, when We should solemnly declare this signal privilege of the Virgin Mary.

(Definition of the dogma of the Assumption.)

VISIBLE CATHOLICITY

All. to the Cardinals and Bishops, November 2, 1950.

(The Pope thanks them for having come to surround him at the moment of the definition of the dogma of the Assumption.)

But you have come here from very distant regions, even from the ends of the earth, which fact furnishes new and very striking proof of the nature of the Church of Christ, which gathers together and unites within it all the nations. Your presence and your assembling here is the crowning point of the spectacles which this Holy Year has afforded: no other Holy Year can be compared to it: for you have shown in a magnificent way how men of the Catholic Church from every race and every tongue are united in faith and charity.

1292a *De fide catholica*, III, above No. 341.

(*Refutation of the calumnies launched against the Church.—Exhortation to prayer and penance to escape the scourge of war.—Marriage and the family.—The ambiguous term "social security".*)

THE CHAIR OF PETER

All. to the teachers and pupils of the secondary schools, November 4, 1950.

(*The Pope thanks them for the gifts they offer: a "cathedra" and a missionary booklet.—He recalls the allocution of January 17, 1940 [Above No. 966].*)

1295 A *Cathedra!* The Master's Chair: *Cathedra docentis!* Is not (142, teaching—as We said then—the first duty of Our Apostolic See? 144, You have offered Us a Chair, emphasizing the symbolic meaning 168) of the figures—historical and allegorical personages—which the artist's chisel has sculptured there. On this pontifical throne, on the Chair of Peter, We take Our place solely as the Vicar of Christ. We are his representative on earth; We are the organ by means of which is heard the voice of him who alone is the Master of all (a), Christ, the Eternal Word of the Father, born of the Virgin Immaculate, the throne, the seat of Divine Wisdom. Is it not this, doubtless, that the entire Catholic world felt in the depths of its soul, what We Ourselves felt in the depths of Our own, more than the whole universe, in that solemn moment, solemn above all others, in which, by a supreme act of Our Magisterium, We proclaimed the glory of Mary Triumphant with her Son, glorious in heaven in her soul and in her body? This thought has made you engrave on the front of the *cathedra*, as a luminous comment on the Pope as Teacher: *Unus est Magister, "One is your master"* (b). Receive, therefore, the expression of Our gratitude which We address to you from the bottom of Our heart. (Zeal for distant missions.)

MIRROR OF THE SANCTITY OF THE CHURCH

Letter *Lætanti admodum*, November 12, 1950—to Cardinal Micara on the occasion of the Congress of Religious.

(*Organization of the first international Congress of Religious.—The spirit and aim of the Congress.*)

1295a *Ecce dedi verba mea in ore tuo*, "Behold, I have given My words in thy mouth"; Jer. 1:9. 1295b Cf. Matt. 23:8.

Like a most loving Mother, the Church still recognizes 1296 publicly today, as she has never ceased to do at any time, the (129) importance of the life of religious perfection, and with all her strength she encourages and promotes it, because she sees shining in it, as in a mirror, the image of that many-sided sanctity, a valid exhortation to the just to cultivate virtue, a gentle encouragement to the guilty to return to the ways of probity.

(*Good wishes for the success of the Congress.*) (a)

THE RELIGIOUS STATE

All. to the first International Congress of Religious, December 8, 1950.

(*The benefits of the Holy Year.—Common interests of religious institutes.—Nature of the religious life, of the religious state.*)

First it will be helpful for Us to say a few words about the 1297 place of Religious Orders and Congregations in the Church. You (78, know well that our Redeemer founded a Church which is by 129, nature hierarchical. Now, between the Apostles and their succes- 136, sors, to whom must be added the assistants in their office, and 209, the simple faithful, He placed a clear distinction, and it is from 313) the union of these two elements that the Kingdom of God upon earth is made up. Wherefore, it is by divine law that the clergy are to be distinguished from the laity (a). Between these two grades of the hierarchy is to be found the state of the religious life, which, ecclesiastical in its origin, exists and draws its value from the fact that it is closely connected with the proper end of the Church, which is to lead men to the acquisition of sanctity (b). If every Christian, under the Church's guidance, ought to climb this sacred summit, the religious man for his part tends towards it by a way which is proper to himself and by means which are of a more excellent nature.

Moreover, the religious state is not reserved for one or 1298 another of the two parts which by divine right exist in the Church, (137,

1296a Cf. THE STATES OF PERFECTION.

1297a Cf. C.I.C., Can. 107.

1297b *Quocirca divino ipso jure statutum est, ut clerici distinguantur a laicis. Inter duos hos gradus religiosæ vitæ status intericitur, qui, ecclesiastica origine defluens, ideo est atque ideo valet, quia arcte proprio Ecclesiæ fini cohæret, qui eo spectat, ut homines ad sanctitatem assequendam perducantur.*

205, since clerics, as well as laymen, can also be religious, and, on the
209) other hand, both religious and those who are not religious, have access to the dignity of clerics. It is, therefore, an error in the appreciation of the foundations on which Christ built his Church to hold that the peculiar form of the secular clergy, inasmuch as it is secular, was established and sanctioned by the Divine Redeemer, and that the peculiar form of the regular clergy, good and legitimate as it is, since it derives from the secular, should be considered secondary and auxiliary. Consequently, if we have in mind the order established by Christ, neither of the two special types of clergy enjoys the prerogative of divine right, since this right does not give preference to one or the other, and does not exclude one or the other (a). As far as what is the difference between them, what are their mutual relationships, what share has been committed to them in working out the salvation of mankind,—all these things Christ left to be determined by changing times and circumstances, or, if We wish to express Our thought more definitely, he handed them over to the decision of the Church.

The priest, collaborator of the Bishop

1299 Without any hesitation, according to the precept of the divine
(205, law, the priest, be he secular or religious, ought so to exercise
207) his office that he is the assistant of the Bishop and is subordinate to the Bishop. This is, in fact, what, in conformity with the customs of the Church, the prescriptions of the Code of Canon Law (a) with regard to religious men such as pastors and local Ordinaries, clearly define. Nor is it rare that in mission lands all the clergy, not excepting the Bishop, are regulars. Nor should it be imagined that this is an extraordinary or abnormal state of affairs, or that it is a merely temporary arrangement, and that as soon as it is possible, this sacred administration should be given to secular clergy.

1298a *Deerrat igitur in æstimandis fundamentis, quæ Christus constituendæ jecit Ecclesiæ, qui secum reputat peculiarem sæcularis cleri formam, utpote sæcularis, a divino Redemptore statutam sanctitamque esse, peculiarem autem regularis cleri formam, licet ipsa bona et rata habenda sit, quippe ex altera manet, secundariam et auxiliarem esse. Quocirca, ordine a Christo statuto ob oculos habito, neutra peculiaris gemini cleri forma divini juris prærogativam tenet, cum idem jus neque alteri alteram præponat neque alterutram emoveat.*
1299a C.I.C., can. 454, 5; 626-631.

Exemption of religious

Even the exemption of Religious Orders is not at variance 1300
with the divinely given constitution of the Church, nor does it in (151-
any way oppose the law in virtue of which the priest must obey 153,
the Bishop. For according to canon law, exempt religious are 157)
under the dependence of the Bishop of the diocese, inasmuch as the accomplishment of the Bishop's office and the good ordering of the care of souls require. But without speaking of this, in the discussions which have taken place in the last ten years on the subject of exemption, it has not, perhaps, been sufficiently recognized that exempt religious, in virtue even of the prescriptions of canon law, are always and everywhere under the jurisdiction of the Roman Pontiff as to their highest Superior, and must obey him even in virtue of their vow of obedience (a). Now the Sovereign Pontiff exercises his ordinary and immediate jurisdiction not only over the whole Church, but also over each diocese, and over each of the faithful. Therefore, it is evident that this fundamental law coming from God, according to which clerics and laymen must be under the control of the Bishop, is fully carried out, and, finally, the will and mandate of Christ must be executed by both orders of clergy with equal zeal (b).

(*The duty of tending to perfection.—True and false reasons for embracing the religious life.—Obedience and liberty.—External works and the interior life.*)

The place of contemplatives in the Church

This is true not only of individual religious, who ought to be 1301
religious at heart, not merely by reason of their habit, but it is (36,
true also of religious life as a whole, which ought to be, in the 129,
sight of God and men, solidly based and worthy of the highest 209)

1300a C.I.C., can. 499, §1.

1300b *Quod etiamsi prætermittamus, in disceptationibus per postrema decennia super exemptione habitis haud satis fortasse animadversum est religiosos exemptos, etiam ex prescripto juris canonici semper et ubique Romani Pontificis potestati, utpote supremo suo Moderatori, subici, cui obædire tenentur etiam vi coti obædientiæ.—Jamvero Summus Pontifex, ut in universam Ecclesiam, ita in unamquamque diocesim et in singulos christifideles ordinariam et immediatam jurisdictionem habet. Ergo constat primariæ a Deo latæ legi, qua clerici et laici Episcopi regimini subesse debent, etiam ad religiosos exemptos quod attinet satis superque obtemperatum esse ac denique Christi voluntati et statuto utriusque militiæ clerum pari respondere obsequio.*

esteem. What the Church urgently asks of you is that your external work be in harmony with your interior life, and that the two be established in constant balance. For do you not, clerics and lay alike, profess the state of evangelical perfection? If this is so, bring forth its fruits, that the Mystical Body of Christ which is the Church, may draw new strength from your vigor and zeal. It is because of this that the contemplative Religious Orders are in a certain sense necessary to the Church, for which they remain a perpetual adornment and a source of heavenly graces.
(*Charity and philanthropy.—Adaptation to our times.*)

The triple heritage of the Church

1302 But there is a patrimony of the Church which, from earliest (99, times, has remained intact, which does not change with the passage of the years, and which remains ever adapted to an eminent degree to the needs and desires of the human race: for the most part, it is the Catholic faith, which recently We have defended against new dangers in the Encyclical Letter *Humani generis* (a). This faith, unspotted and unstained, keep most carefully, and be intimately convinced that it has within it whatever resources are needed for any century. 224)

1303 Next, the goal of this state of perfection is part of this patrimony; that end towards which you are striving with all your strength, so that by its help and through its means you will become saints, and, directly or indirectly, you will make others saints by bringing the neighbor to a more abundant participation in divine grace and so procuring for him a pious life and a happy death. In this patrimony is, finally, contained this truth, so noble, so important, that there is only one way to perfection: self-renunciation for the love of Christ. This truth the changing times do not alter. (129, 224)

But there are many accessories where you can and you ought to conform to the mind of the men and the needs of your age.
(*Religious spirit and the apostolate.—Exhortation.*)

THE PERMANENT AND THE ACCIDENTAL

All. to the directors of Catholic Action and Marian Congresses, May 3, 1951.
(*Nature of Catholic Action.—Precisions on certain aspects.*)

1302a Above, No. 1275 ff.

On the other hand, it would be an error to see in Catholic Action—as some have recently stated—something essentially new, a change in the structure of the Church, a new apostolate of the laity parallel to the priest's apostolate and not subordinate to it. There has always been in the Church a collaboration of the laity in the apostolate of the hierarchy, in subordination to the Bishop and to him to whom the Bishop has confided the care of souls under his authority. Catholic Action has given to this collaboration simply a new form and accidental organization for its better and more effective exercise (a). 1304 (218)

(*Catholic Action activity.—Its organization.—The Marian Congregations.*)

THE MISSIONARY CHURCH

Encycl. *Evangelii præcones*, June 21, 1951.

(*Twenty-fifth anniversary of the Encyclical "Rerum Ecclesiae."—Progress and sufferings of the missions.—The work which remains to be accomplished.*)

The aim of the Missions, as everyone knows, is to make the light of Christian truth shine in all its brilliance on new nations, so that new Christians may be added to the fold. But the final end towards which they tend—and this must ever be before our eyes—is to establish the Church so firmly among these new nations that they may receive a Hierarchy chosen from the native clergy. (The native clergy.—Catholic Action.—Social action.—Discipline of missionary institutes.—The Church respects diverse civilizations and cultures.—Cooperation with missionary works.) 1305 (135)

It is certain that your charity cannot be better employed than in this work, that is, in extending the Kingdom of Christ and 1306 (39)

1304a *Sarebbe inoltre erroneo il vedere nell'Azione cattolica... qualche cosa di essenzialmente nuovo, un mutamento nella struttura della Chiesa, un nuovo apostolato dei laici, che sarebbe a lato di quello del sacerdote, e non a questo subordinato. Sempre vi è stata nella Chiesa una collaborazione dei laici all'apostolato gerarchico, in subordinazione al Vescovo e a coloro, cui il Vescovo ha affidato la responsabilità della cura delle anime sotto la sua autorità. L'Azione cattolica ha voluto dare a questa collaborazione soltanto una nuova forma e organizzazione accidentale per il suo migliore e più efficace esercizio. La data du 9 avril, donnée pour cette allocution par les A.A.S., semble être une erreur. Les D.R. sont d'accord avec les journaux du temps, pour indiquer celle du 3 mai.*

45, bringing salvation to souls deprived of the faith, for the Lord
67, Himself "has given to everyone . . . (the salvation) of his neigh-
82) bor" (a).

Consequently, We are pleased to repeat urgently and with renewed solicitude what We wrote in a letter to Our Beloved Son, Cardinal Fumasoni Biondi, Prefect of the Sacred Congregation of the Propaganda, August 9, 1950: "Let all the faithful persevere in their good will to assist the missions; let them multiply their endeavors for them; let them raise earnest prayers to God for them; let them help the missionaries and furnish them the necessary assistance.

"For the Church is the Mystical Body of Christ, in which, 'if one member suffer, all the members suffer with it' (b). And since today a great number of members are in bitter suffering and covered with wounds, all the faithful must consider it a sacred duty to united themselves to them in intention and fact" (c).
(*Appeal to the generosity of the faithful.—Blessing.*)

THE TESTIMONY OF A COUNCIL

Encycl. *Sempiternus Rex*, September 8, 1951.

(*The 15th centenary of the Council of Chalcedon.—The presence of 600 Eastern Fathers.—The Pope's Legates.*)

1307
(147) The legates of the Roman Pontiff occupied the first places among the Bishops; they are the first named, they are the first to speak, they are the first to sign the Acts; by reason of the authority which is delegated to them, they approve or reject the votes of the others, as is manifest in the condemnation of Dioscorus, which they ratified in the following terms: "The most holy and most blessed Archbishop of great and ancient Rome, Leo, by us and by this present Holy Synod, together with the thrice blessed and worthy of all praise Peter the Apostle, unshakable rock of the Catholic Church, and foundation of orthodox faith, has despoiled him (Dioscorus) of his episcopal dignity and has excluded him from every priestly function" (a).

Moreover, that the Pontifical Legates not only exercised the authority of presiding officers, but that the right and honor of presiding was accorded to them by the Conciliar Fathers with no opposing voice, is abundantly clear from the synodal letter

1306a Eccl. 17:2 1306b 1 Cor 12:26. 1306c Cf. Above, No. 1274.
1307a Mansi, *Conc. ampl. col.*, VI, 1047 Act. III.

sent to Leo: "It is thou," they write, "who, as the head presides over the members, wast presiding in thy delegates, and showing thy benevolence" (b).

The first See

It is not Our purpose here to pass in review every one of the 1308
acts of the Synod, but simply to touch upon the principal ones, (147)
as far as this is useful to throw light upon the truth and to promote piety. Therefore, since it is a question of the dignity of the Apostolic See, We cannot pass over in silence Canon XXVIII of that Council, by which the second rank of honor after the Roman See was given to the See of Constantinople as the imperial city. Doubtless there is nothing here against the divine primacy of jurisdiction which was held as certain, but this canon, composed in the absence of the Pontifical Legates and against their will, and by that very fact in a clandestine and surreptitious manner, lacked all juridical value and was rejected and condemned by St. Leo in a great number of letters. Moreover, Marcianus and Pulcheria accepted this condemnation, and even Anatolius himself, who, excusing the evil committed, wrote to St. Leo: "As for what was recently decreed at the universal Synod at Chalcedon in favor of the See of Constantinople, Your Beatitude may take for certain that the fault was none of mine . . . , but it was the most reverend clergy of the Church of Constantinople who showed this zeal . . . ; and all the value and confirmation of what was done was reserved for the authority of Your Beatitude" (a).

Peter has spoken by Leo

But we must come to the heart of the matter, that is to say, 1309
to the solemn definition of the Catholic faith, by which the most (142)
pernicious error of Eutyches was repudiated and condemned. In the fourth session of this sacred Synod, when the imperial magistrates were demanding that a new Creed be drawn up, the Pontifical Legate, Paschasinus, interpreting the common desire, responded that there was no need to do so, since there were already enough Creeds and canons accepted by the Church, and on the present subject, there was, in the first place, the letter of Leo to Flavian: "Thirdly (that is, after the Nicene Creed and the Creed of Constantinople and the explanation of them given by

1307b Mansi, VI, 147.

1308a *Anatolius ad Leonem M.*, Ep. CXXXII, 4.

St. Cyril at the Council of Ephesus), there are the writings of that most blessed and apostolic man Leo, Pope of the Universal Church, condemning the heresy of Nestorius and Eutyches, and explaining what is the true faith. Likewise it is this same faith which the holy Synod holds and professes" (a).

It is fitting to recall here that the important letter of the same St. Leo to Flavian on the Incarnation of the Word was read at the third session of the Council; and scarcely had the voice of the reader grown silent, when all who were present cried with one heart and one voice: "This is the faith of the fathers, this is the faith of the Apostles. So we all believe, so all orthodox believers hold. Let him be anathema who does not believe. Peter has spoken through Leo" (b).

(*The dogma of Chalcedon.—Some modern deviations.—Appeal to the Orientals to return to unity.*)

THE FOOD OF THE MYSTICAL BODY

All. to the Eucharistic Congress at Assisi, September 9, 1951.

(*Catholic Italy is resuming the tradition of national Eucharistic congresses.—The Eucharist is the center of Christian life.*)

1310 (51) And as it nourishes each one of the members, so it nourishes the life of the whole Mystical Body in the vicissitudes of its painful pilgrimage; it purifies it, enriches it in every domain, effecting with the sanctification of the members the exaltation and final glory of the entire Body, destined to triumph over the world and over hell by the virtue of Him who redeemed it.

(*The triumph of Christ.—Fruits hoped for from the Congress.*)

THE PURPOSE OF AN ENCYCLICAL

Exhortation to Discalced Carmelite Professors, September 23, 1951.

(*Religious virtues.—Latin language and culture.*)

1311 (106, 111, 167) Finally, We praise your plan to regulate your philosophical and theological studies by taking for directives of the course the indications recently promulgated by Us in the Encyclical Letter "Humani generis" (a).

It is not without a painful surprise that We have learned that some have taken this document somewhat ill, as if We had

1309a Mansi, VII, 10.

1309b Mansi, VI, 971. — Act. II.

1311a Above, Nos. 1275 ff.

wished to inhibit the progress of science and coerce individual opinions which, in the schools of philosophy and theology, have admitted of free discussion up to now, without danger to the faith. These men are in error and are leading others into error. It was not Our plan to restrict this liberty. But what We certainly did wish, in virtue of Our Apostolic office, was to separate erroneous and exaggerated opinions from Catholic truth, such as it has been and ever will be, the common heritage of the Church, which must be kept safe and secure, because it transcends all ages and every form of human civilization and culture.

(*Final exhortation.*)

COLLABORATORS OF THE CHURCH

All. to the World Congress of the Lay Apostolate, October 14, 1951.

(*History of the lay apostolate movements.*)

As for the Church, she has a triple mission to perform with regard to all men: to raise fervent believers to the level of the exigencies of the present hour; to bring those who hesitate on the threshold into the warm and salutary intimacy of the home; to bring back those who have strayed away from religion and whom she cannot abandon to their unhappy lot. A beautiful mission for the Church, but made more difficult by the fact that if she has grown very much in total numbers, her clergy has not at the same time grown in proportion. Now the clergy must be reserved before all else for the exercise of the sacerdotal ministry, properly so-called; in this no one can replace them.

An assistance in the apostolate, furnished by laymen, is therefore an indispensable necessity.

(*Recent developments in the apostolate of the laity.*)

The "good odor of Jesus Christ"

All the faithful without exception are members of the Mystical Body of Jesus Christ. It follows that the law of nature, and, even more imperative, the law of Christ, makes it an obligation for them to give the good example of a truly Christian life: "We are the good odor of Christ among those who are saved and among those who are lost" (a). All the faithful are also committed,

1313a 2 Cor. 2:15.

and today more than ever, to think in prayer and sacrifice, not only of their personal necessities, but even more of the great intentions of the kingdom of God in the world, according to the spirit of the *Pater Noster* which Jesus Christ Himself taught.

Can we also say that all are equally called to the apostolate in the strict acceptation of that term? God has not given to all either the possibility or the aptitudes for this. We cannot require the work of this apostolate to be assumed by the wife, the mother who is bringing up her children in a Christian fashion, and who, besides, has to take in work to help her husband provide for the needs of the family. The vocation of the apostle is not, therefore, given to all.

(*The domain of the lay apostolate.—Discipline and initiative.*)

In the structure of the Church

1314 It goes without saying that the apostolate of the laity is sub-
(87, ordinate to the ecclesiastical hierarchy; the latter is of divine
137, institution; the apostolate of the laity cannot, therefore, be
205, independent of it. To think otherwise would be to undermine
218) the foundations on which Christ Himself built his Church.

This premise once laid down, it would still be an error to think that within the framework of the diocese, the traditional structure of the Church, or her present form, place the apostolate of the laity essentially in a line parallel to the apostolate of the hierarchy, so that even the bishop cannot submit to the pastor the apostolate of the laity in the parish. He can; and he can make it a rule that the works of the lay apostolate destined for the parish itself shall be under the authority of the pastor. The bishop has made him pastor of the whole parish, and he is, as such, responsible for the salvation of his entire flock.

(*Understanding between priests and laity.—Apostolate in every domain of human life.—Union among peoples.*)

THE CHURCH IS ABOVE PARTY

R.M. Christmas, December 24, 1951.

(*The evils of the present time and the feast of Christmas.—The Church and peace.*)

1315 Now, those who, incorrectly, consider the Church to be
(14, some kind of earthly power, like a kind of world-wide empire,

are easily led to require of her, as of other powers, the renunciation of neutrality, the definite declaration in favor of one or other party. However, it can never be a question for the Church of renouncing political neutrality, for the simple reason that she cannot put herself at the service of interests which are purely political (a). 93)

And let no one imagine that this is a mere play on words or juggling of ideas. It is enough to have an elementary notion of the foundation on which the Church rests as a society to understand Us; there is no need of further explanations.

The very essence of the Church

The Divine Redeemer founded the Church in order to communicate to humanity by its means his truth and his grace to the very end of time. The Church is his "Mystical Body." She is entirely Christ's, and Christ is God's (a). 1316 (6, 18, 93, 115)

Men in politics, and sometimes even men in the Church, wishing to make the Spouse of Christ their ally or their instrument in their political combinations, whether national or international, would injure the very essence of the Church, would damage the life which is proper to her; in a word, they would bring her down to the same plane on which are debated the conflicts of temporal interests. And this is true and remains true even if the interests and ends in question are in themselves legitimate ones.

Anyone, therefore, who would wish to turn the Church from her neutrality, or bring pressure to bear on her in the question of peace, or minimize her right to determine freely if and when and how she wishes to intervene in various conflicts, would not facilitate her collaboration in the work of peace, because such a stand on the part of the Church, even in political matters, could never be purely political, but must always be viewed "*sub specie aeternitatis*", in the light of the divine law, of its order, its values, its norms. 1317 (93, 133, 162)

The case is not rare in which powers and institutions purely terrestrial leave their neutrality to take sides today in one camp, 1318 (81-

1315a *Tuttavia non può per la Chiesa trattarsi di rinunciare ad una neutralità politica per la semplice ragione che essa non può mettersi al servizio di interessi puramente politici.*

1316a Cf. 1 Cor. 3:23.

83, tomorrow, perhaps, in another. It is a game of combinations
89, which can be explained by the incessant fluctuations of temporal
93, interests. But the Church holds herself aloof from such changing
123) combinations. If she judges, it is not, on her part, because she
has abandoned a neutrality which she has observed up to this
point, for God is never neutral in human affairs, face to face
with human history, and neither can the Church be. If she
speaks, it is in virtue of the divine mission willed by God. If she
speaks, and renders judgment on the problems of the day, it is
with the clear consciousness of anticipating, in the strength of
the Holy Spirit, the sentence which at the end of time her Lord
and Head, the Judge of the Universe, will confirm and sanc-
tion (a).

Such is the proper and superhuman function of the Church
in political matters. What, then, is the meaning of that empty
phrase about a neutrality which the Church must abandon?

Superior criteria

1319 Others, on the contrary, wish the neutrality of the Church
(39, in the interest of peace. But these again have not a correct idea
79, of the position which the Church has in the great events of
81, the world.
83)

She cannot come down from that high supernatural sphere
which knows no political neutrality—in the sense in which this
idea is applied to earthly Powers—; this does not exclude, rather
it increases her share in the anguish and suffering of her mem-
bers, separated from one another in opposing camps, in the
anxiety which she feels in seeing opinions and desires at variance
within her own ranks. The Church cannot consent to judge
things according to criteria which are exclusively political; she
cannot bind the interests of religion to orientations determined
by purely earthly objectives; she cannot expose herself to the
danger of arousing doubts as to her purely religious character;
she cannot forget, even for a moment, that her role of God's
representative on earth does not permit her to remain neutral,
even for a moment, between "good" and "evil" in human affairs.

1318a *Se parla, è in virtù della sua divina missione voluta da Dio.
Se parla e giudica sui problemi del giorno, è con la chiara cos-
cienza di anticipare, nella virtù dello Spirito Santo, la sentenza
che alla fine dei tempi il suo Signore e Capo, Giudice dell'univer-
so, confermerà e sanzionerà.*

If this is asked of her, she must refuse it, and the faithful of
both camps must, in virtue of their supernatural faith and hope,
respect such an attitude on her part.

(*Nature of the peace mission of the Church.—The Church
and the Nations.—The Christian order.—The problem of dis-
armament.—Order and liberty.—The Church of silence.*)

DISINTERESTEDNESS OF THE CHURCH

Apost. Letter, *Cupimus in primis*, January 18, 1952, to the
Catholics of China.

(*The ancient glories of China.—The new riches which the
Gospel brings her.*)

Therefore, it is a cause of immense sorrow to Us when We 1320
see that among you the Catholic Church is held to be, and is (78-
described and attacked, as something inimical to your nation; 79,
her Bishops, other ministers, and religious men and women often, 82,
alas, expelled from their residences and impeded in the free 93,
exercise of their functions, as if this Church, wholly consecrated 100,
to the things of heaven, had any other task than inculcating and 123-
strengthening virtue in souls, enlightening minds in schools and 124,
colleges, alleviating human suffering in hospitals, uplifting and 131)
consoling children and old folk in homes, instead of seeking
material advantages and earthly domination.

(*The greatness of the present persecutions.*)

Be strong

But it is a question here of the cause of God and of the 1321
Holy Church; "be you therefore not affrighted by the adver- (75,
saries" (a), but be strong with that strength of soul which relies 77,
not on human resources but on divine grace obtained in fervent 91,
prayer. And your difficulties, your sufferings, your anguish, offer 228)
them all to God as a fragrant holocaust so that He may at length
deign in his goodness to grant the Church in China peace and
tranquility, and may convince all men (it is, moreover, clearer
than daylight) that the Church is not seeking earthly goods, but
heavenly, and that, in accord with her mission, it is to the heav-
enly homeland that she directs and guides her children by the
acquisition of virtue and the practice of good works.

1321a Phil. 1:29.

The supraterritorial end of the Church

1322 There is no dearth of men—as all know and see clearly—
 (52, who are attempting to seize earthly power, to extend it and
 57- increase it from one day to the next; but that is not what the
 58, Church desires, what she demands. She is striving to spread
 78, the light of the Gospel; with it she adorns the souls of men, she
 84, makes them better men and worthy of heaven, she endeavors
 100, to bring about the reign of fraternal harmony among citizens,
 131- to console and relieve the afflicted according to her means, to
 133, consolidate and reinforce the very foundations of human society
 140, by Christian virtues, more powerful than any weapons. Those
 142) who receive her (the Church) yield to none in their love of
 country; they obey public authority as a duty of conscience
 and according to the rules established by God; they pay what
 is due to each one, beginning with God. The Church calls to
 herself not one people, not one nation; it is all men of every
 race that she loves with the divine charity of Christ, which must
 unite them all with fraternal bonds. Therefore, no one can assert
 that she is at the service of any particular power; in the same way
 it would not be right to require of her that, breaking away from
 that unity with which her Divine Founder wished her to be
 marked, she should allow separate churches to be set up in each
 nation, churches unfortunately cut off from the Apostolic See
 where Peter, Vicar of Jesus Christ, lives in each of his successors
 to the end of time. A Christian community which would act in
 this way would wither like the branch cut from the vine (a), and
 could not produce fruits of salvation. (*The native hierarchy.*)

Sign of universality

1323 To require that all the missionaries who have left their
 (131, own beloved countries and by their labors and in the sweat of
 134) their brow have toiled in the Lord's vineyard in your land should
 now be driven out as if they were enemies, this is not only a
 painful measure but one that is most harmful to the very growth
 of your Church. For the fact that the missionaries are not citizens
 of a single foreign nation, but that they have been chosen from
 many nations where the Christian religion is already flourishing,
 and the zeal of the Christian apostolate is already vigorous,
 shows clearly that the Catholic Church has as one of its proper

1322a Cf. John 15:6.

marks to be universal; and that these heralds of the Gospel
 seek nothing else than to adopt your land as a second home, to
 enlighten it with the light of Catholic teaching, to form it to
 Christian manners, to assist it by a supernatural charity, and to
 bring it, by a progressive increase of native clergy among you
 to a state of full maturity which will permit it to do without the
 help and collaboration of missionaries from abroad.
 (*The unselfishness of the nuns.*)

The mandate and the assistance of Christ

As you know very well, the Catholic Church does these 1324
 things under the mandate and on the order received from her (88,
 Divine Founder; she acts thus, We say, without asking anything 91,
 else but to enjoy among you the liberty which is due to her to 134)
 accomplish her mission for the salvation and well-being of the
 people themselves. And if she is the target of calumnies and false
 accusations, let her pastors and faithful not be troubled; let
 them, rather, rely with confidence on the promises of Jesus
 Christ, which are expressed in these solemn words: "The gates
 of hell shall not prevail against her" (a), "and behold I am with
 you all days, even to the consummation of the world" (b).

THE CHURCH AND MORALITY

R.M. to Italian families, March 23, 1952.

(*The duty of parents.—Education of the conscience.—The
 "new moral".—The natural law and revelation, foundations of
 morality.*)

Both of these, the law written in the heart or the natural law, 1325
 and the truths and precepts of supernatural revelation, Jesus Our (77,
 Redeemer remitted into the hands of the Church as the moral 102-
 treasure of humanity, for her to preach to every creature, expound 103)
 and transmit, intact and preserved from every contamination
 of error from one generation to the next.

Against this teaching, unchallenged for long centuries, there
 arise today difficulties and objections which must be explained.

Of dogmatic teaching, as also of Catholic moral doctrine,
 it is proposed to make some sort of radical revision to deduce a
 new order of values.

1324a Matt. 16:18.

1324b *Ibid.* 28:20.

The first step, or better, the first blow aimed at the edifice of the Christian moral norms, would be to detach it—or so it is pretended—from the strict and oppressive surveillance of the authority of the Church, so that, liberated from the sophisticated subtleties of the casuistic method, morality would be brought back to its original form and to the determination of the individual conscience.

Where the "new morality" leads

1326 Everyone can see to what dreadful consequences such an
(103) overthrow of the very foundations of education would lead.

Not to mention the manifest inexperience and immaturity of judgment of those who maintain such opinions, it will be useful to unmask the central vice of the "new moral". In remitting every ethical criterion to the individual conscience, jealously walled up within itself and made absolute arbiter of its determinations, this theory, far from making the way smooth before it, will turn it from the true way, which is Christ.

1327 The Divine Redeemer has consigned his Revelation, of
(6, which moral obligations are an essential part, not to any mere
88- men, but to his Church, to which He has given the mission of
89, bringing men to embrace this sacred deposit with faith (a).
97,

In the same way, the divine assistance, ordained to preserve
99, Revelation from error and deformation, has been promised to the
103, Church, and not to individuals. This again is a wise provision,
119, because the Church, a living organism, can thus, with security
224) and ease, either throw light upon or deepen these same moral
truths, or, while she maintains them intact in their substance, apply them to the varying conditions of time and place (b). Take, for example, the social doctrine of the Church, which, springing up to answer new needs, is nothing more, at bottom, than the application of the perennial Christian moral to the present economic and social circumstances.

1327a *Il divin Redentore ha consegnato la sua Rivelazione, di cui fanno parte essenziale gli obblighi morali, non già ai singoli uomini, ma alla sua Chiesa, cui ha dato la missione di condurli ad abbracciare fedelmente quel sacro deposito.*

1327b *Sapiente provvidenza anche questa, poichè la Chiesa, organismo vivente, può così, con sicurezza ed agilità, sia illuminare ed approfondire le verità anche morali, sia applicarle, mantenendone intatta la sostanza, alle condizioni variabili dei luoghi e dei tempi.*

Autonomy of conscience?

How is it possible, therefore, to reconcile the prevenient 1328 disposition of the Savior, who confided to his Church the (103, protection of the Christian moral heritage, with a sort of 124) individualistic autonomy of conscience?

The conscience, withdrawn from its natural climate, could produce only poisonous fruit, which will be recognized simply by the comparison with certain characteristics of traditional conduct and Christian perfection whose excellence is proved by the incomparable works of the Saints.

The "new morality," the Church states, instead of favoring the law of human liberty and love, and of insisting on it as a just stimulus to the moral life, relies, on the contrary, almost exclusively and with excessive rigidity, on the firmness and intransigence of the Christian moral laws, emphasizing often the "Thou must's", "Thou must not's", which have too much of the savor of a vile pedantry.

Now, on the contrary, the Church wishes—and she emphasizes this expressly when it is a question of forming consciences—the Christian to be introduced to the infinite riches of faith and grace in a persuasive manner, so that he will be drawn to penetrate deeply into them.

Nonetheless, the Church cannot refrain from warning the faithful that these riches can only be acquired and preserved at the price of precise moral obligations (a).

(The necessity of works.—Purity.—Limits of autonomy.—The divine order is universal.)

THE CENTER OF FAITH

All. to Belgian professors and students, April 12, 1952.

(The pilgrimage to Rome, witness to their attachment to the Church.)

Oh! how right you are to put the treasure of your faith above 1329 every other good, and how beautiful and important is the work (98,

1328a *Ora invece la Chiesa vuole . . . che il cristiano venga introdotto nelle infinite ricchezze della fede e della grazia, in modo persuasivo, così da sentirsi inclinato a penetrare profondamente.—La Chiesa però non può ritrarsi dall'ammonire i fedeli che queste ricchezze non possono essere acquistate e conservate se non a prezzo di precisi obblighi morali.*

161) of Professors of religion! For them it is a question not only of transmitting divine revelation as Holy Mother Church teaches it and interprets it, but even more of making it loved, preferred above every other science, and borne witness to in action. This is the whole drama of the Christian life which the famous line expresses so well: "Faith which does not act, is it sincere?" (a)

Now on the invitation of your Professors of religion, all of you who have come here have wished to make together a great act of faith, to renew at Rome the ardor and the pride of your faith.

No place could have been better chosen. You are here at the center of faith: when you are grouped about the Confession of Saint Peter in the basilica, raise your eyes to the tops of the pillars which support that incomparable dome of Michelangelo. There you will read in a succinct formula the explanation of your faith: *Hinc una fides mundo refulget*. From this place, from the tomb of Saint Peter, one single faith has shone out across the world. What pagan Rome with its political genius, with its armies, with its wealth, with its powerful government, was not able to effect, Christian Rome has realized and realizes more and more: she effects unity.

1330 Yes, truly, it is here that one must see this marvelous unity
(132, of faith. When We celebrate the Holy Sacrifice at the papal altar
142) on the very tomb of the Prince of the Apostles, the cosmopolitan assembly of the faithful which surrounds Us has only one heart and one soul in the same faith; they pray with Us, offer with Us for the salvation of the entire world the bread and the wine which will become the body and blood of Jesus Christ; and when the Sacred Host is lifted up in Our hands from the depths of every heart there rises the same cry of faith: "My Lord and my God!" No longer is there any distinction of race or color, of social or cultural milieu: one faith realizes the most profound unity. The Divine Savior, according to the strong words of St. Paul, has destroyed all separations to establish peace (a).

This union, for which the whole of humanity longs in anguish, tormented by the fear of seeing erupt, on the contrary, a horrible fratricidal war, our faith effects in Christ.

(*Christ is our peace.—It is from the tomb of Peter that "for nearly twenty centuries the great appeal for unity has emanated."*)

1329a Racine, *Athalie*, I, 1, 71. 1330a Cf. Ephes. 2:14.

THE CHURCH OF CHARITY

All. to the members of the Society of St. Vincent de Paul,
April 27, 1952.

(*Words of welcome.*)

Within the ranks of the human family and of the Church, 1331
the battalions of charity are living sources of strength; living be- (3,
cause fruitful and irresistible as the love which inspires them and (19,
as the Church which embraces them, and which can be called in (82,
its highest and deepest sense, the Church of Charity. 127)

And in reality, could any unprejudiced observer of her past or of her present fail to recognize that character which distinguishes her, since she is herself the fruit of the Love which is the principle of the creation and of the Redemption, as it is the term of every created spirit in the eternal and blessed communication of Love itself? This is always a cause of wonder for anyone who studies the history of the Church, and for the believer it is a confirmation of her divine origin, this fact of the eagerness of Christian charity to furnish in every age men and works for the alleviation of every sort of misery.

(*The charitable institutions of the Church.—Recommendations to the members for their apostolate.*)

ROME AND JERUSALEM

All. to the Parish of St. Sabbas, Rome, January 11, 1953.

Although the solicitude of all the Churches (a) keeps Our 1332
attention fixed on the entire world and obliges Us to watch over (26,
every part of the flock of Christ, so that they will not lack nourish- 142,
ment or fall prey to the wolf, We cannot forget that Jesus, the 151)
Supreme Invisible Pastor, has willed to confide to Us in a particular way the City of Rome. And so Our special care is for it, and no one can be surprised that Our anxiety for it is very great.

(*Success of parish works.—Emulation among parishes of Rome.—To be an "efficient community."*)

At Jerusalem was gathered together in the Cenacle under 1333
the eyes of Mary the Christian community, the Church, initiated (20-
by the preaching of the Lord, made perfect on the gibbet of the 21)

1332a 2 Cor. 14:28.

Cross, manifested in all its unity and universality on the day of Pentecost. It remains the model, the prototype of every Christian community, and even of the parish.

(Bring souls to Jesus.—Problem of Catholic Action organization.)

DIPLOMATIC TREATIES

Letter from the Secretariat of State to the Archbishop of Belgrade, February 16, 1953.

(Convocation of the Yugoslav bishops by Marshal Tito to study the possibility of a modus vivendi for Church and State.)

1334 (158) After the rupture of diplomatic relations between Yugoslavia and the Holy See, the safeguarding of the fundamental rights of the Church remained, in a particular way, the responsibility of the conscience, the zeal, and the loyalty of the bishops; to them belonged the duty not only of maintaining the integrity of faith and morals, but also of protecting the institutions of the Church, its discipline, its religious, educational, and social establishments.

As you are aware, any treaty between the Church and a national government is beyond the legitimate competence of the Ordinaries, and according to canon law, belongs solely to the power of the Apostolic See.

By reason of these ecclesiastical laws, the bishops of this country, if they have not received the previous consent and the indispensable faculties from the Apostolic See, can in no way undertake engagements, or approve, even verbally, the ideas or suggestions of the treaty in question. (Practical dispositions.)

THE FOLD OF CHRIST

All. to the Lenten preachers, Rome, March 27, 1953.

(Pastoral cares.—Good wishes for success.)

1335 (8, 26, 70-71, 73, 139, 144) You know well that Holy Scripture, when it speaks of the Church, uses—according to the circumstances—images chosen from the architectural, social, anthropomorphic fields. Thus, the Church is an edifice built upon a foundation "stone", so solid that the attack of man or demon cannot overthrow it (a); it is a kingdom whose keys are in the hands of him who received from Jesus the Eternal King the power of binding and loosing on earth and in heaven (b); it is a body whose members are the faithful

1335a Cf. Matt. 16:18.

1335b Cf. Matt. 16:18-19.

and whose action is under the government of the Head who is Jesus, represented by his Vicar on earth (c). 149, 150,

But there is one image upon which, as is well known, Jesus seems to insist in a special way, delighting in indicating the various elements, in explaining their significance, in proposing their practical application; the Church is a sheepfold which has one supreme invisible Shepherd, Christ Himself, who has willed, nevertheless, to be replaced on earth by a visible Shepherd, the Pope. 210, 228)

(The text "Tu es Pastor ovium", "You are the Shepherd of the flock," is the object of the meditation of the Holy Father.)

Today, as a complement to what We then said (a), We address Ourselves particularly to you, beloved Priests, collaborators—each in his own territory—of the Bishop among the Roman people, that specially chosen portion of the universal flock of Christ. This is why We say to each one of you: "Tu es pastor ovium." The parish, which Jesus has confided to you, with Us as his intermediary, is also a sheepfold, and you are its shepherd. 1336 (142, 205)

(The protection of the fold.—The sheep outside.—The lost sheep.—The faithful sheep.—The future harvest.)

THE CHURCH DOES NOT GROW OLD

All. to the Parisian students of the Centre Richelieu, April 19, 1953.

(The students have celebrated the Good Friday Liturgy at Assisi; they are celebrating Easter at Rome.)

We know that two of you received the Sacrament of Baptism during the Easter Vigil. How would it be possible not to evoke here, at Rome, the time when this profession of faith assumed in the eyes of the official paganism of the Roman Empire the aspect of a rupture with the ancient world and of an entrance into a new world, the young Christian Church? Did not the poet Prudentius describe, about the year 400, the long lines of catechumens passing before the deserted pagan temples on their way to the Lateran to receive the sacred sign of the new religion? (a) Today, it is in general the false gods who look young, 1337 (150, 227)

1335c Cf. Rom. 12:4-6; 1 Cor. 12:12-27; Ephes. 4:4.

1336a To the parishioners of St. Sabbas, above No. 1332.

1337a Contra Symmachum, I, 585 ff.

and the Church which seems old. But keep your certainty and do not let yourselves be deceived! Even if, not counting philosophical systems whose existence is as short-lived as flies, we grant that certain errors can have a long and profound influence on the human race,—nonetheless they all follow the law of history, which, after growth and apogee, brings decline and fall. The Church of Christ has received and always will receive from her Divine Founder the strength to withstand this law. Constantly she renews her youth and outlives all errors.

(*Be apostles.—Pray and receive Holy Communion.—No contradiction between science and faith.*)

The Church of all men

1338 ... Practice the love of neighbor and refine your sense of (69, social justice: but a social justice for every condition of society 84, and for all classes. Let no one reproach the Church with lack of 131, love for the worker. Some might rather be tempted to say that 133) for some time now, in spite of the most pressing tasks which concern her, she has placed the question of labor too much in the foreground of her solicitude. But We cannot admit this reproach either. Hold fast to this: the Church is the Church of all men; she is there for all; she wishes to gather all men into one family as brothers and sisters in Christ.

Widen your horizon and your heart; extend them to every country and to all nations. Only the Catholic Church can dispose of such powers of reconciliation, of understanding, of unity, powers capable of acting on ultimate convictions, the most profound convictions, those which dominate life. It is the task of the children of the Church to set these forces to work.

(*Final exhortation.*)

RELIGIOUS SOCIETY

All. to the journalists of the foreign press at Rome, May 12, 1953.

(*The 9th Congress of their association.—They represent more than 30 nations.—Vatican State.*)

1339 The Holy See is the supreme authority of the Catholic (11, Church, and therefore of a religious society whose end is located 16, in the supernatural and in the next world. Certainly, the Church 39, lives in this world. Her sons and daughters, about 400 million 77, Catholics, belong, each in his or her own person, to a people and

a definite nation: it is always one of the essential tasks of the Holy See to safeguard—throughout the entire world—normal, and, if possible, friendly relations between Church and State, so that Catholics can live in peace and tranquility in their faith, and, at the same time, so that the Church can furnish the State the solid support which she constitutes in every area where she can freely deploy her forces.

The Church is not a political power

Consequently, political events have their influence on the Church and on the Holy See as well, but only indirectly in the measure in which, often in a sudden and radical way, they alter the situation of the Church in a country. A political power, however, that is to say, power which pursues political ends by political means, the Church does not wish to be, and she is not. She is a religious and moral power, whose competence is as extensive as the religious and moral domain, and this domain in its turn embraces the free and responsible action of man considered in himself or as a member of society (a).

The law proper to the Church

Before political powers the Church remains neutral, or, even better, since this term is too passive and too ambiguous, she remains impartial and independent. The Holy See never allows itself to be taken in tow by any power or group of powers, no matter how often the contrary is asserted. It can sometimes hap-

1340a Cf. in this same sense the Discourse to the Cardinals, December 24, 1946: "The Church, commanded by the Divine Savior to bring all men to eternal salvation, does not intend to intervene in or take sides in controversies of a purely earthly order.

"She is a Mother. Do not ask a Mother to pronounce against one or another of her sons. All alike must find in her and feel that she has for them that clairvoyant and generous affection, that profound and inalterable tenderness which give to her faithful children the strength to walk with sure steps in the royal way of truth and light, and which inspire the lost and the erring with the desire of putting themselves once more under her maternal guidance. Never, perhaps, has the Church of Christ, never have her faithful and her ministers of every rank and of all classes had so much need of that enlightened love, prompt in sacrifice, ignorant of earthly barriers and human prejudices, than in the distress of the present hour, beside which the painful trials of the past grow pale."

pen that the line of the Holy See coincides with the line taken by that of a political power. But in what concerns the point of departure and the end of the route, the Church and her Supreme Pastor follow only their own law, the mission which they have received from their Divine Founder and which consists in conquering for God all men without distinction, and of bringing them all to Him, whatever be their nationality.

1342 Assuredly, the mission of the Church gives her, as it gives (79, to her supreme government, values, norms, common goals, which 84, the opposition and struggle of the world will neither destroy nor 91, compromise. It gives her reserves of spiritual and moral strength, 124, fed by the strong sap of Christian faith, whose vigor and uni- 138, versality of function are recognized if not by all, at least by most 160) men. These forces are always ready to intervene, in a disinterested and beneficent way, where the good of humanity requires such intervention. This is the atmosphere which characterizes this dwelling and this City.

Do not let yourself be led astray by the human aspect which you can meet in the Church. The fundamental law, which We have briefly exposed, determines the action in which the supreme government of the Church engages. A tradition which is constantly being put to the proof and which is endowed with a rich experience shows her the way and teaches her how to preserve before all men her impartiality and her independence, even in the midst of the most violent agitation of political events.

(Two difficulties in the work of the journalist: prompt information, true information.—Service of country, service of international peace.—Blessing.)

THE TESTIMONY OF SAINT BERNARD

Encycl. *Doctor Mellifluus*, May 24, 1953.

(The 8th centenary of Saint Bernard.—His teaching and its message to our times.—The contemplative.—The man of action.—The defender of the integrity of the faith.)

On the sovereign authority of the Pope

1343 In this matter, since he knew well that the authority of the (149) Roman Pontiff is worth more than the science of the doctors, he was careful to have this authority intervene, because he recognized that it was sovereign in debated matters and exempt from

all error. And he wrote to Our predecessor of happy memory, Eugenius III, who had in former times been his student, these words which bear the imprint of his charity and his deepest reverence, together with that liberty of soul which becomes the Saints: "Love knows no master, it recognizes its son even in pontifical splendor . . . I advise thee, therefore, not as a master, but as a mother; plainly, as one that loves you" (a). And then he summons him with these vehement words: "Who art thou? The high priest, the Sovereign Pontiff. Thou art the prince of Bishops, thou art the heir of the Apostles . . . Peter in thy power, by the anointing of Christ. Thou it is to whom the keys are committed, to whom the sheep are entrusted. There are indeed other porters at the heavenly gates, and other shepherds; but thou hast inherited a name the more glorious as it is different from theirs and excels them. For they each have their own flocks assigned, one to each; to thee all flocks are entrusted, as a single flock to one man. And not only of the sheep: thou alone art the Shepherd of the shepherds" (b). And again: "He would have to leave the earth, who would wish to find what is not in thy charge" (c).

On his infallibility

Frankly and clearly he recognized the infallible teaching of 1344 the Roman Pontiff when it is a question of faith and morals. (169) For, noting the errors of Abelard who "when he speaks of the Trinity, smacks of Arius; when he speaks of grace, Pelagius, of the person of Christ, Nestorius" (a), "who establishes degrees in the Trinity, modes in the majesty, numbers in eternity" (b), in whom "human ingenuity takes over entirely, keeping nothing for faith" (c), not only does he dissect Abelard's subtleties, illusions, and errors, dissipating and refuting them, but he also writes on this matter to Our Predecessor of immortal memory, Innocent II, the following very grave words: "All dangers should be referred to your apostolic office . . . but especially those which touch upon the faith. For I believe that attacks on the faith should be repulsed there precisely where the faith cannot be at fault. And this is the prerogative of this See. . . . This is the moment, Most Holy Father, for you to acknowledge your primacy. . . . You will truly be the Vicar of Peter, whose place

1343a *De Consid.*, Prolog.

1343c *Ibid.*, III, c. 1.

1344b *De error. Abaelardi*, Praef.

1343b *Ibid.*, II, c. 8.

1344a *Epist.* CXCII.

1344c *Epist.* CLXXXVIII.

you hold, if by your admonition you strengthen hearts wavering in the faith, if by your authority you crush those corrupting the faith" (d). (*Strength and humility.—Love for Jesus and Mary.—Imitate Saint Bernard.*)

THE EXAMPLE OF THE APOSTLES

All. to the pilgrims of different Christian confessions, June 28, 1953. (*Words of welcome.*)

1345 (88, 142, 228) No type of cruelty can destroy the Church, which received its life from Christ dying on Golgotha. "Persecution does not weaken the Church, it strengthens it" (a), wrote Leo, Our holy Predecessor, that illustrious successor of the Prince of the Apostles; and the centuries which have passed since Paul was beheaded outside the walls and Peter crucified not far from the spot where We are, are witnesses to this, and assure us that the barque of Peter will still cleave a sure path through the often stormy waves of this world's tempests: an invisible divine hand is at the helm.

Tomorrow the Church, and especially Rome, will commemorate these two great beacon lights: Saint Peter and Saint Paul, who have shed such eternal glory on our city.

It is Our prayer that the light of their teaching and their example may illumine the path of each one of you!

THE SOCIETY OF THE ELECT

R.M. to the 6th National Eucharistic Congress of Brazil, August 15, 1953.

(*Introduction.—Contemplation of the heavenly Jerusalem, where the Blessed Virgin reigns.*)

1346 (46, 51, 77, 131) An image, a preparation, a prelude to that divine and eternal vision is the spectacle which you offer today, united at the sacred Table or recollected in profound adoration before the Eucharistic throne; but above all, and in proportion, a much more grandiose spectacle, is the Holy Catholic Church, which, spread through the entire world, is nevertheless always one in faith and love of the Divine Eucharist. Let the altars be multiplied: it is ever one and the same divine Victim immolating

1344d *De error. Abælardi, Praef.*

1345a *Sermon LXXXII, c. VI, In natal. Ap. Petri et Pauli.*

Himself two or three thousand times a day all over the world; likewise, let the sacred Tables be multiplied: it is always and ever the same divine manna that all receive, and all of them, be they millions of souls, it unites in the one Mystical Body of Christ. That is why the genius of St. Augustine was able to say that the Sacred Eucharist is, in the last analysis, the society of the elect, because it symbolizes it, prepares it, and forms it (a).

The Eucharist, unifying principle of the Mystical Body

In fact, the Eucharist, this mystery of mysteries and "greatest of all miracles" of the infinite love of Christ—you have meditated on it during the days of your sixth National Congress—the Eucharist was instituted by Christ principally that it might become as it were the Heart of the Church: the center where converge and where are formed into one single body and one single soul all the faithful dispersed in every quarter of the globe, and the perennial source whence they draw the nutritive sap of the same divine life. It is He Himself who solemnly affirms with all the certitude of his infallible and omnipotent word: "My flesh is meat indeed, and my blood is drink indeed. He who eats my flesh and drinks my blood abideth in me and I in him" (a). And it was after the first communion, instituted and distributed by his divine hands, that He formulated his new commandment: "Love one another as I have loved you"—; and it was then that He formulated, as Eternal High Priest, the supreme desire of his love: "Holy Father, keep them in thy name whom thou hast given me, that they may be one, as we are." And not only those who are here present, but all those who, in the course of the centuries, will come to believe in me: that all may be one, as thou, Father, in me and I in thee, that they also may be one in us, . . . in the most perfect and constant unity (b).

O mystery of the divine, the infinite mercy! O sign and efficacious seal of unity! O bond of charity, symbol of peace and concord! (a) One single and identical Victim to adore on every altar; one single divine food served from the Sacred Table in every place; and all, without distinction of origin or nationality, of condition or social class, all are equally invited to believe, to

1346a *In Joann. Evang. Tract. XXVI, Nos. 15-17.*

1347a *John 5:56-57.* 1347b *Cf. John 13:24; 17:11, 20-23.*

1348a *Cf. Augustine, In Joann. Ev. tract. XXVI, 13; Council of Trent, sess. XIII, 8.*

adore, and to communicate, for all are equally participants in his body and blood, all are raised to the same sovereign nobility, *divinæ naturæ consortes*, "partakers of the divine nature" (b); so that all will feel themselves to be more than brothers, members of one single Mystical Body of Christ, loving one another affectively and effectively, as if it were Christ Himself (c).

The model of unity

1349 (38) And if there are obstacles to be overcome, interests in opposition to one another, antagonisms, passions which engender disunion, the love of Jesus in the Eucharist and the all-powerful grace which comes from it "for him who receives it not only materially, but spiritually and fruitfully," will be able, in the end, to surmount, to disentangle, and to vanquish difficulties and to cement peace and concord.

This is why Jesus, Eucharistic love, does not hesitate to propose to his own even in this world *in maligno positus*, "seated in wickedness," as ideal of the love of God and man which should unite them, the unity of the Most Blessed Trinity! He it is who, in instituting the Divine Eucharist, made of our earth on which weighs heavily the curse of sin, more than an image of heaven . . . a paradise in anticipation!

1350 (51) The first faithful understood this in an admirable way; whenever they celebrated the Holy Sacrifice they received the Eucharist; therefore, they loved and assisted one another mutually, to the point of putting their goods in common, as members of the same family, and even more as being "one heart and one mind", as the inspired writer says (a). That is why they used to pray in thanksgiving: "As the bread from many grains of wheat dispersed on the mountain tops, is now united and made one, so from the ends of the earth, O Lord, let your Church be gathered together into your Kingdom" (b). Again, that is why the most certain and most sure sign of Christian charity was the Eucharist, which they sent to the absent, and different communities exchanged it with each other (c). Finally, this is why the Apostle St. Paul found it so strange that

1348b St. John Chrysostom, *In Joann. Hom.*, XLVI, 3; St. Cyril of Jerusalem, *Catech.*, XXII, 3; Cf. 2 Peter 1:4.

1348c St. John Chrysostom, *In I Cor.*, Hom., XXIV, 2.

1350a Acts 4:32.

1350b *Didache* IV, 4.

1350c St. Justin, *Apol.*, I, 65; Eusebius, *Hist. Eccl.* I, 5, c. 24.

some of the faithful of Corinth had introduced social distinctions at the Lord's Table (d).

THE ENTRANCE TO THE GATE OF SALVATION

All. to the students of the Gregorianum, October 17, 1953.

(*The fourth centenary of the University.—Historic aspect.—Scholastic method.—Speculative studies and positive sciences.*)

No one of these disciplines or sciences constitutes an entrance into the Church; with all the more reason would it be false to assert that there is only one single door to enter by. Even the most holy and the most eminent Doctor, the Church never has accepted, and does not now accept as the principal source of truth. Certainly, she considers Thomas and Augustine great Doctors, and she accords them the highest praise; but she recognizes infallibility only in the inspired authors of the Sacred Scriptures. By divine mandate the interpreter and guardian of the Sacred Scriptures, depository of Sacred Tradition living within her, the Church alone is the entrance to salvation, she alone, by herself, and under the protection and guidance of the Holy Spirit, is the source of truth (a).

(*Divers schools of orthodox philosophy.—The institute of social sciences.—The faculties of Canon Law, Ecclesiastical History, and of Missiology.*)

Above all, this principle should be kept in mind—which, in any case, is required by reverence for the truth: that the Church, although human faults can be found in her, is always the Church of Christ, and, as such, true and infallible in preserving and transmitting the sacred deposit of faith, that is, of truth and heavenly grace; and she is holy, in fact, the very same "Church of God, which He purchased with his blood" (a). God is always great and wonderful in his works, but He is especially to be considered so where his greatest charity is shown forth, where his most abundant redemption in our regard is made perfect, namely in the Catholic Church.

1350d 1 Cor. 11:17-21.

1351a *Ecclesia nempe Dei mandato Sacrarum Scripturarum interpres et custos, in se viventis Sacrae Traditionis depositaria, ipsa est ad salutem adipiscendam porta, ipsa, sub tutela ductuque Spiritus Sancti, sibi fons est veritatis.*

1352a Acts 20:28.

(Eulogy of Père Billot.—Grandeur of the work accomplished by the University.)

DEFENDERS OF THE CHURCH

All. to the members of the Italian Catholic Action, November 4, 1953.

(Directives have previously been given to the chaplains.)

1353 Today We will confine Ourselves to insisting on the absolute (125, necessity for you to close your ranks and to be—as it is your 217, desire and your aspiration—a peaceful and valiant army, ready 228) for every sign from the Church, for every sign from the Pope.

This eagerness and this zeal in the execution of the least desires of the Vicar of Christ has ever been one of the most splendid jewels in the beautiful golden crown of the young members of Italian Catholic Action: generously disposed for any sacrifice whatever, so that this luster will not be clouded, this glorious tradition never interrupted.

If Catholic youth were ever to hesitate or debate when the Church and the Pope gave directives or norms, it would not be worthy of its history and of its glory.

(The struggles of the Church in the course of her history.)

1354 In such periods, those who relied upon appearances would (226- have believed in a real danger to the existence or at least to 229) the work of the Church among men; but, in fact, with the help of her Divine Founder and invisible Head, she has found, and will find until the end of time, that these are so many occasions of progress: an increased precision in her doctrine, a marvelous richness of sanctity within, and the extension of her apostolate to other lands, thanks to her missions. Beside the prevaricators God raised up Saints, to the heretics He opposed Doctors, the violence of autocratic Emperors was thwarted by the courage of the Pontiffs, and even the so-called Protestant reform was opposed by the great work of the Catholic restoration.

(Today's dangers: technical progress coinciding with moral decadence.—New hopes of the Church.)

THE MISSION OF THE CHURCH

All. to the 5th National Assembly of the Union of Italian Catholic Jurists, December 6, 1953.

(Sovereign nations and international communities.—Co-existence of Catholics and non-Catholics.—Toleration of error.—Criteria for the jurist.)

For what concerns the religious and moral sphere, he will 1355 also ask the judgment of the Church. In the name of the Church, (158) in such decisive questions which touch upon the international life, he alone is competent, in the final analysis, to whom Christ confided the direction of the whole Church, the Roman Pontiff.

Mission of unification

The institution of a Community of peoples, such as today 1356 has been partly realized, but which it is hoped to effect and (12, strengthen to a higher and more perfect degree, is a movement 77- from beneath to a higher level, that is to say, of a plurality of 78, sovereign States towards the highest unity. 131-

The Church of Christ has, in virtue of the mandate of her 132, Divine Founder, a similar universal mission. She is to gather to 137- herself and assemble into a religious unity men of every people 138) and of all times. But here the method is in a certain sense reversed; it proceeds from above downwards. In the first case under consideration, the superior juridical unity of the community of peoples was, or is still, to be created. In the second, the juridical community with its universal end, its constitution, its powers and those who are invested with them, is already from the very beginning established by the will and institution of Christ Himself. The function of this universal community is, from the very beginning, to incorporate as far as possible all men and all nations (a), and so to gain them entirely to the truth and grace of Jesus Christ (b).

In the accomplishment of her mission the Church has always 1357 found herself, and finds herself still in large measure, faced with (80,

1356a Cf. Matt. 28:19.

1356b *Ma qui la via è in un certo senso contraria; essa va dall'alto al basso. In quella prima testè ricordata, l'unità superiore giuridica della comunità dei popoli era o è ancora da creare. In questa, la comunità giuridica col suo fine universale, la sua costituzione, le sue potestà e coloro che ne sono rivestiti, è già fin dal principio stabilita per la volontà e la istituzione di Cristo stesso. L'ufficio di questa comunità universale fin dall'inizio è di incorporarsi possibilmente tutti gli uomini e tutte le genti, e con ciò di guadagnarli interamente alla verità e alla grazia di Gesù Cristo.*

83, the same problems that the "functioning" of a Community of
 96, Sovereign States must surmount; only she feels them even more
 100) acutely because she is bound to the object of her mission,
 determined by her Founder Himself, an object which penetrates
 into the depths of the human mind and heart. In this condition
 of things, conflicts are inevitable, and history shows that there
 have always been conflicts, and there are still, and, according to
 the Lord's word, there will be until the end of time. Because the
 Church, by the very fact of her mission, has found herself, and
 finds herself still, before men and peoples of marvelous culture,
 before others almost unbelievably lacking in culture, and others
 still of all possible intermediate degrees: diversity of race, of
 language, of philosophy, of religious confessions, of national
 aspirations and peculiarities; free peoples and slave, peoples who
 have never belonged to the Church, and people who have de-
 tached themselves from her communion. The Church must live
 among them and with them; she can never say, face to face with
 anyone, that she is "not interested". The commandment imposed
 upon her by her Divine Founder makes it impossible for her to
 follow the rule of "laissez faire, laissez passer". She has the duty
 to teach and to educate with all the inflexibility of the true and
 the good and, with this absolute obligation, she must remain and
 work among men and communities who have completely different
 manners of thinking (a).

1358 Let Us go back now to the two propositions We mentioned
 (99, above: and in the first place to the one concerning unconditional
 224) negation of all that is false in religious matters and bad in moral
 matters. Regarding this point there never has been and there is
 not for the Church any hesitation, any compromise, either in
 theory or in practice. Her attitude has not changed in the course
 of history, and it cannot change whenever and wherever, under
 whatever varied forms, she is placed before the alternative: in-
 cense for idols or blood for Christ. The place where you now
 stand, Roma Aeterna, by its relics of a greatness that was and
 with the glorious memories of its martyrs, is the most eloquent

1357a *Il mandato impostole dal suo divino Fondatore le rende
 impossibile di seguire la norma del "lasciar correre, lasciar fare".
 Essa ha l'ufficio d'insegnare e di educare con tutta l'inflessibilità
 del vero e del buono e con questo obbligo assoluto deve stare e
 operare tra uomini e comunità che pensano in modi completa-
 mente diversi.*

testimony to the response of the Church. The incense was not
 burned before the idols, and Christian blood bathed the soil now
 become sacred. But the temples of the gods in their majestic
 ruins are only lifeless relics; while around the tombs of the mar-
 tyrs the faithful of every nation and every tongue fervently
 repeat the Creed of the Apostles.

Tolerance

As for the second proposition, that is to say, tolerance, in 1359
 determined circumstances, even in cases in which it is possible (60)
 that the next step is repression, the Church—if only out of con-
 sideration for those who with a good conscience (even erroneous,
 but incorrigible) are of a different opinion—has been led to act
 and has acted according to that toleration, after which under
 Constantine the Great and the other Christian Emperors, she
 became the Church of the State, but always for more noble and
 important motives; so she acts today and will act in the future
 if she finds herself faced with the same necessity. In particular
 cases the attitude of the Church is determined by her intention
 of safeguarding the *bonum commune*, the common good of the
 Church, and of the State in each one of the political communi-
 ties, on the one hand, and, on the other, the *bonum commune* of
 the universal Church, of the kingdom of God upon earth. To
 appreciate the pros and the cons in the determination of the
 "quæstio facti", the Church observes no other norms than those
 which We have already indicated for the jurist and for the Cath-
 olic statesman, even in what concerns the ultimate and supreme
 instance. (*The Concordats.—The International Community
 and the assurance of peace.*)

SPOUSE AND VIRGIN

Encycl. *Sacra Virginitas*, March 25, 1954.
 (*Holy virginity and perfect chastity, the precious treasures
 of the Church.—Nature of Christian virginity.—Its advantages.—
 The virgins are the honor of the Church.*)

It pleases Us especially to consider what is the sweetest 1360
 fruit of virginity: that virgins make manifest, and, as it were, (63,
 public, the perfect virginity of their mother the Church herself 128-
 and the sanctity of her close union with Christ. It is for this 129)
 reason that the Bishop makes use of the following words, written
 with such wisdom, as he follows the rite of the Consecration of

Virgins, humbly praying to God: "that there may be more noble souls who, renouncing the pleasures of the flesh in marriage will desire its mystery, and, not imitating what is practiced in human nuptials, will love what these nuptials symbolize" (a).

1361 That virgins are the living image of that perfect integrity (63, by which the Church is joined to her Divine Spouse, this is beyond doubt their greatest glory; moreover, they present an admirable sign of the flourishing holiness and the spiritual fruitfulness in which this society, founded by Jesus Christ, excels, and this sign is for that society a very great and intense joy. In this sense Cyprian writes most happily: "This is the flower blossoming in the Church, the adornment and ornament of spiritual grace, the joy of her nature, a perfect and incorruptible work of praise and honor, the image of God corresponding to the sanctity of the Lord, the most illustrious portion of the flock of Christ. The glorious fecundity of the Church our Mother rejoices in them and flowers forth abundantly in them; the more the number of virgins increases, so too does her joy grow greater" (a).

PREACHING, THE ACT OF THE CHURCH

Letter from the Secretariat of State to Bishop Duperray of Montpellier, April 13, 1954.

(The 67th Congress of the "Union of Workers."—Theme: the ministry of the Word of God.)

1362 In the Church, it is well known, the office of preaching (96, belongs properly to the bishop, and no priest can take this function upon himself: he must have received the lawful mission to preach, and only the bishop can give it to him. This traditional teaching, which, perhaps, it is not useless to recall to the clergy both secular and regular, is not simply disciplinary in its significance. For it is by this essential referral to the bishop that preaching becomes in truth an act of the Church, the act by which the Spouse of Christ continues to dispense, by the voice of her priests, the inexhaustible riches of the Gospel teaching. Therefore, with what a spirit of respect and detachment should the preacher, witness to and messenger of truth, put himself at the service of the Church to manifest the splendor of this

1360a Pont. Rom., *De benedictione et consecratione virginum*.
1361a St. Cyprian, *De habitu virginum*, III.

teaching before the eyes of men! With what supernatural assurance should he not announce a doctrine which is exempt from the frailty and the mutability of human opinion because it rests on the rock of divine Revelation of which the Church is the infallible interpreter.

(Preaching must first of all be concerned with truth in its purity and integrity.—Exhortation.)

RESTORE ALL THINGS IN CHRIST

All. for the canonization of Blessed Pius X, May 29, 1954.

(An hour of triumph for the Church.—The program of the Pontificate: "To restore all things in Christ.")

But what is the road which opens for us the way to Jesus Christ? he asked himself, as he looked lovingly at the bewildered and hesitating souls of his time. The answer, valid yesterday, as it is today and for all time to come, is *the Church!* It was, therefore, his first care, pursued incessantly until his death, to make the Church ever more concretely ready and open to the journeying of men to Jesus Christ. 1363 (61)

Legislative work

(In harmony with the practical good sense of Pius X, its ultimate motive must be sought elsewhere.)

The profound source of the legislative work of Pius X is to be sought above all in his personal sanctity, in his intimate persuasion that the reality of God, perceived by him in an incessant communion of life, is the origin and foundation of all order, of all justice, of all law in the world. There where God is, there is order, justice, and law; and, vice versa, all just order protected by law manifests the presence of God. But what institution on earth should manifest more eminently than the Church, the Mystical Body of Christ Himself, this fruitful relation between God and law? God blessed abundantly the work of the holy Pontiff, so that the Code of Canon Law will remain forever the great monument of his Pontificate, and he himself may be considered the Saint sent by Providence to our times (a). 1364 (4)

1364a *Iddio benedisse largamente l'opera del beato Pontefice, cosicchè il Codice di diritto canonico resterà nei secoli il grande monumento del suo Pontificato, ed egli stesso potrà considerarsi, come il Santo provvidenziale del tempo presente.*

The second enterprise of the Saint: "the interior unity of the Church in its inner structure: faith"

(Struggle against modernism.)

1365
(46,
170) Solicitous only to keep intact the heritage of God for the flock confided to him, the great Pontiff knew no weakness in facing anyone, however high the dignity or authority of the person, no hesitations before seductive, though false doctrines, inside the Church or out, nor any fear in drawing personal offenses upon himself and of being, unjustly, misinterpreted in the purity of his intentions. He had the clear consciousness that he was struggling for the cause of God and of souls. There was verified in him to the letter the words of the Lord to the Apostle Peter: "I have prayed for thee that thy faith fail not, and thou... confirm thy brethren" (a). The promise and the command of Christ gave rise once again, in the undying firmness of one of his Vicars, to the indomitable courage of the athlete. It is just that the Church, in decreeing to him in this hour the supreme glory in the very spot where for centuries has shone the undimmed glory of Peter, and uniting one and the other in a single apotheosis, should sing to Pius X her gratitude and at the same time invoke his intercession that she may be spared new conflicts of this nature.

But what was then properly at stake, namely the preservation of the intimate union of faith and science, is so great a good for the whole of humanity, that this second great work of the holy Pontiff is also of such importance that it goes far beyond the limits of the Catholic world.

(The priestly sanctity of Pius X.—Communion for children.)

The Eucharist

1366
(8,
51,
83) In the profound vision which he had of the Church as a society, Pius X in the Eucharist recognized the power to nourish its inner life and to raise it high above all other human associations. The Eucharist alone, in which God gives Himself to man, can establish a life in society worthy of its members, cemented by love before being bound together by authority, rich in works and tending to the perfecting of each man, a "life hidden in God with Christ" (a).

1365a Luke 22:32.

1366a Cf. Col. 3:3.

Providential example for the world of today, in which terrestrial society, having become constantly more a kind of enigma to itself, is looking anxiously for a solution to give itself back a soul! Let it look at the model of the Church assembled about its altars. Here, in the Eucharistic mystery, man discovers and recognizes legitimately his past, his present, and his future, as a unity in Christ (b).

(The Eucharist, principle and end of the sacerdotal apostolate.—Prayer to St. Pius X.)

THE RESPONSIBILITY OF THE MAGISTERIUM

All. to the Cardinals and Bishops, May 31, 1954.

(The canonization of St. Pius X.—The Holy Father wishes to share his pastoral anxieties with the bishops, and to speak to them of their triple function: teaching, the priesthood, government.)

Christ our Lord entrusted the truth which He had brought from heaven to the Apostles, and through them to their successors. He sent his Apostles, as He had been sent by the Father (a), to teach all nations everything they had heard from Him (b). The Apostles are, therefore, by divine right the true doctors and teachers in the Church. Besides the lawful successors of the Apostles, namely the Roman Pontiff for the universal Church and Bishops for the faithful entrusted to their care (c), there are no other teachers divinely constituted in the Church of Christ. But both the Bishops and, first of all, the Supreme Teacher and Vicar of Christ on earth, may associate others with themselves in their work of teacher, and use their advice; they delegate to them the faculty to teach, either by special grant, or by conferring an office to which the faculty is attached (d). Those who are so called teach not in their own name, nor by reason of their theological knowledge, but by reason of the mandate which they have received from the lawful Teaching Authority. Their faculty always remains subject to that Authority, nor is it ever exercised in its own right or independently. Bishops, for their part, by conferring this faculty are not deprived of the right to teach; they retain the very grave obligation of

1366b Cf. Council of Trent.

1367a John 20:21.

1367c Cf. C.I.C. can. 1326.

1367b Cf. Matt. 28:19 f.

1367d Cf. C.I.C. can. 1328.

supervising the doctrine, which others propose, in order to help them, and of seeing to its integrity and security (e). Therefore, the legitimate Teaching Authority of the Church is guilty of no injury or no offense to any of those to whom it has given a canonical mission, if it desires to ascertain what they, to whom it has entrusted the mission of teaching, are proposing and defending in their lectures, in books, notes, and reviews intended for the use of their students, as well as in books and other publications intended for the general public.

1368 In order to accomplish this, We do not contemplate extending (156, the prescriptions of canon law on previous censorship of 165) books to include all these kinds of teaching; for there are many ways and means at hand for investigating and acquiring accurate information on what professors are teaching. And this care and prudence of the legitimate Teaching Authority does not at all imply distrust or suspicion—(nor does the profession of faith which the Church requires of professors and many others [a]);—on the contrary, the fact that the office of teacher has been bestowed implies confidence, high regard, and honor shown the person to whom the office has been entrusted. Indeed the Holy See, whenever it inquires and wishes to be informed about what is being taught in various seminaries, colleges, universities, and institutions of higher learning, in those fields which pertain to its jurisdiction, is led by no other motive than the consciousness of Christ's mandate and the obligation by which she is bound before God to safeguard and preserve without corruption or adulteration sound doctrine. Moreover the exercise of this vigilance aims also at protecting and upholding your right and office of feeding with the genuine teaching of Christ and with his truth the flock entrusted to your pastoral care.

The task of professors

1369 Not without serious reason, Venerable Brothers, have We (79, wished to recall these things in your presence. For unfortunately 98) it has happened that certain teachers care little for conformity with the living Teaching Authority of the Church, pay little heed to her commonly received doctrine clearly proposed in

1367e *Episcopi vero, tali facultate data, numquam jure docendi privantur, neque eximuntur gravissimo officio providendi et invigilandi integritati atque securitati doctrinæ, quam alii in auxilium assumpti proponunt.*

1388a Cf. C.I.C., can. 1406, Nos. 7 f.

various ways; and at the same time they follow their own bent too much, and regard too highly the intellectual temper of more recent writers, and the standards of other branches of learning, which they declare and hold to be the only ones which conform to sound ideas and standards of scholarship. Of course the Church is very keen for and fosters the study of human branches of learning and their progress; she honors with special favor and regard learned men who spend their lives in the cultivation of learning. However, matters of religion and morals, because they completely transcend truths of the senses and the plane of the material, pertain solely to the office and authority of the Church (a). In Our encyclical letter, *Humani generis* (b), We described the attitude of mind, the spirit, of those whom We have referred to above; We also recalled to mind that some of the aberrations from the truth which We repudiated in that Encyclical had their direct origin in a neglect of conformity with the living Teaching Authority of the Church.

Time and again St. Pius X, in writings whose importance is known to all of you, urgently stressed the need for this union with the mind and teaching of the Church. His successor in the Supreme Pontificate, Benedict XV, did the same; in his first Encyclical (a), after solemnly repeating Pius' condemnation of Modernism, he thus describes the attitude of mind of followers of that doctrine: "He who is influenced by its principles disdainfully spurns whatever appears old, and eagerly pursues the new: in his manner of speaking of divine things, in performance of divine worship, in Catholic usages, even in private devotion." And if there are any present-day teachers making every effort to produce and develop new ideas, but not to repeat "that which has been handed down," and if this is their whole aim, they should reflect calmly on those words which Benedict XV, in the Encyclical just referred to, proposes for their consideration: "We wish this maxim of our elders held in reverence: *Nihil innovetur nisi quod traditum est*, 'Let nothing new be introduced but only what has been handed down' (b); it must be held as an inviolable law in

1369a *Attamen res de religione et moribus, veritates sensibilibus ordinem omnino transcendentibus, ad Ecclesie officium auctoritatemque unice pertinent.* 1369b Above, Nos. 1272 ff.

1370a *Ad Beatissimi Apostolorum Principis*; above Nos. 757-767.

1370b Cf. St. Etienne Ier, *Epist. ad Cyprianum, ex hujus epist.*

LXXIV *ad Pompei*, Denz. No. 46.

matters of faith, and should also control those points which allow of change, though in these latter for the most part the rule holds: *Non nova sed noviter*, 'Not new things but in a new way.'

"Lay Theology"

1371 As for the laity, it is clear that they can be invited by (87, legitimate teachers and accepted as helpers in the defense of 98, the faith. It is enough to call to mind the thousands of men 118, and women engaged in catechetical work, and other types of 222) lay apostolate, all of which are highly praiseworthy and can be strenuously promoted. But all these lay apostles must be, and remain, under the authority, leadership, and watchfulness of those who by divine institution are set up as teachers of Christ's Church. In matters involving the salvation of souls, there is no teaching authority in the Church not subject to this authority and vigilance (a).

1372 Recently what is called "lay theology" has sprung up and (216, spread to various places, and a new class of "lay theologian" has 218) emerged, which claims to be *sui juris*; there are professors of this theology occupying established chairs, courses are given, notes published, seminars held. These professors distinguish their teaching authority from, and in a certain way set it up against, the public Teaching Authority of the Church; at times, in order to justify their position, they appeal to the charismatic gifts of teaching and of interpreting prophecy, which are mentioned more than once in the New Testament, especially in the Pauline Epistles (a); they appeal to history, which from the beginning of the Christian religion down to today presents so many names of laymen who for the good of souls have taught the truth of Christ orally and in writing, though not called to this by the Bishops and without having asked or received the sacred teaching authority, led on by their own inward impulse and apostolic zeal. Nevertheless it is necessary to maintain to the contrary that there never has been, there is not now, and there never will be in the Church a legitimate teaching authority of the laity withdrawn by God from the authority, guidance, and watchfulness of the sacred Teaching Authority; in fact, the very denial of submission offers a convincing proof and criterion that laymen

1371a *Nullum est enim in Ecclesia, in rebus ad salutem animarum spectantibus, magisterium quod huic potestati ac vigilantiae subductum sit.*

1372a Cf. Rom. 12:6f.; 1 Cor. 12:28-30.

who thus speak and act are not guided by the Spirit of God and of Christ (b). Furthermore, everyone can see how great a danger of confusion and error there is in this "lay theology"; a danger also lest others begin to be taught by men clearly unfitted for the task, or even by deceitful and fraudulent men, whom St. Paul described: "The time will come when men . . . , always itching to hear something fresh, will provide themselves with a continuous succession of new teachers, as the whim takes them, turning a deaf ear to the truth, bestowing their attention on fables instead" (c).

Far be it from Us by this admonition to turn away from a deeper study and dissemination of sacred doctrine those men, of whatsoever class or group, who are inspired to it by such a noble zeal. (Exhortation to the bishops.)

THE NEEDS OF THE CHURCH

All. on the occasion of the recognition of the relics of St. Gregory VII, July 11, 1954.

(*The figure of St. Gregory, defender of justice and of the Church.*)

What appeared sovereignly necessary at that time, and what Gregory VII tenaciously willed, was to reestablish the Church in the independence, in the unity, and in the sanctity with which her Divine Founder had endowed her. 1373 (91)

It was necessary for the Church to be free. And this is why Gregory VII accepted the conflicts which were necessary to make her free, a strong healthy body, loosed from the chains and from the hindrances imposed upon her by earthly powers, especially in the liberty of choosing her Pastors. This is the meaning of the Investiture struggle, one of the most bitter and most important which the Church has had to wage for her independence, and which strengthened in the Pontiffs of the second millennium, which was then opening, the consciousness of its supreme value and the duty of defending it with all their powers.

1372b *Verumtamen hæc contra retinenda sunt: numquam nempe fuit neque est neque umquam erit in Ecclesia legitimum laicorum magisterium, quod a Deo auctoritati, ductui, vigilantiae sacri Magisterii fuerit subtractum; immo ipsa subjectionis negatio evincens exhibet argumentum et iudicium: laicos ita loquentes et agentes non duci Spiritu Dei et Christi.*

1372c Cf. 2 Tim. 4:3 f.

- 1374 (8) It was necessary, further, for the Church to be united, with that organic and living unity proper to a body and to its perfect development. And this is why Gregory VII became the indefatigable promoter of frequent and intimate relations with the Bishops and, through them, with the whole of Christendom. The collection of his letters, in which are to be found the names of all the nations, whether ancient or recently founded, which were known at that time, are a marvelous testimony to his solicitude for the unity of the Church and his intense desire to heal the schism, then of recent date, between Eastern and Western Christendom.
- 1375 (83, 126) Most important of all, it was necessary for the Church to be holy. In fact, what other end could her organism serve, whose origin and inner constitution reveal the ineffable prodigies of the wisdom, the holiness, and the charity of God? This is the reason for the ardent zeal of Gregory VII for the renewal of sacerdotal virtue and the moral renovation of peoples in Christian manners. It is thus that from a holy Church, united and free, he expected an efficacious, beneficent influence on the "earthly city." No Pope, perhaps, has understood better than he and pursued with such ardor the task of the Church in the world and for the world.
(*Hope for the future triumph of the Church.*)

THE PASTOR

Letter from the Secretariat of State, September 15, 1954, to Cardinal Lercaro, Archbishop of Bologna.

(*"The Parish", theme of the 5th Week on pastoral problems. —Recent transformations in society.—Role of the parish institution.*)

- 1376 (205) Collaborator and participant in the power in virtue of which the Bishop wields the spiritual government of the Christian people within the limits of his diocese, the pastor derives from the episcopal dignity and authority, constituted by Christ for the government of his Church, the continuing importance of his pastoral function, and he propagates its teaching, dispenses its spiritual graces, executes its directives. And just as he is the first to submit in a filial way and in all loyalty to the Bishop and to the Supreme Head of the Church, the Pope, so he is the first to inculcate in the flock under his care the sense of ecclesiastical unity, to require from it an affectionate discipline, to stimulate

in it the spirit of prayer, the ardor of charity, the vigor of good works.
(*New methods of pastoral action.*)

THE THREE "AUTONOMIES"

Encycl. *Ad Sinarum gentem*, October 7, 1954, to the hierarchy and faithful of China.

(*Catholicism in China.—The patriotism of the Catholics.*)

The autonomy of government

(*The disinterested devotion of the missionaries.*)

In the second place: even when the increase of native clergy among you no longer requires the assistance of foreign Missionaries, the Catholic Church can never be, in your Nation any more than in any other, an "autonomous regime," as they say. Even then, as you know well, it is absolutely necessary that the Christian community in your land, if it wishes to be part of the society divinely established by Our Redeemer, be subject in all things to the Sovereign Pontiff, the Vicar of Jesus Christ on earth, and that it be most closely united to him in all that pertains to faith and morals. In these words—and it is important to note this—We include the whole life and work of the Church; and by that very fact, her constitution, her government, and her discipline; which all, beyond a doubt, depend upon the will of Jesus Christ, the Church's Founder. It is certainly by this divine will that the faithful are divided into two classes: the clergy and the laity; and by the same will is established the double sacred power, i.e., of order and of jurisdiction. Moreover, and this is also of divine origin, access is had to the power of orders, which constitutes the Ecclesiastical Hierarchy composed of Bishops, by the reception of the sacrament of Holy Orders; as for the power of jurisdiction, which is conferred directly by the same divine right upon the Supreme Pontiff, it comes to the Bishops by the same right, but only from the Successor of Peter, to whom, indeed, not only the faithful, but also all the Bishops are held to be constantly subject and united in the homage of obedience and the bond of unity.

Finally, and by that same divine will, it is forbidden for either the people or the civil power to infringe upon the rights and constitution of the Ecclesiastical Hierarchy (a).

(*Economic autonomy.*)

1378a Cf. Conc. Trid., Sess. XXIII, *De Ordine*, Can. 2-7; Conc. Vat. Sess. IV; C.I.C., Can. 108 et 109.

Autonomy of preaching

1379 (101) Finally, there are some among you who, as We have said, not only wish to see your Church subject to no authority in government and economy, but also are attempting to claim for her "autonomy", as they call it, in the teaching of Christian doctrine and in sacred preaching.

We certainly do not deny that methods of teaching and preaching ought to differ according to place, and that the methods ought to conform, as far as possible, to the peculiar nature of the Chinese people, to their particular traditions and ancient culture; even more, if it is a question of the manner which should be used, greater fruit will doubtless be realized among you. But—and this would be the most absurd of all—by what right could men, according to their own judgment, interpret the Gospel, divinely revealed by Jesus Christ, in different ways to different nations?

1380 (97, 99, 101, 165, 171, 197-198, 206, 223) To the Bishops, who are the successors of the Apostles, and also to priests, who assist them according to their proper office, has been given the charge of proclaiming and teaching the same Gospel which Christ Himself and his Apostles first announced and taught, and which this Apostolic See and all the Bishops, united to it, have ever, in the course of centuries, kept and transmitted unspotted in its integrity. Sacred Pastors, therefore, are not inventors and authors, but only the authorized custodians and divinely appointed heralds (a). Therefore, We Ourselves and the Bishops united with Us can and ought to reiterate the words of Jesus Christ: "My doctrine is not mine but his that sent me" (b). And to every one of the Bishops of no matter what period can be attributed this exhortation of the Apostle Paul: "O Timothy, keep that which is committed to thy trust, avoiding the profane novelties of words, oppositions of knowledge falsely

1380a *Sacrorum Antistitibus, qui Apostolorum successores sunt, itemque sacerdotibus, qui iisdem adjutricem pro suo cujusque officio navant operam, munus demandatum est Evangelium illud annuntiandi ac docendi, quod Christus ipse ejusque Apostoli annuntiavere ac docuere primi, et quod hæc Apostolica Sedes omnesque Episcopi, eidem adhærentes, per sæculorum decursum illibatum inviolatumque servarunt ac tradiderunt. Sacri igitur Pastores hujus Evangelii non inventores auctoresve sunt, sed solummodo custodes ex auctoritate, ac præcones divinitus constituti.*

1380b John 7:16.

so-called" (c); and likewise these words of the same Apostle: "Keep the good thing committed to thy trust by the Holy Ghost who dwelleth in us" (d). We are not, therefore, teachers of a doctrine drawn from human minds, but, conscious of our charge, we ought to embrace and follow that which Christ Our Lord taught and whose teaching, by a solemn commandment, He committed to his Apostles and their successors (e).

That is why those who are Bishops and priests of the true Church of Christ should often observe and meditate upon what the Apostle Paul asserted about his own preaching of the Gospel: "I make known to you, brethren, that the Gospel which was preached by me, is not according to man, for neither did I receive it of man, nor did I learn it, but by the revelation of Jesus Christ" (a). 1381 (99, 197)

And, moreover, since We are very certain that this doctrine, which, relying upon the assistance of the Holy Spirit, We must safeguard in all its integrity, is divinely revealed, We repeat the words of the Apostle of the Nations: "But though we, or an angel from heaven, preach a gospel to you besides that which we have preached to you, let him be anathema" (a). 1382 (99)

Catholicity and supra-nationality of the Church

You will easily understand then, Venerable Brothers and beloved sons, that no one can pretend to glory in the name *Catholic*, who professes or teaches, in one manner or another, otherwise than as We have here briefly explained, as they do who adhere to the pernicious principles of the "three autonomies," or to other principles of the same order. 1383 (112)

Those who are promoting this movement seek with the greatest astuteness and skill either to deceive the simple and timid, or to turn them aside from the right path; to do so they falsely assert that they alone truly love their country who adhere to the Church which they have imagined, namely the one which enjoys these "autonomies." But in fact, to come to the point, they are striving by every means in their power to establish among you a "national" Church, as they call it; and this Church, if it should come into being, would no longer be Catholic, since it would be 1384 (57, 131)

1380c 1 Tim. 6:20.

1380e Cf. Matt. 28:19-20.

1382a Gal. 1:8.

1380d 2 Tim. 1:14.

1381a Gal. 1:11-12.

the negation of that universality, or "catholicity", which makes the true society founded by Jesus Christ above all Nations, and able to embrace all and each one (a).

1385 We are pleased to repeat here the words which, on this same (131) subject, We wrote in that Apostolic Letter We have mentioned: the Catholic Church "does not call to herself one single people, or one single nation, but all men of whatever origin, of whatever race she loves with that heavenly charity of Christ, which must unite them each and all among themselves as brothers.

1386 "Wherefore, no one can claim that she is at the service of (58, any particular power; in the same way it would be wrong to re-quire of her that, breaking the unity with which her Divine (131, 142) Founder willed her to be marked, she allow herself to be organized in every nation into separated Churches, which, to their own misfortune, would be detached from the Apostolic See where Peter, the Vicar of Jesus Christ, lives in his successors to the end of time. A Christian community which would act thus would wither as the branch cut off from the vine (a), and could not produce the fruits of salvation" (b).

THE METHOD OF THEOLOGY

R.M. to the International Congress on Mariology, October 24, 1954.

(Usefulness of the Congress.—Theological foundations of Mariology.)

1387 The work of research, inasmuch as it concerns Mariology, (98, will proceed all the more safely and with greater fruit the more constantly there is present to the eyes of all "that immediate and 101-102, universal rule of truth" established "for all theologians in matters of faith and morals" (a), namely the sacred Magisterium of the 109, Church. For this—as We have already explained in Our Encycli-197)

1384a *At revera, ut ad summam deveniamus, eo denique pro viribus spectant ut Ecclesia "nationalis", ut ajunt, apud vos constituatur; quæ quidem Ecclesia, si fieret, jam catholica non esset, cum universitatem, seu "catholicitatem" illam negaret, qua fit ut vera societas, a Jesus Christo condita, supra omnes Nationes sit, easque singulas universas amplectatur.*

1386a John 15:6.

1386b Cf. Above, Nos. 1320-1324.

1387a Enc. *Humani generis*, above No. 1281.

cal Letter *Humani generis*—God gave to his Church "to illuminate and to develop what was still obscure or, as it were, implicitly contained in the deposit of faith." The Divine Redeemer entrusted solely to the Magisterium of the Church the task of illustrating and interpreting authentically this deposit; on theologians is incumbent the grave duty, on the mandate and under the guidance of the Church, of investigating more profoundly, of scrutinizing and explaining this same deposit, the nature of the individual truths, the connection between them, according to the rules of sacred teaching (b).

The two sources

In the execution of this duty, it is necessary to take into account the double source of Catholic teaching, namely, Sacred (102) Scripture and "Tradition". Certainly, Sacred Scripture narrates many wonderful things of the Blessed Virgin, as well in the books of the Old as in the New Testament; what is more, her most excellent gifts and prerogatives, namely her virginal motherhood, her spotless sanctity, are expressly stated, and the picture and very lineaments of the Virgin are described in vivid colors. But it would be grievously to depart from the truth to feel that the dignity and nobility of the Most Blessed Virgin could be fully defined and rightly explained from the Sacred Scriptures alone, or to think that the Sacred Scriptures themselves could be interpreted completely without taking sufficiently into account Catholic "Tradition" and the sacred Magisterium. Let theologians everywhere and at all times remember what We have said elsewhere: "What is called positive theology cannot be compared to a purely historical science" (a).

The Magisterium

Nor is it lawful to investigate and explain the documents (1389 of "Tradition" and at the same time neglect or minimize the (32, sacred Magisterium and the life and worship of the Church as 88- they have manifested themselves in the course of the centuries. 89, For sometimes the documents of antiquity, seen simply in them- 96, selves, give little light; but if they are joined with and compared 100- to the liturgical life of the Church, with the faith, devotion, and 101, piety of the Christian people—which the same Magisterium sup- 104)

1387b All. to the Cardinals and Bishops, May 31, 1954; above, No. 1369.

1388a *Humani generis*, Ibid.

ports and directs—they furnish splendid testimonies to Catholic truth. In fact, the Church, in all the ages of her life, is ruled and guided by the Holy Spirit, not only in defining and teaching the faith, but also in her worship and in the exercise of the piety and devotion of the faithful, and by the same Spirit “is infallibly directed to the knowledge of revealed truth” (a). Therefore, those who devote themselves to the study of Mariology, in studying and weighing the evidence and documents whether of past ages or the present, must ever have present to their minds this perpetual and ever-efficacious guidance of the Holy Spirit, in order to evaluate and rightly propound the force and importance of words and facts (b).
(*Errors to be avoided.*)

- 1390 (33) Even if it is true that the Blessed Virgin is also a member of the Church, even as we are, nonetheless it is true that she is a quite particular (unique) member of the Mystical Body of Christ.
(*Encouragement and good wishes for success.*)

PRIESTHOOD AND GOVERNMENT

All. to the Cardinals and Bishops, November 2, 1954.

(*Continuation of the discourse of May 31 (a).*)

—*The Holy Father will now speak of the priesthood and the function of government.—Errors to be corrected.—St. Pius X, Model of Priests.*)

The priesthood of the faithful

- 1391 (114, 212) On the other hand, it should not be denied or called in question that the faithful have a kind of “priesthood”, and one may not depreciate or minimize it. For the Prince of the Apostles, in his first Letter, addressing the faithful, uses these words: “You, however, are a chosen race, a royal priesthood, a holy nation, a purchased people” (b); and just before this, he asserts that the

1389a Const. Apost. *Munificentissimus*, above, No. 1291.

1389b *Revera Ecclesia, omnibus vitæ suæ sæculis, non solum in fide docenda et definienda, sed etiam in suo cultu atque in christifidelium pietatis ac devotionis exercitiis a Spiritu Sancto regitur et custoditur, e ab eodem Spiritu “ad revelatarum veritatum cognitionem infallibiliter dirigitur”. Quapropter etiam mariologica disciplinæ cultores, cum sive superioris sive præsentis ætatis testimonia et documenta pervestigant atque perpendunt, perpetuum illum semperque efficacem Spiritu Sancti ductum ante oculos omnino habeant oportet, ut dictorum factorumque vim et momentum recte expendant atque proponant.* 1391a Above, No. 1367.

faithful possess “a holy priesthood, to offer spiritual sacrifices, acceptable to God through Jesus Christ” (c). But whatever is the full meaning of this honorable title and claim, it must be firmly held that the “priesthood” common to all the faithful, high and reserved as it is, differs not only in degree, but in essence also, from priesthood fully and properly so called, which lies in the power of offering the sacrifice of Christ Himself, since he (the priest) bears the person of Christ, the supreme High Priest (d).

The office of Pastor

“Being made a pattern to the flock” (a): the words of St. Peter especially refer to Bishops, as having, and exercising, the office of shepherd. The special and personal note of the Pontificate of Pius X was indeed this aspect and habit of “Shepherd”. To put it briefly, after he reached the highest office in the apostolic ministry, it was clear to all that there had been raised to the Chair of the Prince of the Apostles a priest who had grown up in the care of souls, who had been from the beginning of his priesthood, and who continued to be, a shepherd of souls, until he was set to feed the whole flock of Christ. The unvarying principle which he kept in his action, the aim of life which he set himself, was “salvation of souls.” If he desired to “renew all in Christ,” it was a desire for the sake of the salvation of souls. To this end and function he, in some way, subordinated all his actions. He was the good shepherd in the midst of his flock, anxious about its needs, troubled by the dangers threatening it, entirely devoted to the leading and guiding of the flock of Christ in the way of Christ.

Competence of the Bishops

But it is not Our present purpose, Venerable Brothers, while We are addressing you, shepherds of your flocks, to sketch again

1391b 1 Peter 2:9.

1391c *Ibid.* 2:5.

1391d *At quæcumque est hujus honorifici tituli et rei vera plenaque significatio, firmiter tenendum est, commune hoc omnium christifidelium, altum utique et arcanum, “sacerdotium” non gradu tantum, sed etiam essentia differe a sacerdotio proprie vereque dicto, quod positum est in potestate perpetrandi, cum persona Summi Sacerdotis Christi geratur, ipsius Christi sacrificium—Cf. in the same discourse: Sacerdotis munus proprium et præcipuum semper fuit et est “sacrificare”, ita ut, ubi nulla sit proprie vereque dicenda potestas sacrificandi, nec inveniatur proprie vereque appellandum sacerdotium.* 1392a 1 Peter 5:3.

1392
(200,
202)

1393
(81)

a noble image and perfect pattern from the saintly Pontiff and shepherd. We wish rather—as We did with the teaching power and priesthood of Bishops—to mention some points which, especially in our times, demand the interest, voice, and activity of a dedicated shepherd.

And first, there are some noticeable attitudes and tendencies of mind which presume to check and set limits to the power of Bishops (the Roman Pontiff not excepted), as being strictly the shepherds of the flock entrusted to them. They fix their authority, office, and watchfulness within certain bounds, which concern strictly religious matters, the statement of the truths of the faith, the regulation of devotional practices, administration of the Sacraments of the Church, and the carrying out of liturgical ceremonies. They wish to restrain the Church from all undertakings and business which concern life as it is really conducted—"the realities of life," as they say. In short, this way of thinking in the official statements of some lay Catholics, even those in high positions, is sometimes shown when they say: "We are perfectly willing to see, to listen to, and to approach Bishops and priests in their churches, and regarding matters within their authority; but in places of official and public business, where matters of this life are dealt with and decided, we have no wish to see them or to listen to what they say. For there, it is we laymen, and not the clergy—no matter of what rank or qualification—who are the legitimate judges."

The whole natural law

1394 We must take an open and firm stand against errors of this
(79, kind. The power of the Church is not bound by the limits of
81, "matters strictly religious," as they say, but the whole matter of
110, the natural law, its foundation, its interpretation, its application,
151, so far as their moral aspects extend, are within the Church's
195) power. For the keeping of the natural law, by God's appointment,
has reference to the road by which man has to approach his
supernatural end. But, on this road, the Church is man's guide
and guardian in what concerns his supreme end (a). The
Apostles observed this in times past, and afterwards, from the
earliest centuries, the Church has kept to this manner of acting,
and keeps to it today, not indeed like some private guide or ad-

1394a *Contra ergo hujusmodi errores aperte firmiterque tenendum est: Ecclesiae potestas nequaquam "rerum stricte religiosarum",*

viser, but by virtue of the Lord's command and authority. Therefore, when it is a question of instructions and propositions which the properly constituted shepherds (i.e., the Roman Pontiff for the whole Church and the Bishops for the faithful entrusted to them) publish on matters within the natural law, the faithful must not invoke that saying (which is wont to be employed with respect to opinions of individuals): "the strength of the authority is no more than the strength of the arguments."

Hence, even though to someone certain declarations of the Church may not seem proved by the arguments put forward, his obligation to obey still remains (b).

This was the mind, and these are the words of St. Pius X in 1395 his encyclical *Singulari Quadam* of September 24, 1912 (a): (80-81)
"Whatever a Christian man may do, even in affairs of this world, he may not ignore the supernatural, nay, he must direct all to the highest good as to his last end, in accordance with the dictates of Christian wisdom; but all his actions, in so far as they are morally good or evil, that is, agree with, or are in opposition to, divine and natural law, are subject to the judgment and authority of the Church." And he immediately transfers this principle to the social sphere: "The social question and the controversies underlying that question . . . are not merely of an economic nature, and consequently such as can be settled while the Church's authority is ignored. On the contrary, it is most certain that it (the social question) is primarily a moral and religious one, and on that account must be settled chiefly in accordance with the moral law and judgment based on religion" (b).

uti loqui solent, finibus continentur, sed tota quoque legis naturalis materia, institutio, interpretatio, applicatio, quatenus moralis earum ratio attenditur, in ejus sunt potestate. Observatio enim legis naturæ ex Dei ordinatione spectat ad viam, qua homo ad finem suum supra naturam tendere debet. Jam vero Ecclesia est hac in via, ad finem quod attinet supra naturam, hominum dux et custos.

1394b *Quare, cum igitur de præscriptis et sententiis, quas legitimi Pastores (scilicet Romanus Pontifex pro universa Ecclesia, Episcopi vero pro fidelibus suis commissis) in rebus legis naturæ edunt, fideles non debent provocare ad effatum, (quod in sententiis privatorum abhiberi solet): "tantum valet auctoritatis, quantum valent rationes". Hinc, etsi cui argumentis allatis ordinatio quædam Ecclesie non evinci videtur, tamen, permanet obligatio obædientiæ.* 1395a Cf. above No. 749. 1395b *Ibid.*

In social matters

1396 Many and serious are the problems in the social field. (81) Whether they be merely social or socio-political, they pertain to the moral order, are of concern to conscience and the salvation of men; thus they cannot be declared outside the authority and care of the Church. Indeed, there are problems outside the social field, not strictly "religious", or political problems, of concern either to individual nations, or to all nations, which belong to the moral order, weigh on the conscience, and can, and very often do, hinder the attainment of man's last end. Such are: the purpose and limits of temporal authority; the relations between the individual and society; the so-called "totalitarian state," whatever be the principle it is based on; the "complete laicization of the state" and of public life; the complete laicization of the schools; war, its morality, liceity or non-liceity when waged as it is today, and whether a conscientious person may give or withhold his cooperation in it; the moral relationships which bind and rule the various nations.

1397 Common sense, and truth as well, are contradicted by whoever asserts that these and like problems are outside the field (80) of morals, and hence are, or at least can be, beyond the influence of that authority established by God to see to a just order and to direct the consciences and actions of men along the path to their true and final destiny. This she is certainly to do not only "in secret," within the walls of the Church and sacristy, but also in the open, crying "from the rooftops" (to use the Lord's words) (a), in the front line, in the midst of the struggle that rages between truth and error, virtue and vice, between the "world" and the Kingdom of God, between the prince of this world and Christ its Savior (b).

1397a Matt. 10:27.

1397b *Veritati rerum, quin etiam ipsi rectæ rationi contradicit qui asserit hæc, quæ memoravimus, aliaque permulta ejusdem generis extra potestatem Auctoritatis a Deo statutæ, ut provideat justo ordini, ut ducat et dirigat conscientias et actiones hominum recta via ad eorum finem ultimum; non sane "in abscondito" solum, intra parietes templi et sacrarii, sed etiam, et multo magis, palam, nuntians "super tecta" (ut verbis Domini utamur), in ipsa acie, in media pugna sæviante inter veritatem et errorem, inter virtutem et vitium, inter "mundum" et regnum Dei, inter principem hujus mundi Salvatorem Christum.*

Ecclesiastical discipline

We must add a few remarks on ecclesiastical discipline. 1398
Clergy and laity must realize that the Church is fitted and (49-
authorized, as also are the Bishops for the faithful entrusted to 121,
them, in accordance with Canon Law, to promote ecclesiastical 123,
discipline and see to its observance, i.e., to establish an external 181,
norm of action and conduct for matters which concern public 183,
order and which do not have their immediate origin in natural 200-
or divine law. Clerics and laity may not exempt themselves from 201,
this discipline; rather all should be concerned to obey it, so that 208,
by the loyal observance of the Church's discipline the action of 216)
the shepherd may be easier and more efficacious, and the union
between him and his flock stronger; that within the flock harmony
and cooperation may reign, and each be an example and support
to his fellow.

Adulthood

Yet, those points We have just mentioned in connection 1399
with the jurisdiction of Bishops, who are shepherds of the souls (46)
committed to their care in all those matters which have to do with
religion, moral law, and ecclesiastical discipline, are subjected
to criticism, often not above a whisper, and do not receive the
firm assent they deserve. Hence, some proud, modern spirits
provoke serious and dangerous confusion, traces of which are
more or less clear in various regions. The awareness, daily more
strongly insisted on, of having reached maturity produces in them
an agitated and febrile spirit. Not a few moderns, men and women,
think that the leadership and vigilance of the Church is not
to be suffered by one who is grown up; they not only say it, but
they hold it as a firm conviction. They are unwilling to be, like
children, "under guardians and stewards" (a). They wish to be
treated as adults who are in full possession of their rights, and
can decide for themselves what they must, or must not, do in
any given situation.

Let the Church—they do not hesitate to say—propose her
doctrine, pass her laws as norms of our actions. Still, when there
is question of practical application to each individual's life, the
Church must not interfere; she should let each one of the faithful
follow his own conscience and judgment. They declare this
is all the more necessary because the Church and her ministers

1399a Gal. 4:2.

are unaware of certain sets of circumstances either personal or extrinsic to individuals; in them each person has been placed, and must take his own counsel and decide what he must do. Such people, moreover, are unwilling in their final personal decisions to have any intermediary or intercessor placed between themselves and God, no matter what his rank or title.

Two years ago, in Our allocutions of March 23 (b) and April 18, 1952, We spoke about these reprehensible theories and We examined their arguments.

1400 Concerning the importance given to the attainment of a (78, person's majority, this assertion is correct: it is just and right that adults should not be ruled as children. The Apostle speaking of himself says: "When I was a child, I spoke as a child, I felt as a child, I thought as a child. Now that I have become a man, I have put away the things of a child" (a). That is not a true art of education which follows any other principle or procedure, nor is he a true shepherd of souls who pursues any other purpose than to elevate the faithful entrusted to his care "to perfect manhood, to the mature measure of the fullness of Christ" (b). But to be an adult and to have put off the things of childhood is one thing, and quite another to be an adult and not to be subject to the guidance and government of legitimate authority. For government is not a kind of nursery for children, but the effective direction of adults toward the end proposed to the state (c).

Duties of Bishops

1401 Since We are speaking to you, Venerable Brothers, and not (86, to the faithful, when these ideas begin to appear and to take root in your flocks, remind the faithful: 1) that God placed 204, shepherds of souls in the Church not to put a burden on the flock, but to help and protect it; 2) that the true liberty of the 208, faithful is safeguarded by the guidance and vigilance of pastors; 213) that they are protected from the slavery of vice and error, they are strengthened against the temptations which come from bad example and from the customs of evil men among whom they

1399b Cf. above, Nos. 1325-1328.

1400a 1 Cor. 13:11.

1400b Ephes. 4:13.

1400c *Sed aliud omnino est aduatum esse et evacuasae quæ sunt parvuli; et aliud, esse aduatum et ideo non obnoxium legitimæ auctoritatis ductui et gubernationi. Gubernatio enim non est quasi quædam tutela infantium, sed ductus efficax aduorum in finem civitatis.*

must live; 3) that therefore they act contrary to the prudence and charity which they owe themselves if they spurn this protection of God and his most certain help.

If among clergy and priests you find some infected with this false zeal and attitude, set before them the grave warnings which Our Predecessor, Benedict XV, uttered: "There is one thing which should not be passed over in silence: We want to warn all priests, who are Our dearly beloved sons, how absolutely necessary it is, not only for their own salvation, but for the fruitfulness of their sacred ministry, that each be most devoted and obedient to his own Bishop. As We deplored in passing, not all dispensers of the sacred mysteries are free from that proud and arrogant spirit which is characteristic of our times; and it frequently happens that shepherds of the Church are grieved and opposed, where they might rightly expect comfort and help" (a).

The office of shepherd

Thus far We have spoken of pastoral care, about the persons for whose benefit it is exercised. It is not right to end Our (115, discourse without turning Our attention to the pastors themselves. To Us and to you shepherds the holy words of the Eternal (202, Shepherd are pertinent: "I am the good shepherd. I came that they may have life, and have it more abundantly" (a). To Peter (204) the Lord said: "If you love me, feed my lambs, feed my sheep" (b). With these good shepherds He contrasts the hireling, who seeks himself and his own interests and is not ready to give his life for his flock (c). He contrasts them with the Scribes and Pharisees, who, greedy for power and domination and seeking their own glory, were seated on the chair of Moses, amassing heavy and oppressive burdens and imposing them on the shoulders of men (d). Of his own yoke the Lord said: "Take my yoke upon you! For my yoke is easy and my burden light" (e).

Union among Bishops

Frequent and mutual communication among Bishops is (1403, very helpful for the fruitful and effective exercise of the pas- (193, toral office. Thus one perfects the other in assaying the lessons (201)

1401a Encycl. *Ad Beatissimi Apostolorum Principis*, above, Nos. 757-767.

1402a John 10:11 and 10.

1402b John 21:15, 17.

1402c Cf. John 10:12-13.

1402d Cf. Matt. 23:1, 4.

1402e Matt. 11:29-30.

of past experience; government is made more uniform, the wonder of the faithful is avoided, for often they do not understand why in one diocese a certain policy is followed, while in another, which is perhaps adjacent, a different or even a quite contrary policy is followed. To realize these purposes, general assemblies, which are now held almost everywhere, are very helpful, and also the more solemnly convened Provincial and Plenary Councils, for which the Code of Canon Law provides, and which are governed by definite laws (a).

Union with the Holy See

1404 In addition to this union and intercourse among brothers (150, in the episcopacy there should be added close union and frequent 152, communication with this Apostolic See. The custom of consulting 155, the Holy See, not only in doctrinal matters, but also in affairs 173, of government and discipline, has flourished from the earliest 177, days of Christianity. Many proofs and examples are to be found 190, in ancient historical records. When asked for their decision, the 226) Roman Pontiffs did not answer as private theologians, but in virtue of their authority and conscious of the power which they received from Christ to rule over the whole flock and each of its parts. The same is deduced from the instances in which the Roman Pontiffs, unasked, settled disputes that had arisen or commanded that "doubts" be brought to them to be resolved.

This union, therefore, and harmonious communication with the Holy See arise not from a kind of desire to centralize and unify everything, but by divine right and by reason of an essential element of the constitution of the Church of Christ (a). The

1403a *Ad officium pastorale fructuosum et efficax gerendum multum confert frequens ac mutua inter Episcopos communicatio. Ita in assequenda experientia inque usu rerum elium alium perficit; redditur major regiminis similitudo, vitatur christifidelium admiratio, qui sæpe non intellegunt cur in alia dicecesi res hoc modo se habeant, in alia autem, quæ fortasse proxima et adjacet, dissimili modo, quin etiam interdum prorsus contrario. Ad hæc autem consequenda plurimum possunt communes Cætus, qui fere ubique iam in usu sunt, et augustiore celebranda ritu Concilia provincialia et plenaria quæ in Codice juris canonici constituta certisque legibus circumscripta sunt.*

1404a *Hæc ergo coniunctio et congruens rei communicatio cum Sancta Sede non oritur ex quodam studio omnia in unum cogendi et conformandi, sed ex jure divino et ex proprio ipsius constitutionis Ecclesiæ Christi elemento.*

result of this is not detrimental but advantageous to the Bishops, to whom is entrusted the governing of individual flocks. For from communication with the Apostolic See they gain light and assurance "in doubts," advice and strength in difficulties, assistance in labors, comfort and solace in distress. On the other hand, from the "reports" of the Bishops to the Apostolic See, the latter attains a wider knowledge of the state of the whole flock, learns more quickly and more accurately what dangers are threatening and what remedies can be applied to cure the evils.

(Prayer for the Bishops.)

CHRIST THE SUPPORT OF THE CHURCH

R.M. to the world for the Solemnity of Easter, April 10, 1955.
(The Resurrection, pledge of Christ's assistance to his Church, remains a "tangible reality.")

Christ is risen! This historical truth shines out undimmed by even the shadow of a doubt, and its splendor remains, confirmed by the living testimony of the Church, which would not have been able to resist the weight of the centuries if Christ had not risen.

Christ is in the midst of us! The reality of the living action of Jesus in the Church shines with irresistible light. You yourselves are its witnesses. This Church, which could not be the fruit of human design—which even repudiates disordered instincts and for that reason is hated by the world (a)—remains firm because there lives in her One who renews the freshness of her life and youth. It is the God made man and risen from the dead who is hidden within her ceaselessly to renew humanity from within, communicating to those who believe in Him his truth, his grace, and his peace.

For the Christian, illuminated by the truth of the Resurrection, faith is life, life full and essential in communion with Christ in the Church.

WORK OF RAPPROCHEMENT

Letter, *Sie haben, erwiidigen Bruder*, June 27, 1955, to the Bishop of Augsburg.

1405a Cf. John 15:18-19.

(The tenth centenary of the victory of Lechfeld over the invading Hungarians, before the conversion of the latter.—Opportuneness of this commemoration.)

1406 The Catholic Church is not identified with any Western culture. She is not identified with any one culture; but she is ready to make an alliance with each culture; she willingly recognizes in each one anything which is not at variance with the work of the Creator, anything which can be reconciled with the dignity of men, and with their rights and duties, but she implants within it the riches of the truth and grace of Jesus Christ, so that the different cultures, however widely they may seem to be separated from one another, come nigh to one another and become like sisters. The history of the mission and the diffusion of Christianity and of the Church from the time of the migration of the nations to our own day is a convincing proof of the blessing which the Catholic Church has imparted to civilization.

(Characteristics of Western civilization.—Peace of Augsburg, 1555, and the rupture of religious unity.—The Communist peril.)

FROM THE DAYS OF THE APOSTLES

All. to the Belgian metallurgists, July 20, 1955.
(The world of work.)

1407 There are among you, no doubt, many who for the first time are coming into contact with the center of the Catholic world. But as you look at so many monuments, both ancient and modern, surely you are thinking of all that they represent for your faith: it is here that the holy Apostles Peter and Paul shed their blood to prove the truth of the message they were preaching; it is here that since their time so many dauntless martyrs gave the same witness to Jesus Christ. On the ruins of pagan civilization there rise today Christian basilicas which bear witness to the fact that in the course of centuries the same belief has been maintained intact, faithfully kept by the successors of Peter, heirs, as he was, of the divine power. This is what Rome shows you: the indefectible permanence through the ages of the Church founded by Christ, depository of revealed truth and the promises of salvation.

(Role of the world of the worker in civilization.)

You know better now, dear sons, that the teaching of the Catholic Church goes back to the time of the Apostles. Millions and millions of Christians have come here before you to kneel at the tomb of Peter and to recognize in him the unshakable rock on which Christ founded his work. Like them, you will confess with enthusiasm that Christ, whose voice is coming to you now faithfully transmitted by Roman tradition, has the promises of eternal life, the promises which neither deceive nor pass away.
(Responsibility of the world of the workers.—Wishes and blessing.)

THE CHURCH A HISTORIC FACT

All. to the 10th International Congress of the Historic Sciences, September 7, 1955.

(Welcome.—The Church is a historic fact.—The errors of historicism.)

Let us speak now of the Church herself as a historic fact. At the same time that she affirms fully her divine origin and her supernatural character, the Church realizes that she has entered into humanity as a fact of history. Her Divine Founder Jesus Christ is an historic personality. His life, his death, and his resurrection are historic facts. It happens sometimes that the very ones who deny the divinity of Christ admit his resurrection, because it is, to their way of thinking, too well attested by history; anyone wishing to deny it would have to erase all ancient history, for no fact in it rests on firmer foundations than the resurrection of Christ. The mission and the development of the Church are facts of history. Here, at Rome, it is only fitting to mention St. Peter and St. Paul: Paul belongs, even from a merely historical point of view, among the most remarkable figures of history. As for the Apostle Peter and his position in Christ's Church, although the overwhelming proof of Peter's residence at Rome and his death there, has not an essential importance for the Catholic faith, We have nonetheless had the excavations beneath the basilica carried out and they are very well known. The method of these excavations has the approval of historical critics; their result—the discovery of the tomb of Peter beneath the cupola, immediately below the present papal altar—has been admitted by the great majority of them, and even the most severe sceptics have been impressed by what the excavations have re-

1408
(139,
171,
223)

1409
(3,
12,
20,
142)

vealed. Besides, We have reason to believe that further research and study will allow us to reach new and precious conclusions. The origins of Christianity and of the Catholic Church are historic facts, proved in, and delimited by, time and space. Of this fact the Church is very conscious.

The end of the Church

1410 (77-79, 84, 123, 224) She knows also that her mission, although by its nature and its proper end it belongs to the religious and moral spheres and is situated in the other world and in eternity, at the same time penetrates into the very heart of human history. Always and everywhere, while she adapts herself constantly to the circumstances of time and place, she intends, according to Christ's law, to fashion persons, the individual, and, as far as possible, all individuals, and in so doing she touches upon the very foundations of life in society. The end of the Church is man, naturally good, penetrated, ennobled, and strengthened by truth and the grace of Christ.

1411 (78, 80, 83) The Church wishes to fashion men "founded in their inviolable integrity as images of God; men proud of their personal dignity and of their sane liberty; men properly jealous of their equality with their fellows in all that touches the deepest roots of human dignity; men solidly attached to their land and their tradition" (a),—this is the Church's intention as We formulated it in Our allocution of February 20, 1946 on the occasion of the creation of the new Cardinals. We added: in the present century as in the past, when problems of the family, of society, of the State, of the social order, have acquired a constantly growing importance and even a capital importance, the Church has put all her resources to work for the solution of these questions, and, We believe, with some success. However, the Church is persuaded that she cannot work more effectively for this solution than in continuing to form men in the way which We have described.

The Church a living reality

1412 (3, 6) To attain her end, the Church does not act simply as an ideological system. Doubtless she is so defined when the expression *Catholicism* is used, but this is neither habitual nor entirely

1411a Above, Nos. 1177 ff.

adequate for her. She is much more than an ideological system, she is a reality as visible nature is, as the people or the State are. She is an organism which is very much alive, with an end, a principle of life which is peculiar to her. Immutable in her constitution and structure which her Divine Founder Himself gave to her, she has accepted and accepts today the elements which she needs or which she considers useful to her development and to her action: men and human institutions, philosophical and cultural inspiration, political forces and ideas, or social institutions, principles, and activities. So the Church, spreading through the whole world, in the course of centuries has undergone certain changes, but in her essence she has always remained identical with herself, because the multitude of elements which she has received was from the very beginning made subordinate to the same fundamental faith. The Church could be very liberal; she could also show herself to be inflexibly severe. If we consider her entire history we see that she has been both of these things, and that with a sure intuition of what was suitable to different peoples and to the whole human race. So she has rejected all movements which were too naturalistic, contaminated in some way by the breath of moral license; she has also rejected gnostic tendencies, falsely spiritualistic and puritan. The history of Canon Law down to the Code now in force furnishes a good number of significant proofs of this. Take, for example, ecclesiastical legislation on marriage, and the recent pontifical statements on the questions of conjugal society and of the family in all their aspects. You will here find an example, one among many, of the way in which the Church is thinking and working.

Interventions in public life

In virtue of an analogous principle she has intervened regularly in the domain of public life to guarantee the just balance between duty and obligation on one side, law and liberty on the other. Political authority has never had an advocate more deserving of confidence than the Catholic Church, for the Church bases the authority of the State on the will of the Creator, on the commandment of God. Certainly, because she attributes a religious value to public authority, the Church has opposed its arbitrary exercise by the State, as she has opposed tyranny in all its forms. Our Predecessor Leo XIII, in his encyclical *Immortale Dei* of November 1, 1885, wrote: "Revera

84,
224,
226)

1413
(94)

quæ res in civitate plurium ad communem salutem possunt: quæ sunt contra licentiam principum populo male consulentium utiliter institutæ: quæ summam rempublicam vetant in municipalem, vel domesticam rem importunius invadere: quæ valent ad decus, ad personam hominis, ad æquabilitatem juris in singulis civibus conservandam, earum rerum omnium Ecclesiam catholicam vel inventricem, vel auspiciem, vel custodem semper fuisse superiorum ætatum monumenta testantur" (a).

When Leo XIII wrote these words seventy years ago with eyes turned to the past, he could not have suspected to what a test the immediate future would subject them. Today We believe that We can say that the Church, in these seventy years, has remained faithful to her past, and even that the affirmations of Leo XIII have been surpassed in the decades since he wrote them.

*The Church and the State:
distinction of powers and collaboration,*

1414 So We come to treat two problems which merit Our special (79, attention: the relations of Church and State, the relations of 91) Church and culture.

In the pre-Christian period public authority, the State, was competent in the secular as well as in the religious sphere. The Catholic Church realizes that her Divine Founder has given her the domain of religion, the religious and moral direction of men in its entire extent, independent of the power of the State. Since that time there has come into being a history of the relations of Church and State, and this history has a lively interest for scholars.

according to Leo XIII

1415 Leo XIII formulated, so to speak, the proper character of (15, this relationship, of which he gave a luminous exposition in his 91, encyclicals *Diuturnum illud* (1881), *Immortale Dei* (1885), and

1413a "All that can serve the general good of the State; all that can usefully contribute to protect the people against the license of leaders unmindful of the people's good; all that can impede the unjust encroachments of the State on the commonwealth or the family; all that concerns honor, the human person, all that can safeguard the equal rights of all the citizens, in all things the Catholic Church has either taken the initiative, or has taken them under her aegis or protection, as the monuments of past ages testify" Cf. above Nos. 466, ff.

Sapientiæ christianæ (1890): the two powers, the Church as well as the State, are sovereign. Their nature, like the end which each pursues, determines the limits within which they govern *jure proprio*. Like the State, the Church also possesses a sovereign right to all that she needs to attain her end, even to material means. *Quidquid igitur est in rebus humanis quoquo modo sacrum, quidquid ad salutem animarum cultumve Dei pertinet, sive tale illud sit natura sua, sive rursus tale intelligatur propter causam ad quam refertur, id est omne in potestate arbitrioque Ecclesiæ* (a). The State and the Church are independent powers, but they cannot, for all that, ignore one another, still less oppose one another; it is much more in keeping with their nature and with the divine will that they collaborate in mutual understanding, since their action affects the same subject, namely, the Catholic citizen. Certainly, cases of conflict still remain possible: when the laws of the State infringe on divine rights, the Church has the moral obligation to oppose them. 93- 94)

It would be possible to say that with the exception of a few centuries—for the whole of the first millenium as for the last four centuries—, the formula of Leo XIII reflects the consciousness of the Church; moreover, even during the intermediate period there were representatives of the teaching of the Church, perhaps even a majority of them, who shared the same opinion. 1416 (94)

according to Boniface VIII

When Our Predecessor Boniface VIII said on April 30, 1303, to the envoys of the German King Albert of Hapsburg, "... *sicut luna nullum lumen habet, nisi quod recipit a sole, sic nec aliqua terrena potestas aliquid habet, nisi quod recipit ab ecclesiastica potestate . . . omnes potestates . . . sunt a Christo et a nobis tamquam a Vicario Jesu Christi*" (a),—we are here dealing with perhaps the most accentuated form of the so-called medieval idea 1417 (93- 94)

1415a "Therefore, whatever in human affairs is in any way sacred, whatever touches on the salvation of souls or the worship of God, whether by reason of its nature or by reason of its end, all of this is within the power and the competence of the Church" (*Ibid*).

1417a "... Just as the moon has no other light than what she receives from the sun, so no earthly power has any other light than what it receives from the ecclesiastical power . . . all power . . . comes from Christ and from Us as Vicar of Jesus Christ" (*Mon. Germ. hist.*, L. L., sect. IV, t. 4, p. I, p. 139).

of the relationship of the spiritual and temporal power; from this idea men like Boniface drew the logical consequences. But even for them it was, normally, only a question of the transmission of authority as such, not of the designation of the man to exercise the authority, as Boniface himself declared in the Consistory of June 24, 1302 (b). This medieval idea was conditioned by the period. Those who know the sources will probably admit that it would doubtless be even more astonishing if it had not appeared.

for the good of unity

1418 They will concede also perhaps that in taking on struggles (56, like the Investiture struggles, the Church was defending ideals 59- of a high spiritual and moral character, and that, from the 60, times of the Apostles to our own, her efforts to remain inde- 91) pendent of the civil power have always had in view safeguarding the liberty of religious convictions. Let it not be objected that the Church herself contemns the personal conviction of those who do not think as she does. The Church held and still holds that the voluntary abandonment of the true faith is a sin. When, beginning with about the year 1200, this defection brought with it penal consequences on the part of the spiritual as well as the temporal powers, it was to avoid rending the religious and ecclesiastical unity of the West. To non-Catholics the Church applies the principle taken up in the Code of Canon Law: "*Ad amplexandam fidem catholicam nemo invitus cogatur*" (a), and she holds that their convictions constitute a motive, though not the principle, for tolerance. We have already treated this subject in Our allocution of December 6, 1953, to the Catholic jurists of Italy (b).

(*Collaboration, the normal situation.—The opposite situation, today more frequent.—Concordats*) (c).

The Church and culture

1419 The Catholic Church has exercised a powerful, and even a (83- decisive, influence on the cultural development of the last two

1417b Cf. C. E. Bulæus, *Hist. Univ. Parisiensis*, t. IV, Paris, 1688, pp. 31-33.

1418a "No one is to be forced against his will to embrace the Catholic faith" (Can. 1351). 1418b Above Nos. 1357 ff.

1418c For the parts of this document which are here omitted see CHURCH AND STATE.

thousand years. But she is convinced that the source of this influence lies in the spiritual element which is her characteristic, her religious and moral life, to such an extent that if the latter were to grow weak her potential for culture—for example, the influence which she exerts for the benefit of order and the peace of society—would also suffer. 84)

(*Errors of historians who consider Christianity to be a recent and Western phenomenon.*)

What is significant for Us is that the Church is conscious of having received her mission and her work for every age that is to come and for all men, and consequently she is not bound to any specific culture. (*Citation from St. Augustine [a].—Medieval culture is not to be identified with Catholic culture.*) 1420 (77, 131)

Even the religious unity proper to the Middle Ages is not specific to it; it was already a typical note of Christian antiquity in the Roman Empire of the East and of the West, from Constantine the Great to Charlemagne. 1421 (131, 133)

The Catholic Church does not identify herself with any culture; her essence forbids her to do so. She is ready, nevertheless, to maintain relationships with all cultures. She allows to continue in all of them whatever is not opposed to nature. But into each of them she introduces the truth and grace of Jesus Christ and thus confers upon them a profound resemblance; even more, it is by this fact that she contributes more efficaciously to bringing peace to the world.

(*Modern science and technology.—The Vatican archives put at the disposition of historians.*)

ONE SINGLE PRAISE

Encycl. *Musicae sacræ*, December 25, 1955.

(*History of sacred music.—Its aim and its requirements.—Its characteristics.*)

If all these norms are observed, it will come about that the second characteristic of sacred music is achieved; namely, it will be a type of true art; and if, in the Catholic churches of the whole world the Gregorian chant is sung in all its purity and integrity, it will have also, like the sacred Roman liturgy itself, that other 1422 (49)

1420a *Transient quæ fecit ipse Deus; quanto citius quod condidit Romulus* (Serm. CV, *Audivimus*, No. 10.)

note of *universality*, so that, wherever they find themselves, the faithful will hear music which is familiar to them, and, as it were, from home, and they will experience with real consolation the admirable unity of the Church. Here, certainly, is one of the principal reasons why the Church very much desires that with the Latin words of the sacred liturgy the singing of the Gregorian chants of those same words be very closely connected.

(*Sacred music and liturgy.—In the dioceses and the missions.—Practical directives.*)

AN END WHICH IS STRICTLY RELIGIOUS

All. to the International Union of Institutes of Archeology and History, March 9, 1956.

(*The 10th anniversary of the union.—Its work.—The Vatican, high ground of history.—The Church and civilization.*)

1423 And so We come back to the Church. Her Divine Founder
(40, Jesus Christ has given her no mandate, has fixed no end of a
61, cultural order. The end which Christ assigns to her is of a strictly
78, religious nature: it is, even, the synthesis of everything comprised
79, in the idea of religion, the unique, absolutely true religion: the
83, Church must lead men to God so that they can give themselves
102, to Him without reserve and thus find in Him perfect interior
115) peace. This is why Christ has entrusted his Church with all
truth and all grace.

The Church can never lose sight of this strictly religious, supernatural end. The meaning of all her activity, down to the last canon of her Code, can be nothing else than to move towards it, directly or indirectly.

(*The crisis of the Renaissance.—Culture and Religion.*)

1424 That the Church by her very presence and by her religious
(6, action has influenced the culture of the human race is ineluc-
9, table. In fact, even if one considers that the application of
82, principles and ideals to reality always and everywhere suffers by
84, reason of human weakness, the cultural action of the Church
144) has been recognized as extensive and fruitful, and that under a
double aspect.

First, the Church herself is a living and visible organism, and the works which she accomplishes to fulfill her proper mission—thus, for example, the glorification of God, above all by the offering of the Holy Sacrifice; the education of peoples in

Christian civilization; her charitable and social enterprises—show themselves at the same time, and, so to say, spontaneously, as cultural values of a noble, and often of the first, order.

(*The art of Fra Angelico.—The work of Christian scholars.*)

And so the Church, from the very earliest times, has permeated the human race with definite principles which, little by little, in silence and without attracting attention, but in a manner all the more lasting for that reason, have influenced cultural life and modified it profoundly from within. 1425 (84)

(*Some examples: divine paternity, dignity of the human person, esteem for manual labor, condemnation of slavery, etc.—The Christian State.—Christian civilization.*)

THE STRENGTH OF THE CHURCH

R.M. to the world, April 1, 1956.

(*The triumph of Easter.—The victory of Christ over the world.*)

Founded on the living rock of faith, the sole depository of its integrity, the Church raises its saving banner in the midst of the people, so that the true and active workers may labor under her direction for a common salvation. 1426 (88, 90, 100,

The Church fears nothing from the world and in the world, because at every moment she is living the mystery of Easter, encouraged by the salutation, as well as by the promise, of the risen Redeemer: "Pax vobis!" (a). Peace be to you! Through his omnipotent assistance, the Church, who in the past did not fear tyrants or the obstacles opposed to her beneficent projects, even in the field of civil conquests, feels within herself now the same courage and strength to affront the thorny problems which vex humanity, such as that of establishing among peoples co-existence in truth, in justice, and in love. 102, 139, 217)

(*Errors of the pessimists.—True peace.—Condemnation of the abuses of technology, especially in the use of nuclear energy.*)

THE UNITY OF THE HUMAN FAMILY

R.M. to the Italian Eucharistic Congress, May 6, 1956.

(*Invitation to sing a canticle of veneration, gratitude, and*

1426a Luke 24:36.

love to the Blessed Sacrament.—The Program of the Congress: the Eucharist is the sacrament of unity and the bond of charity.)

- 1427 (46, 51, 77) Faith in the Eucharist, his abiding presence, the mystical renewal of the sacrifice of Golgotha, physical and spiritual communion with the one Redeemer Christ, recalls men to and stimulates fraternal union, but, even more, they realize this union in the Mystical Body, whose actual members are so numerous and to which all men are invited to unite themselves. Faith and Eucharistic communion are truly the link given by God to men to re-establish the primitive unity of the human family destroyed by the first sin.

(Remedy for the divisions in the world of today.—Prayer to the Eucharistic Jesus.)

THE SUFFERING MEMBERS OF THE MYSTICAL BODY

All. to the personnel of the Roman hospitals, May 20, 1956.

(The Church is the inspirer of charitable works.—The problem of assistance.—Professional duties.)

- 1428 (29) Why did the Church found hospitals, protecting and supporting them by every means? Why does the Church still ask today not to remain a stranger to any one of these places where men are suffering? It is because, as the Mystical Body of Jesus, she sees in the sick her suffering members.

(The spirit in which the sick should be tended.—The reward promised.)

ECCLESIASTICAL LAW

All. to law students from Vienna, June 3, 1956.

(Words of welcome.)

- 1429 (77, 123) Ecclesiastical law is not an end in itself. It is always a means ordered to an end which lies beyond it. Like all that exists in the Church, it is in the service of the "salus animarum," and hence of the ministry to souls. It must assist in the opening of the way into men's hearts, and the removing of obstructions, before the truth and grace of Jesus Christ.

- 1430 (8, 12, 138) Nonetheless, Canon Law must not be considered, with regard to the nature and the inner structure of the Church, an adjunct, or a purely human work. Certainly there are many canons which are only protective measures, destined to safeguard the realm of faith from subversion, and the life of grace and the sacra-

ments from profanation. But there exist, side by side with these, juridical norms which are inherent in the very structure of the Church itself, and that because their substance comes immediately from the Divine Founder of the Church: the forms of the articulation of the Mystical Body of Christ, like the rules of the constitutional law of the Church, or the definitions touching on the power of the Pope and Bishops. Christ founded his Church not in the nature of some unformed spiritual movement, but as a solidly organized society.

Spiritual life and juridical structure go together

Of course, it is not permitted to Canon Law to invade the domain of the spiritual and supernatural values in the service of which it is placed. It has certainly been reproached with so doing, and on this score, people have even spoken of an excessive "legalism" in the Church. Again, the Church has been reproached with the inflexibility with which she has remained firmly attached to the indissolubility of a Christian marriage validly contracted and consummated. But here is not a case of juridical insensibility and hardness of heart as if the tragedy of these cases were not understood, but quite simply the fidelity of the Church to maintain the rights of marriage as instituted by her Divine Founder, and which, on her side, she has the right to judge.

We do not need to tell you jurists that the few rare laws of the time of the Apostles would not suffice today for a world Church which counts more than 400 million believers. Moreover, each time that the Church has broadened her geographic scope, or vivified religious life and put forth new shoots, at the same time, she has continued almost spontaneously the task of her juridical development in order to direct and protect the current of religious life.

Therefore, in the creation of the *Codex Iuris Canonici*, which is today the law of the Church, We can contemplate the action of Providence; the new code of Canon Law in any case corresponded to the widespread expansion and the inner development of the Church in the 19th century, and to progress which had not heretofore reached such proportions. This being so, the Church has not fallen into an excess of "legalism." You will find in the world of believers today a religious fervor, a spiritual strength, and a sacramental life such as have never existed before to a greater, or even a comparable, degree.

Spiritual life and juridical structure go hand in hand in the Church. A symbol of this is the holy Pope Pius X. He was the creator of a new Code of Ecclesiastical Law, and the one who opened the well-spring and sluices of the sacramental life.

THE STANDARD UNFURLED ABOVE THE NATIONS

R.M. to the 77th "Katholikentag" of Cologne, September 2, 1956.

(Greetings to the Catholics present.—Gratitude for the activity of diverse Catholic movements and for the promoters of the Katholikentag of 1858.—Joy at the restoration of Cologne cathedral.—The motto of the Congress: "Signum levatum in nationes," "A standard set up unto the nations" [Isa. 11:12].—The Holy Father limits himself to three points:)

The treasure of Christ

1434 (9, 99, 102) First: the idealogical unrest of the last century has wreaked havoc on the non-Catholic religious world. It has also been unleashed against the rock on which Christ built his Church, and it has attempted to penetrate with its destructive activity into the Church itself. The Church has had to fight bitter conflicts within, and this has put her on the defensive. But she has never allowed the least taint to reach the treasure of truth and grace given her by Christ, from belief in the triune God and the divinity of Christ, to belief in the resurrection and in life eternal. She has even passed over to the counter-attack and in this period of religious coldness and desolation she has poured out on the faithful floods of Eucharistic grace more abundant than ever before in her history.

1435 (24, 60, 88, 106, 124) We believe that we owe this free profession of faith first to the Church's Lord; it is only his will and his might which have led the Church unharmed through all the storms. We believe we owe it also to those who, without perhaps being aware of it themselves, stand very near to the doors of the Church, and also to all those—and their number is constantly on the increase—whose anguish before the unchained forces of nature, whose fear of existence, of the future, of themselves, impel and induce them to seek some solid support. The Church offers it to them; she is herself this support. He who confides in her loses nothing of the authentic values which he possesses. Whatever is to be found in other confessions, even in non-Christian ones, of truth and good-

ness, is to be found, is at home, has its deepest meaning and its fulfillment in the Catholic Church. She affords this support without constraining man to insert himself in a totalitarian system, and with total respect for his nature endowed with spirit and liberty, and for the dignity and supernatural vocation of his person. As for the freedom of human knowledge and research, she knows only one limit: that which God Himself has set through his revelation and his explicit command.

Edification of the social order

Second: from a Church which says of herself that she is a standard raised above the nations, an account will be demanded of her contribution to the social order. 1436 (73, 83-

84, 128) The Catholic Church can without presumption recall all the considerable services which she has rendered in the course of her history to the organization and improvement of social life, and historical research has long since proved it. Moreover, the Church has in no sense remained blind to the profound social disorder brought by the era of technology and capitalism. That she alone is capable of solving the social problem, she has never pretended. But she can, all the same, point out, with head held high, the values which she has offered and which she continues to offer for its solution. One such value is her social doctrine, whose whole orientation is based, down to the smallest details, on the natural law and the law of Christ.

(Effectiveness of the social doctrine of the Church.)

The present persecutions

Thirdly: About the fact that the Catholic Church for many decades, and especially in the last ten years, has been subjected to the most bitter, and in any case to the most dangerous persecution she has ever had to undergo, about this fact a demonstration like your own cannot pass over in silence: the Church is set up as a standard among the nations, not to be passed by unregarded. For Jesus Christ has confided to his Church a task and a mission to carry out to the end of time, and has put her also under a sign of persecution. Persecution of the Church is always, for the Mystical Body of Christ, to have part in his wounds, and that, between a system which has atheism and godlessness as its foundation and the Catholic Church a most bitter conflict arose, is a fact of which the Church has a right to be proud. 1437 (227-228)

1438 This does not mean that she does not suffer profoundly
(60, with all those who have endured and still are undergoing per-
228) secution for their faith. The Church can even tremble for the
future which awaits her in the wide regions where persecution
now rages, for the foe has access to the coercive measures of the
totalitarian states and refined methods for indoctrinating men's
minds, especially the younger generation and the children,
and here are means which are unknown to any persecutor of the
past. Finally, the Church warns the faithful in the lands where
she is free, to realize the danger which this adversary represents,
and she puts them on their guard once more against the illusion
of a false coexistence, as if between Catholic belief and Catho-
lic viewpoint and such a system there could ever be a compro-
mise, an inner agreement.

1439 There is a "coexistence in the truth." We have previously
(59, had the occasion to speak of it, and to what We then said We
91) will now add this: The Catholic Church obliges no one to be-
long to her. But she claims for herself the liberty to be able to
live in the State according to her constitution and her laws, to
assist her faithful and openly to proclaim the Gospel of Jesus
Christ. This is for her the indisputable foundation for all honor-
able coexistence. In the meantime she pursues the conflict—not
in the field of politics and economics, as she is falsely accused
of doing, but with her own weapons: the constancy of the faith-
ful, prayer, truth, love. She offers the trial of persecution for the
salvation of the persecutor himself, as also for the country and
the people where she is being persecuted.

The Church—standard raised above the nations—these words
are a challenge to you all, beloved sons and daughters, for the
Church is judged according to what you are—in religion and in
morals.

(Give God the first place.—Christ is also Lord of the World.)

FIDELITY AND ADAPTATION

All. to the 6th National (Italian) Week of New Pastoral
Methods, September 14, 1956.

*(History of the movement.—I. Our Lord's preaching, model
of the priest's.—The Holy Father's theme: 1) the mission of the
Church in preaching the Word of God; 2) the carrying out of
this mission in the course of time; 3) the carrying out of this
mission at the present moment.)*

II: PREACHING OF THE CHURCH

1. *The mission of the Church in Preaching the Word of God.*

In speaking of the Church, Fundamental Theology and 1440
Dogmatic Theology offer lengthy accounts and a wealth of ar- (75,
gumentation about its teaching authority, pointing up its nature, 96,
origin, direct and indirect objects, prerogatives, and various 100)
types of activity. There is no point in taking up these matters
with you, who are theologians, and therefore already well-ac-
quainted with them. So We would like to set out along another
path, and continue the first part of Our talk by showing how the
mission of the Church in preaching the Word of God is a car-
rying on of the preaching of Christ, in its content (*"Veritas
Christi"*), its aims, and in the demands made by Christ in the
matter of human conduct.

What Our Lord announced . . .

We would like to single out one point in the classical text 1441
on the power and duty of the Church to teach: "Go and make (86,
disciples of all nations, . . . teaching them to observe all that I 87,
have commanded you" (a); the Apostles (and, in them, the 89,
Church) have to announce what our Lord announced, and teach 96,
men to observe all that He has commanded them to believe 100,
and do. 119)

The Acts of the Apostles tell Us that before ascending into
heaven Our Lord gave the Apostles one more instruction on
the mission which awaited them and on the equipment He had
given them for carrying it out. "You shall be witnesses for me . . .
even to the very ends of the earth" (b). The Apostles were to
be witnesses of Him, of his doctrine, of his life, of his Passion,
of his resurrection. In order to be fitted to give this testimony,
they would be baptized in the Holy Spirit: "You shall be bap-
tized with the Holy Spirit" (c); they would receive the strength
of the Holy Spirit, which would come upon them (d).

These few short indications point up a slightly different as-
pect of the mission of the Church in preaching the Word of
God, which is more profound than the one usually presented in

1441a Matt. 28:20.

1441c Acts 1:5.

1441b Acts 1:8.

1441d Acts 1:8.

Fundamental Theology; the latter is usually more theoretical, with less stress on the living reality involved.

The full sense of what We want to say now is to be found on the lips of the Savior Himself in his farewell discourse; at that time the Redeemer used a friendly conversation to reveal His thoughts on the mission He was entrusting to the Apostles and, through them, to the Church.

The promise of the Paraclete to the Apostles

1442 (88-89, 96, 100, 137) Our Lord had come to the end of His life on earth. He still had much to say to those who were to carry on his mission, but at this time they were not yet ready to bear it (a). So He would beg the Father to send another, to remain with them forever, the Spirit of truth, Whom the world cannot receive, because it neither sees nor knows Him (b).

This helper, this Holy Spirit, would teach the Apostles everything and recall to them all that He had said, all the "veritas Christi" (c). This would prepare them to go on announcing the word of Christ in the spirit of Christ. They would be receiving all that they had to teach from the strength and authority of the Father, the Son, and the Holy Spirit.

Beloved sons, here you have a key for the understanding and appreciation of the preaching of the Church—a preaching of the doctrine of Christ through the Church's teachers, the Pope and the Bishops who are in communion with him. It is the one and triune God who communicates truth, light, and life through the teaching authority of the Church (d).

1443 (96) These thoughts do not do away with a need for the systematic exposition and the clear definitions which scientific Theology offers Us in this question of the origin and properties of the teaching authority of the Church. On the contrary, they will help it to avoid certain false interpretations and arbitrary inferences which have been proposed by some even quite recently.

1442a John 16:12.

1442b John 14:16-17.

1442c John 14:26.

1442d *E in tal guisa voi avete, dilettissimi figli, una chiave per la comprensione e l'apprezzamento della predicazione della Chiesa; predicazione della dottrina di Cristo mediante i maestri della Chiesa, il Papa e i Vescovi in comunione con lui. È il Dio uno e trino, che attraverso il magistero ecclesiastico comunica verità, luce e vita.*

But at the same time, they are a real help toward setting a higher value on the preaching of the Church and giving it greater attention, and toward a readier acceptance of it, while they bring a better understanding of what radiates out from it: truth, light, and life from the depths of God.

2. *The execution of this mission in the course of time*

We certainly do not intend to give a summary of the history of the Church under this heading. Our only desire is to take up this question: 1444 (89, 97)

Has the preaching of the Church, which is based on the truths which the Lord has commanded it to teach, and which is sustained by the Spirit of God in each succeeding age, been applied to modern man and his time? To answer this question, you have to take a look at the past.

All that the Psalmist says of the Spirit of the Creator and that the Church applies to the Holy Spirit in her prayer can be seen in action in her own preaching in the course of the centuries: 1445 (112, 224)

Emitte Spiritum tuum et creabuntur, et renovabis faciem terræ, "Send forth Thy Spirit and they shall be created, and Thou shalt renew the face of the earth" (a). The Church, which has spread the truth of Christ in the world through the power of the Holy Spirit, has renewed the face of the earth, not once, but time and again.

You can see it in the early ages of Christianity in the midst of a pagan world and of the worship of false gods; in the time of the downfall of the Roman Empire and of its civilization; in the times of the invasions of new races and peoples; in the Middle Ages, with their flowering of Christianity; in the time of the new paganism; in the time of the unfortunate split in the faith in the West; in the age of Enlightenment—and so forth.

Always and everywhere the preaching of the Church has had the same aim and the same result: to make a man a Christian, to infuse into man the truth, the life, and the riches of the grace of the Lord. In this sense, the preaching of the Church has shown its adaptability and has actually adapted itself to all men, all times, all types of civilization (b).

1445a Mass of Pentecost.

1445b *Dappertutto e sempre lo scopo e l'esito della predicazione della Chiesa sono stati: fare dell'uomo il cristiano, infondere nel*

1446 (90, 227-228) The struggles and persecutions that have surrounded the preaching of the Church in its progress through the course of the centuries are common knowledge; the same is true of the succession of victory and defeat, rise and fall, heroic professions at the cost of life and goods, and, in some cases, downfall, betrayal, abandonment. History gives clear evidence of one thing: "The gates of hell shall not prevail" (a). But there is some evidence on the other side, too; the gates of hell have had partial successes. Surely, when you think of the riches of truth and of grace with which the Lord has endowed the Church for the fulfillment of its teaching office, you would expect that its journey through the ages would be nothing but a continuously salutary and peaceful victory.

But events have developed in a very different way, just as the Redeemer Himself had predicted to the Apostles: "No servant is greater than his master. If they have persecuted me, they will persecute you also." "If the world hates you, know that it has hated me before you" (b).

So there have been efforts and struggles, persecution and oppression, a *Via Crucis* instead of a solemn entry with jubilant Hosannas, but along the way the Church has conquered the minds and hearts of countless men through the truth and force of the Holy Spirit.

3. *The carrying out of this mission at the present moment*

1447 (88, 106, 215, 224) All that We have said of the past is true of the present as well. A "Center for Pastoral Orientation" with the aim of "pastoral adaptation" is good and in many cases absolutely necessary. The "priest entrusted with the care of souls" can and must know what modern science, art, and technology have to say about man's goal and his religious and moral life; he must have a clear idea of what is acceptable, what is unacceptable, and what is indifferent, from a moral and religious point of view.

Now We must say the same thing of the present as We did of the past: there is as much of a need (and today an even greater one) of keeping our pastoral activity up to date on its contact

Fuomo la verità, la vita e la ricchezza della grazia del Signore. In questo senso la predicazione della Chiesa si è dimostrata adattabile e adattata a tutti gli uomini, i tempi e le civiltà.
1446a Matt. 16:18. 1446b John 15:18-20.

with the preaching of the Church (the *vivum Magisterium ecclesiasticum*), as there is for keeping it in touch with modern sciences.

We can go a step further and say that right now there is a greater need of an "orientation" of modern sciences toward the teaching authority of the Church (whenever they are dealing with the religious and moral fields) than there is for an orientation of the teaching authority of the Church toward modern sciences. (This involves no desire on Our part to disturb the autonomy of these sciences whenever they are not dealing with the religious-moral field either directly or indirectly, and as long as the direction of human life toward a supernatural final end does not suffer in any way.)

We are interested now in making people more aware of the necessity of contact with the Church's teaching authority, and in strengthening their personal conviction of the importance of adopting and maintaining this contact in order to make their activity well-adapted to current times and people.

The Church has within it the arms given it by Christ: the truth of Christ and the Holy Spirit. With this equipment, it has its hand on the pulse of the times, and the faithful must have theirs on the pulse of the Church if they are to be properly orientated and able to give a proper diagnosis and prognosis of the present time in its relationship to eternity (a).

The "new theology"

The Encyclical "*Humani generis*" of August 12, 1950, "*De nonnullis falsis opinionibus, quæ catholicæ doctrinæ fundamenta*" (224) 1448

1447a *Ora dobbiamo anche per il presente ripetere quanto abbiamo detto per il passato: vi è una simile (e oggi anche maggiore) necessità di un "aggiornamento pastorale"—vogliamo dire: adattamento—alla predicazione della Chiesa (il vivum Magisterium ecclesiasticum), come altresì un "aggiornamento pastorale" alle scienze moderne; anzi dobbiamo dire che vi è al momento presente una più grande necessità dell' "orientamento" delle stesse scienze moderne (in quanto esse toccano i campi religiosi e morali) al magisterio della Chiesa, come, d'altra parte, di un orientamento del magistero della Chiesa alle scienze moderne (senza pregiudizio dell'autonomia delle scienze medesime, in quanto esse non toccano, nè direttamente nè indirettamente, il campo religioso-morale, e in quanto non ne venga a soffrire l'ordinamento della vita umana al fine ultimo soprannaturale). Ora a Noi importa di rendere più consapevole e di rafforzare il personale convincimento della necessità di prendere e mantenere*

subruere minantur" (a), is to a great extent a refutation of a false "Orientation" and "Modernization" of theology, philosophy, and exegesis in line with certain modern currents and scientific tendencies which lack a sufficient basis. It speaks of an unjustified tendency toward erroneous systems of philosophy and of the concessions that some seem to be ready to make (evolutionism, idealism, immanentism, pragmatism, existentialism, historicism) in the field of theology and exegesis.

The "new theology" claimed to be fitting in with modern developments and to be making it easier and more natural for a Catholic scientist to be a Catholic. As a matter of fact, it began to introduce arbitrary corrections, suppressions, changes, and re-constructions of all that had gone before, to tone down the rigidity and immutability of metaphysical principles, to make precise dogmatic definitions more flexible, to revise the content and meaning and inner structure of the supernatural, to spiritualize and modernize the theology of the Eucharist, to adopt a new approach to the doctrine of the Redemption, the nature and effects of sin, and not a few other points, so as to bring them into line with modern thought and feelings. The same kind of movement could be observed in the field of exegesis. Many wanted to accept the ideas and conclusions of profane sciences, often without any serious examination or evaluation.

The "new morality"

1449 There are some other current examples that We would like (81, to mention now, to give you an even clearer view of just how 103) necessary it is at the present time for any "Orientation" or "Modernization" to be in contact with the living Magisterium of the Church.

Any "modern Orientation" will have to adopt a vigilant and critical attitude toward the "new morality" as well as the "new theology." We have explained the mind of the Church on this subject in two talks on March 23 (a) and April 18, 1952.

questo contatto col magistero della Chiesa per renderlo così adattato al tempo e all'uomo contemporaneo. La Chiesa ha in sè l'armamento che Cristo le ha dato: la verità di Cristo e lo Spirito Santo. Essa così armata ha la sua mano al polso del tempo, e i fedeli debbono avere la loro al polso della Chiesa, per essere rettamente orientati e poter trovare e dare una retta diagnosi e prognosi sul tempo rispetto alla eternità.

1448a Above, Nos. 1275 ff.

1449a Above, Nos. 1325-1328.

The Holy See has recently taken a stand on a related matter in the Instruction of the Supreme Sacred Congregation of the Holy Office on February 2 of this year (b), on "Situation Ethics," a system which appeals to many who do not have a clear idea of its dangerous nature. The "Center for Orientation" is faced with a serious obligation in this matter, if it is really interested in providing up-to-date information that has a scientific basis.

The Holy See has spoken and taken a stand on questions of law and the natural order, on social problems, on secularism in its various applications—to education and the school problem, the life of the state, international relations and international law—and because it has spoken, modern pastoral orientation will do well to keep these teachings in mind (c).

The role of the theologians

There is another point that We cannot pass over in silence. 1450 Special circumstances in the ecclesiastical history of the last few (97- years prompted Us to make mention in Our two allocutions to 98) the Sacred College and to the Hierarchy on May 31 and November 2, 1954 (a), of the "*jure divino*" basis for the teaching authority of the Pope and of Bishops. We went on to discuss the teaching of Theologians, who do not carry on their work through divine right, but through delegation of the Church, and hence remain subject to the vigilance and authority of the legitimate Teaching Authority. When Theologians take an active interest in "Orientation" and bring forth scientific theological arguments, you may be faced with the problem of whether the word of Theologians or that of the Teaching Authority of the Church carries greater weight and offers a greater guarantee of truth.

The Encyclical "*Humani generis*" has already provided an answer: "*Quod quidem depositum (fidei) . . . necipsis theologis divinus Redemptor concedidit authentice interpretandum, sed*

1449b AAS, 48, 1956, pp. 144-45.

1449c *La competenza e i pronunziamenti della Chiesa in questioni riguardanti la legge e l'ordine naturale, i problemi sociali, il laicismo nei suoi più svariati campi, come l'educazione e la scuola, la vita dello Stato, i rapporti e il diritto internazionali; le questioni del diritto bellico e della guerra moderna; su tutto ciò la S. Sede ha parlato, e l'Orientamento pastorale moderno farà bene a tener presenti anche questi insegnamenti.*

1450a Above, Nos. 1367 ff. and 1391 ff.

solis Ecclesiae Magisterio. . . . Quare Decessor Noster imm. mem. Pius IX, docens nobilissimum theologiae munus illud esse, quod ostendat quomodo ab Ecclesia definita doctrina contineatur in fontibus, non absque gravi causa illa addidit verba: eo ipso sensu, quo ab Ecclesia definita est” (b). So the decisive factor in knowing the truth is not the “*Opinio theologorum*” but the “*sensus Ecclesiae*.” To reverse the matter would be making Theologians practically the “*magistri Magisterii*,” which is obviously an error (c).

1451 This does not imply, of course, that Theologians and other (106) learned men should relax their efforts to put on a scientific basis a whole series of questions which acutely affect our lives. The Holy See certainly loves, praises, and promotes the learned studies and lofty speculation of Theologians who are penetrating more deeply into revealed truths and who are ever ready to ponder, explain, and support the declarations of the ecclesiastical Teaching Authority with scientific seriousness, in the light of reason as illumined by faith (a), which means, as Pius IX affirmed, in “*sensu Ecclesiae*.”

Marriage and virginity

1452 The recent Encyclical, *De Sacra Virginitate*, of March 25, (98, 1954, has shown you, among other things, the Church's attitude toward the endless debates carried on by modern men and especially by the young about the importance or even—as some 209, 224-225) will have it—the indispensable necessity of marriage for the human person (who, otherwise, in their opinion, remains a kind

1450b “This deposit of faith our Divine Redeemer has given for authentic interpretation . . . not even to theologians, but only to the Teaching Authority of the Church . . . Hence Our Predecessor of immortal memory, Pius IX, teaching that the most noble office of theology is to show how a doctrine defined by the Church is contained in the sources of revelation, added these words, and with very good reason: ‘in that sense in which it has been defined by the Church.’ ”

1450c *Se essi come Teologi sono attivamente interessati nell’ “Orientamento” e adducono argomenti teologici scientifici, avrebbe potuto presentarsi il quesito, se la parola dei Teologi o quella del Magistero della Chiesa offre maggiore peso a garanzia di verità . . . Decisiva dunque per la conoscenza della verità è non già la “opinio theologorum”, ma il “sensus Ecclesiae”. Altrimenti sarebbe un fare i Teologi quasi “magistri Magisterii”: il che è un evidente errore.*

1451a *Conc. Vatic. Sess. III, cap. 4.*

of spiritual monster), and its attitude concerning the supposed superiority of Christian marriage and the marriage-act over virginity—which is not a sacrament that produces effects *ex opere operato*.

Art

And We do not want to omit mention of a passage of the Encyclical on “*Musica sacra*” of December 25, 1955, where there is express mention of the Church's attitude toward the hotly debated and often erroneously solved problem of the independence of art from all that is not art. You know yourselves how often this question is discussed even in Catholic groups without any clear knowledge of true, basic principles. 1453 (106, 224-225)

The spirit of Christ

Now We have come to the end of Our exhortation, and We hope that it may be for your Center like the “leaven, which a woman took and buried in three measures of flour, until all of it was leavened” (a). 1454 (224-225)

You will really become a leaven of salvation for the whole modern world to the extent that you are able to attain, under the guidance of Holy Mother the Church, the inexhaustible vigor of the eternal Word, who became man to make men sharers in his divine nature. May every Pastor of souls approach the world in that same way, with intelligence, knowledge, and love, so that he may not be dragged down by the world to its own level, but may see his human words bringing it the liberating truth of God, the transcendent perfection of the Redeemer, Jesus.

May our Lord grant you an abundant increase of the “spirit of Christ” and of the “spirit of the Church” of Christ, that you may carry out this duty of yours fruitfully.

THE LITURGY AND THE CHURCH

All. to the Congress of Pastoral Liturgy, September 22, 1956. (The Pope recalls the preceding pontifical teaching on the liturgy.—The Holy Father will discuss some important points on: *The Liturgy and the Church; The Liturgy and the Lord.*)

As We have said in Our encyclical *Mediator Dei*, the liturgy constitutes a vital function of the entire Church, and not simply

1455 (27-1454a Matt. 13:33.

28, of a group or a limited movement. *Sacra Liturgia integrum con-*
 85- *stituit publicum Mystici Jesu Christi corporis, capitis nempe*
 86, *membrorumque ejus* (a). The Mystical Body of the Lord lives
 99, on the truth of Christ and on the graces which circulate through
 115, the members, animate them, and unite them with each other
 117, and with their Head. Such is the idea which St. Paul expresses
 136, when he says in his first Epistle to the Corinthians, *Omnia vestra*
 212) *sunt, vos autem Christi, Christi autem Dei* (b). Everything,
 therefore, is directed to God, to his service and to his glory. The
 Church, full of the gifts and the life of God, gives herself in a
 spontaneous and intimate movement to the adoration and praise
 of the infinite God, and, in the liturgy, renders to Him as a
 society the worship she owes Him.

To this unique liturgy each one of the members, those
 invested with hierarchical power as well as the mass of the faith-
 ful, brings all that he has received from God, all the resources
 of his mind, of his heart, and of his work. The Hierarchy first,
 which controls the *despositum fidei* and the *despositum gratiæ*.

*How the hierarchy communicates this twofold
 deposit by means of the liturgy*

1456 If the Hierarchy communicates the truth and grace of Christ
 (117, by means of the liturgy, on their side the faithful have the task
 212, of receiving them, of assenting to them with their whole hearts,
 215) and of transforming them into living values. All that is offered
 to them, the graces of the Sacrifice of the Altar, of the sacraments
 and the sacramentals, they accept, not in a passive manner,
 simply allowing them to flow into them, but they collaborate
 with their whole will and all their strength, and above all by
 participating in the liturgical offices or at least by following their
 enactment with fervor. They have contributed and continue to
 contribute in large measure by a constant effort to increase the
 external splendor of worship, by constructing churches and chap-
 els, by adorning them, by enhancing the beauty of the liturgical
 ceremonies with all the resources of sacred art.

1455a "The Sacred Liturgy constitutes the integral public cult of
 the Mystical Body of Jesus Christ, that is to say, of the Head and
 his members" (Above No. 1222.)

1455b "All things are yours, and you are Christ's, and Christ is
 God's"; 1 Cor. 3:23.

*Collaboration of the faithful with the hierarchy
 in the liturgy*

The contribution of the hierarchy and of the faithful to the 1457
 liturgy is not something which is added to it like two separate (8,
 quantities; these contributions represent the collaboration of the 44,
 members of the one organism which acts like a single living 48,
 being. Pastors and flock, the Church teaching and the Church 117,
 taught, form only one single and unique body of Christ. So there 136,
 is no reason to entertain distrust, rivalry, overt or hidden opposi- 210)
 tion, either of thought or of manner of speaking and acting.
 Among the members of the same body, there should reign before
 all else concord, harmony, collaboration. It is in this unity that
 the Church prays, offers, sanctifies herself, and there is every
 right to affirm that the liturgy is the work of *the entire Church*.

But we must add: the liturgy is not, for all that, *the whole* 1458
Church; it does not exhaust the field of her activities. Already, (117)
 side by side with the public *cultus*, the *cultus* of the community,
 there is a place for private worship, which the individual renders
 to God in the secret of his heart or expresses by interior acts, and
 which has as many variants as there are Christians, although all
 proceed from the same faith and the same grace of Christ. This
 form of worship the Church not only tolerates, but she grants it
 full recognition and recommends it, without, however, taking
 away from the liturgical *cultus* its pre-eminence.

Beyond the liturgy

But when We say that the liturgy does not exhaust the 1459
 Church's field of activities, We are thinking above all of the tasks (80,
 of teaching and the pastoral ministry, of the *Pascite qui in vobis* 96,
est gregem Dei (a). We have recalled the role of the *Magis-* 119,
terium, which is the depository of the truth of Christ, as far as 176,
 this is exercised in the liturgy; the influence of the power of gov- 199,
 ernment on the liturgy is also evident, since it is the function 201)
 of the Popes to recognize existing rites, to introduce new ones,
 and to regulate the order of worship; and the office of bishops,
 to watch carefully over the observance of the canonical rules con-
 cerning divine worship (b). But the functions of teaching and
 governing extend much farther. To realize this it is sufficient to

1459a "Feed the flock of Christ which is among you"; 1 Peter 5:2.

1459b Above, Nos. 1219 ff.

see what Canon Law says of the Pope, of the Roman Congregations, of the Bishops, the Councils, of the Magisterium, and of ecclesiastical discipline. We reach the same conclusion from observing the life of the Church, and in Our two Allocutions of May 31 and November 2, 1954 on the triple function of the Bishop, We have insisted expressly on the extent of his duties, which are not confined to teaching and government, but comprise as well all human activity in the measure in which religious and moral interests are at stake (c).

(Hearers are urged to avoid exaggerations in the opposite sense.—The liturgy and the Lord.—The Church's faculty of adaptation.—Grave reasons for maintaining Latin.—Diverse needs of the faithful.)

BOLDNESS OF THE CHURCH

All. to the Automobile Club of Rome, March 3, 1957.

(Social services rendered by the Club.—As such, the members must serve the State well.—The fact that they belong to the Church makes it a duty for them to tend towards eternal life.)

1460
(77) The constant concern of the Church is to create here and now in her children the dispositions which they ought to have when they will be admitted to see the Lord face to face and to live eternally with him. Think sometimes of how extraordinary that is, and of how the greatest human ambitions are far from rivalling the boldness of the Church who proposes such a goal to you. And do you never feel a proper pride in belonging to this courageous phalanx which, through the centuries, has faced up to the most violent assaults of paganism, ancient and modern, to keep this ideal intact, to keep it free from all contamination and every perversion and to hand on from one age to the next the message of Christ?

(Be faithful children of God and of the Church in spite of the evil rampant in the world.)

1461
(48) The Church is at work through the teaching of her pastors, through the sacraments, through her instruction and all the good works she inspires in effecting a closer union among her children and with Christ; she encourages them to pursue an arduous and long-term enterprise, a constant struggle against error and evil, a tenacious effort so that there will appear even on this earth a

1459c Cf. above, Nos. 1367 ff. and 1391 ff.

ray of that divine charity, of its power for redemption, and its victory over evil. (Exhortation to live a Christian life.)

CATHOLICITY

All. to the recently ordained priests of the Spanish College at Rome, March 21, 1957.

(The grace of sacerdotal ordination.—The learning and virtue expected from a priest with Roman training.)

In the second place, We would say that the 'Roman' characteristic is breadth of view, liberality, universality; as if "Romanness" were a synonym for catholicity. 1462 (5-6,

The whole Church of Christ is a living body, in every member of which it is easy to see the pulsations of that all-encompassing breadth which is one of her essential notes. But here, at Rome, that is to say, at the heart of this great organism, why would it not be possible to say that this tendency is manifest in greater strength; that here we feel it, here we touch this living reality, this catholicity which has room for all, which makes all men brothers, without distinction of origin or race; this reality which blends all together in the common union of an ineffable fraternity? 132-133)

Your people, beloved sons, although situated at the farthest edge of ancient Europe, are aware of the fact that in today's world the trumpets are already blowing which will bring down the crumbling walls of petty particularisms, to open up a vast field to universality. You yourselves, coming from Rome, with your 'Roman' priesthood, can bring to them in large measure that generous catholicity which, without depriving them of their own magnificent characteristics and their rich customs, will help to incorporate them more and more resolutely into these movements of mutual cooperation, in which many today see the future and the salvation of the world, which serves above all to make them live ever more intensely the meaning of *catholic*, which, at need, can go beyond itself the better to reach others, without prejudices against anyone, and with the firm will not to recoil even before sacrifice, if this is necessary, for a more universal good. 1463 (131-133)

The center of the Church

Lastly, it seems evident that the 'Roman' quality ought to mean, too, a profound and deeply rooted conviction that at Rome is to be found the center of the Church, that there is the Vicar of Christ, whose mission is to guide the whole flock. 1464 (142, 161, 175)

1465 We are not ignorant of Our own limits and Our own weak-
(208) ness; nonetheless We believe that We can say that We are
continually striving to accomplish Our pastoral duty, making
Our voice heard "*fortiter et suaviter*" (a), "*opportune et impor-
tune*" (b), Our heart always desirous of the greatest possible good
for all our children. May We always be able to say with the same
certainty that Our voice has been heard and welcomed, under-
stood and accepted, followed and properly valued! All priests,
but especially Roman priests, should consider it their special
function never to lose that living contact with the center, to be
the faithful interpreters of any word coming from Rome, im-
parting it to the souls confided to their care with the same under-
standing and the same love with which it was spoken.
(*The approaching Eucharistic Congresses.—Good wishes for
Spain.*)

THE CHURCH SUFFERING

Decree of beatification of Venerable Mother Eugénie Smet,
foundress of the Helpers of the Holy Souls, April 21, 1957.
(*The divine adoption.—Purgatory the place of purification
for those who still have satisfaction to make.*)

1466 According to the teaching of the Angelic Doctor the pain
(7, suffered by these souls is extremely great: the least of the suf-
18, ferings of Purgatory exceeds the greatest suffering of this life,
77) he says (a).

But while divine justice punishes of necessity, the merciful
goodness of God also brings help to his beloved children.
For all the elect, whether still living in this world, or confined in
Purgatory, or already blessed in the heavenly fatherland, make up
the Mystical Body of Christ the divine judge; they are his living
members; therefore, and this is of faith, by the "Communion of
Saints" the souls suffering in Purgatory can be helped by the
suffrages of those living in the world; and these same souls, for
such is the Church's thought, can intercede before God for those
still "in via" and for their necessities.

(*Works which can benefit the souls in Purgatory.—Institutes
founded to succor them.—The life of the Beata.—Decree of
Beatification.*)

1465a "mightily and sweetly"; Cf. Wisdom 8:1.

1465b "in season and out of season"; 2 Tim. 4:2.

1466a IV Sent., d. XXI, q. I, a. I, 3.

SOLICITUDE OF ALL THE CHURCHES

Encycl., *Fidei donum*, April 21, 1957.

(*Gratitude to God for the gift of faith.—Grandeur of the mis-
sionary apostolate.—The African missions.—Collaboration of all.*)

It is not without reason, Venerable Brothers, that We turn 1467
to you when an hour of such gravity for the greater extension (24,
of the Church draws near. "For if in our mortal body when one 144,
member suffers all the others suffer with it (a), and those that 180,
are healthy come to the assistance of those that are weak: so in 185)
the Church, individual members live not for themselves alone,
but they also help the others, and all perform a helpful function
with regard to the others, for their mutual consolation, as also
for the more perfect building up of the whole Body" (b). Now,
are not the Bishops in very truth "considered to be the most
eminent members of the universal Church, so that they are joined
with a special bond to the Divine Head of the whole Body, and
are by rights called the first of the Lord's members?" (c). Of
them more than of all the others it must be said that Christ, the
Head of the Mystical Body, "... needs his members: ... and first
because the Sovereign Pontiff holds the place of Jesus Christ,
and if he is not to be crushed by his pastoral charge, he must
call many others to their share in his solicitude" (d).

Therefore, most closely united to Christ and to his Vicar on 1468
earth, you, Venerable Brothers, moved by the breath of the most (134,
ardent charity, desire to share in that solicitude for all the 152,
Churches which weighs upon Our shoulders (a). You, whom the 190,
charity of Christ presses (b), will feel deeply with Us the ur- 195)
gency of that most grave obligation to spread the Gospel and
found the Church throughout the entire world; and you will
never cease to propagate widely among your clergy and faithful
a spirit of prayer and zeal for mutual assistance, according to the
measure of the charity of Christ. "Extend," says St. Augustine,
"your charity to the whole world, if you wish to love Christ, for
the members of Christ are everywhere in the world" (c).

1467a Cf. 1 Cor. 12:26.

1467b Encyclical, *Mystici Corporis*; above, No. 1016.

1467c *Ibid.*, No. 1042.

1467d *Ibid.*, No. 1044.

1468a Cf. 2 Cor. 11:28.

1468b *Ibid.* 5:4.

1468c *In Epist. Joan. ad Parthos*, X, 8.

The missionary charge

1469 Doubtless it was to the Apostle Peter alone and to his Suc-
 (77, cessors, namely the Roman Pontiffs, that Jesus Christ entrusted
 86, the entire flock: *Pasce agnos meos, pasce oves meas*, "Feed my
 131, lambs, feed my sheep" (a). But if each Bishop is pastor only over
 134, the portion of the flock entrusted to him, nevertheless the fact
 141, that he is by divine institution and command a legitimate suc-
 150, cessor of the Apostles makes him, together with the other Bishops,
 186- responsible for the apostolic mission of the Church, according
 187, to those words which Christ said to his Apostles: *Sicut misit me*
 194, *Pater, et ego mitto vos*, "As the Father has sent me, I also send
 195) you" (b). This mission, which must embrace all nations and all
 times (c), did not come to an end with the death of the Apostles;
 it lasts to this day in the persons of the Bishops who are in com-
 munion with the Vicar of Jesus Christ. For on them, who are
 called by the special name of "sent" ("missi"), namely, the Lord's
 Apostles, the fullness of the apostolic dignity rests, a dignity
 "which is pre-eminent in the Church" as St. Thomas Aquinas
 bears witness (d). Therefore, it is from their hearts that this
 Apostolic fire, brought by Jesus Christ to this earth, ought to
 spread to the hearts of Our sons and kindle there new zeal for
 the missionary work of the Church throughout the world.

Catholicity the essential note of the Church

1470 Moreover, this perspective on the universal needs of the
 (53, Church will show in its true light the catholic nature of the
 131, living Church. "The spirit of missionary endeavor"—so We once
 133- said—"and the catholic spirit are one and the same thing. To be
 134) catholic is an essential note of the Church, so that a Christian
 would hardly be attached to the Church and devoted to her,
 unless he were likewise attached to and devoted to the universal-
 ity of the faithful, and, for that reason very anxious that the
 Church should take root and flourish in every nation" (a).
 Nothing is so foreign to the Church of Jesus Christ as division;
 nothing is such an impediment to her life as for her members to
 live in isolation, or to be turned in upon themselves, or, finally,

1469a John 21:16-18.

1469c Cf. Matt. 28:19-20.

1469d *Expos. in Epist. ad Rom.*, I, 1.

1470a R.M. of Nov. 24, 1946.

1469b *Ibid.* 20:21.

to be uniquely occupied with the private interests of their own
 communities. "Mother of all nations and of all peoples, not less
 than of all individuals," the Church, *Sancta Mater Ecclesia*, "is
 foreign to no land; she lives, or at least by her nature she should
 live, in every people" (b).

Again—and it is necessary to assert this—nothing that touches 1471
 the Church Our Mother is foreign to individual Christians, nor (46,
 should it be: in the same way that their faith is the faith of the 48,
 universal Church, and their supernatural life is proper to the 133-
 whole Church, so the anxieties, the difficulties of the Church will 134,
 be their anxieties, their difficulties; in the same way the per- 217)
 spectives and designs of the Church, which are universal, will
 be the normal perspectives and desires of the Christian life. Then
 spontaneously it will happen that the exhortations of the Roman
 Pontiffs for the great apostolic tasks to be carried out in the
 whole world will resound clearly and truly in the Catholic soul,
 as appeals to be freely accepted before all others, and carried
 out most eagerly and earnestly.

(A triple duty: prayer for the missions, charity for the
 missions, recruitment of missionaries.—Exhortation.)

THE PRAYERS OF HER CHILDREN

Message to the pilgrims of Bari, May 7, 1957.

(Translation of the relics, the cult of St. Nicholas.—The
 work of St. Nicholas.—His struggle against heresies.)

Not dissimilar, though on another plane, is the great work of 1472
 construction and restoration to health on which the Church of (67,
 God is now engaged more urgently than ever before. 83,

It is the combat against hostile forces, it is the pacific strug- 99,
 gle of truth against error, of virtue and the good against malice 220)
 and iniquity.

If it is a legitimate thing for the poor and the needy to make
 pilgrimages to the tombs of the Saints with their personal needs
 of body and soul, and to rekindle faith and virtue at the inextin-
 guishable flame which emanates from these tombs, it is the
 supreme duty of all to approach these centers of grace and
 benediction mindful of Holy Church, militant and suffering,
 Our Mother, who derives from the prayers of her children, from

1470b R.M., Christmas, 1945; cf. above, No. 1165.

their personal and collective labor, from their immolation, worthwhile contributions to ensure her salutary conquests and her victories.

(*The intercession of St. Nicholas.*)

THE TEACHING OFFICE

R. M. to the Catholic press of the United States, May 17, 1957.

(*The influence of the press.—Catholic journalists must above all be penetrated with the fundamental principles of Christian philosophy and theology.*)

1473 Secondly, they must reflect in their writings the unity, the (40, uniqueness of the Church in her faith and in her moral teaching. 87, It is to the Apostles, and, by them, to their successors, that Christ 97- Our Lord confided the truth which He came on earth to com- 98, municate to men. The function of teaching in his Church, as 144, everyone knows, belongs to the Bishop of Rome, his vicar on 206, earth, for the whole body of the faithful, and to the many Bishops 222) for the groups of members of the Church confided by this Vicar to their pastoral care. In the accomplishment of their grave duty of teaching, the Bishops will have recourse to the assistance of priests and also of laymen, whose authority for teaching, however, is not the result of a personal superiority of knowledge, but of the mission which has been entrusted to them by the Bishops. The press, like all the faithful, will give them loyal submission.

1474 But in what concerns questions on which the divinely ap- (76, pointed teachers have not given a judgment—and the field is vast 109- and varied, with the exception of matters of faith and morals—, 110, free discussion is entirely legitimate, and each one can support 203) and defend his own opinion. But such an opinion should be presented with the necessary moderation; and no one will condemn another simply because he is not in agreement with his own opinion; still less will he question his loyalty.

This desirable bond of unity, assured and sealed by justice and charity, will be impossible to break if—and this is the third requirement imposed on your members—if all are always conscious of the unique and sublime end which each and every one of you must strive to attain: the extension of the kingdom of truth and salvation of Christ among men.

(*The ultimate goal of the Catholic press is to assist men to work out their salvation.*)

THE MEANING OF UNIVERSALITY

All. to the 1st National Italian Congress of Diocesan Delegates for Emigration, July 23, 1957.

(*Solicitude of the Holy See for the emigrants.—Principles of apostolic action in their regard.—Virtues required in the missionary.—Practical directives.*)

To the community of the faithful of the place is offered 1475 the occasion of showing what unity and catholicity are in the (52, common Mother the Church: that they are still today living 67, and operative “notes”. A courteous tolerance for the emigrants 131) will not be enough, therefore, nor a feeling of somewhat sterile compassion and sympathy; there must be an active love, like that which distinguished the fervent Christian communities of the first centuries. To many Catholics, priests and laymen, Providence offers today the opportunity of renewing in their parishes the ancient and perpetual glory of the Christian name, and of manifesting to the surrounding world, divided by so many different nationalities, how profound is the sense of universality in the Church. She asks no member of the Mystical Body what his passport is before she resolves to engraft him into the life of the community and make him a sharer in her spiritual treasures and her affection.

(*Grandeur of the mission of the delegates of the Emigration Committees.*)

THE BASIC CELL

All. to the pilgrims of the parish of St. Medin of Barcelona, August 20, 1957.

(*Congratulations on the great number of pilgrims, all coming from the same parish.*)

Above all We wish to express to you the pleasure with which 1476 We see you carrying out what We have stated on other occasions (205) about all the good We hope to see resulting from a well-directed and well-organized parish life, so that this “basic cell” of ecclesiastical life may develop all its fecundity and all its efficacy for the good of souls (a). A parish is not simply a church, a priest, a territory, and a specific portion of the Lord’s flock, all expressed in figures more or less eloquent. A parish is a cell of the body, which, in this case, is the Mystical Body of Christ; it is a living

1476a Cf. Letter to the Social Week of Canada, July 18, 1953.

being, with its own breath, with its organs and vital activities, with its natural development, and also with its problems, its necessities, its joys, and its special sorrows.

(*Love the parish.—Work to make it a model.*)

THE SACERDOTAL FUNCTION

All. to the members of the "Jeunes Sèminaristes" Movement, September 5, 1957.

(*The tenth anniversary of the Movement.*)

1477 When you come to Rome it is a real pilgrimage to the sources (89, of the priesthood that you are making. In the third century, 165, in fact, did not St. Cyprian, Bishop of Carthage, speak to Pope 167, St. Cornelius of "that chair of Peter and that principal church, 170, whence the unity of the priesthood has its origin": *ad Petri Cathedram atque ad ecclesiam principalem unde unitas sacerdotalis 174- exorta est?* (a) This formula, which enshrines one of the most 175) precious affirmations of pontifical primacy which history possesses, you will have read in gigantic letters above the tomb of St. Peter: *Hinc sacerdotii unitas exoritur.*

From this place, from this humble tomb of a witness to Christ, torrents of grace have spread through the world. From this place, from this Chair of Peter, his successors exercise with the infallible assistance of the Holy Spirit their role of teacher and guide; they keep the deposit of Tradition, they comment on Holy Scripture, they govern and sanctify the whole Catholic Church by the exercise of their powers of order and jurisdiction.

1478 The ancient capital of the Roman Empire whose imposing (139, ruins you have visited was chosen ground in which the grain 141, of mustard seed of the Gospel was planted. Peter himself was, 175) in the image of his Master, the foundation of the Church, for he carried in himself a unique strength. This rough fisherman of Galilee is the only man to whom God confided the keys of the Kingdom, the only one to whom was guaranteed the final victory over evil, the only one to receive the charge of leading all humanity to the total truth and to eternal life, in the very name and in the place of Jesus Christ Himself.

1479 It is in the priesthood of Christ that you are hoping to parti- (113- cipate, in order to render to God the greatest honor and to render

1477a St. Cyprian, *Ep.* LIX, 14.

to men your brothers the greatest service that can be imagined. (115) What is it that men need most, today as always? What indeed, if not to know and love God, the true God, as He has, historically, revealed Himself to be. Now, you know that to give God to men and men to God is a task so noble that it is impossible to approach it without a special grace. However, Our Lord willed to give this honor not only to some of his contemporaries, but to all those who, responding to his will to save all men and to bring them all to the knowledge of the truth (a), would be accepted by the Church for this mission.

The Catholic priesthood is, deservedly, one of the purest 1480 glories of the Church and one of the most striking marks of her (128, sanctity. And so in the course of the centuries she has always 205) surrounded it with increasingly attentive care. In spite of the weakness of human nature, she has maintained a very high ideal of life, and has spared no pains to make of her priests men of God and men of the Church, really capable of taking charge of a part of Christ's flock and of rendering an account of it to God on the day of judgment. (*Work accomplished in France by the movement.*)

THINKING WITH THE CHURCH

All. to the General Congregation of the Society of Jesus, September 10, 1957.

(*Wishes for the success of the work of the General Congregation.—The Society, founded to serve the Church and the Pope.*)

Moreover, your Founder wanted you to be bound by a 1481 special vow, besides the three vows customary to Religious, of (181) obedience to the Sovereign Pontiff (a), and in the well-known "Rules for Thinking with the Church" added to the *Spiritual Exercises*, he makes this special recommendation to you: "Suspending one's own judgment, the soul must ever be held prompt and ready to obey the true Spouse of Christ and our Holy Mother, the orthodox, catholic and hierarchical Church"; and the ancient version, which was used by your Father Ignatius himself, adds: "the Roman Church" (b).

1479a Cf. 1 Tim., 2:4.

1481a *Formula of the institute of the Society of Jesus*, in the Apost. Let. of Julius III, *Exposcit debitum*, (July 21, 1550), and *Rules for Thinking with the Church*.

1481b *Rules for thinking with the Church*, No. 1.

1482 (181) Among the distinguished deeds of your forebears, in which you rightly take pride and which you strive to emulate, this stands out above the rest: that your Society, adhering as closely as possible to the Chair of Peter, has ever striven to keep intact, to teach, to defend, to promote the teaching proposed by this Pontifical See, to which "because of its primordial importance, the whole Church must rally, that is to say, the faithful of the entire world" (a); nor has your Society ever tolerated any novelty which was dangerous or insufficiently tried (b).

Obedience

1483 (172) Nor is it any less a matter of praise that in matters pertaining to ecclesiastical discipline you are distinguished by that perfect obedience of execution, of will, and of judgment towards the Holy See, which is such a mark of "the . . . authentic guidance of the Holy Spirit" (a).

Let no one take from you the glory of that rectitude in doctrine and fidelity in obedience due to the Vicar of Christ; among your ranks let there be no room for that "free examination" more fitting to the heterodox mentality than to the pride of the Christian, and according to which no one hesitates to summon before the tribunal of his own judgment even those things which have their origin in the Apostolic See.

(Practice of obedience.—Duties of superiors.—Austerity and prayer.—Monarchical government of the Society.)

FIGURE OF THE CHURCH MILITANT

All. to Family Associations, September 16, 1957.

(Congress of "international family days."—Subject treated: fatherless families.—Widows.)

1484 (63-65) Given that the sacrament of marriage, symbol of the redemptive love of Christ for his Church, applies to the spouses the reality of this love, transfigures them, makes the husband like Christ who delivers Himself to save the human race, and the wife like the ransomed Church who accepts her participation in the sacrifice of Christ, then, widowhood becomes in a certain

1482a St. Irenæus, Adv. Hær., L. III, c. 3.

1482b Coll. Decret. Decret. 102, Epit. Instituti, n. 319.

1483a Julius III, loc. cit.

sense the crown of this mutual consecration; it is a figure of the present life of the Church militant, deprived of the vision of her heavenly Spouse, with whom, nonetheless she remains forever united, journeying towards Him in faith and hope, living by means of love which sustains her in her trials, and waiting impatiently for the final accomplishment of those first promises.

(Trials of widows.—Work for widows.—Grandeur of the state of widowhood) (a).

A SUPERIOR SOLIDARITY

All. to the Catholic Union of French Trainmen, September 18, 1957.

(Keep the faith.—Union of social and religious duties.—Legitimate pride in their professional body.)

You should be proud also of the glories and conquests of your Mother, Holy Church, always fruitful in saints, in apostles, in missionaries, always charitable to the poor, the sick, the afflicted, always constant and firm in her teaching, forever one down through the centuries and across the world.

You should also feel your responsibility to her, as you feel your obligation to your association to show yourselves worthy of its traditions. There exists among the Christians of the entire world a solidarity far superior to all earthly bonds, for it is founded on the community of the supernatural life. Each one bears and nourishes all the others as members of the one body. He carries his share of the burdens; he is solicitous for the common good; at need he sacrifices himself for the others. His faith never remains inert but is constantly flowering into charity. And so you act in the exercise of your professional and Christian life. In fact, there is no division in the activities of the Christian: it is one and the same faith and love of God which lead him to fulfill his social duties as a worker and his religious duties as a believer.

MEMBERSHIP IN THE CHURCH

All. to the World Union of Catholic Women's Organizations, September 29, 1957.

(Triple apostolate of the woman.—Apostolate of truth.—The woman belongs to God, to Christ.)

1484a For the sections of this discourse herein omitted, cf. THE WOMAN IN THE MODERN WORLD, Nos. 561 ff.

1486 By the will of its Divine Founder the Church is the depository of supernatural Revelation, she is its guardian and its uniquely authorized interpreter; the teaching authority which she exercises with regard to this sacred trust supposes the power to judge all truth, since the eternal destiny of man is single and unique and nothing in his life lies outside this end. Cultural, political, social, and moral reality influences the whole orientation of his conduct; charged with leading him to God and possessing the infallible means of distinguishing true from false, the Church is capable of appreciating the exact value of intellectual and moral principles as well as the comportment which responds to the demands of truth in the concrete situations of individual and social life.

1487 Hence in her personal conduct as in her apostolate the Catholic woman should make it her concern to remain in close contact with the living source of light which the Lord has put in his Church: as long as she remains under her guidance, as she accepts her teaching and observes her directives, she enjoys a security which is infinitely precious, which confers on all her undertakings an authority and a stability derived from the authority and the stability of the Church herself.

1488 Some have wanted to limit the object of the competence of the ecclesiastical magisterium to the domain of principles, and exclude the domain of facts, of concrete life. They pretend that this latter area belongs to the layman, that the layman is here on home ground, and that here he exercises a competence which the ecclesiastical authority does not possess. Let it be sufficient for Us to repeat here that such a position is untenable: in the measure where it is not a question of simply testifying to the existence of a material fact, but of evaluating the religious and moral implications of it, the supernatural destiny of man is at stake, and consequently the responsibility of the Church comes into play; she can and she must, in virtue of her divine mission and the guarantees she has received for it, make precise the measure of truth and error contained in such and such a line of conduct, in such and such a manner of acting.

1489 Although the Church refuses to see the field of her authority unduly limited, she does not suppress nor does she diminish by that fact the liberty and initiative of her children.

The ecclesiastical hierarchy is not the whole Church, and she does not exercise her power from without after the manner of the civil power, for example, which treats its subjects solely on the juridical plane. You are the members of the Mystical Body of Christ, grafted on this Body as on an organism animated by one single Spirit, living by a single identical life. The union of the members with the head in no way implies [that they renounce their autonomy or—] (a) that they abandon the exercise of their functions; quite the contrary, it is from the head that they ceaselessly receive the movement which permits them to act with strength and precision, in perfect harmony with all the other members for the profit of the whole body.

(*The apostolate of love. The apostolate of actions*) (b).

THE APOSTOLIC MISSION

All. to the 2nd World Congress of the Lay Apostolate, October 5, 1957.

(*Memory of the Congress of 1951.—The theme of the present Congress.*)

Hierarchy and apostolate

We will take as Our point of departure for these considerations destined to make precise the nature of the Apostolate of the Laity: "The laymen charged with teaching religion with *missio canonica*, with the ecclesiastical mandate to teach, for whom this teaching constitutes perhaps even the sole professional activity, does he not by that very fact pass from the 'lay apostolate' to the 'hierarchical apostolate'?"

To answer this question We must remember that Christ confided to the Apostles themselves a double power: first the sacerdotal power of consecrating which was granted in all its plenitude to all the Apostles; in the second place, that of teaching and governing, that is to say, of communicating to men, in God's name, the infallible truth that binds them and of determining the norms which regulate Christian life.

These powers of the Apostles passed to the Pope and to the Bishops. The latter, by sacerdotal ordination, transmit to

1489a This passage between brackets, which is to be found in the *Osservatore Romano*, was not printed in the AAS.

1489b For the portions of this discourse here omitted, cf. **THE WOMAN IN THE MODERN WORLD**, Nos. 577 ff.

others, in a determined measure, the power to consecrate, while the power of teaching and governing is proper to the Pope and the Bishops.

A double distinction

1491 When We speak of the "hierarchical apostolate" and of the (136- "apostolate of the laity", it is necessary to keep in mind this 137, double distinction: first, between the Pope, the bishops, and the 143) priests on the one hand, and the body of the laity on the other; then, in the ranks of the clergy themselves, between those who hold in all its fullness the power to consecrate and govern, and other clerics. The first (Pope, bishops and priests) belong to the clergy; if a layman were elected Pope, he could accept the election only on condition of being qualified to receive ordination and disposed to let himself be ordained; the power of teaching and governing, as well as the gift of infallibility, would be accorded to him at the moment of his acceptance, even before his ordination.

1492 Now to answer the question which We proposed, it is im- (97, portant to consider the two distinctions We have laid down. 112, It is a question, in the present case, not of the power of orders, 205, but of the power of teaching. Of the latter, the possessors of 218, ecclesiastical authority alone are the depositaries. Others, priests 222) or laymen, collaborate with them in the measure in which they are entrusted with teaching exactly and directing the faithful (a). Priests (who act *Vi muneris sacerdotalis*), "in virtue of the office of the priesthood", and laymen also, may receive the mandate to teach, which, depending on the case, may be the same for both. They are distinguished from one another, however, by the fact that one is a priest, the other a layman, and, consequently, the apostolate of the former is sacerdotal, the apostolate of the latter is lay. As for the value and efficacy of the apostolate exercised by the teaching of religion, they depend upon the capacity of each and on his supernatural gifts. Laymen who teach, nuns, catechists in Mission countries, all those whom the Church charges with teaching the truths of faith, may apply to themselves with justice the words of the Lord: "You are the salt of the earth"; "you are the light of the world" (b).

1493 It is clear that anyone of the faithful may propose to him- (86, self—and it is highly desirable that he should—to collaborate

1492a Cf. C.I.C., can. 1327, 1328.

1492b Matt. 5:13.

in a more organized way with the ecclesiastical authorities, to 113, help them more effectively in their apostolic labor. He will 119, then be putting himself more directly under the dependence of 194, the hierarchy which alone is responsible before God for the 211, government of the Church. The acceptance by the layman of 218) a particular mission, of a mandate from the hierarchy, if this associates him more immediately with the spiritual conquest of the world, which the Church is carrying on under the direction of its pastors, is not enough to make the layman a member of the hierarchy, to give him the powers of orders and jurisdiction which are closely bound up with the reception of the sacrament of orders, in its different degrees.

We have not considered up to this point the ordinations 1494 which precede the priesthood and which, in the present practice (205) of the Church, are conferred only as a preparation for sacerdotal ordination. The duty attached to minor orders had, for a long time, been exercised by laymen. We know that there is presently under consideration the introduction of the diaconate, conceived of as an ecclesiastical function independent of the priesthood. The idea, today at least, is not yet mature. If the day comes when it is, nothing will change in what We have just said, except that the diaconate will take its place among the distinctions which We have noted.

Responsibility of laymen

It would be to misunderstand the real nature of the Church 1495 and her social character to distinguish in her a purely active (210, element, the ecclesiastical authorities, and, on the other hand, 213- a purely passive element, the laity. All the members of the 219) Church, as We Ourselves have said in the Encyclical *Mystici Corporis Christi*, are called to collaborate in the building up and the perfecting of the Mystical Body of Christ (a). All are free persons, and must, therefore, be active. People sometimes abuse the term "emancipation of the laity", when they use it in a sense which distorts the true character of the relations existing between the teaching Church and the Church taught, between priests and laymen. On the subject of these relations, let Us note simply that today the Church's tasks are too great to permit indulging in petty disputes. To safeguard each

1495a Cf. above No. 1100.

one's sphere of action, it is enough for everyone to have sufficient spirit of faith, disinterestedness, mutual esteem and confidence. Respect for the dignity of the priest was always one of the most typical characteristics of the Christian community. On the other hand, even the layman has his rights, and the priest, for his part, must recognize them.

1496 The layman has a right to receive from the priest every (115, spiritual good, so that he may realize the salvation of his soul 208, and attain Christian perfection (a): when the fundamental rights 213) of the Christian are at stake he may assert his needs (b); it is the meaning and the very goal of the life of the Church which is here at stake, as well as the responsibility before God of the priest no less than of the layman.

1497 Inevitably a certain uneasiness is caused when the social (17, function is disregarded. This is not an end in itself either in 124, general or in the Church, for the community is by definition 217, at the service of individuals, not the other way round. If history 220, shows that from the very beginnings of the Church laymen 221) took part in the activity which the priest exercised in the service of the Church, it is true that today more than ever they must offer this collaboration "for the building up of the Body of Christ" in every form of the apostolate, in particular when there is question of permeating the whole of life, domestic, social, economic, and political, with the Christian spirit.

Relations with authority

1498 There remains a word to be said to finish these considera- (218, tions of basic principles, a word on the relationship of the lay 222) apostolate with ecclesiastical authority. It is enough to repeat here what We laid down as far back as 1951 as a general rule: that the lay apostolate must, in its most varied forms "always keep within the limits of orthodoxy and not be opposed to the legitimate prescriptions of competent ecclesiastical authorities" (a). In the meanwhile, We have been obliged to refute an erroneous opinion on "lay theology", an opinion which derived from an inaccurate conception of the responsibility of the layman (b). The term *lay theology* is void of all meaning. The norm, which is applied in general to the lay apostolate and

1496a Canon 87, 682.

1498a Above Nos. 1312-1314.

1496b Canon 467, § 1; 892, § 1.

1498b Above Nos. 1367-1372.

which We have just recalled, is valid naturally and even with more force, for the "lay theologian"; but if he wishes to publish his writings on theological matters, he also needs the explicit approbation of the ecclesiastical magisterium.

The activity of the Catholic laity is particularly timely in 1499 the areas where theological research impinges on the research (222) activities of profane sciences. Recently, at the instigation of the *Goerres-Gesellschaft*, a group of theologians and naturalists agreed to discuss at regular meetings the common questions which interest them. We can only congratulate them on this initiative.

If today this realization has been awakened and if the term 1500 *lay apostolate* is one of the most frequently employed when (220, the activity of the Church is spoken of, it is because the col- 222) laboration of laymen with the hierarchy has never been so necessary, and never carried on in so sympathetic a fashion.

This collaboration is manifest in a thousand different ways, from the silent sacrifice offered for the salvation of souls, to the good word and example which win the esteem even of the Church's enemies, to the cooperation in activities proper to the hierarchy which can be communicated to the simple faithful, and to generous souls who pay with their lives, but whom only God knows and who do not appear in any statistics. Perhaps this hidden lay apostolate is the most precious and the most fruitful of all.

The lay apostolate has, as has every apostolate, two func- 1501 tions: the function of conservation and that of conquest; both (220) are urgently imperative in the Church of today. And, to speak very plainly, the Church of Christ has no intention of abandoning the field to her avowed enemy, atheistic Communism, without a struggle. This combat will be waged to the end, but with the weapons of Christ! (*Exhortation to action.*) (a)

TO BE A CHRISTIAN

All. to the Irish pilgrims, October 8, 1957.

(*The third centenary of Luke Wadding, Irish Franciscan, deceased at Rome.*)

1501a For the parts of this discourse which are here omitted, cf. DIRECTIVES TO LAY APOSTLES, Nos. 520 ff.

- 1502 To be Christian one must be Roman; one must recognize (41, the oneness of Christ's Church, that is governed by one successor 142, of the Prince of the Apostles, who is the Bishop of Rome, Christ's 144, Vicar on earth. (*The College of St. Isidore, founded at Rome by 184) Luke Wadding.*)

THE IMMEDIATE ROLE OF TRUTH

All. to the Professors and students of the "Angelicum", January 14, 1958.

(*The fiftieth anniversary of the Angelicum.—The teaching of St. Thomas Aquinas.*)

- 1503 By word and by example he taught not only those who cultivate (96, the sacred sciences, but also those who follow the path of rational 109) philosophy, that they owe to the authority of the Catholic Church complete submission and the greatest reverence (a).

The fidelity of this submission to the authority of the Church sprang from his firm persuasion that the living and infallible magisterium of the Church is the immediate and universal rule of Catholic truth.

- 1504 Following the example of St. Thomas Aquinas and the (63, eminent men of the Dominican Order who have been distinguished 99, by their piety and the sanctity of their lives, as soon as 101, the voice of the Church's magisterium is heard, either in her 109, extraordinary or her ordinary teaching, receive it with attentive 110) ears and a docile mind, you above all, beloved sons, who, by a singular gift of God are pursuing your sacred studies in this august City, near "the Chair of Peter and the principal Church, whence sacerdotal unity takes its rise" (a). Nor is it enough for you to give your prompt and full adhesion to the rules and decrees of the sacred magisterium which pertain to the divinely revealed truths, since the Catholic Church alone, the Spouse of Christ, is the faithful custodian and infallible interpreter of this deposit; but with a humble submission of judgment those documents too must be received which deal with questions of the natural and human order; for there are, too, for those who profess the Catholic religion, and it is clear especially for theologians and philosophers, truths for which they must have a high esteem, at least when these elements of an inferior order

1503a Cf. S. Th., *Suppli.*, q. 29, a. 3, *sed contra*, 2; and *Ila-IIae*, q. 10, a. 12 in c. 1504a St. Cyprian, *Epist.* LV, c. 14.

are proposed as connected with and joined to the truths of the Christian faith and the supernatural end of man.

(*St. Thomas and the Bible.—Thomistic theology and philosophy.—The primacy of charity.—Love of the truth.*)

THE QUEST FOR SANCTITY

All. to the Superiors General of Religious, February 11, 1958.

It is with real joy that We salute you in the Lord, all of you, dearly beloved sons here present, whom the designs of Providence have placed at the head of societies tending toward evangelical perfection and who are thus associated with an integral part of Our apostolic office. As We said, in fact, addressing the members of the First Congress a few years ago, about the states of perfection, an institute of religious life "derives its existence and its worth from the fact that it is closely united to the proper end of the Church, namely to lead men to salvation" (a). For the Church, his Spouse, would not fully respond to the desires of Christ the Lord and men's eyes would not turn to her full of hope as to "the standard raised among the nations" (b), if she did not have men who, by the example of their lives even more than by their words, reflect with special clarity the beauty of the Gospel.

The power to rule

We have, therefore, associated with you, beloved sons, that part of Our office, either directly—delegating to you by the Code of Canon Law something of Our supreme jurisdiction—or in establishing the bases, in your rules and constitutions approved by Us, of that ruling power of yours. So it is particularly important to Us that you exercise this authority of yours according to Our spirit and that of the Church. (*The existentialist tendency.—Authority and obedience.—The world and God.—The Rule.—The Church and the Pope.—Vocations.*) (a)

THE SUPREME REALITY

All. to pilgrims from the Marches, March 23, 1958.

(*The province, the fatherland in miniature.—The nation, the great fatherland.—Patriotic duties.*)

1505a Cf. above, No. 1297.

1505b Isaias 11:12.

1506a For the parts of the discourse which are here omitted, cf. THE STATES OF PERFECTION.

- 1507 (133) But love of country can also degenerate and become an excessive and harmful nationalism. So that this will not happen, you must look far beyond your own country; you must look at the world. But there is only one way to look at the world, while you continue to love your region and your country: become conscious of a supreme reality: the Church. You have to become a living part of it.
- 1508 (210) It is necessary for each individual to become a living part of the Church; that everything be subordinated to keeping and increasing divine grace; ready to surmount all obstacles, to face even death not to lose the faith, not to lose grace. This is what was done by one little girl born among you in the Marches: Maria Goretti.
- 1509 (210) It is necessary for your families to become a living part of the Church. In that famous sanctuary, the Holy House of Loretto, shines the memory of that holiest of all families, the Holy Family. Take it as your model and imitate it; make Jesus the center of your homes, the absolute Lord of your thoughts and of your hearts.
- 1510 (55, 94, 131) It is necessary for your cities to become a living part of the Church. In Italy some men are disturbed because they fear that Christianity will take from Caesar what belongs to him. As if to give to Caesar what does belong to him were not a commandment of Jesus (a); as if the legitimate and healthy laicism of the State were not one of the principles of Catholic doctrine; as if there were no tradition in the Church of a constant effort to maintain the two Powers distinct, but also, always according to just principles, united; as if, on the contrary, the confusion between the sacred and the secular were not all the more verified in history when a portion of the faithful had separated themselves from the Church. (Charity and unity.)

THE LIGHT OF CHRIST

R. M. to the faithful, Easter Sunday, April 6, 1958.
(The Feast of Easter, feast of light.—Where the light of Christ may be found.)

- 1511 (3) Beloved sons, you know where the light of Christ is to be found: the Church founded and assisted by him is the depository

1510a Cf. Matt. 22:21.

of the light of Christ, and therefore, in a true sense, *lumen de lumine*, light of light, a visible and perennial reality, at one and the same time human and divine, temporal and eternal. To this "city set upon a hill" (a) Christ has entrusted "the word tried by prophets, to which you do well to attend, as to a light shining in a dark place" (b).

Therefore, fix your gaze upon it, with the sincerity and wise discernment of the children of the light, not with the unhealthy complacency of the children of darkness, who prefer, to their own loss, to linger over the inevitable shadows which accompany every reality which is, in part, human. The shadow of man, far from extinguishing the light of God, throws it more clearly into relief.

This light of God shining over the world is the vigilant attention of the Church to doctrine, her assiduity in spreading and defending the truth, her unhurried prudence with regard to novelty and revolutions, her impartiality in the struggles between classes and nations, her inflexibility in the defense of the rights of each one, her intrepidity in the face of the enemies of God and of society. Let each of you ask himself; where would the world be today without such a light? Would it have been able to boast of the ensemble of material and moral advances which we call civilization? Again, would there be in consciences that lively sense, so widespread, of justice, of true liberty, of responsibility, which animates the majority of peoples and governments?

And what shall We say of the consciousness of the unity of the human family which is growing in so consoling a way in minds and in concrete expression? Who, if not Christ, can assemble and unite into a single impulse of fraternity men who are so different by reason of their origins, their languages, their customs, all of you who are listening to Us while We speak to you in his name and with his authority? It is truly He who, having triumphed over the shades of death, shines like a serene star over the whole of humanity.

But, in a very special way Christ radiates over the immense family of the faithful, over you who glory in the name of Christ, to the point of making you participants in his divine prerogatives. To the crowds who surrounded Him He said: "You are the light of

1511a Matt. 5:14.

1511b 2 Peter 1:19.

the world" (a). The mission which Christ confides to his followers—and which is identical with his own—is not simply a title of high honor; it imposes the grave responsibility of action. "Let your light shine before men," He adds, "that they may see your good works and glorify your Father who is in heaven" (b).
(*Duty of working for the establishment of peace.*)

THE DOMAIN OF NATURE

Letters, *Es bereitete*, April 15, 1958, to the Bishop of Basel.
(*The rights of parents and of the State in the education and instruction of children.*)

1516 (67, 79, 81) God has confided to the Church herself the direction of humanity on the religious and moral plane. She is the mother and mediatrix of supernatural life. However, super-nature supposes nature, and it is intimately united to it. Therefore, the claims of the Church extend to the domain of nature in the measure that the latter influences the attainment of supernatural ends.

(*The educational ideal of the Church.—True patriotism.—The Catholic teacher.*)

MARY WATCHES OVER THE CHURCH

All. to the women of the Marian Congregations of Italy, April 26, 1958.

(*Words of welcome.—Duties of the members of the Congregations.—1st: see in Mary the model of life in the Church.*)

1517 (33) In the second place, look upon Mary as a model of action for the Church.

You must know how much and how intimately Mary participated from the very beginning in the life of the Church. With Mary the Mother of Jesus: *cum Maria matre Jesu* (a), the Apostles were reunited, persevering unanimously in prayer: *Perseverantes unanimiter in oratione* (b), when the Cenacle was shaken by a violent wind and the tiny community of the faithful was invested with the Holy Spirit, who filled them all with his gifts (c). Shortly after this, Mary was able to assist at the first sowing and the first miraculous Christian harvest. Peter spoke to the crowd, and, when his discourse was heard by all in their own tongues, it brought the first increase in the Church.

1515a Matt. 5:14.

1517b *Ibid.*1515b *Ibid.*, 5:16.

1517c Cf. Acts 2:1-4.

1517a Acts 1:14.

Beginning with this day of blessings for the young community in Jerusalem, Mary never ceased to watch over the Church of Christ as a most sweet Mother. No circumstances, especially no hour of fear or sorrow passed through the Church—so we can certainly think—without her feeling the maternal assistance of Mary. Each time that night seemed to extend its sway over the world, Mary was seen to rise in the heavens like the Star of Morning. When, as a result of great fatigue, beads of sweat stood out on the Church's brow, when her eyes were bathed in tears, when her body, like the body of Jesus, was tortured and even nailed to the Cross, the Church ever had Mary, the Mother of sorrows, at her side. And just as her devout children owe their perseverance to her, in the same way it is she who ever encourages the return of her erring sons and encourages them with infinite tenderness. By her intervention the Church has never lacked protection when she has been the object of violent attacks or insidious conspiracy. And so, the history of the triumphs of the Church is the history of the triumphs of Mary.

(*The action of each is needed.*)

The Church's mission today

3: But there is something today, which, because of its importance, should challenge you to act without sparing either energy or time. The Church, has in fact a special mission in this tormented epoch of human history. If it is indeed true that every truth has its own moment, it is possible to say that this is the hour of the Church considered as the Mystical Body of Christ. If, therefore, you should study the Marian Congregations in the framework of the Church's mission, endeavor to sound the depths, as far as possible, of this stupendous truth formulated and developed with luminous clarity by the Apostle St. Paul.

On the other hand, our century is the witness today of an ever greater organic development of the idea of one humanity, of which each part ought, as far as it is possible to forecast it, to pass from the conception of alliance to the conception of community—in its genuine sense—living and operative. There is no political or social movement which does not place in some way at the base of every structure this, so to say, "communitarian" concept of the State and of the world. The individual, on his side, feels more and more every day a vital part of a unique reality and is realizing his duties towards the entire social organism. And

1518

(33)

1519

(1,

6,

133)

1520

(133)

as this notion is spreading through the world, We have shown on several occasions, and We wish to repeat it once more to you, beloved daughters, how men at present tend to listen with a renewed interest to the doctrine which considers humanity as a single body and invites men to be one heart and one soul.

1521 (46, 210) The mission of the Church today is to prove that only the doctrine of Christ presents itself to men as capable of saving and reanimating the world which is the victim of perpetual agitation and artificial disturbance. Therefore, make this your mission, for you too are of the Church, and in it you must live, in it you must work, without respite or delay.

THE PATERNITY OF THE POPE

All. to the Committees for the assistance of orphans of the working classes, April 29, 1958.

(Welcome.—*The Holy Father is happy to hear the President state that the members form "one big family."*)

1522 (67, 163) Our presence among you seems all the more opportune because it seems to Us that the prerogative of Father, which comes to Us from Our charge as Vicar of Christ, should be extended in a special manner to the small children prematurely deprived of their father on earth.

Yes, beloved little boys and girls, you on whose head the caressing hand of father or mother no longer rests, you will always be the Pope's favorites. In his spiritual power and in the universality of his affection, he represents on earth, however unworthily, the "Father who is in heaven", and he considers himself in a special way your Father, in conformity with the tradition of the Church, which has ever dedicated to orphans her maternal solicitude. (*Conditions to realize by assistance to orphans.—The charity which must animate it.*)

THE LIFE OF SOULS

All. to the metallurgists of Bagnoli, May 4, 1958.

(*The ILVA plants.—The life of the workers.—Their supernatural life.*)

1523 (144, 153) The Pope, you know, represents the Incarnate Word of God on earth. His thoughts must, therefore, be the thoughts of Jesus; his willed actions those of Jesus; his deeds the deeds of Jesus.

Now Jesus came down on earth so that souls might have divine life, and have it in abundance: *ut vitam habeant et abundantius habeant* (a). And We, too, dear sons, We must consecrate Our life to the realization of this end; We must make it Our occupation; We must make this Our anxiety; sometimes We must raise Our voices in this cause. We experience this solicitude for the faithful of every category and every condition: all men are our beloved sons, because all have been redeemed by the blood of Christ, all are exposed to the temptations of Satan, the enemy of Christ and the enemy of men.

(*Keep, or recover, the state of grace.—Keep the commandments and pray.*)

PERSECUTION IN CHINA

Encycl. *Ad Apostolorum Principis*, June 29, 1958, to the Bishops, clergy, and faithful of China.

(*Catholicism in China.—The phases of the present persecution.—The "Patriotic Association".*)

Obey God rather than men

The Church has always impressed on the minds of her children that declaration of the Divine Redeemer: "Render therefore to Caesar the things that are Caesar's and to God the things that are God's" (a). We call it a declaration because these words make certain and incontestable the principle that Christianity never opposes or obstructs what is truly useful or advantageous to a country.

However, if Christians are bound in conscience to render to Caesar (that is, to human authority) what belongs to Caesar, then Caesar likewise, or those who control the state, cannot exact obedience when they would be usurping God's rights or forcing Christians either to act at variance with their religious duties or to sever themselves from the unity of the Church and its lawful hierarchy.

Under such circumstances, every Christian should cast aside all doubt and calmly and firmly repeat the words with which Peter and the other Apostles answered the first persecutors of the Church: "We must obey God rather than men" (b).

(*Activity of the pseudo-patriotic movement.*)

1523a John 10:10. 1524a Matt. 22:21. 1524b Acts 5:29.

An important matter

1525 (77, 80, 103, 165) Assuming false and unjust premises, they are not afraid to take a position which would confine within a narrow scope the supreme teaching authority of the Church, claiming that there are certain questions—such as those which concern social and economic matters—in which Catholics may ignore the teachings and the directives of this Apostolic See.

This opinion—it seems entirely unnecessary to demonstrate its existence—is utterly false and full of error because, as We declared a few years ago to a special meeting of Our Venerable Brethren in the episcopacy:

“The power of the Church is in no sense limited to so-called ‘strictly religious matters’; but the whole matter of the natural law, its institution, interpretation and application, in so far as the moral aspect is concerned, are within its power.

“By God’s appointment the observance of the natural law concerns the way by which man must strive toward his supernatural end. The Church shows the way and is the guide and guardian of men with respect to their supernatural end” (a).

1526 (80) This truth had already been wisely explained by Our Predecessor St. Pius X in his Encyclical Letter *Singulari quadam* of September 24, 1912, in which he made this statement: “All actions of a Christian man so far as they are morally either good or bad—that is, so far as they agree with or are contrary to the natural and divine law—fall under the judgment and jurisdiction of the Church” (a).

1527 Moreover, even when those who arbitrarily set and defend these narrow limits profess a desire to obey the Roman Pontiff with regard to truths to be believed, and to observe what they call ecclesiastical directives, they proceed with such boldness that they refuse to obey the precise and definite prescriptions of the Holy See. They protest that these refer to political affairs because of a hidden meaning by the author, as if these prescriptions took their origin from secret conspiracy against their own nation.

1528 (163) Here We must mention a symptom of this falling away from the Church. It is a very serious matter and fills Our heart—the heart of a Father and universal Pastor of the faithful—with a grief that defies description. For those who profess themselves

1525a Above No. 1394.

1526a Above No. 749.

most interested in the welfare of their country have for some considerable time been striving to disseminate among the people the position, devoid of all truth, that Catholics have the power of directly electing their bishops. To excuse this kind of election they allege a need to look after the good of souls with all possible speed and to entrust the administration of dioceses to those pastors who, because they do not oppose the communist desires and political methods, are acceptable by the civil power.

We have heard that many such elections have been held contrary to all right and law and that, in addition, certain ecclesiastics have rashly dared to receive episcopal consecration, despite the public and severe warning which this Apostolic See gave those involved. 1529

Principles which govern the Church of Christ

Since, therefore, such serious offenses against the discipline and unity of the Church are being committed, We must in conscience warn all that this is completely at variance with the teachings and principles on which rests the right order of the society divinely instituted by Jesus Christ our Lord. 1530 (19)

For it has been clearly and expressly laid down in the canons that it pertains to the one Apostolic See to judge whether a person is fit for the dignity and burden of the episcopacy (a), and that complete freedom in the nomination of bishops is the right of the Roman Pontiff (b). But if, as happens at times, some persons or groups are permitted to participate in the selection of an episcopal candidate, this is lawful only if the Apostolic See has allowed it in express terms and in each particular case for clearly defined persons or groups, the conditions and circumstances being very plainly determined. 1531 (92, 154, 203)

Granted this exception, it follows that bishops who have been neither named nor confirmed by the Apostolic See, but who, on the contrary, have been elected and consecrated in defiance of its express orders, enjoy no powers of teaching or of jurisdiction since jurisdiction passes to bishops only through the Roman Pontiff as We admonished in the Encyclical Letter *Mystici Corporis* in the following words: “. . . As far as his own diocese is concerned each (bishop) feeds the flock entrusted to him as a 1532 (189-191)

1531a Can. 331, 3.

1531b Can. 339, 2.

true shepherd and rules it in the name of Christ. Yet in exercising this office they are not altogether independent but are subordinate to the lawful authority of the Roman Pontiff, although enjoying ordinary power of jurisdiction which they receive directly from the same Supreme Pontiff" (a).

And when We later addressed to you the letter *Ad Sinarum gentem*, We again referred to this teaching in these words: "The power of jurisdiction which is conferred directly by divine right on the Supreme Pontiff comes to bishops by that same right, but only through the successor of Peter, to whom not only the faithful but also all bishops are bound to be constantly subject and to adhere both by the reverence of obedience and by the bond of unity" (b).

The power of orders

1533 (58) Acts requiring the power of Holy Orders which are performed by ecclesiastics of this kind, though they are valid as long as the consecration conferred on them was valid, are yet gravely illicit, that is criminal and sacriligious.

1534 (56, 175-176, 189) To such conduct the warning words of the Divine Teacher fittingly apply: "He who enters not by the door in the sheepfold, but climbs up another way, is a thief and a robber" (a). The sheep indeed know the true shepherd's voice. "But a stranger they will not follow, but will flee from him, because they do not know the voice of strangers" (b).

We are aware that those who thus belittle obedience in order to justify themselves with regard to those functions which they have unrighteously assumed, defend their position by recalling a usage which prevailed in ages past. Yet everyone sees that all ecclesiastical discipline is overthrown if it is in any way lawful for one to restore arrangements which are no longer valid because the supreme authority of the Church long ago decreed otherwise. In no sense do they excuse their way of acting by appealing to another custom, and they indisputably prove that they follow this line deliberately in order to escape from the discipline which now prevails and which they ought to be obeying.

We mean that discipline which has been established not only for China and the regions recently enlightened by the light of the Gospel, but for the whole Church, a discipline which takes its

1532a Above No. 1042.

1533a John 10:1.

1532b Above No. 1337.

1533b John 10:5.

sanction from that universal and supreme power of caring for, ruling, and governing which Our Lord granted to the successors in the office of St. Peter the Apostle.

Primacy of the Church of Rome

Well known are the terms of the Vatican Council's solemn definition: "Relying on the open testimony of the Scriptures and abiding by the wise and clear decrees both of our predecessors, the Roman Pontiffs, and the general Councils, We renew the definition of the Ecumenical Council of Florence, by virtue of which all the faithful must believe that 'the Holy Apostolic See and the Roman Pontiff hold primacy over the whole world, and the Roman Pontiff himself is the Successor of the blessed Peter and continues to be the true Vicar of Christ and head of the whole Church, the father and teacher of all Christians, and to him in the blessed Peter our Lord Jesus Christ committed the full power of caring for, ruling and governing the Universal Church...'" 1535 (151)

"We teach, . . . We declare that the Roman Church by the Providence of God holds the primacy of ordinary power over all others, and that this power of jurisdiction of the Roman Pontiff, which is truly episcopal, is immediate. Toward it, the pastors and the faithful of whatever rite and dignity, both individually and collectively, are bound by the duty of hierarchical subordination and true obedience, not only in matters which pertain to faith and morals, but also in those which concern the discipline and government of the Church spread throughout the whole world, in such a way that once the unity of communion and the profession of the same Faith has been preserved with the Roman Pontiff, there is one flock of the Church of Christ under one supreme shepherd. This is the teaching of the Catholic truth from which no one can depart without loss of faith and salvation" (a). 1536 (151-152)

From what We have said, it follows that no authority whatsoever, save that which is proper to the Supreme Pastor, can render void the canonical appointment granted to any bishop; that no person or group, whether of priests or of laymen, can claim the right of nominating bishops; that no one can lawfully 1537 (57, 92, 189)

1536a Conc. Vat. Sess. IV, cap. 3; above Nos. 362-363.

confer episcopal consecration unless he has received the mandate of the Apostolic See (a).

Consequently, if consecration of this kind is being done contrary to all right and law, and by all this crime the unity of the Church is being seriously attacked, an excommunication most specially reserved to the Apostolic See has been established which is automatically incurred by the consecrator and by anyone who has received consecration irresponsibly conferred (b).

The arrogance of the persecutors of the Church

1538 What then is to be the opinion concerning the excuse added by members of the association promoting false patriotism, that they had to act as they alleged because of the need to tend to the souls in those dioceses which were then without a bishop?

It is obvious that no thought is being taken of the spiritual good of the faithful if the Church's laws are being violated, and further, there is no question of vacant sees, as they wish to argue in defense, but of episcopal sees whose legitimate rulers have been driven out or now languish in prison or are being obstructed in various ways from the free exercise of their power of jurisdiction. It must likewise be added that those clerics have been cast into prison, exiled, or removed by other means, whom the lawful ecclesiastical superiors had designated in accordance with canon law and the special powers received from the Apostolic See to act in their place in the government of the dioceses.

1539 (56) It is surely a matter for grief that while holy bishops noted for their zeal for souls are enduring so many trials, advantage is taken of their difficulties to establish false shepherds in their place so that the hierarchical order of the Church is overthrown and the authority of the Roman Pontiff is treacherously resisted.

1540 (92) And some have even become so arrogant that they blame the Apostolic See for these terrible and tragic events (which have certainly been deliberate accomplishments of the Church's persecutors) even though everyone knows that the Church has been unable, in the past and at present, when such information has been needed, to obtain requisite data about qualified candidates for the episcopacy simply because she was prevented from communicating freely and safely with the dioceses of China.

(*Encouragement to stand fast.*)

1537a Can. 953. 1537b Decree of the Holy Office, April 9, 1957.

THE TWO ROMES

All. to American teachers, July 3, 1958.
(*Ancient Rome.*)

But there is another Rome which, We are sure, you have discovered—a Rome established by the humble fisherman from the Lake of Galilee on the foundations of a faith given by God, and which in the course of long centuries not only has lasted, but has become stronger and extends its rule over more distant lands, raising the culture of nations and peoples above the level of the pagan mind and guiding men along the way to peace and brotherly love.

You have come to the center of this Rome, to the tomb of this humble fisherman, and We are happy to have been able to grant your request to be received by Us. May you take away from your studies in Rome a lasting memory which will vivify and elevate your minds for many years.

TRUE AND FALSE PASTORS

Encycl. *Meminisse juvat*, July 14, 1958.
(*Intervention of the Pope made necessary by international discord and new weapons.*)

But if we examine with thoughtful minds the causes of so many dangers present and future, we can easily see that the decisions, the forces and the institutions of men are inevitably destined to fall short wherever the authority of God—which enlightens minds with His commands and His prohibitions, which is the beginning and guarantee of justice, source of truth and foundation of laws—either is neglected or is not given its just place or even is suppressed. Every house not based on solid and sure foundation collapses. Every intelligence not enlightened by the light of God separates itself little by little from the fullness of truth. Discords arise, increase and grow, if citizens, peoples and nations are not inspired by fraternal charity.

Now only the Christian religion teaches this full truth, this perfect justice and this divine charity which eliminates hatreds, animosity and rivalries. It alone has been entrusted with them by the Divine Redeemer, the way, the truth and the life (a), and it

1543a Cf. John 14:6.

must insure that they be put into practice with all its strength. There is no doubt, then, that those who deliberately wish to disregard the Christian religion and the Catholic Church or who endeavor to hinder them, to disregard them, to suppress them, thereby weaken the very bases of society or substitute for them others which absolutely cannot support the edifice of human dignity, liberty and well-being.

It is therefore necessary to return to the precepts of Christianity if one wishes to form a solid, just and equitable society. It is harmful and imprudent to come into conflict with the Christian religion, whose eternal duration is guaranteed by God and proven by history.

1544 We see with sorrow that sometimes the rights of the Church
(12, are trampled on, rights which include, in the mandate of the Holy
57, See, the right to choose and consecrate bishops destined to govern
77, legitimately the Christian flock—and this causes the greatest
91, harm to the faithful—as if the Catholic Church were an internal
189) matter of but one nation alone, dependent on the civil authority,
and not a divine institution destined to embrace all peoples.

The courage of confessors

1545 Despite these serious and painful anxieties there is however
(228) something which provides great comfort to Our paternal heart. We know in fact that the greater part of the faithful of the Latin and the Oriental Rites remain attached with all their strength to the inherited Faith, though they are deprived of that spiritual help which their pastors could administer to them, were they not prevented.

They continue therefore with courage and place their hope in Him who knows the weeping and sufferings of those “who suffer persecution for justice’s sake” (a); He “does not delay in his promises” (b), but will finally console his sons with the just reward.

1546 We regard therefore with paternal affection in particular
(6, those venerable brothers and Our beloved sons who are pressed
144, in every manner, even underhandedly and insidiously, to loose
161) the firm, solid and constant union with the Church and the most strict loyalty with the Apostolic See without which such unity

1545a Matt. 5:10.

1545b 2 Peter 3:9.

cannot have a sure foundation. No one in fact is unaware that in some places this unity is plotted against and attacked with deceiving opinions and all the arts. But let all remember that the Mystical Body of Jesus Christ, the Church, must be “compacted and fitly joined together, by what every joint supplieth, according to the operation in the measure of every part” (a), “until we all meet into the unity of faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the age of the fullness of Christ” (b), of whom the Roman Pontiff as successor of Peter is by divine disposition established vicar on earth. Let them reflect and remember these very wise words of St. Cyprian, bishop and martyr: “The Lord spoke thus to Peter: ‘I say to you that thou art Peter and upon this rock I will build my Church’ . . .” (c). On him alone He erects the Church . . . We must firmly hold and defend this unity, particularly we bishops who govern in the Church . . .”.

The unity of the Church

“Also the Church is one and it extends widely over a great multitude with the unending increase of its fruitfulness; in the same way as rays of the sun are many, but the light is only one; and many are the branches of the tree but the trunk is only one, which goes deep into the ground with strong roots; and when one spring of water produces several rivulets, though it would seem that their number divides with the abundance of the overflowing water, there is however only one source. You can pluck a ray of the sun but the unity of the light is not divided. You can tear a branch from a tree but it can no longer bear fruit. You can cut off a stream from its source but it will dry up. Thus also the Church, inundated by the light of God, casts its rays throughout the whole world, but there is only one light, that which spreads everywhere, and the unity of the organism is not divided. It extends its branches over the whole world with luxurious richness, it pours out abundantly flowing streams everywhere, but the trunk is one and the spring is one. And he who has not the Church as a mother, cannot have God as a father . . . Who does not preserve this unity, does not preserve the law of God, does not preserve the faith of the Father and of the Son, and has not life and salvation” (a).

1546a Ephes. 4:16. 1546b *Ibid.*, 4:13. 1546c Cf. Matt. 16:18.

1547a St. Cyprian, *De Unit. Eccl.*, IV-VI.

1548 These words of the saintly martyred Bishop will be of
(131, comfort, of exhortation and of defense, especially for those who,
228) not being able to be in contact with the Holy See, or having it
only with difficulty, find themselves in danger and have to over-
come various obstacles and deceits. However, they must trust
in the help of God and not neglect to invoke Him with fervent
prayer. They must remember that all the persecutors of the
Church—as history teaches—have passed as a shadow, whereas
the sun of divine truth never sets, because “the word of the Lord
endures forever” (a). The society founded by Christ can be at-
tacked but not defeated because it derives its strength not from
men, but from God. Indeed there is no doubt that it must be
martyred throughout the centuries by persecutions, contradic-
tions, slanders, as happened to its Divine Founder, according to
prophecy: “If they have persecuted me, they will persecute you
also” (b). But it is equally certain that at the end, the Church like
Christ Our Redeemer, who triumphed, will have a peaceful
victory over all enemies. Be confident, therefore; be strong and
constant. We exhort you again with words of St. Ignatius, though
We are certain that you need no exhortations: “Be you pleasing to
Him for whom you fight. . . . May none among you become de-
serters. May your Baptism be as an armament, your faith as a
helmet, charity as a lance, patience as a covering armor. May your
works be your treasures, so that you may deserve due mercy” (c).

1549 Furthermore the most beautiful words of Bishop St. Ambrose
(139, give you a sure hope and unshakable fortitude: “Grasp the helm
229) of Faith so that the stormy tempest of this world will not disturb
you. It is very true that the sea is vast and immense, but fear not;
for ‘He hath founded it upon the seas and hath prepared it upon
the rivers’ (a). Therefore it is not without reason that the Church
of the Lord remains unmoved in the midst of so many waves be-
cause it is founded on the apostolic rock and perseveres on its
foundations, unmoved by the furies of the sea (b). It is battered
by the waves, but it is not shaken. The world may break resound-
ingly about it, it nevertheless has a safe port to welcome weary
seamen” (c).

1548a 1 Peter 1:25.

1548c St. Ignatius, *Ad Pol.*, VI, 2.

1549a Ps. 23:2.

1549c St. Ambrose, *Ep. II.*

1548b John 15:20.

VI, 2.

1549b Cf. Matt. 16:18.

Invitation to prayer

Strive therefore, venerable brothers, that by your exhortation 1550
and example the faithful entrusted to you may, on the established (91)
days in as great a number and as prayerfully as possible, come to
the altar of the Mother of God, who “for the whole human race
has pleaded salvation” (a).

With one voice and one heart let them implore that the free-
dom of the Church may be recognized everywhere—that freedom
which serves it not only for the obtaining of the eternal salvation
of men but also for the confirmation of laws with due conscience
and for the consolidation of the foundations of civilized society.

Let them implore in a special way the patronage of the
Blessed Mother that the holy pastors who are kept from their
flocks, or are impeded in the free exercise of their ministry, may
be reinstated as soon as possible, as is befitting their proper state;
that the faithful disturbed by deceits, errors and discords may
reach complete accord and charity in the full light of truth; that
all those who are in the uncertainty of doubt and weakness may
be strengthened by divine grace so that they may be ready and
willing to suffer anything rather than break away from the
Christian faith and Catholic unity.

(Prayer must be joined with moral reform.)

THE APOSTOLATE OF THE CHURCH

R.M. to Contemplative Religious, August 2, 1958.

(*Knowledge of the contemplative life.—Love of the contem-
plative life.—Practice of the contemplative life.*)

In conclusion, We would wish to evoke an apostolate that 1551
is more vast and even higher, that of the Church, the Spouse of (63,
Christ, in the meaning of the Apostle of the Gentiles (a) and of 75,
St. John (b). 77,

The apostolate of the Church is founded on her mission with 79,
regard to the whole world, that is to say, to the men of all peoples 89,
and of all time, Christian and pagan, believers and unbelievers. 134,
This mission comes from the Father: “God so loved the world that 209)
he gave his only-begotten Son, that they who believe in him
should not perish but have life everlasting. For God sent not his

1550a St. Ireneus, *Adv. Hær.*, III, 22.

1551a 2 Cor. 11:2.

1551b John 20:21-23; 21:16-17; Apoc. 21.

Son into the world to judge the world, but that the world might be saved by him" (c). This mission is transmitted by Christ: "As the Father has sent me, so I also send you" (d). "All power is given to me in heaven and on earth. Go therefore and teach all nations, baptizing them...! I am with you all days even to the consummation of the world" (e). The mission is carried out in the Holy Spirit: "You will receive the power of the Holy Spirit who will descend upon you, and you will be witnesses to me... to the ends of the earth" (f). This apostolic mission proceeds, therefore, primordially from the Holy Trinity, Father, Son, and Holy Spirit, and it is impossible to conceive of a more noble, a holier, a more universal mission, in its origin as in its object.

1552 What is in fact the object of this mission, if not to make (19, known to men the true God, one in the Trinity of persons, the 75, plan of the Redemption which He accomplished by his Son, and 78, the Church founded by Christ to continue his work? The Church 88- has received in its totality the deposit of faith and of grace, all 89, revealed truth and all the means of salvation left as a heritage 102, by the Redeemer: baptism (a); the Eucharist and the priesthood: 113, "Do this in commemoration of me" (b); the communication of 116, the Holy Spirit by the imposition of the hands of the Apostles (c); 119, the remission of sins: "Receive ye the Holy Ghost; whose sins you 227, shall forgive they are forgiven them" (d); the government of the 229) faithful by the power of jurisdiction, exercised in the name of Christ and with the abiding assistance of the Holy Spirit (e). Here, sketched in a few words, are the divine riches with which God has endowed his Church so that she can accomplish her apostolic labors among the vicissitudes of her earthly life and down through the centuries, so that the gates of hell will never prevail against her (f).

1553 Let this invincible strength, which animates the apostolate of (75) the Church, possess your mind and your heart! It will fill you with peace and joy! "Have confidence, I have overcome the world" (a). As you mount ever higher, ever nearer to God, your

1551c John 3:16-17.

1551e Matt. 28:18-20.

1552a Matt. 28:19.

1552c Acts 8:7.

1552e Cf. John 21:16-17.

1553a John 16:33.

1551d John 20:21.

1551f Acts 1:8.

1552b Luke 22:19.

1552d John 20:23.

1552f Matt. 16:18.

horizons widen and are all the more able to orientate you on this earth. Far from confining you within yourselves behind the walls of the monastery, your union with God enlarges your mind and your heart to the dimensions of the world and the redemptive work of Christ who is extended in his Church; this is what guides you, sustains your efforts and makes them fruitful of all good.

(Blessing.)

JOHN BIRD
1880

THE GOOD SHEPHERD

Homily to the bishops and faithful assisting at the ceremonies of Papal Coronation, November 4, 1958.
(*The crushing burdens of the Pontificate.*)

If, on the one hand, the signs of universal rejoicing which have greeted Our elevation to the Supreme Pontificate have brought Us no little consolation, on the other hand the multiplicity and gravity of Our duties have filled Our soul with apprehension and anxiety. These duties are attributed to Us according as each individual conceives them, as a result of his personal aptitude, his own experience, his own way of understanding individual or social life. There are those who hope for a Pontiff with special skill in the affairs of state, or experienced in diplomacy, or devoted to learning, or prudent in the organization of life in common, or even for a Pontiff ready to embrace every form of modern progress, without any exception.

But, Venerable Brothers and beloved sons, all those who think thus are far from the line they should follow, because they have pictured to themselves a type of Sovereign Pontiff which is not fully in conformity with the true ideal.

The door of the Sheepfold

For the new Pope, by the vicissitudes of his life, can be compared to that son of Jacob the Patriarch, who, meeting his brothers, afflicted with grievous trials, shows himself tender and compassionate towards them, saying, "I am . . . Joseph, your brother" (a). The new Pope, We say, is especially and above all the one who realizes in himself that magnificent picture of the Good Shepherd of the Gospel, described by John the Evangelist in the very words which came from the Savior's lips. He himself is the door of the sheepfold: *Ego sum ostium ovium*, "I am the door of the sheep" (b).

Into this fold of Jesus Christ, no man may enter unless he be led by the Sovereign Pontiff; and only if they be united to him can men be saved, for the Roman Pontiff is the Vicar of Christ and his personal representative on earth. How consoling, how sweet it is to call to mind that picture of the Good Shepherd, which is described in the Gospel narrative in such exquisite and touching words!

1555a Genesis 45:4.

1555b John 10:7.

1557 Venerable Brothers and beloved sons, the directives which
(146, in every age the Roman Pontiffs have issued on this matter, and
150) more especially Our Predecessor Pius XII of immortal memory,
these directives We make Our own, and We wish particularly to
insist that what We have above all at heart is to be the Pastor of
the entire flock. Every other quality and adornment of the human
mind—learning, skill, diplomacy, executive ability—can indeed
complete and enrich the pastoral office, but can in no way sub-
stitute for it.

1558 For the most important qualities are the zeal and solicitude
(70, of the Good Shepherd, who must always be ready to undertake
160, the most arduous tasks, and be distinguished by prudence, recti-
163) tude, constancy, nor may he draw back before the supreme sac-
rifice. "The Good Shepherd lays down his life for his sheep" (a).
How beautiful is the Church of Christ, "the fold of the sheep."
The Shepherd "goeth before his sheep," all of whom follow him.
And to defend them he does not fear to engage in combat with
the ravening wolf.

But then the mind is turned to wider considerations: "And
other sheep I have which are not of this fold, them also I must
bring, and they will hear my voice, and there will be one flock
and one shepherd" (b). In these words you see expressed in all
its extent and its nobility the problem of the missions. Certainly,
this is the first, if it is not the only, care of the Roman Pontiff: for
it is joined to many other anxieties of no less importance.

The face of Christ

1559 But more even than what is done, it is important to know
(146, with what spirit and intention an action is carried on. Every pon-
163) tificate receives its characteristics and its 'face', as it were, from
the Supreme Pontiff who directs it and to which he imparts a
special quality. It is certain that the features of all the Roman
Pontiffs who have succeeded one another in the apostolic charge
in the course of the centuries, have reflected and must reflect the
face of Christ, the Divine Master, who traveled our earthly roads
for this one single end, to sow the seed of his heavenly teaching
and to shed the light of his marvelous example.

Now the very core of the divine teaching, and the precept
which contains all the rest and sums them all up, is to be found

1558a John 10:11.

1558b *Ibid.*, 10:16.

in these words of the Gospel: "Learn of me that I am meek and
humble of heart" (a). The great law, therefore, is meekness and
humility.

(*The Holy Father begs for prayers.—Prayer to St. Charles
Borromeo.*)

PERSECUTION

All. to the Consistory, December 15, 1958.

(*The Sovereign Pontiff thanks those who have offered him
their congratulations and given proof of their fidelity.*)

Nor do We wish to pass over in silence Our brothers and 1560
sons who are separated from this Apostolic See, nor those others, (160,
very many in number, who are not Christians in name and who 162)
nonetheless have given Us proof of their benevolence. All of them
wished to offer the expressions of their esteem, not to Our humble
person, but rather to the Head of the Catholic Church, to the
Roman Pontiff, who, as history shows, has ever been the defend-
er not only of the sanctity of religion, but even of peace and con-
cord among nations.

And this clearly shows—and We note the fact with very great 1561
joy—that from the immense family of the Catholic people, which (4,
alone in the whole earth can assemble in a single body very many 46,
nations separated from one another by mountains, oceans, 48,
boundaries, and by racial, civil, and cultural differences, and can 72)
unite them in the bonds of the same faith and the same charity,
that from this immense family there emanates a sweet attraction
of light and love which conquers almost all souls.

With such a spectacle before Us, how could We not adore
the majestic power, the goodness, and the greatness of God, who
has established his Church like a miracle in the sight of all men;
like a vigorous tree, rich in flowers and fruits; like a city seated
upon a mountain, which draws the gaze of all.

(*The Church is persecuted in China.*)

Is it to be wondered at, therefore, that once the Sacred 1562
Pastors have been persecuted or expelled, the flocks entrusted (204)
to them are subjected in their turn to promises and threats of
every kind, to torture applied to mind and body, to induce them
to deny the Christian faith, to reject the principles and foundation

1559a Matt. 11:29.

of the Catholic religion, and particularly to break the sacred bond of obedience and charity which unites them to the See of Blessed Peter?

1563 And there are some, alas, there are some who, fearing the (58, injunctions of the men of this world more than the sacred judg- 191) ments of God, have yielded to the demands of the persecutors, going so far as to receive sacrilegious episcopal consecration, from which, certainly, no jurisdiction can flow, since it was transacted without "Apostolic mandate". By such action, illegitimate in every sense, usurping authority over the Christian people, they have brought trouble, disturbance, and scandal to the flock.
(The Pope recalls the letters of Pius XII.)

Schism

1564 We especially wish Our voice and Our exhortations and (58, invitations to reach those who, alas, have shown themselves 163) weak, vacillating, and erring; and those above all who have unlawfully occupied the place and the see of the sacred Pastors and have unfortunately opened the way for a dangerous schism.

This word "schism", when We pronounce it, how it seems to burn Our lips, how it sears Our soul! When We assumed the burden of the Supreme Pontificate placed upon Our shoulders, when We entered upon that immense paternal office of charity in which We embrace the whole human family with the greatest love and zeal, We could not but pray Almighty God in his goodness to spare the community of Chinese Catholics so terrible a misfortune.

Exhortation to constancy

1565 How, indeed, could the Pastor of all Christians remain in- (142, active, saying nothing, doing nothing, when he sees the flock 151, entrusted to him hesitant, dispersed, and even torn asunder? 162, How could he not be afflicted with the most grievous sorrow, 205) when he sees those who, by reason of the priestly office they received, should lead the sheep to pasture and keep them united in one fold, lead them rather away from the right path and the one authority, the authority of the Sovereign Pontiff, which the Divine Redeemer Himself established as the immovable rock and the foundation of the entire Church?

(Christians should not be astonished at persecution.—The Pope exhorts them to courage.)

ONE FOLD

R.M. to the world, December 23, 1958.

(The light shed upon the world by the radio-messages of Pius XII, "Doctor Optimus".—Their content.—Two words sum them up: Unity and Peace.)

The commemoration of the Nativity of Jesus never ceases 1566 to renew each year the proclamation of the same doctrine, in (23, the same sense: unity and peace. Unfortunately, human history 37) recorded at its beginnings a bloody incident: the brother slain by a brother. The law of love, which the Creator implanted in the heart of man, was violated by the *mala voluntas*, which straightway led humanity into the paths of injustice and disorder. Unity was destroyed, and there was required nothing less than the intervention of the Son of God Himself, who accepted, out of obedience, the task of reforging the sacred links of the human family so soon broken; and He restored them at the price of his blood.

This restoration is always in act: Jesus founded a Church, 1567 imprinting on her features the characteristics of unity, ordaining (52, that she should gather all nations beneath her lofty vault which 133) extends *a mari usque ad mare*.

Oh! why could not this unity of the Church—ordered direct- 1568 ly and by divine vocation to the spiritual interests of men—be (52, turned towards the reconciliation of different races and nations, 133) equally resolved upon the formation of a society distinguished by the laws of justice and fraternity?

Here is to be found the principle, familiar to believers, that 1569 the true service of God and of his justice is also propitious to (133) the advantages of the civil community of people and of nations.

Unity broken

We have still vividly present to Us the memory of the time, 1570 many years ago, when some representatives of the Orthodox (133) Churches—as they are called—of the Near East, with the collaboration of some governments, were working for the union of civilized countries and began by an agreement among various Christian confessions differing in rite and history.

The preponderance of many pressing concrete interests and of nationalistic ambitions rendered these efforts fruitless, though they were worthy of respect as tending towards the unity of all

Christians under one Pastor, the Vicar of Christ. And the agonizing problem of the broken unity of Christ's heritage remains always a great anxiety and an obstacle in the very labor of seeking a solution through so many weighty difficulties and uncertainties.

Grief at this painful situation does not impede, and will not impede, We trust God, the effort of Our soul to respond to the invitation full of love of Our dear separated brethren, who also bear on their foreheads the name of Christ, who read his holy and blessed Gospel, who are not deaf to the inspirations of religious piety, of that charity which benefits both the giver and the receiver.

Appeal for unity

1571 (161) Recalling the words of so many of our Predecessors—from Pope Leo XIII to Pope Pius XII, including St. Pius X, Benedict XV, and Pius XI, all most worthy and glorious Pontiffs—who from this Chair of Peter have sent forth the invitation to unity, We permit Ourselves—what are We saying, We permit Ourselves?—We intend to pursue humbly but fervently Our task, to which We are impelled by the word and example of Jesus, the Divine Good Shepherd, who continues to give Us the vision of the harvests ripening in the vast fields of the missions: *Et illas oportet me adducere, . . . et fiet unum ovile et unus pastor*, "Them also I must bring, . . . and there shall be one fold and one shepherd" (a). And in his petition addressed to his Father in that last hour immediately before his final sacrifice: *Pater, ut unum sint; sicut tu Pater in me, et ego in te; ut et ipsi in nobis unum sint, et credat mundus quia tu me misisti*, "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" (b).

(Vigilance against the action of the powers of darkness.—"Constructive" Christmas.)

THE LETTER AND THE SPIRIT

All. to the Gregorian University, January 18, 1959.

(The three words engraved on the facade of the University: "Pontificia Universitas Gregoriana.")

1572 (44) *Pontificia*: this first word reveals the significance of today's liturgical feast and proclaims its splendor, since today We cele-

1571a John 10:16.

1571b John 17:21.

brate the solemnity of the Chair of St. Peter, the Prince of the Apostles, at Rome, and by this fact is manifested the very great dignity and authority of the Pontiff. For all of us, the kingdom of Jesus Christ is in heaven; to enter into it, we need the keys. Now this *ligandi atque solvendi pontificium*, this power of binding and loosing, which we read in the Mass and in the Breviary today, what does it signify?

What else can it signify but the way to be followed in studying as well as in correctly explaining sacred doctrine, so that this teaching may be fully in conformity with the precepts of the teaching Church, in respect to both the letter and the spirit of what she proposes? This is indeed an important affirmation; a protestation, witness, and praise of the sovereign teaching authority all in one. It is this which has won for the Gregorian University its greatest glory, the fact that these words can most fittingly be applied to it which the author of the *Imitation of Christ* places at the end of the final chapter, in adoration of the Most Blessed Sacrament: *Omnis ratio et naturalis investigatio fidem sequi debet: non præcedere, nec infringere*, "Reason and study on the natural plane must follow faith, not precede it or infringe upon it." (The universal character of the Gregorian.—Its history.) 1573 (98)

THE PROGRAM OF A PONTIFICATE

All. to the Cardinals, January 25, 1959.

(The feast of the Conversion of St. Paul, the occasion of important communications of the Holy Father to the Cardinals.)

We have in view only the *bonum animarum*, the good of souls, and a very clear and definite correspondence of the new Pontificate with the spiritual exigencies of the present hour. 1574 (160)

We know that from many sides with benevolence and fervor, and from others with ill-will, or uncertainty, men are looking to the new Pope, in expectation of what can be hoped for from him that is most characteristic.

It is very natural that in the framework of the daily activity which includes in an ever-growing volume the ordinary manifestations of the pastoral duty, there should be a special moment to mark the note, if not the principal and unique one, at least one of the most expressive on the countenance of a new Pontificate, which comes to take its place with more or less felicity in history. 1575 (146)

1576 Well, Venerable Brothers and Beloved Sons, in pondering
(151) the double duty confided to the Successor of St. Peter, there appears suddenly his double responsibility of Bishop of Rome and Pastor of the Universal Church. Two expressions of a single superhuman investiture: two attributions which cannot be separated, which must even be brought into harmony with one another, for the encouragement and the edification of the clergy and the entire Christian people. (*The pastoral problems of Rome.*)

The spiritual needs of the entire world

1577 And if the Bishop of Rome extends his gaze to the entire
(145) world, for whose spiritual government he has become responsible by the mission conferred upon him by his succession to the supreme apostolate, oh! what a spectacle: joyful, on the one hand, where the grace of Christ continues to multiply the fruits and the prodigies of spiritual nobility, of salvation, and of holiness throughout the world, and sorrowful, on the other hand, where man's liberty is abused and compromised, where man does not see the heavens opened, and refuses to believe in Christ the Son of God, Redeemer of the world and Founder of Holy Church, and turns wholly to the search of the so-called goods of this earth under the inspiration of him whom the Gospel calls the Prince of Darkness, the Prince of this world—as Jesus Himself calls him in his discourse at the Last Supper—to organize the contradiction and the struggle against truth and goodness, a nefarious position which accentuates the division between what the genius of St. Augustine calls the two cities, keeping ever active the forces of confusion so as to deceive, if possible, even the elect, and drag them headlong to ruin.

1578 As the culmination of misfortune for the ranks of the sons
(228) of God and of Holy Mother Church, there is added the temptation and the attraction of the advantages of the material order which progress in modern techniques—indifferent in themselves—increases and heightens.

1579 All this—this progress, We mean—if it turn man from the
(228) search for the higher good, weakens the energies of the soul, leads to the relaxation of the ensemble of discipline and the good order of the past, with grave prejudice to what constitutes the strength of the resistance of the Church and of her children to the errors, which, in reality, in the course of the history of

Christendom, have always led to pernicious and fatal divisions, to spiritual and moral decadence, to the ruin of nations.

Three great decisions

This realization brings to birth in the heart of the humble
priest, whom the manifest indication of divine Providence has led, in spite of his unworthiness, to the height of the Sovereign Pontificate, it gives rise, We say, to a firm resolution to return to certain ancient forms of doctrinal affirmation and of the wise ordering of ecclesiastical discipline, which, in the history of the Church, in a period of renovation, have borne fruits of extraordinary efficacy to clarify thought, to strengthen religious unity, to rekindle Christian fervor, which We continue to recognize, even with reference to the goods of this life, as the abundant riches *de rore cœli et de pinguedine terræ*, “of the dew of heaven and of the fatness of the earth” (a).

(*The Holy Father announces the Roman Synod, the Council, and the revision of Canon Law; he counts on the prayer and assistance of all to realize these plans.*)

THE BENEFITS OF UNITY

All. to the faithful assembled at St. Paul's outside the Walls, January 25, 1959.

(*The history of the pretended opposition between St. Peter and St. Paul.—Its decline.—The union of the two Apostles at Rome.*)

Blessed Rome, consecrated by the glorious blood of the two
Apostles, ever splendid with an incomparable beauty! 1581 (5,

I. This solemn union of the two Apostles, this cult of their
memory, is like an echo answering their voice as it announces the 186-
Gospel: it is the sign of the unity of an authority which is always 187,
refulgent; it is a clear invitation to that perfect adhesion, *mente,* 197)
corde, et opere, of the Bishops, the Successors of the Apostles, and
of the faithful, to the Successor of Peter, and it is the clearest
indication of harmonious fervor in the ardent profession of faith
of the Christian people. Sons of Rome, and all of you who today
are gathered here in spirit from all the ends of the earth, you are
renewing the world-wide homage of the centuries to the character-
istic notes of the Church of Jesus: one, holy, catholic, apostolic.

1580a Genesis 27:28.

1582 (36) It is a great consolation to live belonging to the body and to the mind of Holy Church, with the security of the eternal transformation of our life into the immortal glory of God, Creator and Redeemer, and of his Saints.

1583 (58, 197) This unity of the Church, which St. Paul, on the day of his miraculous conversion, put in perfect harmony with the teaching of Peter, that teaching whose outlines Mark has left in his Gospel, leads us to consider with sorrow how the attempts and efforts, unfortunately partly successful through the centuries, to destroy this catholic unity, are prejudicial to the happiness and well-being of the world, defined by the words of Jesus Christ as one fold under the direction of one shepherd.

1584 (52, 84) Think how perfect unity of faith and the practical realization of the Gospel teaching would bring about peace and joy in the whole world, in the measure at least in which this is possible on earth—and not only in the service of the great principles of the spiritual and supernatural order which touch each man in view of the eternal goods brought into the world by Christianity, but they would also be the bases of very secure elements of the civil, social, and political prosperity of every nation.

1585 (52) The first fruit of this union is, in fact, not only the appreciation, but the proper use and enjoyment of liberty, that most precious gift of the Creator and Redeemer of men.

So true this is that every deviation in the history of different peoples on this point of *liberty* is revealed to be, in effect, a contradiction, more or less subtle, often arrogantly proud, of the principles of the Gospel.

(*Fruits of unity.—False liberty.—II. Suffering behind the iron curtain.—III. Unity, Liberty, Peace are gifts of God.*)

THE ROMAN SYNOD

Letter *A voi prediletti*, February 2, 1959, to the people of Rome.

1586 Beloved sons of Our diocese of Rome, We intend to announce to you directly (as We have already announced to Our dear Cardinal Vicar, to his immediate collaborators and the pastors of Rome) the project of convoking the Synod of the Diocese of Rome.

We can say in all truth that in this project *caritas Christi urget Nos*, "the charity of Christ urges us on," that is to say, zeal for your souls, for your eternal salvation.

What is a Synod?

A Synod is the assembly of the Bishop with his priests for the purpose of studying the problems of the spiritual life of the faithful, to give or restore strength to ecclesiastical laws for the suppression of abuses, to promote Christian life, to encourage divine worship and religious practice. Fundamentally, it is a question of continuing the work of Jesus Christ our Redeemer for the salvation of men, for that special portion of his flock which, aside from the care of all the Churches, is in a special manner confided to Us. 1587 (151, 207)

Some might think the work of a Synod less necessary for the Eternal City, the center of the Catholic religion, founded on the tombs of the Holy Apostles Peter and Paul, the Holy City par excellence, on which depend all the other Churches of the Catholic world, *propter potiore principalitatem* (a). Nonetheless We must say that Rome, the See of Peter and of his successors, whence goes out to the whole world the teaching authority and discipline of the Church, the light of doctrine and the fire of charity, also has, as a diocese, its own specific problems, and, consequently, needs concrete norms so that this teaching authority may penetrate consciences, this discipline be realized in practice. In this sense—so Our venerated Predecessor used to say—"On the banks of the Tiber there are to be found two ecclesiastical 'Romes': the universal Rome and the diocesan Rome. The former is the Rome of Peter as Head of the Catholic Church... (the latter is) Rome the diocese, whose Head is also the Sovereign Pontiff" (b). 1588 (142, 151-152, 166, 176)

(*The needs of the great City.—Invitation to prayer.—Intention to be given to the recitation of the Angelus.*)

MAGISTERIUM AND PROPHECY

R. M. to the world, February 18, 1959.

(*The close of the jubilee year of the apparitions at Lourdes.*)

1588a St. Irenaeus, *Adv. Hæres*, III, iii, 2.

1588b Cardinal Pacelli, *Discorsi e Panegerici*, p. 52.

1589 (165) Following the Pontiffs who for a century have recommended Catholics to be attentive to the message of Lourdes, We urge you to listen with simplicity of heart and an upright intention to the salutary warnings—which are always timely—of the Mother of God. And let no one be astonished to hear the Roman Pontiffs insist on the importance of the great spiritual lesson transmitted by the child of Massabielle. If they have been established the guardians and interpreters of the Divine Revelation contained in Holy Scripture and Tradition, they also make it their duty to recommend to the attention of the faithful—when after mature reflection they judge it to be to the advantage of the general good—the supernatural inspiration which God is pleased to dispense freely to certain privileged souls, not to propose new doctrines to us, but to guide our conduct: *Non ad novam doctrinam fidei depromendam, sed ad humanorum actum directionem*, “Not for the declaration of any new doctrine of faith, but for the direction of human acts” (a). This is indeed the case of the apparitions at Lourdes, on which excellent historical studies have quite recently thrown a decisive light.

(The example given by St. Bernadette.)

ONE SINGLE CHURCH

All. to the faithful of Venice, March 15, 1959.
(Three Popes: St. Peter, St. Pius X, John XXIII.)

1590 (5, 40, 131) Before all else, beloved sons of Venice, fidelity to the Church, one, holy, catholic, and apostolic. Jesus did not found several Churches, but one single Church, which is not a Venetian or a Milanese Church, not a Gallican, or a Greek, or a Slavic Church, according to the names of different nations, but an Apostolic and Universal Church.

1591 (37, 39, 49, 52, 132, 161, 163) Yes, this is the Church of Rome: the true Mother of all peoples, splendid in the variety of her rites, in the use of the different languages according to the liturgical development of different periods and different nations, but always with the unique flame of belief and discipline, of order and sacred organization. The formula is St. Ambrose's: *Ubi Petrus ibi Ecclesia*. St. Peter Damian with great justice applies to the followers of St. Mark, the disciple and son, I repeat, of St. Peter, the motto:

1589a St. Thomas Aquinas, *Sum. Theol.*, IIa-IIae, q. 174, a. 6, ad 3.

Ubi Marcus, ibi Petrus! Where the household of St. Mark is to be found, there is the Church. Therefore, no divisions or subdivisions. All of us living under heaven, we are all Catholics in the same way. This is what the Divine Founder intended and willed: it was his last wish at the hour of his sacrifice. O Father, I beg of You: *ut unum sint*. The principle of unity of all the Churches with each other is the sacred bond which assures the perennial character, the heritage of Christ through the centuries. All together, united to the first of the Lord's Apostles, according to the motto on the episcopal seal of a great bishop of the ancient Church: *Cum Petro pugnare, et cum Petro regnare*.

(Memories of Venice.—St. Pius X, Doctor and restorer of discipline.—John XXIII, Priest and Pastor.)

THE CHURCH IS LIVING

R. M. to the world, March 28, 1959.

(The Exsultet and the Alleluia will soon be heard.)

While We wait these sounds, beloved sons, We address Our words to you. It is the new Pope, this year, who celebrates Easter with you, called as he is to rule the Church as its visible Head, the unique, invisible Head being the Divine Master, risen from the dead. What a marvelous proof of the perennial character of Holy Church, the Mystical Body of Christ, which continually receives from the Redeemer the life which makes it immortal! What a touching confirmation of the truth of the historic fact of the Resurrection of Jesus, which, occurring twenty centuries ago, forms the solid support of Christian society, the sure nourishment of its faith, the motive of its hope, the stimulus of its charity.

The Church is living, as her Divine Founder is living! The Church advances with the very strength of life itself, as Jesus, after submitting himself to the servitude of mortal nature, passed victoriously through the barrier of stone which his enemies had erected to guard his tomb! The Church, too, has had her enemies in the course of centuries; they have sought to inter her as in a sepulchre, and they have celebrated again and again her agony and death. But she, too, because she has within her the invincible strength of her Founder, with Him she has ever risen again, pardoning all, and assuring serenity and peace to the humble, to the poor, to the suffering, to men of good will.

1594 (217) This is the meaning of the approaching Feast of Easter, the meaning which We love to propose to you above all others, beloved sons, so that your loyalty to the Church may not waver, but rather, rooted and founded in charity, you may know how to participate in joy and generosity in the life of your Mother, convinced of her victorious security, ready to fight to defend her, to spend yourselves for her increase, united in witness to her: "careful—as St. Paul says—to keep the unity of the spirit in the bond of peace: one body and one Spirit, as you are called in one hope of your calling; one Lord, one faith, one baptism; one God and Father of all, who is above all, and through all, and in us all" (a).

THE CHURCH DOES NOT IDENTIFY HERSELF WITH ANY ONE CULTURE

All. to African writers and artists, April 1, 1959.
(*Welcome.*)

1595 (83) The Church appreciates, respects, and encourages a labor like this of investigation and reflection, having for its object the signaling of the original riches of an individual culture, the discovery of its historic foundations, the manifestations of its profound harmonies beneath its variety of expressions, finally the benefit which will accrue to your respective countries by the production of new works.

1596 (77, 83, 106, 131, 227) Wherever, in fact, authentic values of art and expression are susceptible of enriching the family of man, the Church is ready to favor this intellectual undertaking. She herself, as you know, does not identify herself with any one culture, not even with Western culture, to which, nevertheless, her history is closely linked. For her special mission is of another order, the order of the religious salvation of men. But the Church, filled with the youth which is constantly renewed by the breath of the Spirit, is always ready to recognize, to welcome, and even to give life to all that does honor to the human intelligence and heart in other parts of the world beside this Mediterranean area which was the providential birthplace of Christianity.

1594a Ephes. 4:3.

Therefore, Gentlemen, it is impossible not to follow with interest your efforts to determine the bases of a cultural community African in its inspiration, and to hope that they will be founded on just criteria of truth and action!

See in this the wisdom of the Church in the temporal order. Her enlightened gaze can discern in the forms of artistic or literary expression, whether ancient or modern, what must be purified to become reconciled with the dignity of man, with his natural rights and duties. The universal nature of her gaze, attentive to the human resources of all peoples, places her at the service of true peace in this world. In helping the elite who turn to her to develop the cultural possibilities of their native land or their race, the Church invites them to do so in a spirit of harmonious collaboration and profound sympathy with the other currents issuing from authentic civilizations. Is it not only at this price that the conquests of the spirit will grow in number and there will be forged the spiritual links of a fraternal human community? 1597 (106, 133)

TRUE PEACE

All. to the Congress of Veterans, April 11, 1959.
(*The Holy Father's memories of the war.—The sufferings of the wounded.—Appeals for peace at that time.*)

It is not the decision of any earthly power that can bring about the reign of this peace in the world, if care has not first been taken to establish it in the hearts of men: "Out of the heart," Christ told his disciples, "come evil desires" (a). 1598 (84, 95)

Indeed, the Church works to regenerate man from within, to plant true peace in souls, and so influence families, social classes, and nations. Shorn of material arms, she is, in compensation, the depository of the highest spiritual power, to which fact the visit you pay Us today bears witness. (*Gratitude and blessing.*)

THE ESSENCE OF INSTITUTIONS

Exhortation, *Quarantacinque anni*, April 23, 1959, to the Clergy of Venice.

(*The return of St. Pius X to Venice.—Sacerdotal dignity.—The unfortunate enterprises of many of the contemporaries of St. Pius X.—The great accomplishments of his Pontificate.*)

1598a Matt. 15:19.

1599 Beloved priests! The interior structure of the Church is a
(77, strength which comes to her from the conviction that she has
133, remained faithful to the mission given to her by her Divine
217) Founder, without fear of appearing, or of being judged at times,
severe or too prudent.

This Church, who has no need of anyone, gives herself to all
her sons.

As a divine institution, she represents the surest and the most
certain means that can be imagined for the salvation of man, but
also in the order of human relations and for the solution of prob-
lems which touch upon the day-to-day support of peace in society
and collaboration among peoples.

1600 As We fix our eyes on the most luminous pages of the history
(153, of every century, it is possible to believe that the Ecumenical
192) Council—We have announced it in obedience to an inspiration
whose spontaneity seemed to Us, in the humility of Our soul, like
an unforeseen and unexpected shock—is already in the process of
preparing, in the heart of every bishop and priest, the good res-
olution and the more ardent desire to extend the field of his
charity and to remain at his post with clarity of thought and
greatness of heart.

1601 Let us hope and pray that the Council will renew for all men
(153, the spectacle of the Apostles gathered in Jerusalem after the
192) Ascension of Jesus into Heaven: unanimity of thought and of
prayer with Peter and around Peter, the Shepherd of the lambs
and the sheep: an offering of energies which will be recharged,
which will be renewed by the search for what will best corres-
pond to the exigencies of today's apostolate.

1602 The figure of St. Pius X, invoked as heavenly protector of the
(205) Ecumenical Council, stands out from the events and the circum-
stances which in his time gave rise to unconsidered and partisan
judgments, and it makes all the more persuasive the exhortation
not to seek out strange ways for the salvation of mankind and for
the defense of man's rights; not to imagine easy substitutes which
could replace what is deeply rooted in the very essence of the
most solid institutions, and which has the value of being tried by
centuries. That is: in the East, first the rapprochement, then the
resumption of contact, then the perfect reunion of so many
separated brethren with the common Mother of antiquity; and,
in the West, the generous pastoral collaboration of the two

clergies, under the supervision and direction of the Bishop who is
the Pastor of all the sheep (a).

(*Wisdom, human and Christian.*)

THE SUPPORT OF THE CHURCH

Exhortation, *Aetate hac nostra*, April 27, 1959, to the Bishops
and faithful.

(*Mary intercedes for us, the more so as dangers beset the
world.*)

Moreover, Mary is most closely bound to the Church, for 1603
it is she who, "persevering in prayer" (a) with the Apostles in (21,
the Cenacle, awaited the descent of the Holy Spirit. On the day 33,
of Pentecost He filled the Church with his own divine strength, 77)
and made it possible for her to gather the multitude of the na-
tions to herself. Indeed, as our Predecessor Pius XII says, "It was
Mary who, by her most powerful intercession, obtained that the
Spirit of the Divine Redeemer, already given upon the Cross,
should, with his wondrous gifts, be conferred on the newborn
Church on the day of Pentecost" (b). Who then can doubt that
the intentions of the Church and the difficulties that beset her
are those of the Mother of God, and are her greatest concern?
Therefore, he who thinks with the Church and is sincerely de-
sirous of her progress should address very frequent and fervent
prayers for her to the Blessed Virgin Mary.

(*Invitation to redouble prayer in the course of the month
of May.*)

1602a *La figura di S. Pio X, invocato anche lui celeste protettore
del Concilio Ecumenico, si stacca dai fatti e dalle circostanze
che ai suoi tempi originarono giudizi avventati e interessati, e rende
più suadente il richiamo a non cercare vie peregrine per la salvezza
dell'uomo e per la difesa dei suoi diritti, e a non immaginare facili
divagazioni che possano surrogare ciò che affonda le sue radici nel-
la essenza stessa delle istituzioni più solide, ed ha il valore del-
l'esperienza secolare. E cioè: in Oriente il riavvicinamento prima,
riaccostamento poi e la riunione perfetta di tanti fratelli separati
coll'antica Madre comune: e in Occidente la generosa collabora-
zione pastorale dei due cleri, sotto lo sguardo e la direzione del
Vescovo, che è il Pastore di tutte le pecorelle.*

1603a Cf. Acts 1:14.

1603b Encyclical *Mystici Corporis*; above No. 1111.

APPENDIX

SCHEMA OF A DOGMATIC CONSTITUTION ON THE CHURCH PREPARED FOR THE EXAMINATION OF THE FATHERS OF THE VATICAN COUNCIL*

Prologue

The apostolic charge of Supreme Pastor with which the ineffable Providence of Divine Mercy has invested Us, continually urges Us to neglect nothing that may open wide to all men the way that leads to life and to eternal salvation, so that all may come to the light and knowledge of truth, even those who are still sitting in darkness and in the shadow of death.

Since God Our Savior has confided to his Church as to a rich storehouse the ensemble of doctrinal truths and the treasury of the means of salvation so that she may be for all men a fountain of life (a), it is important before all else to show those who are in error what the true Church is and to inspire in the faithful a greater esteem for her. By this means the latter will be strengthened to make progress in the way of salvation; the former will be brought to that way.

It is for this reason that We consider it a duty of Our charge to present the most important points of the true Catholic doctrine in the nature, the properties, and the power of the Church, and to respond to the errors opposed to this teaching, by the promulgation of the appropriate canons.

* This *Schema* was drawn up by order of Pius IX to serve as starting-point for the deliberations of the Council. In itself, it has no doctrinal authority, but it represents the state of doctrine at that time. It will be useful to compare in the two redactions, Chapter XI of this *Schema* and the text of the Constitution *Pastor Aeternus* which resulted from the deliberations. Cf. *supra*, No. 356, ff. Several doctrinal points of the *Schema* which could not be discussed in the Council were taken up by Leo XIII and Pius XII in some of their encyclicals.

(a) St. Irenaeus, *Advers. Hæres.*, III, 4.

I

The Church is the Mystical Body of Christ

When that fullness of time which had been fixed by the eternal designs had been realized (a), the Only-begotten Son of God, who enlightens every man coming into the world and who has never, at any time, refused his help to the wretched children of Adam, made Himself like to men (b) and became visible by taking the form of our body, so that carnal and earthly men, putting on the new man who had been created according to God in justice and holiness of truth (c), might henceforth form a mystical body of which He Himself would be the head.

In order to realize the union of this mystical body, Christ Our Lord instituted the sacred bath of regeneration and renovation, thanks to which the children of men, divided among themselves on so many matters and above all corrupted by sin, would be purified from their sins, would become members of a single body. United to their divine Head by faith, hope, and charity, they would all be vivified by his unique Spirit and filled with the abundance of heavenly graces and blessings. This is the sublime image of the Church which can never be proposed with too much insistence, to the minds of the faithful, so that it may be deeply implanted there.

The head of the Church is Christ (d), and it is by Him that the whole body, coordinated and united by the bonds of its members, each one of whom works according to the measure of his activity, increases and grows perfect in charity (e).

II

The Christian religion can be practiced only in the Church and by the Church founded by Christ

Jesus, the author and finisher of our faith, has Himself founded and established this Church which He purchased at the price of his Blood and which He loved from all eternity as a uniquely chosen Spouse. He has decreed that, to the end of

Ia St. Ambrose, *De fide ad. B. Hieron.*

Ib Philip., 2:7.

Id Coloss. 1:18.

Ic Ephes. 4:24.

Ie Ephes. 4:16.

time and throughout the entire world, the Apostles should gather within her walls the entire human race, should teach and govern the Church, so that she would form but one holy race, "a people acceptable to Himself, a pursuer of good works" (a).

The law of the Gospel did not, in fact, decree that the true adorers, each in his own way and outside any social context, should adore the Father in spirit and in truth: quite the contrary; Our Redeemer willed that his religion should be so closely bound to the society founded by Him that it would remain entirely joined to, and as it were incorporated with it, so much so that outside that society there would be no true religion of Christ.

III

The Church is a true society, perfect, spiritual, and supernatural

We teach and declare that to the Church belong all the properties of a true society. This society has not been left by Christ unfinished and unformed; but, just as it has its existence from Him, it is also from his will and by his law that the Church has received her form and constitution. She is not a member or a part of any other society; nor can she be confounded with or enter into partnership with any other society; on the contrary, she is so perfect in herself that, while being entirely distinct from all other human societies, she also far surpasses all of them.

In fact, issuing from that inexhaustible source of mercy which is God the Father, founded by the ministry and the work of the Incarnate Word, she was established in the Holy Spirit who, after first being poured out with the greatest munificence on the Apostles, ceaselessly continues to give Himself to the sons of adoption so that, enlightened with his light, they may adhere to God and be united in mind among themselves by the unity of faith; thus, bearing in their hearts the pledge of their inheritance, they will reject the carnal desires suggested by the corrupt concupiscence of the world, and strengthened by a blessed and common hope, they will aspire to the eternal glory of God which is promised them, and thus they will ensure by good works their vocation and election (a).

IIa Titus 2:14.

IIIa 2 Pet. 1:10.

Since it is thanks to the wealth of these heavenly goods that men grow in the Church with the help of the Holy Spirit, and since it is by the bonds of the same Spirit that they are united with one another, the Church is a wholly spiritual society and of an absolutely supernatural order.

IV

The Church is a visible society

Let men be on guard not to think that the members of the Church, united simply by interior and secret bonds, form merely a hidden and entirely occult society. The eternal efficacious Wisdom of God has willed that, to the spiritual and invisible bonds, thanks to which the faithful by means of the help of the Holy Spirit adhere to the supreme and invisible Head of the Church, there should correspond exterior and visible bonds, so that this spiritual and supernatural society might appear outwardly and be manifest in the full light of day.

Thence comes that visible *Magisterium* through which is publicly proposed to the faithful the object of their faith, which must be believed interiorly and professed exteriorly. Thence also that visible ministry which by a public function regulates and realizes the visible mysteries of God, by means of which are procured the interior sanctification of men and the worship which is due to God. Thence, again, comes that visible government which orders the communion of the members among themselves, which disposes and directs all of the exterior and public life of the faithful within the Church. Finally, thence comes the whole visible body of the Church, to which belong, not only the just and the predestined, but even sinners, provided that they remain joined to her by profession of faith and by communion.

Hence it results that the Church of God is neither invisible nor hidden here below; on the contrary, she has been put in full view (a), like a splendid city high on a mountain-top (b), where she cannot remain hid, like a candle on a candle-stick (c), lit by the Sun of Justice, enlightening the entire world by the light of her truth.

IVa St. Augustine, in *Psalm. XVIII, Enarr. II, n. 6.*

IVb St. Cyril of Alexandria, in *Isaiam, Book III, c. 25, n. 4.*

IVc Matt. 5:15.

V

Of the visible Unity of the Church

Since such is the Church of Christ, We declare that this visible and manifest society is this same Church, the object of the divine mercy and promises, which Christ willed to single out and to adorn with so many prerogatives and privileges. We proclaim also that the Church is so perfectly determined in her constitution that no one of the societies separated from the unity of faith or the communion of this body can, in any sense, be considered as a part or a member of it. Neither is the Church scattered and disseminated throughout the different groups which bear the name of *Christian*; she is entirely united in herself and profoundly cohesive, she offers in her visible unity the appearance of an undivided and indivisible body, which is itself the Mystical Body of Christ. It is this body of which the Apostle speaks when he says: "One body and one Spirit; as you are called in one hope of your calling. One Lord, one faith, one baptism. One God and Father of all, who is above all, and through all, and in us all" (a).

VI

The Church is a society which is absolutely necessary to attain salvation

Let all men understand from this that the Church of Christ is a society necessary for salvation. She is as necessary, certainly, as attachment to and intimate union with Christ our Head and his Mystical Body, outside of which He nourishes and cherishes as his Church no other communion. She alone it is whom He has loved; it is for her alone that He delivered Himself so as to sanctify her, purifying her with the baptism of water, with the word of life, so as to present her to Himself a glorious Church without spot, without wrinkle, or any such thing, but holy and immaculate (a).

Wherefore We teach that the Church is not a society which is left to man's free choice, as if it were a matter of indifference to salvation whether men knew her or not, whether they entered her fold or abandoned her. But We affirm that she is absolutely

Va Ephes. 4:4-6.

VIa Ephes. 5:29.

necessary, not merely with a necessity of precept, in virtue of the order to enter the Church given by the Savior to all men, but also with a necessity of means, because in the order established by Providence for men's salvation, communication of the Holy Spirit, participation in the truth and in life, can be obtained only in the Church and through the Church of which Christ is the Head.

VII

Outside the Church no man can be saved

Moreover, it is a dogma of the faith that no man can be saved outside the Church. At the same time, those who are in invincible ignorance on the subject of Christ and his Church will not be condemned to eternal suffering because of this ignorance. In fact, they are not culpable of any sin in the eyes of the Lord who wills that all men be saved and come to the knowledge of the truth, and who does not refuse, to him who does what he can, the grace which will permit him to reach justification and everlasting life. On the contrary, no man will obtain this eternal life if he does not abandon the state of life which is separated by his fault from the unity of faith and communion with the Church. He who is not to be found in this ark will perish in the time of the deluge.

This is why We reprove and execrate the teaching, as impious as it is contrary to reason itself, which professes indifference in religious matters. In the name of such a theory, the children of our time, suppressing the distinction between truth and falsehood, affirm that the gate to eternal life is open to all from whatever religion they come, or they maintain that with regard to religious truths it is only possible to formulate more or less probable opinions, without ever arriving at certainty.

We reprove likewise the impiety of those who are shutting the gates of the Kingdom of Heaven to men, assuring them under false pretexts that it is not honorable, and is in no sense necessary to salvation, for them to abandon the religion—though false—in which they were born, in which they were reared and taught; and who hold it against the Church herself for proclaiming that she alone is the true religion, for proscribing and condemning all religions and all sects separated from her communion, as if there could ever be the possibility of participation between justice and

iniquity, or of association between light and darkness, or of compromise between Christ and Belial.

VIII

On the indefectibility of the Church

We declare, moreover, that the Church, considered in her existence as in her constitution, is a perpetual and indefectible society, and that no other economy of salvation, more finished or more perfect, can be expected in this world since the establishment of the Church. Since in fact it is to Christ that mortal men pilgrimaging here below owe their salvation, his Church, which is the only society of salvation, will last to the end of the world, unchangeable and immutable in her constitution.

Therefore, although the Church shows increase—and please God she will constantly increase in faith and charity—for the edification of the body of Christ; although she develops differently according to the diverse periods of her age and the very circumstances in the midst of which she continues to live and struggle; she nonetheless remains identical with herself and in her constitution, which she received from Christ.

And so the Church of Christ can never be dispossessed of her properties and of her endowments, of her sacred Magisterium, of her ministry and of her government, so that Christ, by means of his visible body, will ever be for men the way, the truth, and the life.

IX

On the infallibility of the Church

But the Church would have forfeited her immutability and her dignity, she would cease to be the society of life and the necessary means of salvation, if she could turn aside from the salvific truth of faith and moral, and if she could err in preaching and explaining it. She is the pillar and ground of truth (a), she must therefore be free from and guaranteed against every danger of falsity and error.

With the approbation of the sacred Universal Council, We teach and declare that the privilege of infallibility, which has

IXa 1 Tim. 3:5.

been revealed as a perpetual prerogative of the Church, but which must not be confounded with the charism of inspiration, nor considered as a source of new revelations, was granted to the Church so that the word of God, transmitted by Scripture or by Tradition, might remain intact in the universal Church of Christ, and be proclaimed and conserved without any danger of alteration, addition, or change, according to the command of the Apostle: "O Timothy, keep that which is committed to thy trust, avoiding the profane novelties of words, and oppositions of knowledge falsely so called. Which some promising, have erred concerning the faith" (b).

The Apostle insists once more on this thought when he writes: "Hold the form of sound words, which thou hast heard of me in faith, and in the love which is in Christ Jesus. Keep the good thing committed to thy trust by the Holy Ghost, who dwelleth in us" (c). Consequently, We teach that the object of infallibility is coextensive with the deposit of faith and with what is required to conserve this deposit intact. Therefore, this prerogative of the Church of Christ is great enough to embrace not only the whole divine revelation, but also the truths which, without being formally revealed, are, nevertheless of such a nature that, without them, the revealed word could not be preserved with security, nor be proposed to faith in certain and definite fashion, nor be explained, affirmed, and defended effectively against the errors and contradictions of false teaching.

Now this infallibility, whose end is to assure the society of the faithful of the inviolability of the truth in the teaching of faith and morals, resides in the magisterium which Christ instituted in his Church for all time when He said to the Apostles: "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" (d).

To these same Apostles Christ promised the Spirit of his truth, to be with them always, to abide in them, and to teach them all truth.

IXb 1 Tim. 4:20.
IXc 2 Tim. 1:13-14.
IXd Matt. 28:19-20.

X

Of the power of the Church

But the Church of Christ is not an egalitarian society in which the faithful all enjoy the same rights: it is a hierarchical society, and that not only because of the fact that among the faithful some are clerics and others, laymen, but above all because there is in the Church a power divinely instituted, with which some have been graced to sanctify, teach, and govern, and which others do not possess. But since this power of the Church is dual, and is called 'power of orders' and 'power of jurisdiction', We declare that where the latter is concerned it extends not only to the internal and supernatural forum, but also to the external and public forum, and that it is absolutely complete, that is, legislative, judicial, and punitive.

The subjects of this power are the Pastors and Doctors given by Christ, who freely and independently exercise it, without regard to any secular power, so that they govern the Church with full authority, whether by laws enacted and which also oblige in conscience, or by judicial sentences, or, finally, by salutary sanctions laid on the culprit even by force, not only in what concerns faith and morals, worship and sanctification, but even in what touches the exterior discipline of the Church and its administration. It is for this reason that the Church of Christ must be held to be a perfect society. Now this true and blessed Church is none other than the Roman Church, one, holy, catholic, and apostolic.

XI

Of the Primacy of the Roman Pontiff

The eternal Shepherd and Bishop of our souls, before being glorified, asked his Father that those who believed in Him might all be one even as the Father and the Son are one (a). Therefore, to keep forever in his Church this unity of Catholic faith and communion, He instituted in the person of the blessed Apostle Peter the perpetual principle and visible foundation of both these unities, when, according to the witness of the Gospel He promised, and immediately and directly conferred on the Apostle Peter the primacy of jurisdiction over the whole Church of God.

XIa Cf. John 17:1, 21, ff.

It was to Peter alone, in fact, that Christ the Son of the living God said: "Thou art Peter; and upon this rock I will build my church, and the gates of hell shall not prevail against it. And I will give to thee the keys of the kingdom of heaven. And whatsoever thou shalt bind upon earth, it shall be bound also in heaven: and whatsoever thou shalt loose on earth, it shall be loosed also in heaven" (b).

Likewise, it was to Simon Peter alone that Jesus after his resurrection, committed the jurisdiction of his flock, as Supreme Shepherd and Ruler, when He said: "Feed my lambs, feed my sheep" (c). Therefore, We condemn and reprove as contrary to this very manifest teaching of Holy Scripture, as it has always been understood by the Catholic Church, theories which, destroying the form of government established by Christ Our Lord in his Church, deny that Peter was invested, alone of the Apostles taken singly or together, with a true and proper primacy of jurisdiction; or which affirm that this same primacy was not given immediately and directly to Blessed Peter himself, but to the Church which delegates it to him as her minister.

But what the Prince of Pastors and the great Shepherd of the sheep, Our Lord Jesus Christ, instituted in the person of Blessed Peter for the eternal salvation and the constant well-being of the Church (d), He must have made to endure forever in the Church since, founded upon the rock, she was to remain forever firm until the very end of the world. What truth disposed remains, therefore, and Blessed Peter has not abandoned the rudder of the Church to which he set his hand (e). In fact, it is he who forever lives, who presides, who exercises these powers of judge in his successors, the bishops of the Holy See of Rome, first founded upon him and then consecrated in his blood. It follows that whoever succeeds him in this Chair also receives, in virtue of the institutions of Christ Himself, the primacy of Peter over the entire Church.

Wherefore, taking up once more and following exactly the decrees of Our predecessors the Roman Pontiffs, as well as the clear and evident definitions of preceding Ecumenical Councils, We teach and declare, as an article of faith to be believed by all the faithful, that this Apostolic See and the Roman Pontiff,

XIb Matt. 16:18-19.

XId 1 Pet. 5:4; Heb. 13:20.

XIe St. Leo the Great, Serm. III, n. 3.

XIc John 21:16-17.

possess the primacy over the whole world; and that the Roman Pontiff is himself the successor of Blessed Peter, the Prince of the Apostles, and the true Vicar of Christ, at the same time that he is the Head of the whole Church, and the father, teacher, and supreme judge of all Christians; that it is to him, in the person of Blessed Peter, that was given by Our Lord Jesus Christ full power to shepherd, rule, and govern the universal Church; that this power, which is in the proper sense a jurisdiction, is ordinary and immediate, and that in this respect the pastors as well as the faithful of the individual churches, each separately and all together, are bound by the duty of hierarchical subordination and true obedience (f); so that, with the Roman Pontiff, keeping unity of communion and profession of the same faith, the Church of Christ may be but one flock under one sovereign Shepherd. Such is the teaching of Catholic truth from which none may deviate without loss of faith and salvation. Therefore, We condemn and reprove the opinions of those who, abandoning their faith and hearkening to the suggestions of error (g), deny that the power of the primacy was instituted by Christ Our Lord in the person of Blessed Peter in such wise that the latter was to have in perpetuity successors in the primacy conferred upon him; as also those who affirm that the jurisdiction of the Roman Pontiffs is not immediate and ordinary, whether over the entirety of pastors and churches or even each one in particular; or again, those who hold that it is permitted to appeal from the judgment of the Roman Pontiffs to a future Ecumenical Council as to an authority superior to that of the Pontiff.

From this power of supreme jurisdiction, ordinary and immediate, whether over the universal Church or over all and each of the pastors and the faithful of the individual churches, it follows necessarily that the Sovereign Pontiff, in the exercise of this ministry, has the right of free communication with pastors and flocks of the whole Church, so that all can be taught and guided by him in the way of salvation. Therefore, We condemn and reprove those pernicious theories which propose to forbid communication of this supreme head with pastors and flocks, or to make it depend upon (the good-will of) the civil power, so as to hold that constitutions drawn up by the Holy See or in virtue of its

XIf Cf. Council of Lyons; of Florence; Pius VI, *Super soliditate*; supra No. 20.

XIg 1 Tim. 4:1.

authority, for the government of the Church, have neither force nor value unless these have obtained the confirmation and approval of the civil power.

XII

Of the temporal sovereignty of the Holy See

So that the Roman Pontiff can suitably carry out the charge of his primacy confided to him by God, he needs certain supports which are fitting under the conditions and the needs of the times. So it came about that, by a singular disposition of Divine Providence, side by side with so many and such differing secular princes, the Roman Church also had a temporal sovereignty. Thanks to it, the Roman Pontiff, supreme Pastor of the whole Church, was not subject to any prince, and, with the most entire liberty, was free to exercise over the whole world the supreme power and authority received from Christ Himself, to nourish and to govern the Lord's flock. At the same time he could, with increased facility, provide for the constant extension of the divine religion and more effectively realize projects which, according to times and circumstances, seemed to him most useful to Christendom.

But since the impious who seek to destroy law on the face of the earth, took it upon themselves to subvert and destroy by every means that was insidious or violent, this civil principality of the Holy Roman Church, ordered to the well-being and utility of Christendom, whose possession after so many centuries, had been legitimized by every juridical title: taking up again, with the approbation of the Council, the judgments and decrees of this Apostolic See and of the preceding Councils, We condemn and proscribe both the heretical teaching of those who affirm that the union of civil power with spiritual power in the Roman Pontiff is contrary to divine law, and the perverse opinion of those who hold that it does not belong to the Church to pronounce with authoritative judgment on the bond between this civil power and the general well-being of Christendom, and that, in consequence, Catholics are permitted to deviate from the decisions taken on these points and to think otherwise.

(Succeeding chapters of this schema have to do with the relations of the Church and civil society; they are to be found in the volume: CHURCH AND STATE.)

CANONS ON THE CHURCH

CANON I—If anyone say that the religion of Christ lacks stability and has no expression in any particular society founded by Christ, but that it can be authentically observed and practised by each one after his own fashion, without taking into account whether there be a society which is the true Church of Christ, let him be anathema.

CANON II—If anyone say that the Church has not received from Christ Our Lord any form of definite and immutable constitution, but that, equally with other human societies she has been or may be subject, according to the period, to vicissitudes and transformations, let him be anathema.

CANON III—If anyone say that the Church, the object of the divine promises, is not an exterior and visible society, but is an entirely interior and invisible one, let him be anathema.

CANON IV—If anyone say that the true Church is not a body one in itself, but that it is composed of societies, Christian in name, but distinct and separate from one another, and that (the Church) is diffused through all of them, or that the different societies separated among themselves by their professions of faith and without any bond of communion, constitute, after the fashion of members or parts, the Church of Christ which is one and universal, let him be anathema.

CANON V—If anyone say that the Church of Christ is not a society absolutely necessary for eternal salvation, or that man can be saved by the practice of any religion no matter which, let him be anathema.

CANON VI—If anyone say that this intolerance, by which the Catholic Church proscribes and condemns all the religious sects separated from her communion, is not a prescription of the divine law, or that it is not possible to possess certitude and at the most only opinions are to be had about the truth of religion, and that, consequently, all religious sects should be tolerated by the Church, let him be anathema.

CANON VII—If anyone say that the Church of Christ can be hidden by darkness or corrupted by evil which would make her depart from the salutary truth of faith and morals, and deviate

from her first institution, or finally fall into depravity and corruption, let him be anathema.

CANON VIII—If anyone say that the present Church of Christ is not the final and definitive economy of salvation, but that another is to be expected, the result of a new and more abundant outpouring of the Holy Spirit, let him be anathema.

CANON IX—If anyone say that the infallibility of the Church is restricted to revealed truth alone, and that it does not extend equally to other truths which are necessary to the integral safeguarding of the revealed deposit, let him be anathema.

CANON X—If anyone say that the Church is not a perfect society, but that it is a simple association, or that it is included within civil society or the national State in such a way that it is subject to the secular power, let him be anathema.

CANON XI—If anyone say that by divine institution the Church is a society of equals, that the bishops possess, doubtless, an office and a ministry, but not a proper power to govern which belongs to them by divine right and is to be freely exercised by them, let him be anathema.

CANON XII—If anyone say that Christ Our Lord and Savior has conferred on the Church only the power of direction by counsels and suggestions, but not the power to prescribe by law, and to constrain and oblige the guilty and the contumacious by public judgments and salutary penalties, let him be anathema.

CANON XIII—If anyone say that the true Church of Christ, outside of which no man can be saved, is other than the Church of Rome, one, holy, catholic, and apostolic, let him be anathema.

CANON XIV—If anyone say that the Blessed Apostle Peter was not constituted by Christ Our Lord the Prince of all the Apostles and the visible Head of the entire Church militant, or that he did not receive a true and proper primacy of jurisdiction, but only one of honor, let him be anathema.

CANON XV—If anyone say that it is not in virtue of the institution of Christ that the Blessed Peter ever has successors in the primacy over the Universal Church, or that the Roman Pontiff is not the successor of Peter in that same primacy, let him be anathema.

CANON XVI—If anyone say that the Roman Pontiff has only an office of inspection or direction, but not full and supreme power of jurisdiction over the whole Church, or that this power is not immediate and ordinary with respect to each and every one of the Churches, let him be anathema.

CANON XVII—If anyone say that independent ecclesiastical power, which the Church claims as received from Christ, is incompatible with the full sovereignty of the civil power, or at the least compromises the rights of both, let him be anathema.

CANON XVIII—If anyone say that the power required for the government of civil society does not come from God, or that obedience is not due to it in virtue of the law of God, or that this obedience is counter to the natural liberty of man, let him be anathema.

CANON XIX—If anyone say that all the rights of man derive from the political society, or that there is not authority which is not granted by it, let him be anathema.

CANON XX—If anyone say that political law or public opinion is, with respect to public and social acts, the supreme norm of conscience, or that the judgment of the Church whereby she pronounces on the licitness of these acts does not extend to this sphere, or again, that civil law can render licit what is illicit according to divine or ecclesiastical law, let him be anathema.

CANON XXI—If anyone say that the laws of the Church can oblige only in the measure in which they have been confirmed by the sanction of civil authority, or that it belongs to this same civil power, in virtue of its sovereign authority, to pass judgment on and to decide in cases concerning religion, let him be anathema.

Faint, illegible text on the left page, possibly bleed-through from the reverse side.

INDEXES

Faint, illegible text on the right page, likely the start of an index or table of contents.

ABBREVIATIONS

References

- AA. S.S.D.N. *Leonis Papæ XIII . . . Acta præcipua*. Brugis et Insulis, MDCCCLXXXVII ss.
- AAS. *Acta Apostolicæ Sedis*, Romæ, Typographia Vaticana, 1908-1953.
- A.C.D.C. André, *Cours alphabétique et pratique de Droit canonique*, Paris, 1853.
- A.G. *Acta Gregorii Papæ XVI*, Romæ, ex Typographia polyglotta S.C. de Propaganda Fide, 1900-1904.
- A.L. *Leonis XIII Pontificis Maximi Acta*, Romæ, Typographia Vaticana, 1881-1905.
- A.P. IX. *Pii IX Pontificis Maximi Acta*, Romæ, ex Typographia Bonarum Artium.
- A.P. X. *Pii X Pontificis Maximi Acta*, Romæ, ex Typographia Vaticana, 1905-1914.
- A.P.C. *Annales de philosophie chrétienne*.
- A.R. *Ami de la Religion*.
- A.R.N.S. *Ami de la Religion*, nouvelle série.
- Arch. Sol. Archives of the monastery of *Saint-Pierre de Solesmes*.
- ASS. *Acta Sanctæ Sedis*, Romæ, 1865-1908.
- Bl. *Bullarii Romani, Continuatio. Summorum, Pontificum Benedicti XIV . . . , Pii VIII*, Prati, 1845-1854.
- BP. Editions de la "Bonne Presse", 5, rue Bayard, Paris. Textes et traductions.
 Années 1800-1878—*Lettres Apostoliques de Pie IX, Grégoire XVI, Pie VII*.
 1878-1903—*Lettres Apostoliques de Léon XIII*.
 1903-1914—*Actes de S. Pie X*.
 1914-1922—*Actes de Benoît XV*.
 1922-1939—*Actes de Pie XI*.
 1939- —*Actes de Pie XII*.
- Civ. Catt. *Civiltà Cattolica*.
- Coll. Lac. *Acta et decreta S. Conciliorum recentiorum*, Collectio lacensis, Friburgi Brisgovie 1890.
- Coll. P.V. *Collection des Procès-verbaux des Assemblées générales du Clergé de France*, Paris, 1767-1778.
- C.J.C. *Codex Juris canonici*.
- C.O.C. *Correspondance Officielle de la Cour de Rome avec les agents de Buonaparte*, Lyon, Bohaire, 1814.

- D.C. *Documentation catholique*. Maison de la "Bonne Presse", 5, rue Bayard, Paris.
- D.C.D. *Dogmatic Canons and Decrees*, (1912), Devin-Adair, 23 E. 26th St., N.Y. 10, N.Y.
- DENZ. *Enchiridion Symbolorum*, A. DENZINGER, *Friburgi B.*, MCMXXI.
- DR. *Discorsi e Radiomessaggi di Sua Santità Pio XII*, Milano, "Vita e Pensiero", 1939-1946—Romæ, Typographia polyglotta Vaticana, 1946-1953.
- Eng. Original text is in English.
- Ft. *Codicis Juris Canonici Fontes*, Romæ, 1923-1939.
- G.E.L. *Great Encyclical Letters of Pope Leo XIII*, (New York: Benziger Brothers), 1903.
- Gl. *Collection générale des Brefs et Instructions de N.T.S.P. le Pape Pie VI, relatifs à la Révolution Française*. New translation by M.N.S. GUILLON, Paris, 1798.
- J.C. *Annales Ecclésiastiques de 1849 à 1860*, par J. CHANTREL, Paris, 1861.
- Kt. *Documents pontificaux de la Société Pie XII*, collected and presented by R. KOTHEN, Editions S. Augustin, Saint-Maurice (Switzerland).
- L.N.R. *Les Nouvelles Religieuses*, Paris 1918 à 1928, (bi-monthly).
- Msi. MANSI, *Sacrorum Conciliorum, Nova et amplissima collectio*.
- M.T.C. MIGNE, *Theologiæ cursus completus*, Paris, 1839-1845.
- N.C.W.C. National Catholic Welfare Conference, Washington.
- OR. *Osservatore Romano*.
- ORf. *Osservatore Romano*, weekly edition in French.
- P.F. *Discours de N. S. P. le Pape Pie IX*, recueillis par la P. PASQUALE DE FRANCISCIS, trad. française, Paris 1875.
- P.L. MIGNE, *Patrologie Latine*.
- P.G. MIGNE, *Patrologie Graeca*.
- QA. *Les Questions Actuelles*, Paris, Maison de la "Bonne Presse", 5, rue Bayard, 1887-1893.
- R.C. D. CHAMARD, *Annales ecclésiastiques*, Paris, 1893.
- RCF. *Revue du clergé français*.
- R.H.E. *Revue d'Histoire Ecclésiastique*, Louvain.
- R.S. *Recueil des Allocutions consistoriales, Encycliques . . . citées dans l'Encyclique et le Syllabus du 8 Décembre 1864*, Paris, 1865.
- Sch. Kir. *Schweizerische Kirchenzeitung* (Luzern).
- S.W. *Social Wellsprings*, translated, adapted and annotated by Joseph Husslein, S.J., Ph. D. (Milwaukee: Bruce Publishing Co.) 1940.
- Transl. Translation.
- Univ. *L'Univers* (daily) Paris.

Nature of Documents

- All. = Allocution.
 Apost. Const. = Apostolic Constitution.
 Apost. Letter = Apostolic Letter.
 Can. = Canon
 Encycl. = Encyclical.
 R.M. = Radio Message.

Numbering of the text

In the margin or in footnotes:

The numbers in heavy print refer to paragraphs of the papal pronouncements.

The numbers in italics, given in parentheses, refer to the divisions of the analytical index, which in turn indicates the parallel texts.

In the indexes:

See the explanation at the head of each index.

ALPHABETICAL INDEX

The numbers in parentheses refer to the division of the Analytical Index; the numbers in heavy black print refer to the paragraphs of the papal pronouncements.

- Acace, schism of: **256**.
Action common to Christ and His members: (29).
Active life: **1018**.
Adam: **618, 899, 1013, 1026, 1111**.
Ad limina, pilgrimages—: (156).
Adaptation: (224)-(226).
Adrian I: **94**.
Adrian II: **610**.
Agathon, St.: **598**.
Alexander VII: **76**.
Ambrose, St.: **83, 1130**. See table of authors cited.
America: **531**.
Americanism: **627**.
Anagni: **1255**.
Anatole, Patriarch: **400, 1308**.
Angels: (33), **1045**.
Anglicanism: **252-253, 257**.
Antioch: **30, 400, 1118**.
Apocrisiaries: **664**.
Apostasy: (55), **1216**.
Apostles, depositaries of the mission: (85).
Apostles' Creed: **990**.
Apostolate of the Laity: cf. *Laity*.
of the hierarchy: (194).
missionary: (134). See *Mission of the Church*.
Apostolicity of the Church: (5), (223) ff.
Appeal from the judgment of the Popes: (172).
right of appeal: (157).
Arbitration of the Sovereign Pontiff: (162).
Arians: **567, 786**.
Arius: **831, 1344**.
Armenians: **156, 218, 307, 331, 354, 392**.
Arts: (106).
Assent required by the magisterium: (173).
Assistance, divine: (229).
of Christ to the Church: (88) ff.
of Christ to the hierarchy: (86), (89).
of Christ to the Pope: (145).
Athanasius, St.: **199, 1130**.
See table of authors cited.
Atheism: **387, 855, 1437**.
Augustine, St.: **43, 146, 567, 776, 799, 897, 1079, 1130, 1176, 1237, 1351**. See table of authors cited.
Authoritarianism: **1151**.
Authority of the Pope, extent of—: (151), (152), (153) ff.
Authority, sovereign: (157).
Baden, synod of: **175, 178-179**.
Baltimore: (50), (52), (116).
Basil, St.: **570**. See table of authors cited.
Benedict XV: **946, 1370**.
Beneficence, works of: (82).
See: *Mercy, Works of*.
Bernard, St.: **607, 1343**. See table of authors cited.
Bible: **144, 340, 527 ff., 825, 1388, 1448**.

- Biblical Societies: 142.
 Binding and loosing, power of: (141).
 Bishoprics, creation or suppression of: (92).
 Bishops, duties of: (202).
 powers of: (185) ff.
 rights of: (155) ff.
 obedience due to: (203) ff.
 native: (135).
 nomination of: (92).
 meetings of: (193).
 responsible for missions: (134).
 heads of churches: (195).
 successors of the Apostles: (185)-(186).
 Bonds of unity: (10), (42) ff.
 Boniface II: 403.
 Boniface VIII: 1417.
 Books, censorship of: (167).
 Boston: 1256.
- Calvary: 536, 1287, 1333, 1518.
 Calvin: 81, 86, 402.
 Canonization: 451.
 Caprara, Cardinal: 138.
 Cardinals: (180).
 Catechism: 1206.
 Catechists: 1492.
 Catechumens: 1337.
 Catholic Action: (217)-(222).
 Catholicity, note of the Church: (5), (131) ff.
 Celestine I: 925.
 Celibacy, law of ecclesiastical: (208).
 Centralization: (226).
 Chalcedon, council of: 35, 79, 398, 400, 610, 1307.
 Chaldea: 431, 433.
 Chant, Gregorian: see Music, sacred.
 Charisms: 1018, 1066.
 Charity, Church of the: (17).
 among Christians: (82), (133).
 bond of unity: (48).
 manifestation of sanctity: (127).
 primacy of: (163).
 Charlemagne: 94, 1421.
 Charles Borromeo, St.: 723, 730.
 Children: 1095-1096, 1101, 1201.
 China: 848, 1320, 1377.
 Christianity: 1125-1126.
 Christ, assistance of, to the Church: (88) ff.
 author of the sanctity of the Church: (126).
 divine Pilot of the Church: 645.
 foundation of the Church: (139).
 founder of the Church: (19) ff.
 head of the Church: (24).
 Savior of the Church: (22) ff.
 Support of the Church: (31) ff.
 the whole Christ: (34)-(35).
- Church, the: abode of the living God: (71).
 a citadel: (72).
 the divine Internationale: 832, 834.
 a divine reality: (3).
 a family of the children of God: (69).
 a holy temple: (71).
 a human reality: (3).
 a juridical Society: (12), (17), (129).
 a kingdom: (73).
 a mother: (67)-(68).
 mystical body of Christ: (6) ff., (39) ff., 336.
 one body: (39)-(40).
 a perfect society: (13).
 a sign of credibility: (4).
 a society of divine law: (14), (75), (136) ff.
 the spouse of Christ: (63).
 a standard raised above the nations: (73).
 a supernatural reality: (3).
 a true society: (12).

- Church, the: Christ the head of: (23) ff.
 Christ's divine assistance to: (88) ff.
 Christ, author of her holiness: (126).
 founder of: (19) ff.
 savior of: (22) ff.
 support of: (31).
 Peter visible head of: (140).
 Pope the visible head of: (139) ff., (144).
 Church, the: militant: 970, (7), (64).
 suffering: (7), (64).
 taught: (136).
 teaching: (136).
 triumphant: (7), (64).
 Church, the: apostolicity of: (5), (223) ff.
 benefits of, to society: (83)-(84), (133).
 catholicity of: (5), (131) ff.
 civilizing mission of: (83)-(84).
 constitution of: (136).
 contribution of, to peace: (84).
 cradle of: (70).
 defense of: (160).
 definitions of: (74).
 dogmatic: (107).
 solemn: (168).
 depositary of revelation: (102).
 duties toward: (231).
 educational mission of: (105).
 end of: (76), (78), (123), (166).
 enemies of: 666.
 the Eucharist, "heart" and "soul" of: (51).
 extension of: (160).
 faith in: (2).
 foundation of: (139).
 founder of: (19) ff.
 founded at Pentecost: (21).
 founded on the Cross: (21).
 government of: (137), (124).
 growth of: 996.
 historical fact of: (3), (20).
 holiness of: (5), (126) ff.
 immortality of: (227).
 immutability of: (224).
 independence of: (91)-(92), (132).
 indivisibility of: (41).
 integrity of: (17).
 jurisdiction of: (123)-(124).
 language of: (49).
 liberty of: (14), (91), (125).
 love of Christ for: (66).
 magisterium of: (96) ff.
 solemn: (107), (109).
 ordinary: (108)-(109).
 members of: (8), (136) ff.
 mission of: (75) ff.
 mystery of: (1), (3) ff.
 notes of: (4) ff.
 obedience to: (49), (125).
 power of: (138).
 proper domain of: (79).
 property of: administration of: (92).
 competence of bishops with regard to: (201).
 possession of: (13).
 separation from: (54)-(55).
 soul of: (32).
 sovereignty of: (15)-(16).
 study of: (1).
 unity of: (5), (37) ff.
 universality of mission of: (77).
 visibility of: (9).
 youthfulness of: (227).
 Church, the, and State: (93)-(94).
 Churches, national: (56).
 Cirta, Council of: 158.
 Civilization, mission of the Church with regard to: (83)-(84).
 mission of the Pope with regard to: (162).
 Class war: 1098.
 Clement XI: 394.
 Clergy: (136), (205) ff.
 regular and secular: (205).
 Code of Canon Law: 1364.

- College, episcopal: (187)-(188).
 Cologne: 54-56, 91, 183, 1434.
 Community of peoples: 1356-1357.
 Communication, free, with Rome: (92).
 Communion of Saints: (45), 1288.
 and unity: (44).
 unity of: (45), (161).
 Competence of bishops: (201).
 Councils: (192). See table of authors cited.
 ecumenical: (193).
 national: (193).
 provincial: (193).
 Concordat, French, of 1516: 81.
 French, of 1801: 135.
 Italian: 907.
 Confessors: (128).
 Confirmation: (116), 743.
 Congregations, of the curia: 947; see *Curia*.
 Congregations, Roman authority of: (175).
 Congresses, Eucharistic: 710, 978.
 Conscience: 373, 678, 703, 709, 914, 936, 1136, 1160, 1325, 1328, 1396, 1416, 1418.
 Counsels, evangelical: (129).
 Consistory: 1289.
 Constance, Council of: 40.
 Constantine: 134, 480, 753, 1359, 1421.
 Constantinople: 76, 156, 192, 307, 330, 394-396, 400, 403, 610, 782.
 Councils of: 36, 744, 1309.
 Constituent Assembly: 65 ff.
 Constitution, Civil (of the Clergy): 65, 98, 100, 386, 410.
 Constitution, of the Church: (136).
 Constraint: (59).
 power of: (120).
 Contemplative life: 1018.
 Contemplative Orders: (209), 1301.
 Cornelius, St.: 255, 596, 1477.
 Credibility, the Church a sign of: (4).
 Credo: 971.
 Creed, Apostles': 990.
 Criticism: 717.
 Cross, the Church founded on: (21).
 Crusades: 478, 849.
 Cult of God: (114), (121).
 Culture, diversity in: (131)-(132).
 Curia, Roman: (180), 1114, 1138.
 Cyprian, St.: 129.
 Cyril of Alexandria, St.: 1117 ff., 1309; see table of authors cited.
 of Jerusalem, St.: 776. See table of authors cited.
 Damasus, St.: 32, 148, 229, 596, 610, 786.
 Darboy, (Msgr.): 292.
 Deacons: (205).
 Defense of the Church, confided to the Pope: (160).
 Definitions of the Church: (74).
 dogmatic: (107).
 solemn: (168).
 Delegates, Apostolic: 664.
 Democracy: 704, 1145, 1148-1150.
 Democratic conscience: (138).
 Demon(s): 233, 617, 712. See *Satan*.
 Deposit of faith, bishops the guardians of: (197).
 the Pope the guardian of: (165).
 protection of: (98).
 Discipline, ecclesiastical: (121)-(122).
 adaptation of: (122).
 competence in the matter

- of: (121)-(122).
 competence of bishops in: (201).
 immutability of in matters of divine law: (122).
 the Pope the guardian of: (176).
 Discord, interior: (53).
 Dissident Churches: 1269, 1345.
 Diversity of members of the Church: (8), (136) ff.
 Divine, the Church a divine reality: (3).
 Docility: (181).
 to the magisterium: (110)-(112).
 Dogma, development of: (101).
 Dogmatic facts: (104).
 Dominis, Mark Antonio de: 48-49, 79, 81.
 Donatists: 551, 604, 617, 895, 899.
 Dupanloup (Msgr.): 291.
 Economic life: 1201, 1224.
 Economy, social: 1185.
 Edessa: 794-795.
 Education: 806, 846, 885, 1019, 1253.
 the care of the bishops: (198).
 Educational mission of the Church: (105).
 Election of bishops: (203).
 of the Pope: 328.
 Empire, Roman: 225, 883, 921, 1242.
 Holy Roman—of the German Nation: 56, 59-61, 74.
 Encyclical letters: (156).
 Enemies of the Church: 666.
 England: 141, 143, 252.
 Ephesus, council of: 82, 403, 920, 1121, 1309.
 conciliabulum of: 610.
 Ephrem, St.: 793-794.
 Epiphanius, St.: 567.
 Episcopal order: (185) ff.
 power: (199).
 power of the Pope: (174).
 See: *College*.
 Episcopate, the Pope the support of: (155).
 Eucharist, sacrament of unity: (51).
 "soul" and "heart" of the Church: (51).
 Eugene I: 1008, 1122.
 Eugene III: 34, 607, 1343.
 Eulogy: 400, 666.
 Europe: 478, 956, 1169, 1173, 1463.
 Eutyches: 1309.
 Eutychians: 567.
 Eve, the new: (63), (67).
 Evolution: 696-697, 708-709, 738.
 Example: (220).
 Excommunication: (54)-(55).
 Exemption of religious: (157).
 "Exequatur": 214, 281, 304.
 Extension of the Church, charge of the Pope: (160).
 Extreme Unction: (116).
 Eybel: 22 ff.
 Faith, competence of bishops in: (201).
 in the Church: (2).
 liberty of: (59).
 unity of: (46), (161).
 Family, the Church, family of the children of God: (69).
 the Holy Family: 503, 1509.
 Fascism: 913.
 Fatherland: 849, 851-852, 1507. See: *Native Country*.
 Fathers of the Church: 3.
 Febronius: 294, 296.
 Fesch, Cardinal: 139.
 Flavian: 1309.
 Flock: (70), (136).
 Florence, Council of: 38, 309, 368, 376.
 Foundation of the Church, historical fact: (20).
 through preaching: (20).

- through conferring of power: (20).
 on the Cross: (21).
 at Pentecost: (21).
 Foundation of the Church: (139).
 Free thought: 932.
 Functions, hierarchical, of bishops: (196) ff.
 spiritual, of bishops: (95) ff.
 spiritual of the Pope: (164) ff.
 Gasparri, Cardinal: 840, 883.
 Gelasius: 47.
 Gibbons, Cardinal: 627.
 Glory of God, end of the Church: (76).
 Gnosticism: 1412.
 Good Shepherd: 17.
 Government, of the Church: (137).
 character proper to: (124).
 mission of: (119) ff.
 concept of: (120).
 of bishops: (200).
 supreme government of the Pope: (175).
 Grace: (28), (115), (127).
 Greek Church: 38, 186, 253, 257, 368, 743, 1022.
 Gregory the Great, St.: 72-73, 665, 947. See table of authors cited.
 Gregory VII, St.: 1373.
 Gregory of Nazianzen, St.: 570. See table of authors cited.
 Gregory of Tours, St. 93.
 Growth of the Church: 996.
 Guarantees, Law of: 377, 381.
 Head of the Church, Christ: (23) ff.
 Christ and His vicar, one single head: (26).
 Pope, visible head: (139) ff.
 "ministerial": (146).
 Heaven: 560, 843, 1019, 1021, 1030, 1045, 1050, 1109.
 Hecker, Rev. Thomas: 627.
 Hell: 15, 33, 125, 236, 299, 356-357, 370, 384, 388, 421, 437, 493, 560, 585, 604, 608, 679, 711, 725, 862, 875, 892, 896, 1324, 1446, 1552.
 Heresy: (55)-(56), 228.
 sin of: 1200.
 Hierarchy, instituted by Christ: (137)-(138).
 divinely assisted: (88)-(89).
 independence of: (91) ff.
 only depositary of the magisterium: (97).
 only depositary of the mission: (85)-(86).
 principle of unity: (56).
 succeeds the Apostles: (86).
 Historic fact of the Church: 3.
 Holiness of the Church: (5), (126) ff.
 Holy Ghost, soul of the Church: (32).
 assistance of: (88)-(89).
 gifts of: (127).
 indwelling in souls: (32).
 Sanctifier of souls: (126).
 Holy Office: 1200, 1256, 1268.
 Holy Scripture, teaching of: (102).
 interpretation of: (111).
 the Pope, the interpreter of: (167).
 Holy Year: see: *Jubilee*.
 Honor due to bishops: (203).
 Honoratus, St.: 893.
 Hope, bond of unity: (47).
 Hormisdas: 46, 73, 598.
 Human reality of the Church: (3).
 Humanism: 1169.
 Huss, John: 40.
 Ignatius, St.: 812, 1481.
 Ignatius of Constantinople: 36.
 Images, cult of: 94.
 Immortality of the Church: (227).

- Immunity: 274.
 Immutability of the Church: 224.
 Imperialism: 1181, 1185.
 Indefectibility: (161), (228).
 Independence of the Church: (91)-(92), (132).
 of the Pope: (177)-(179).
 Index: 692, 706.
 Indifferentism: 869, 937, 1216, 1268.
 Indivisibility of the Church: (118).
 Indwelling of the Holy Spirit: See *Holy Ghost*.
 Infallibility of the magisterium: (96), (107)-(109).
 of the Pope: (169) ff.
 Innocent I: 78-79, 793.
 Innocent II: 1344.
 Innocent III: 142, 159.
 Innocent X: 743.
 Inquisition: 8.
 Institution of bishops: (189)-(191).
 Integrity of the Church: (17).
 of faith: 1, 11-13, 762, 787, 874.
 Investiture struggle: 1373.
 Irenaeus, St.: 199, 626. See table of authors cited.
 Isenbiehl, Jean Laurent: 18.
 Jandun, Jean de: 86, 92.
 Jerome, St.: 85, 786 ff. See table of authors cited.
 Jerusalem: 134, 551, 974, 1092, 1333, 1518.
 Council of: 991.
 John Chrysostom, St.: 72-73, 199, 598, 776, 793, 1130.
 See table of authors cited.
 Josaphat, St.: 824.
 Joseph, St.: (33).
 Jubilee: 14, 147, 529, 830-835, 838.
 Judge, the Pope, Judge of doctrine: (165).
 Judgment, Solemn: (168).
 Judgment, powers of: (120).
 Judges, the bishops as: (200).
 Julian the Apostate: 387.
 Julius I: 199.
 Julius II: 329.
 Juridical, the Church a juridical Society: (12), (17), (129).
 Jurisdiction, powers of: (137).
 of the Pope: (148) ff.
 of the Pope, character of: (148)-(150).
 of the Pope, extent of: (149)-(154).
 Justice: 982-983, 1106.
 Justinian: 598.
 Keys, power of: (141).
 Kingdom, the Church the kingdom: (73).
 Kings: 1106.
 Laicism: 1169, 1396.
 Laity: (98), (136), (210) ff.
 apostolate of: (217)-(222).
 emancipation of: (216).
 power of: (203).
 responsibilities of: (213)-(216).
 Lamennais: 188.
 Latin, language of the Church: (49).
 Lateran, Councils of: 81, 329, 1337.
 Treaty of: 880, 882, 1172.
 Law: 949.
 Canon: 770 ff., 982-984, 1157, 1423, 1429. See table of authors cited.
 Civil: 659.
 of nations: 817.
 divine (the Church the society of): (14), (75), (136) ff.
 divine (power of the Pope with regard to:): (176).
 natural (the Pope the guardian of): (165).
 positive: 1215.
 private: 1273.
 Law of Guarantees: 377, 381.
 Law, natural: 1325, 1394.
 Laws, power to make: (120).
 unity of: (49).

- Lay theology: (222).
 Legates, apostolic: (156).
 Legislators, the bishops as: (200).
 Leo I: 35, 200, 398, 610, 880, 1307, 1345. See table of authors cited.
 Leo X: 81, 93.
 Leo XIII: 1415. See table of authors cited.
 Letters Apostolic: 272, 284, 293.
 Liberalism: 230, 286, 290, 932, 1169.
 Liberius: 792.
 Liberty, of conscience: 60, (216), 1201-1203, 1328.
 in the Church: (138).
 of the Church: (14), (91), (125).
 of discussion among Catholics: (110)-(111).
 Life, active and contemplative: 1018.
 Liturgy: (104), (117), (121).
 Luciferians: 601.
 Luther: 67, 81, 97-98, 116-117, 120, 402.
 Lyons, Councils of: 38, 368, 599.
 Magisterium: aim of: (96).
 origin of: (97).
 subjects of: (97)-(98).
 factors of: (99)-(101).
 object of: (102)-(106).
 exercise of: (107)-(112).
 principle of the unity of faith: (44).
 Magisterium of Christ: (27).
 Magisterium of the Church: (96) ff.
 solemn: (107), (109).
 ordinary: (108)-(109).
 proximate rule of the unity of faith: (109).
 living: (96).
 Magisterium, of the Pope: (165) ff.
 ordinary: (168), (173).
 solemn: (168) ff.
 Magisterium of bishops: (197) ff.
 Mandate confided to the laity: (222).
 Marcion: 400, 1308.
 Marriage: (65), (116), (209), 1204, 1216, 1412, 1431.
 dispensations: 54-56.
 Marsilius of Padua: 67, 86, 92.
 Martin V: 40.
 Martyrs: (128).
 Mary, member of the Mystical Body: (33).
 Materialism: 387, 815.
 Maurice, Emperor: 592.
 Maury, Cardinal: 138.
 Melchiades, St.: 523.
 Members of the Church: (8), (136) ff.
 Mercy: 631.
 Works of: (206). See *Beneficence*.
 Mersy (F.L.): 169.
 Metropolitans: (188).
 Michael, Emperor: 54, 599, 610, 790.
 Patriarch: 782.
 Militant, the Church: 970, (7), (64).
 Mindszenty, Cardinal: 1250.
 Miracles: (20), (128).
 Mission of the Church: (75) ff.
 (origin of): (75).
 (end of): (76)-(78).
 (nature of): (79).
 (extent of): (79)-(84).
 (depositaries of): (85) ff.
 (content of): (95) ff.
 -of the Pope: (159) ff.
 -in pagan lands: (134)-(135).
 -to teach: see *Magisterium*.
 Missionaries: 1323.
 Missionary spirit: 1469.
 Monasticism: 826-828.
 Modernism: 687-709, 736-742, 762-763, 869, 883, 1365, 1370, 1448.
 Monophysitism: 543.
 Montanists: 567.

- Moral, teaching of: (103).
 the Pope, guardian of: (165).
 competence of bishops in matters of: (201).
 the "new moral": 1326.
 Mortification: 937.
 Music, sacred: (49), 1442, 1453.
 Mystery of the Church: (1), (3) ff.
 Mystical Body (the Church, mystical Body of Christ): (6) ff., (39) ff., 336.
 Mystical personality: (34).
 Mystical union, of Christ and His members: (36). See: *Mystical Body*.
 Mysticism, false: 1010, 1087.
 Napoleon: 134-137.
 Nation: 1178.
 National Churches: (56).
 National rights: 409.
 Nationalism: 434, 1475, 1507.
 Nationality: 1377, 1386.
 Native clergy: (135).
 Native country: 849, 851-852, 1507. See: *Fatherland*.
 Natural domain: (80)-(81).
 Natural law: (103).
 Naturalism: 855, 1010, 1127.
 Nero: 387, 1246.
 Nestorianism: 1118.
 Nestorius: 543, 922, 1309, 1344.
 Neutrality, political: 1315.
 Nicea, councils of: 198, 786, 792, 830-838, 1118, 1309.
 Nicholas I: 54, 62.
 Nobis nominavit: 670.
 Nomination of bishops: (154).
 Non licet: 963.
 Non-Catholics: 311, 315-316, 319, 323-324, 857-872, 1103-1104, 1354, 1418.
 Notes of the Church: (4) ff.
 Novatians: 567.
 Nuncios: (156). See: *Legates*.
 Nuytz (J. P.): 214.
 Oak, Council of the: 199.
 Obedience to the Church: (49), (125).
 to the bishops: (203), (208).
 to the Pope: (44), (181), (190), (208).
 -Vow of obedience: 1300, 1481. See: *Religious Orders*.
 Occident: 598, 1219.
 Old Catholics: 374, 423, 430.
 Opinion, freedom of: 1474.
 public: 1145.
 Opportunism: 1185.
 Optatus, St., of Miletus: 23-24.
 Orders, religious: (129).
 Orders, sacrament of: (113).
 bishops' powers of: (137), (199).
 Pope's powers of: (174).
 priests powers of: (205).
 Orient: 480, 536, 1219.
 Oriental, Congregation of the Oriental Church: 831.
 Oriental Churches: (57).
 Origen: 776.
 Osius: 68.
 Paganism: 932, 1004, 1358, 1460.
 Pagans: 843, 845, 1022, 1032, 1111, 1132.
 Panchristian: 857, 867.
 Parents, rights of: 1253.
 Parish: (205).
 Pastor: (205).
 Pastor, Christ the supreme Pastor of the Church: (26).
 Pastoral action: 1447.
 Pastors, unauthorized: 102.
 Pastors, in the Church: (136).
 Paternity of the Pope: (163).
 Patriarchates: 308.
 Patriarchs: (153), (188).
 Patriotism: (132)-(133).
 Paul III: 329.

- Pauline Privilege: 984.
 Peace, Catholicity a factor in: (133).
 contribution of the Church to: (84).
 Pope's mission of: (162).
 Pelagianism: 897-898, 922, 1344.
 Penance, sacrament of: (116).
 virtue of: (29).
 Pentecost, the Church founded at: (21).
 Perfect Society, the Church: (13).
 Permanence, vital: 703.
 Persecutions: (227)-(228).
 Peter, St.: foundation of the Church: (139).
 vicar of Christ: (140).
 visible Head of the Church: (140).
 sovereign pastor: (141).
 powers of: (141).
 Peter of Osma: 117.
 "Petite Eglise", schism of: 148, 523.
 Philanthropic associations: 807.
 Philosophy: (106), (167).
 Photius: 257, 873.
 Photinus: 543.
 Pistoia: 103, 178, 212, 631.
 Pius IV: 329.
 Pius VI: 410, 631.
 Pius VII: 202, 523.
 Pius VIII: 190.
 Pius X, St.: 946, 997, 1363, 1370, 1392 ff., 1433.
 Pleroma: (34).
 Political questions: (79), (81), (93), (165).
 Polycarp, St.: 82, 198, 796.
 Pontificate of the Pope: (174).
 Power: of binding and loosing: (141).
 of the Church, origin of: (138).
 of the Pope as Vicar of Christ: (176).
 temporal power of the Popes: 209, 225, 227, 269, 288-289, 475 ff.
 ordinary, of the bishops: (195) ff.
 to make laws: (120).
 confirmation of the civil power: (176).
 interference of the secular power: (92).
 Prayer: (117).
 liturgical: (117).
 apostolate of: (220).
 Preaching: (100).
 responsibilities of the bishops: (198).
 of the priest: (206).
 Priesthood: (113).
 of the faithful: (212).
 Priests: (205) ff.
 offerers of the sacrifice: (114).
 duties of: (207) ff.
 representatives of Christ, not delegates of the community: (207).
 Primacy of Peter: (140).
 of the Pope: (144) ff.
 dogma of: (147).
 nature of: (148) ff.
 extent of: (151) ff.
 consequences of: (155) ff.
 exercise of: (159) ff.
 foundation of unity: (161).
 Progress: (225)-(226), 230, 249, 290.
 Property (of the Church), administration of: (92).
 competence of the bishops with respect to: (201).
 possession of: (13).
 Protestantism: 263, 313, 880, 1354. See: *Luther, Calvin*.
 Purgatory: 650, 970, 1102.
 Quartodecimans: 567.
 Quietism: 1088.
 Races, diversity of: (131)-(132).
 Rationalism: 1010, 1127.
 Reason: 903, 912, 949.
 Reform: true and false: (230).

- Protestant: 1269, 1354.
 Reformation (Protestant): 1269, 1354.
 Reign of Christ, and of the Church: (76).
 Religion, primitive: 864.
 Religious: (129), (205), (209); see *Exemption*.
 Religious Orders: (129).
 Reserve, right of: (157).
 Resemblance of Christ and His members: (30).
 Restoration, social: (83)-(84).
 Return of separated brethren: (59) ff.
 Revelation, the Church the depositary of: (102).
 Rimini: 610.
 Rites, diversity of: (49).
 oriental: 1120.
 Roman Empire: See: *Empire*.
 Rome, center of Catholicism: (132).
 center of unity: (161).
 apostolic See: (142)-(143).
 Rosary: 503, 536.
 Rota: 953-954, 982 ff.
 Ruthenians: 184, 186.
 Sacramentals: 1094, 1223.
 Sacraments, administration of: (58), (206).
 instruments of sanctification: (115)-(116).
 bonds of unity: (50).
 Sacrifice, Eucharistic: (51), apostolate of: (220).
 Saints: (128).
 Salvation of men, aim of the Church: (77), (123), (166).
 outside the Church, no salvation: (61) ff.
 Sanctification of men, aim of the Church: (78).
 of the priesthood: (115).
 Sanctity of the Church: (5), (126) ff.
 Satan: 98, 124, 384, 421, 939, 966, 990, 1094, 1145, 1335, 1397. See: *Demon* (s).
 Schism: (55).
 Schismatic Churches: (57).
 Schools: 251, 840.
 Sciences: (106).
 Scripture, Holy, the teaching of: (102).
 interpretation of: (111).
 the Pope, the interpreter of: (167).
 Seamless robe: 899.
 Sects: See: *Non-Catholics*.
 Separated Churches: (57) ff.
 See: *Return of separated brethren*.
 attitude of Catholics towards: (59).
 Separation from the Church: (54)-(55).
 causes of: (56).
 effects of: (58).
 Shepherd, the Good Shepherd: 17.
 Silverius, Pope: 793.
 Simon: 583.
 Sin, in the Church's members: (130).
 effects of grave sin with respect to unity: (53).
 original sin: 1013, 1111.
 Sion: 551.
 Sixtus V: 946.
 Slavery: 441.
 Slave: 809, 848, 1022, 1045, 1132, 1168.
 Social Questions: (80)-(81), (84), (103).
 Society, benefits of the Church to: (83)-(84), (133).
 the Church, a true Society: (12).
 Soter, St.: 812.
 Sovereignty of the Church: (15)-(16).
 temporal sovereignty of the Pope: (179).
 See: *Power, temporal*.
 Spouse, the Church, Spouse of Christ: (63).
 State (Church and): (93)-(94).

- States (treaties between Church and): (158).
 -of perfection: (209).
 Study of the Church, usefulness of: (1).
 Successors of the Apostles: (137).
 Suffering: 1107-1108, 1046, 1111, 1144, 1210.
 Suffering, the Church suffering: (7), (64).
 Superiors, religious: (209).
 Supernatural (the), the Church's proper domain: (79).
 Supernatural, the Church a supernatural reality: (3).
 Supra-nationality: (84), (131), (133).
 Syllabus: 258 ff.
 Sylvester Pope: 832.
 Synagogue: 470, 789, 1029.
 Synods: (207). See: *Councils*.
 Tallyrand: 98, 99.
 Taught, the Church—: (136).
 Teaching: 251, 424, 754, 806, 840, 915, 1445, 1473.
 of faith: (100).
 Secondary: 1263, 1295.
 Teaching, the Church—: (136).
 Temple, the Church a holy temple: (71).
 Temporal domain: (83)-(84), (93).
 Temporal power of the Popes: 209, 225, 227, 269, 288-289, 475 ff.
 Testimony: (220).
 Theodoret: 567.
 Theologians: (98), 1311, 1387.
 Theological virtues: 1071-1075.
 Thomas Aquinas, St.: 1282, 1351, 1503. See table of authors cited.
 Thomas of Canterbury, St.: 98.
 Tiara: 947.

- Tolerance: 146, 874, 1201-1202, 1216, 1359, 1418; (60).
 Totalitarianism: 907, 943, 1151, 1160, 1251, 1272.
 Tradition: (102).
 Trent, Council of: 7, 118-119, 329, 336, 376, 621, 1161, 1163. See table of authors cited.
 Triumphant, the Church triumphant: (7), (64).
 Ultramontanes: 332, 418.
 Union, of Churches: 252.
 of bishops and the Holy See: (190).
 Unity of the Church: (5), (37) ff.
 a note of the Church: (52).
 article of faith: (52).
 nature of: (37) ff.
 false conceptions of: (37).
 of head: (44).
 of the Apostolic college: (187).
 of the Episcopate: (155).
 rupture of: (53) ff.
 of the human race: (133).
 Universal character, of the papal magisterium: (166).
 See: *Magisterium*.
 of the Church's mission: (77). See: *Mission*.
 of the Pope's mission: (159).
 Universities: 174, 231-232, 912, 1351.
 Ursace: 31.
 Utrecht: 84.
 Valens: 31.
 Vatican, basilica and palace of: 666, 1248, 1329.
 city of: 880, 932, 1271, 1339.
 Council of the: 311, 325, 373, 382, 398, 431, 436, 513, 611, 633, 744, 870, 1130. See table of authors cited.

- Vicar Apostolic: 296.
 Vicar of Christ: (140)-(144).
 Vicar of Christ, Pope's power as: (176).
 Vigil (Fr. de P.G.): 212.
 Vigilance: 786.
 Virginité: 1046, 1360.
 Virgins: (128).
 Virtues (theological): 1071-1075.
 Visibility of the Church: (9).
 Visit, apostolic: 664.
 Vows of religion: 837. See: *Religious*.
 Vulgate (Bible): 144.
 War: 816-817, 835, 949-950, 994, 1005-1007, 1098, 1109-1110, 1120, 1131-1132, 1139, 1271, 1330.
 between classes: 1098.
 Witness: (220).
 Wycliffe: 40, 86.
 Youth, of the Church: (227).
 Zeno, Emperor: 133.
 Zosimus, Pope: 898, 922.

ANALYTICAL INDEX

PLAN OF THE ANALYTICAL INDEX

Introduction: Usefulness and sources of the study of the Church: (1)-(2).

PART ONE

THE MYSTERY OF THE CHURCH

The Church is a mystery: (3).

The Church is manifested by her notes: (5).

Chapter I: THE MYSTICAL BODY OF CHRIST.

Origin of the term: (6)-(7).

§ I. The Church is a body: (8)-(17).

§ II. She is the Body of Christ: (18)-(33).

§ III. She is a mystical body: (34)-(36).

Chapter II: THE UNITY OF THE MYSTICAL BODY.

Nature of the Church's unity: (37)-(41).

Bonds of unity: (42)-(52).

Violation of unity: (53)-(60).

Corollary: Outside the Church there is no salvation: (61)-(62).

Chapter III. THE CHURCH, SPOUSE AND MOTHER.

The Church is a Spouse: (63)-(66).

The Church is the Mother of the Faithful: (67)-(68).

Other names of the Church: (69)-(74).

PART TWO

THE MISSION OF THE CHURCH

Origin of the Mission: (75).

Chapter I: OBJECT OF THE MISSION.

The essential mission: (76)-(80).

The cultural mission: (83)-(84).

Chapter II: THE RECIPIENTS OF THE MISSION.

The Hierarchy: (85)-(87),

divinely assisted: (88)-(90),

and independent of every human power: (91)-(94).

Chapter III: THE FUNCTIONS OF THE HIERARCHY.

§ I. The Teaching Office: (96)-(112).

The mission to teach: (96)-(98).

The functions of the teaching office: (99)-(101).

The object of the teaching office: (102)-(106).

The exercise of the teaching office: (107)-(112).

§ II. The Power to Sanctify: (113)-(118).

§ III. The Power to Govern: (119)-(125).

Corollary: The Church is holy and catholic.

Holiness of the Church: (126)-(130).

Catholicity of the Church: (131)-(133).

The Missionary Apostolate: (134)-(135).

PART THREE

THE CONSTITUTION OF THE CHURCH

Hierarchical structure of the Church: (136)-(138).

Chapter I: THE VICAR OF CHRIST.

The foundation of the Church: (139).

§ I. The Apostolic See: (140)-(147).

§ II. Nature of the Primacy: (148)-(158).

§ III. Exercise of the Primacy: (159)-(184).

Double Mission: (159)-(163).

Spiritual Functions: (164)-(176).

Conditions of Exercise: (177)-(184).

Chapter II: THE SUCCESSORS OF THE APOSTLES.

The Apostolic Mission: (185)-(186).

The College of Bishops: (187)-(194).

Ordinaries of Dioceses: (195)-(204).

Chapter III: THE CLERGY: (205)-(208).

Chapter IV: THE RELIGIOUS: (209).

Chapter V: THE LAITY: (210)-(222).

§ I. Place of the laity in the Church: (210)-(212).

§ II. Responsibilities of the laity: (213)-(216).

§ III. Apostolate of the laity: (217)-(222).

Corollary: The Church is apostolic: (223).

Her essential immutability: (224).

True and false progress: (225)-(226).

Immortality: (227).

Indefectibility: (228)-(230).

Epilogue: Our duties to the Church.

ANALYTICAL INDEX

Numbers in italics and in parentheses indicate divisions of the present Index or refer to these divisions.

Numbers in bold face refer to paragraphs of this volume.

Numbers which are underlined refer to particularly important passages of the text.

Numbers followed by an asterisk, e.g., IV°, refer to a section of the *Appendix* at the end of the book.

Titles in bold type, e.g., **WOMAN IN THE MODERN WORLD**, indicate a subject treated in several pontifical documents either published or to be published in another volume of this Papal Teachings Series.

INTRODUCTION

SOURCES AND UTILITY OF THE STUDY OF THE CHURCH

- (1) — Far from being dangerous, the study of the mystery of the Church is a very profitable one: 1011, 1519.
It brings to light the beauty of the Church: 1004, 1012,
animates our love for her: 537,
and prompts us to good works: 1002.
It is the means of binding the faithful more closely to Christ: 1002,
to the Pope and the bishops: 614;
of rescuing lapsed Catholics: 537,
by refuting their errors: 634, 860, 1006;
of attracting non-Catholics: 343, 1006.
False notions of the Church: 860, 1010.
- (2) — The nature and constitution of the Church are the result of a free determination of Christ: 473, 546;
the Church is an object of faith: 1377,
and to know her we must have recourse to the teaching of Christ Himself: 473, 546, 1002, 1115,
of Scripture and the Fathers: 527, 547, 860, 1014,
of the Church: 212, 266,
and particularly to the teaching of the Sovereign Pontiff: 1269,
which no one is permitted to neglect: 1269, 1278.

PART ONE

THE MYSTERY OF THE CHURCH

The Church is a mystery

- (3) — The Church is a mystery: 1114;
she is a reality of history: 1409, 1412,
at once human and divine: 468, 541, 543, 579, 640,
1062-1064, 1174, 1409, 1511,
temporal and eternal: 992, 1511;
human by reason of her members: 579,
supernatural and divine: 169, 543, 885, 1217, 1409, III°,
because of her origin: 579, 1137, 1331,
her end: 468, 541, 579,
her means: 468, 579.

The Church is manifested by her notes

- (4) — The Church, by reason of her very nature, possesses characteristics which manifest her divine origin: 334, 342, 529, 820, 861, 1149, 1352, 1364, 1561,
which distinguish her from every other society: 342, 725, 861, cf. (15),
and make of her a credible sign: 13, 342-343, 527, 893, 1178, 1512-1513, 1561.
- (5) — The Church, and the Church alone: 314, 322, II°,
is one: 222, 230, 255, 342, 686, 832, 1014, 1093, 1581, 1590, X°, cf. (37) ff.,
holy: 134, 222, 230, 255, 342, 686, 832, 1014, 1093, 1581, 1590, X°, cf. (126) ff.,
catholic: 134, 222, 230, 255, 342, 686, 832, 1014, 1093, 1581, 1590, X°, cf. (131) ff.,
apostolic: 134, 222, 230, 255, 342, 686, 832, 1014, 1093, 1581, 1590, X°, cf. (223) ff.,
Roman: 1014, 1093.
Each of these notes is so indissolubly bound to the others that they cannot be separated: 255.

CHAPTER I

THE MYSTICAL BODY OF CHRIST

- (6) — The holiest name given to the Church is THE MYSTICAL BODY OF CHRIST: 1014.
To show more effectively the unity of the Church: 661,
God presents it, in Scripture and the Fathers: 1015,
as a living body: 553, 1412, 1489,
as a living and active organism: 542, 579, 1327, 1412, 1424, 1462, 1489,
the Mystical Body of Christ: 314, 529, 542-543, 552, 579, 682, 872, 890, 1002, 1165, 1187, 1255, 1274, 1316, 1519, 1546, 1592.

- (7) — The Church exists in a three-fold state:
militant: 970, 1000, 1091, 1466,
suffering: 970, 1000, 1466,
glorious: 970, 1000, 1091, 1466;
 the blessed, the souls in Purgatory, and the faithful on
 earth form a single kingdom of which Christ is the Head;
 650, 1466.
 and they can communicate spiritual goods to each other:
 1466.

The Church is a body:

- (8) — By the will of her Founder: (137),
 the Church is a *body*: 1335, 1374,
 composed of different *members*: 672, 1016, cf. (136) ff.,
organically united to one another: 579, 672, 872, 1016-
 1017, 1069, 1186-1187, 1374, 1430,
 and possessing a *common end*: 1069, 1457, cf. (76) ff.
- (9) — Because the Church is a body: 542, 1015,
 she is *visible*: 542-544, 582, 716, 872, 1063, 1070, 1115,
 1273, 1424, 1511, IV°, c. III°,
 made up of visible men: 435, 468, 541, 658, 755, 986,
 1152, 1272,
 not only of charismatics: 1018,
 and of those in the state of grace: 115, 1023,
 but of *good men and evil men*: 11, 992, 1434, IV°.
- (10) — *united by visible bonds*: 986, 1115:
 government: 541, 652, 991, 1063, 1115,
 profession of faith: 541, 1115,
 sacraments: 541, 991, 1115,
 cf. *Bonds of unity* (42) ff.
- (11) — with the obligation to act upon human society: 1255,
 inseparable from it: 1255,
 and living in the midst of the world: 948, 1174-1175,
 1339.

A juridical society

- (12) — The Church is not a creation of the natural law: 1154,
 nor of the free will of man: 632, 1405.
 nor the result of collective consciousness: 514, 703,
 But she exists by reason of *the institution of Christ*: 632,
 1356, 1405, III°.
 and hence by reason of *positive divine law*: 225, 239,
 251, 255, 264, 514, 547, 632, 1034, 1265, 1273, 1356,
 1377, 1409, 1544,
 a true society: 578, 1069, 1225, 1430, III°,
 a juridical society: 239, 264, 468, 476, 926, 952, 1062,
 1265, 1273, 1356, 1430,
 the most excellent of all societies: 578, 1366.

A perfect society

- (13) — The Church is a perfect society: 225, 228, 239, 264, 425,

- 468, 470, 473, 491-492, 507, 530, 579, 652, 658, 770, 836,
 861, 885, 888, 993, 1062, 1064, 1137, 1151, 1154, 1160,
 1187, 1199, 1203, 1212, III°, X°, c. X°,
 provided, by her institution: 530,
 with a government: 425, 491, 580, 682, 986, 1225,
 laws: 425, 491,
 and every means to exist and to act: 468, 473, 514, 520,
 530, 647, 885, 993, 1019,
 so as to accomplish her mission: (75),
 among others: the right to hold property: 412, 755.

An autonomous society

- (14) — The Church is, by divine right: 410, 486,
distinct from all earthly powers: 410, 425, 448, 470, 472,
 486, 515, 1154, 1160, 1211-1214, 1315, 1340, III°,
free and independent: 264, 486, 520, X°, cf. (91) ff.
 Cf. *The distinctive marks of the Church*: (3).
- (15) — She is superior to them: 67, 507, III°,
 and *sovereign* in every sense: 176, 471, 486, 652, 711,
 817, 926, 1415.
- (16) — Her *titles* to sovereignty:
 her nature: a spiritual and religious society: 466, 541,
 652, 753, 1217, 1339-1340, cf. (3);
 her dignity as spouse: 711, cf. (63) ff.;
 her end: 516, 578, 753, 885, cf. (76) ff.;
 the good she effects: 486, 542, 578, 1062, cf. (95) ff.;
 the divine Spirit which animates her: 1062, cf. (32), (88).
- (17) — The integrity of the Church, the result of the vivifying of
 her juridical and visible functions by her supernatural gifts:
 543, 1010, 1031, 1062-1064, 1135, 1178, cf. (88) ff.,
 the juridical Church is not to be distinguished from the
 Church of charity: 952, 1064, 1433,
 the juridical elements which compose it being ordained to
 her supernatural end: 1062, 1135, 1497, cf. (123).

The Church is the Body of Christ

- (18) — The Church bears Christ's name; she is the *Body of Christ*:
 1025, 1316, 1466, I°,
 because
 Christ is her Founder: (19) ff.,
 her Savior: (22) ff., 1058,
 her Head: (24) ff.,
 her support: (31) ff.,
 as the Church is the extension, or the *pleroma*, of Christ:
 (34) ff., cf. Appendix, § I.

Christ is the Founder of the Church

- (19) — Christ founded the Church: 15, 73, 233, 342, 488, 492,
 520, 545, 647, 1025, 1033, 1154, 1265, 1273, 1331, 1530,
 1552, II°.

- From all eternity He united the members of the Mystical Body in knowledge and love of Him: 1076-1077.
- (20) – He realized this foundation as a matter of *historic fact*: 1409,
 effected by sensible signs: 541,
 and confirmed by miracles: 892;
 initiated by the *preaching* of the Gospel: 1126, 1333,
 and the conferring of their powers on Peter: 977, 1246,
 cf. (139) ff.,
 and the Apostles: (185) ff.;
- (21) – the foundation of the Church was accomplished *on the Cross*: 384, 486, 618, 938, 1026, 1028, 1029, 1333,
 where the Church, issuing from the Savior's side: 1028,
 was consecrated by the blood of the Word of God: 1063;
 and *at Pentecost*: 618, 938, 977, 1025, 1333,
 when she was promulgated and made manifest: 618, 977,
 1025, 1333,
 and enriched with the gifts of the Holy Spirit: 853, 1033,
 1603, cf. (88).
 Any church not founded by Christ cannot be the true Church: 549.
- Christ is the Savior of the Church*
- (22) – Christ is the Savior of all men: 1058,
 whom He has reconciled to God: 1030, 1032,
 and, by incorporating them into Himself: 1030,
 restores the unity destroyed by the first sin: 1032, 1098.
- (23) – In a special sense Christ is the Savior of the Church: 1058,
 redeemed at the price of his blood: 135, 233, 1003, 1030-
 1031, 1566,
 and in whose favor He has merited the sharing of his
 life: 1000,
 of his Spirit: 1031,
 with the divine gifts of the Spirit: 377, 1003, 1030,
 1031, 1044.
 He is, therefore, the Head of the Church, in every sense
 of the word: 1031, cf. (24).
- Christ is the Head of the Church*
- (24) – Christ is, by reason of *the Incarnation and the Redemption*:
 1030,
 the Head: 1034, 1068, 1°,
 or the Ruler, of the Church: 205, 486, 492, 529, 543,
 552, 822, 1030, 1091, 1138, 1435, 1467,
 according to his divine nature and his human nature:
 1091.
- (25) – Christ is Head of the Mystical Body by reason of his
pre-eminence as Son of God: 1036, 1091,
 and by reason of his *fullness of grace*, from which his
 members receive their supernatural being: 1047, 1054,
 1079, 1138.

- (26) – He is also the Head because He alone is the Supreme
 Pastor, though invisible, of the Church: 53, 359, 982,
 1037, 1322, 1335, 1592,
 which He rules from heaven: 896, 1335,
 mysteriously and invisibly as He sees fit: 582, 1037,
 1039-1040,
 and by his Spirit: 1070, cf. (32);
 visibly by his Vicar: 1040, 1335,
 who forms one single head with Him: (144),
 and by the other pastors: (185).
- (27) – Christ is the Head of the Mystical Body by reason of his
influence: 507, 1034,
of light: 667, 1048-1049, 1057, 1455,
 by his unique teaching authority: which He exercises
 by Himself teaching the teaching Church: 896, 1049,
 1057, 1095, cf. (88),
 and by giving faith in Himself to believers: 1049;
- (28) – and *of grace*: 542, 728, 1048, 1057, 1138, 1221, 1235,
 1455, 1592,
 being the Sanctifier of his members: 582, 1050,
 1057, 1139,
 in the measure determined by Himself: 507, 1050.
- (29) – To unite them to Himself in a common action: 542, 942,
 Christ expects the cooperation of his members: 1044,
 1088,
 particularly by their participation in his Passion: 878,
 980, 1003, 1107, 1210,
 through their own suffering: 878, 1044, 1094-1096,
 1077-1108, 1428,
- (30) – to assist Him in his redemptive work: 1044,
 and accomplish in them, by the similarity of virtue and
 glory: 1045,
 the resemblance of nature between Head and members:
 1045-1046, 1064.
- Christ is the Support of the Church*
- (31) – Christ is the Head of the Mystical Body
 because He is its *support*: 1051-1054, 1057, 1095,
present in her and by means of her: 1095, 1220, 1489,
 living and *acting* in her; by Himself: 993, 1052, 1057,
 1174,
 in a special way in the liturgy: 1083, 1221,
 and in the Eucharist: 1054, 1221, cf. (51);
 and by his ministers, in virtue of the mission of the
 hierarchy: 1053, 1222, cf. (75).
- (32) – Christ is the Head of the Mystical Body
 because He animates it through *his Spirit*: 14, 535, 618-
 620, 727, 1031, 1055, 1064, 1070, 1078-1079, 1489,
 always present in the Church: 14, 865, 1056,
 the principle of her life and holiness: 14, 223, 305, 488,

- 938, 1055-1057, 1088, 1293, 1389, III°,
and of her conformity to Christ: 1055.
The Holy Spirit is "the soul of the Church": 537, 620,
1056,
or "the heart": 535.
Indwelling of the Holy Spirit in the souls of the just:
1080-1081.
- (33) — Christ assists the Church *through the mediation of the Blessed Virgin*: 1039, 1112, 1517-1518, 1603,
who, like Peter, 969,
is a member with a special mission for the Mystical Body: 969, 1390.
Mary is the Mother not alone of the Head, but also of all the members of the Church: 503, 536, 661-662, 1112.
She is Queen: 769, 969,
and Mediatrix: 536, 969, 1111, 1603.
The Holy Angels: 1039,
and St. Joseph, protectors of the Church: 503.
- The Church, "Mystical" Body of Christ
- (34) — The "mystical personality" of Christ comprises, after the analogy of His physical body: 552,
Christ and His members: 1068, 1079,
who are his *pleroma*: 1079,
and with Him form but one mystical person: 1068,
"the whole Christ": 1068, 1079,
whom the Fathers call "Christ": 1052-1053.
- (35) — In calling the Church, "Christ", care must be taken not to attribute hypostatic union to the Church: 1053,
nor should the Church be confounded with Christ in a single physical person: 1059, 1087,
since union with Christ does not destroy the individual personality of the members of the Church: 1060.
- (36) — This union is nonetheless much more intimate than the merely moral union of a social organization: 1059, 1061, 1165.
It is called *mystical*: 1059, 1301,
to signify its mysterious and divine nature: 239, 1068, 1165, 1515,
which makes the members of Christ participate in the divine nature: 1067, 1515, 1582.
Cf. *The Unity of the Church*: (37) ff.

CHAPTER II

THE UNITY OF THE CHURCH

Nature of this Unity

- (37) — The unity of the Church is the unity willed by Christ: 547, 747, 863, 1566,

- and not the unity posited by schismatics: 197, 257,
or by pan-Christians: 253, 856, 1015,
consisting simply in an invisible bond linking communities of differing faiths: 863, V°, c. IV°.
Other false concepts of unity: 252, 257, 315, 1015, 1591.
- (38) — It is the reflection of the unity of God: 197, 747, 1068, 1349,
and of the union of Christ with his Father: 556;
the unity of the Church is founded on the personal unity of the two natures in Christ: 509, 529, 552, 554, 924, 1178,
and on the analogy of a physical body: (41).
- (39) — It consists in *the union of all the members*: 579, 994, 1187,
in spite of their natural diversity: 550, 626, 1152, 1187, 1319, 1339, 1485, 1547,
in *one single community* or Body: 507, 556, 712, 872, 1022, 1187, 1224, 1306, 1591;
- (40) — *unique*: 14, 53, 159, 198, 212, 219, 222, 233, 266, 529, 549, 551, 556, 652, 672, 860, 864-865, 872, 906, 943, 1104, 1117, 1270, 1423, 1473, 1590,
of which Peter is the Head: 255, 416, 550, 932, 1000, 1246, 1282;
- (41) — *one*: 149, 255, 305, 363, 415-416, 529, 549, 832, 934, 1015, 1152, 1194, 1502, 1547, V°,
and *indivisible*: 149, 548, 556, 934, 1015, 1165-1166, 1170, V°,
because it is the Body of one Head: 554, 1015, 1166,
and is inseparable from it: 529, 615, 789, 1166.
- The Bonds of Unity
- (42) — The unity of the Church depends upon: *the union* of all the members with *the one Head*, Christ: 507, 553, 579, 768, 927, 1032, 1068-1069, 1073, 1075, 1078, 1514,
- (43) — and the interior bond of a single Spirit: 233, 822, 990, 994, 1032, 1061, 1069,
the uncreated Principle: 1061, 1069,
of this union of the members with the Head: 1056,
and of their union with one another: 990, 1056, 1085,
as also of created charity: 990, 1088, 1119.
- (44) — The authority of *a single visible Head*: 73, 156, 176, 578, 745, 863, 896, 924, 940, 986, 994, 1117, 1377, 1556, XI°,
and communion with him: 100, 134, 167, 196-197, 360, 392, 423, 484, 528, 580, 605, 639, 924, 1572, cf. (161),
and with the hierarchy: 148, 167, 453, 484, 497, 776, 963, 1457,
and the furtherance of a single mission: 550,
particularly that of the *magisterium*: 626, 639, 790, 830, 869, 986, 1072,
the principle of the unity of faith: 196, 510, 568, 716, 790, 830, 869, 1072, 1117, 1377.

- (45) – The community of the *same spiritual goods*: 636, 838, 877, 942, 992, 1016, 1071, 1090, 1224-1225, 1306, 1485, or the *communion of saints*: 363, 603, 650, 970, 992, 1090, 1306,
- (46) – particularly community of the *same faith*: 134, 156, 196, 205, 233, 255, 356, 363, 490, 509, 529, 556-558, 568, 575, 578, 603, 649, 661, 745, 753, 821, 830, 863, 867, 869, 985, 994, 1022, 1064, 1070-1072, 1117, 1177, 1349, 1365, 1405, 1427, 1471, 1521, 1561;
- (47) – of the *same hope*: 205, 649, 985, 1073, in the common pursuit of the same goods: 578, 1069, 1073, 1225, 1485, cf. *the end of the Church*: (76);
- (48) – of the *same charity*: 134, 205, 233, 255, 306, 356, 490, 529, 649, 747, 753, 791, 985, 1071, 1116-1117, 1177, 1471, 1485, 1489, 1561, uniting all the members with their head: 518, 990, 1074, 1119, 1461, and among themselves: 9, 306, 990, 1016, 1075, 1098, 1119, 1173, 1457, 1461, cf. (43);
- (49) – obedience to the *same laws*: 578, 983, 1070, 1398, 1591, among others, to the liturgical laws: 233, 1230, 1591, whose unity is not compromised by a variety of rites: 184, 331, 355, 490, 782-783, 1042, 1120, 1591, and is manifested by a unity of language and chant: 94, 811, 825, 1232, 1422;
- (50) – participation in the *same sacraments*: 134, 233, 578, in the same *baptism*: 156, 768, 1022, I°, which distinguishes Christians from those who are not members of the Church: 885, 1027, 1228, 1257;
- (51) – in the *one Eucharist*: 994, 1082, 1238, the unique sacrifice of the Church: 1083, 1427, and the sacrament of unity: 205, 649, 710, 978-979, 1070, 1237, 1346, 1427, of which it is at once the sign: 205, 648, 1070, 1084, 1346-1347, 1350, and the cause: 648, 710, 997, 1019, 1238, 1310, 1346-1348, 1366, 1427, imparting the same life to all the members of the Church: 650-651, 710, 997, 1085, 1192, 1347-1348, 1365-1366, 1427.
The Eucharist, heart and soul of the Church: 651, 1347.
- Unity, a note of the Church*
- (52) – The unity of the Church is an article of faith: 197, and one of the *notes* of the Church: 135, 197, 465, 537, 768, 820, 1040, 1322, 1475, cf. (4), a visible sign of her divine origin: 196, 255, 537, 1070, and the principle of her strength: 134, 537, 549, 712, 759, 998.

It is ordered to spiritual interests and salvation: 1568, 1584, to catholicity: 1567, cf. (131), to indefectibility: 1591, cf. (228), and is a source of peace to the world: 1584-1585, cf. (84).

The Rupture of Unity

- (53) – In spite of discord and divergencies *within the Church*: 222, 559, 1470, and which are harmful to her: 418-419, 759, 802, 1470, Catholic should not be distinguished from Catholic: 761. Grievous sin, while it deprives the sinner of his rights to Eucharistic Communion: 937, 1023, does not separate him from the Church: 1023, 1065, of which he remains an infirm member: 1023-1024.
- (54) – To belong to the Church it is not enough to have become a member by baptism: (50), it is necessary not to have been excluded from it: 401, 1032, nor to have left it: 939, 1032. A separated member cannot belong to the Head: 553, 872, cf. (41), nor a body remain one after it has been cut into parts: 553; therefore, any division is outside the Church by that fact: 149, 939, V°.
- (55) – A *member is excluded* from the Church by excommunication: 120, 394, 1203, which is binding not only on earth: 120, 394, but also in heaven: 120. A *member separates himself* from the Church by schism: 73, 393, 581, 1023, 1510, by heresy: 581, 1023, 1203, for which it is enough to persist in the obstinate rejection of a single revealed truth: 513, 567, 572-573, by apostasy: 1023.

Causes of separation:

- (56) – A virtuous motive can never be alleged as cause for separating oneself from the Church: 524-525, 824, 864, 1538, and to abandon the true faith is a sin: 768, 1418. A member excludes himself from the Church by separating himself from the Pope: 8, 125-126, 148, 167, 177, 222, 236, 256, 392, 396, 416, 423, 484-485, 603, 873, 1103, and from the bishops in communion with the Pope: 102, 149, 396, 465, 525. It is a dangerous error to think it possible to remain attached to Christ without being united to his Vicar: 1041, 1534.
- (57) – Religious societies separated from the Church and from its Head are neither members nor parts of the Church, because

they are visibly detached from unity: 263, 315, 416, 865, 872, 1322.
 This is the case of the *schismatic* churches of the Orient: 197, 796,
 in contradiction to their ancestors who once were part
 of the Church: 197, 318, 324, 785, 796,
 and whose separation cannot be imputed to the arbitrary
 conduct of the Sovereign Pontiffs: 214, 280.
 This is also the case of the *national* churches: 172, 229,
 416, 839, 940, 1253, 1322, 1377, 1384, 1544,
 whose bishops have not received canonical appointment:
 140, 1537,
 and of countries which have passed decrees contrary to
 unity: 64, 182.

The fruits of dissidence:

- (58) – Separation from the Roman Church harms only the dissi-
 dents: 316, 608, 796, 998,
 it renders their action sterile: 310, 921, 940, 1123, 1126,
 1322, 1386, 1563,
 divides them among themselves: 315-316, 323, 1563-
 1564,
 deprives them of the fruits of the sacraments, even where
 these are valid: 526, 1000, 1386, 1533,
 and of the legal right to administer them: 526.
 It separates them from God, from Christ, and from the
 Holy Spirit: 236, 555, 1022, 1056, 1564, 1583,
 and jeopardizes their eternal salvation: 426, 555, 1556.

Attitude of Catholics toward separated brethren

- (59) – Under penalty of cooperating with separatist tendencies:
 102,
 Catholics must avoid minimizing the differences which
 separate them from heretics and schismatics: 184, sub-
 mitting to their guidance: 807,
 communicating with them in the sacraments: 102.
 But they must include them in their fraternal *charity*: 244,
 1098, 1104, 1119,
 pray for their return: 254, 1103, 1105,
 which is awaited by the Pope: 319, 616-617, 768,
 and by the Church: 1104.
 They must work for this return: 244,
 without, however, using constraint: 1105, 1202, 1418,
 1439.

Return to unity

- (60) – Return to the Roman Church is the only possible way to
 return to unity: 787, 872, 874, 1104, 1130, 1257, 1270,
 Since unity cannot exist except in obedience to the
 Church: 660, 874,
 and in the total acceptance of her teaching: 630, 746,
 868, 874, 1105, 1118, 1145, 1244, 1268.

The Church, therefore, does not expect any perfecting of
 herself from this return: 1269-1270,
 which does not require of those who come back to her
 the sacrifice of any real value: 1270.
 Hence, those movements which, under some pretext of
 charity would sacrifice (at least in part) the teaching of
 the Church, must be held suspect: 254, 857, 865, 967,
 1188, 1438.
 N. B. *Raison d'être* and limits of *tolerance*: 1202, 1359,
 1418, VII°, c. VI°.

Outside the Church No Salvation

- (61) – The Church being, by divine institution: 647, 653, 907-
 908, cf. (12),
 the sole depositary of the means of salvation: 157, 196,
 222, 261-262, 486, 576, 647, 653, 907-908, 1104, 1543,
 c. V°, cf. (75) ff.,
 and the only means of access to God and to Christ: 158,
 518, 570, 654, 923, 1363, 1423, VI°,
 there can be no salvation outside the Church: 158-159,
 164, 186, 193, 222, 242-243, 254, 354, 555, 668, 1257,
 1282, 1351, c. XIII°.
 This is an *article of faith*: 160, 1256, 1282, VIII°,
 to which is opposed indifferentism: 212, 257, 260, 854-
 855, 1260.
 (62) – This dogma, founded, not on absolute necessity, but on the
 positive will of God: 1258,
 implies that no man can be saved who, knowing the
 divine origin of the Church, refuses to enter it: 1257,
 1262, VII°.
 It *does not exclude* from salvation those who, by reason of
invincible ignorance are outside the Church: 242, 1259,
 VII°,
 but are ordered to it at least by implicit desire: 1004,
 1258-1260,
 including supernatural faith and charity: 1261.
 However, such persons remain deprived:
 of the assurance of salvation: 318, 1104, 1260,
 and of the ordinary means to attain it: 576, 1104, 1260.

CHAPTER III

THE CHURCH, SPOUSE AND MOTHER

Spouse of Christ

- (63) – St. Paul, while he teaches that the Church is united to
 Christ as the body is to the head, distinguishes them as the
 bridegroom and the bride: 1068, 1087.
 The Church is the Spouse of Christ: 452, 711, 789, 890,
 948, 971, 992, 1033, 1098, 1206, 1360-1361, 1484, 1504-
 1505, 1551, II°.

- the new Eve: 1028,
redeemed with his blood: 537, 1206, 1484.
- (64) – Indissolubly bound to Christ: 667, 953, 1161, 1484,
the Church remains his Spouse in each of her three
states: 953,
militant: 974,
suffering: 953, 1484,
glorious and triumphant: 974, 1484.
- (65) – The Union of Christ and the Church is signified by the
sacrament of matrimony: 151, 447, 902, 953, 973, 1484,
and even more in widowhood: 1484;
it is realized also in the soul of each of the faithful:
974, 1090.
- (66) – The love of Christ for his Spouse: 1039, 1097, 1161,
is addressed to the entire human race: 1098.
It leads Him to reproduce his image in the Church: 1210,
to hear her prayer: 1090, 1223,
and to share with her the work of the sanctification of
souls: 1044.
- Mother of All the Living**
- (67) – Like Eve, the Church is also a Mother: 723, 770, 890, 971,
992, 1019, 1028, 1192, 1516.
She is the Mother, not alone of Christians: 17, 723, 948, 992,
1472, 1475, 1522,
but also of all men: 641, 934, 1306,
and she is animated with a maternal love for them: 530,
631, 685, 963, 965, 992, 1019, 1066, 1143-1144, 1522.
No man can be a child of God without acknowledging the
Church as his Mother: 615-617.
- (68) – The maternity of the Church, the fruit of her spiritual
power: (96) ff.,
draws its fecundity from the blood of Christ: 973, (23),
and from the Holy Spirit: (32).
It is exercised by the magisterium: 887, 973, cf. (96),
the administration of the sacraments: 887, 973, 992,
1192, cf. (113),
the power to govern: cf. (119),
and communicates to her children the life of faith and
holiness: 973, 992, 1206.
- Other Names of the Church**
- (69) – The Church is also compared to a family: 820, 952, 1338,
in which are united the Father and his children:
503, 952.
the brothers of Christ: 503, 1338.
- (70) – to a sheepfold: 233, 537, 579, 861, 1335, 1558,
enfolding a single flock: 53, 861, 937,
under the direction of a single Shepherd: 537, 579,
1335, (159), ff.

- (71) – to an edifice: 861, 1335, 1176,
in which dwells the living God: 233, 356, 1008,
built on an unshakable Rock: 1335, cf. (139),
of living stones: 1008,
and forming the Holy Temple: 223, 1008,
where the Divine Majesty is worshipped in spirit and
in truth: 1221, cf. (113), ff.;
- (72) – to a City: 451, 965, 1142, 1561,
the true spiritual Sion: 134, 551;
- (73) – to a Kingdom: 233, 424, 579, 861, 986, 1064, 1335,
of Christ: 424, 1064,
whose keys have been trusted to Peter: 1335;
to a Standard: 1178, 1436,
raised among the nations to call the unbelievers and
to strengthen the faithful: 1178.
- (74) – Some definitions of the Church: 397, 753, 1190-1191.

PART TWO

THE MISSION OF THE CHURCH

CHAPTER I

OBJECT OF THE MISSION

- (75) – God, who has no need of men: 539, 1258,
has nonetheless willed their cooperation in his work of
salvation: 539, 582, 638, 1013.
The Mission of the Church has its origin in the Holy Trin-
ity: 1551.
It comes from the Father: 1551,
was transmitted by the Son: 356, 1551,
in a positive institution: 1130, 1258, 1321,
and as a continuation of his own mission: 356, 445, 466,
550, 647, 652, 665, 959, 1013, 1064, 1140, 1148, 1206,
1552-1553,
it is exercised in the Holy Spirit: 1031, 1553, III°.
- Essential Mission of the Church**
- (76) – Like the mission of Christ: 550, 1135,
the mission of the Church has as its end to procure the
glory of God: 505, 851, 860, 1000-1001, 1060, 1069,
and the reign of Christ: 646, 679-680, 841, 960, 1069,
1474;
- (77) – for the salvation and the eternal happiness: 225, 311,
451-452, 466, 473, 505, 507, 517, 530, 540, 550, 564,
576, 578, 641, 654, 851, 860-861, 872, 885, 910, 914,
990, 1021, 1066, 1135, 1211, 1321, 1339, 1346, 1410,
1429, 1460, 1466, 1525, 1596, 1599,

- of all men*: 228, 338, 550, 564, 578, 841, 861, 872, 889, 891, 915, 1155-1156, 1325, 1356, 1420, 1427, 1551, 1593, 1603,
 without distinction of place: 228, 314, 322, 469, 550, 841, 861, 1206, 1274, 1356, 1469, 1544, 1551, 1603,
 or of time: 550, 861, 1155, 1325, 1356, 1420, 1469, 1551, II°,
 (78) — to guide them, or to bring them back to God: 338, 679-680, 794, 981, 1114, 1220, 1273, 1312, 1423, 1486, 1552,
 and to sanctify them: 514, 540, 576, 578, 819, 1069, 1114, 1155, 1178, 1188, 1221, 1233, 1297, 1312, 1320, 1322, 1400, 1410-1411,
 by incorporating them into itself: 1221, 1356.
- Supernatural domain*
 (79) — The Mission of the Church has reference above all to the spiritual and the supernatural: 468, 471-472, 486, 514, 541, 1130, 1266, 1273, 1319-1320, 1339-1340, 1342, 1394, 1423, 1551,
 and subordinates to this sphere all her activities: 1136, 1265, 1423, cf. (17) and (89).
 Her competence is exclusive in the religious and moral domain: 153, 469, 1198-1199, 1204-1205, 1340, 1369, 1410, 1414, 1423, 1516,
 which belongs to her in its entirety: 472, 909, 1340, cf. (102).
 (80) — The Church is not confined within her sanctuary: 1189, 1417, 1525,
 nor is she indifferent to human affairs: 1318, 1357;
 she embraces all of man's activity: 1178, 1340, 1357, 1395, 1397, 1417, 1459, 1488,
 in his private life: 317, 441, 1224,
 his family life: 1224, 1267,
 his public and social life: 317, 441, 816, 1224, 1340, 1397, cf. (103),
 in all that concerns the attainment of his last end: 678, 909, 1160, 1266, 1340, 1488.
- Natural domain*
 (81) — Her authority extends to the whole of the domain of the natural law: 676, 817, 1393-1395, 1449, 1486, 1516, cf. (103),
 not excluding social and political questions: 239, 909, 1318-1319, 1396, 1449,
 in the measure in which these are connected with the supernatural: 578, 1394, 1396, 1449, 1486, 1516.
 (82) — She considers the sphere of good works to be her proper domain: 441, 504, 518, 812, 981, 1099, 1274, 1306, 1320, 1331, 1485,
 bound to her special mission: 1424.

Civilizing Mission of the Church

- (83) — Representative of God upon earth, the Church cannot remain indifferent to *human problems*: 1318-1319, 1357, and, secondarily, she has a mission of social restoration: 251, 441, 443, 445, 641, 726, 772, 1375, 1411, 1436, 1472,
 a mission to civilize: 678, 680, 1274, 1419,
 which she cannot perform alone: 1436, 1595,
 since she does not have a direct mandate of a cultural nature: 676, 1423, 1596,
 although she alone has the secret of true culture: 440-441, 443, 641, 906, 960, 1366.
 (84) — By reason of the social doctrine which she proposes: 1412, 1436,
 which places man at the center of the social order: 441, 1185;
 and by the exercise of her sanctifying mission: 441, 494, 667, 819, 1181, 1196, 1266-1267, 1322, 1342, 1419, 1424-1425, 1598,
 which recalls men to their duties: 416, 641, 1436,
 and moulds morality in conformity with the Gospel: 772, 819, 949, 1181, 1183, 1322, 1410, 1419, 1424,
 she establishes the solid bases of society: 441, 678, 771, 1182-1183, 1322, 1406, 1424, 1513, 1541, 1584, cf. *Social Problems*.
 By the bonds of grace which she establishes among men: 1167, 1338, 1406, 1584,
 and by her supra-national character: 1174-1175, 1405-1406,
 she makes a powerful contribution to peace among nations: 961, 994, 1000-1001, 1167, 1274, 1406, 1598.

CHAPTER II

GUARDIANS OF THE MISSION

The Apostolic Hierarchy

- (85) — The Mission of the Church is exercised by authority: 85, 1155-1156.
 Christ did not confide this mission to the community of the faithful: 1155,
 but to a college of Apostles chosen by himself: 127, 484, 540, 561, 577, 776, 785, 820, 1038, 1155-1156, 1367, 1455, 1490,
 and to them alone: 460, 577, 821, 1156; X°, cf. (185) ff.
 (86) — Since the Church's mission was not to end with the death of the Apostles but was to endure to the end of time: 311, 356, 564, 861, 1469, II°, cf. (77) and (227),
 the mission of the Apostles passes to the Hierarchy: 694, 975, 1038, 1155, 1401, 1441, 1469, 1490,

- which alone is the depository of the pledge of assistance: 682, cf. (88) ff.,
of the divine powers: 1455, 1493,
and is independent of every earthly power: (91).
- (87) — It is from the Mission of which the Hierarchy is the sole depository: (85)-(86), (136) ff.,
that the entire apostolate exercised by the Church derives: 1314, 1371, 1441, 1473.

Is Divinely Assisted

- (88) — The assistance and the divine gifts promised to the Church: 169, 388, 865, 873, 977, 1010, 1079, 1143, 1244, 1327, 1345, 1552,
especially *the assistance of Christ*: 336, 492, 535, 853, 1049, 1058, 1115, 1161-1162, 1210, 1324, 1405, 1426, 1435, 1511,
and of the Holy Spirit: 122, 173, 334, 619, 723, 727, 875, 891, 990, 1031, 1039, 1064, 1233, 1351, 1389, 1442, 1444, 1447, 1552,
are not granted in uniform measure: 1050, 1239,
but are bestowed on each according to his function: 990, 1049-1050, 1055-1056, 1079, 1442,
and pass from the higher ranks to the lower: 1056.
- (89) — This assistance and these gifts are *joined to the mission of the hierarchy*: 369, 561, 620, 637-638, 814, 940, 1031, 1039, 1130, 1138, 1217, 1441-1442, 1551,
to assure its efficacy: 122, 637-638, 983, 1031, 1218, 1552,
and preserve it from error: 316, 369, 568, 571, 727, 865, 1031, 1291, 1293, 1318, 1327, 1389, 1442, 1477.
Therefore, there can never be lack of agreement between the juridical mission of the hierarchy and the action of the Holy Spirit: 1031, 1064.
- (90) — The divine assistance given to the Church is not only a consequence of her nature: 891,
but a fact proved by history: 640, 1405, 1426, 1446,
and the best witness to her divinity: 542, 563, 620, 893, 1043.

Independent of Every Earthly Power

- (91) — The Church possesses by divine and human law: 274, 377, 416, 492, 712, 888, 915,
the liberty to exercise her mission: 22, 225, 228, 239, 264, 416, 469, 486-487, 492, 530, 712, 753, 767, 915, 959, 1122, 1321, 1324, 1439, 1544, 1550,
which cannot become dependent on any human power: 67-69, 153, 155, 176, 239, 265, 425, 473, 486, 502, 520, 803-804, 836, 888, 1137, 1157-1158, 1212, 1373, 1414-1415, 1418, c. XVII°.
- (92) — The secular power has no right to interfere in ecclesiastical

- affairs: 65, 70, 85, 99, 133, 153, 202, 239, 281-282, 377, 409-410, 425, 469, 473, 840, 1158, 1524, c. XXI°,
and the rights of the Hierarchy: 85, 239, 264, 282, 836, 1378, 1524;
in particular, to impede freedom of communication with *the Pope*: 239, 283, 959, 1540,
to erect, or to suppress, episcopal sees or parishes: 79, 91, 93, 99, 1253,
to nominate or to depose bishops: 66, 84, 99, 139, 213-214, 284-285, 411, 426, 670, 1253, 1531, 1537,
to administer the property of the Church: 92, 214, 785.
Laws enacted by the secular power which are contrary to the Constitution of the Church are by that very fact null and void: 99, 202, 426.
The meaning of concessions sometimes accorded relative to the choice of bishops: (203).
- (93) — On her side, the Church, without competence in purely temporal matters: 910, 1315-1317, 1320,
does not intervene in the domain of the State: 487, 516, 578, 848, 1250, 1274, 1315-1317, 1415,
unless it be in a 'mixed matter': 448, 910, 992,
and in virtue of her *indirect power*: 251, 1415, 1417,
nor does she engage in political strife: 950, 1316-1318, 1341,
which does not directly touch upon her life: 1140, 1340.
- (94) — She does her best to maintain good relations with *the State*: 448, 472, 487, 852, 1212-1213, 1250, 1339, 1414-1417, 1510,
whose best support she is: 411, 440-441, 448, 487, 678, 815, 1173, 1190, 1339, 1413, 1543,
and who afford her exterior assistance: 448, 519, 1106, 1339.
Condemnation of the separation of Church and State: 286, cf. CHURCH AND STATE.

CHAPTER III

HIERARCHICAL FUNCTIONS

- (95) — The juridical mission of the Church is exercised by the triple power which she received from Christ: 424, 473, 654, 1031, 1038, 1046, 1138, 1156, 1377, 1526, 1598,
and exercises in common with Him: 1138, 1220,
the power to teach: 175, 513, 517, 1031; cf. (96) ff., (165) ff., (197) ff.,
the power to sanctify: 517, 731, 1031; cf. (113) ff., (174), (199),
the power to govern: 175, 513, 517, 731, 1031; cf. (119) ff., (175) ff., (200) ff.
These three powers constitute the fundamental law of the Church: 1038.

THE MAGISTERIUM

The Teaching Mission

- (96) — To perpetuate her teaching mission: 251, 317, 484, 716, 819, 888, 1440, 1442-1443, 1515, to maintain unity of faith: 127, 342, 560, 634, 934, 1389, and the integrity of the revealed deposit: 10, 622, 625, 652, 1352, 1440, insufficiently ensured by Scripture: 560, 622, 1275, and the interpretation of men: 429, 557, 622, 866, Christ, as Holy Scripture shows us: 527, instituted in his Church a teaching authority: 338-339, 429, 444, 561, 571-572, 817, 912, 914, 916, 1118, 1148, 1357, 1389, 1441, 1444, 1459, 1490, invested with his own authority: 571, 1442-1443, living: 191, 315, 561, 564, 571, 623, 716, 1118, 1275, 1503, perpetual: 444, 561, 571, infallible: 165, 191, 249, 321, 424, 493, 572, 622, 716, 736, 866, 886, 888, 912, 928, 1118, 1291, 1352, 1362, 1503, IX°.
- (97) — The Magisterium is not the result of the collective consciousness: 705, nor the product of the collaboration of the teaching Church and the Church taught: 690, but the issue of a Mission confided by Christ to those who alone possess the hierarchical powers: 245, 345, 484, 502, 561, 760, 836, 930, 1256, 1327, 1367, 1380, 1450, 1473, 1490, 1492, the Pope, for the universal Church: 1473, cf. (165) ff., the bishops for their dioceses: 1473, cf. (200) ff.
- (98) — Therefore, priests and laymen are not endowed by divine right with the mission to teach: 1450, 1490, and theologians themselves, in the exercise of this function, do so only in virtue of a delegated power, always revocable, which they have received from the hierarchy: 1367, 1371, 1387, 1450, 1473, 1490, and must exercise this function in union with the hierarchy: 1278, 1329, 1369, and in dependence upon it: 246, 794, 1367, 1387, 1450, 1573.
- The role of the theologians: 344, 375, 1080-1081, 1281, 1450, 1452, 1573.
- Without binding herself to any philosophical or theological system, the Church demands fidelity to the scholastic synthesis: 1278, 1351, 1450.

Functions of the Magisterium

- (99) — The power of the magisterium implies the mission to preserve intact: 15, 188, 247, 251, 314, 322, 339, 345, 347,

369, 374, 444, 487, 505, 567, 576, 628, 714, 737, 871, 961, 965-966, 990, 1275, 1278, 1291, 1302, 1327, 1352, 1358, 1380-1381, 1455, 1486, 1504,

- and to defend the deposit of faith: 15, 386-387, 389, 444, 505, 714, 929, 965, 1000-1001, 1198, 1206, 1278, 1284, 1434, 1472;
- (100) — to transmit it and to spread it: 318, 487, 576, 746, 966, 1322, 1352, 1426, to explain it and to teach it: 13, 175, 251, 339, 347, 444, 498, 517, 540, 737, 754, 770, 861, 866, 871, 886, 1146, 1150, 1206, 1251, 1320, 1357, 1389, 1490, especially by preaching: 819, 861, 1155, 1440-1442;
- (101) — to interpret it: 191, 374, 487, 628, 1275, 1362, 1387, 1486, 1504, to explicate it: 347, 352, 718, 763, 869, 1278, 1281, 1370, to define it: 175, 191, 321, 510, 1389, cf. (107).
- N.B.—Conditions of the development of dogma: 321, 347, 352, 700, 702, 763, 869, 1080, 1370, 1379-1380.

Object of the Magisterium

- (102) — The Mission of the Magisterium has as its object the totality of revealed truth: 2, 191-192, 223, 247, 314, 322, 342, 353, 369, 374, 493, 540, 626, 629, 665, 711, 912, 916, 928, 1197, 1203, 1275, 1278, 1291, 1352, 1362, 1387, 1423, 1434, 1511, 1552, of which the Church alone is the depositary: 188, 347, 647, 727, 814, 1203, 1242, 1325, 1351, 1407, 1426, 1486. It includes the preservation and interpretation of Scripture: 144, 175, 206, 339-340, 527, 622, 687-688, 693, 701, 741, 892, 1113, 1278, 1284, 1511, and of Tradition: 192, 195, 248, 339-340, 374-375, 719, 763, 1278, 1389, which contain Revelation: 369, 574, 622, 626, 746, 1118, 1276-1277, 1289-1290, 1351, 1388.
- (103) — The Church's duty to guard and infallibly teach moral: 104, 191, 239, 522, 702, 755, 846, 888, 901, 903, 990, 1197, 1325-1328, 1525, extends to the safeguarding and interpretation of the natural law: 814, 941, 1325-1327, 1449, 1486, 1525, including social teaching: 1197, 1449.
- (104) — The authority of the Magisterium extends to the facts of dogma: 640, to the domain of liturgy which is closely connected with dogma: 1229, 1389, and to the devotions of the Christian people: 1389.
- (105) — Therefore, the Church has an educational mission: 711, 846, 886-887, 914, 917, 1263-1264, which belongs to her essence: 846, 890, and includes, not only religious instruction: 275,

- which belongs to her by right of her nature: 275,
but the complete formation of man: 1190.
- (106) – The *sciences* themselves: 239, 345-346, 348, 888, 912, 1447,
in particular philosophy: 239, 258, 287, 659, 1293,
as well as *the arts*: 346, 1453, 1596,
come under the authority of the Church, who, while she
respects their autonomy in their own spheres: 346, 689,
1311, 1435,
and far from putting any obstacle to their progress: 247,
259, 352, 494, 659, 700, 702, 1278, 1311,
encourages them: 346, 441, 912, 1451, 1596,
and illumines them with a new light: 346, 348, 494, 634,
659, 912, 1447, 1451, 1597.
- Exercise of the Magisterium**
- (107) – The Magisterium of the Church is exercised by sensible
signs: 541, 811.
It uses either *the extraordinary means of dogmatic defini-
tion*: 212, 871,
which adds nothing new to the deposit: 871, 1289-1290,
but explicates it: 871, 1281,
and creates a new obligation to believe: 375, 871;
N.B.—Elaboration of a definition: 1289-1290.
- (108) – or *the ordinary means of daily teaching*: 249, 1281,
1291-1292,
by the Pope: (168),
and the Bishops in communion with him: 871, (198).
This ordinary magisterium is also of divine authority: 1281,
and infallible: 51, 205.
- (109) – The Magisterium of the Church is *the proximate rule of
faith* for the faithful: 341, 345, 395, 409, 509, 511-512,
623, 716, 1118, 1278-1279, 1289, 1387, 1503,
who have the obligation of believing all that is proposed
to them as revealed: 341, 409, 437, 512, 560-562, 566,
571-574, 629, 736, 1474,
not alone by the solemn teaching authority: 249, 341,
375, 438, 574, 629, 1256, 1504,
but also by the ordinary teaching authority: 341, 513,
574, 629, 692, 739, 905, 1256, 1280, 1292, 1504.
The harmony of their faith with this magisterium is a
criterion of revelation: 1292.
No distinction is to be made between:
essential and non-essential dogmas: 870,
ancient and modern: 744, 1118,
the dogmatic aspect and the historic: 883.
- (110) – Docility before the teaching authority of the Church: 249,
761, 788, 903, 1203, 1279-1280, 1504,
must include *interior assent*: 345, 691;
it is not limited to truths properly revealed: 267, 513,
904, 1504,

- but it extends also to other truths which fall under the
competence of the Magisterium: 513, 904, 1279-1280,
1283, 1394, 1504, cf. (103)-(106).
It does not prohibit among Catholics free discussion on
questions not yet pronounced on by the Holy See: 335,
761, 1280, 1474,
provided opponents are not condemned: 332, 761.
- (111) – If, in certain matters in which the faith is not concerned,
there is room for *liberty of opinion*: 12, 231-232, 1311,
1272, 1280,
the Church does not need to engage herself therein:
13, 1251.
This opinion must always be expressed respectfully: 1272,
not be opposed to the teaching of the Church: 345, 370,
485,
nor forestall her decisions: 231-232, 337, 347, 501, 708,
809.
It is not fitting to deny the information of the Magisterium:
865, 905,
or the grounds of her decisions: 334, 370, 437.
It is forbidden to interpret Scripture or dogma in a sense
different from that given them by the Church: 337, 340,
347-349, 375, 628, 717, 738, 1256, 1281,
and the common understanding of the faithful: 13, 340.
- (112) – To reject the Magisterium is to separate oneself from the
teaching of Christ: 923, 956, 1032,
the salt of the earth and the light of the world: 1000,
1492, 1513,
which, far from restricting thought and action: 633,
opens the way to sacerdotal activity: 1224,
gives us access to the Lord: 1224,
and renews the face of the earth: 1445.
- Function of Worship and Sanctification**
- (113) – Christ has given his Church participation in his own priest-
hood: 424, 1219, 1227-1228, 1240, 1552.
The *sacerdotal power* has not been transmitted by human
generation or by the delegation of the people: 577, 1226,
but reserved to men chosen: 577, 1055, 1156, 1226-1227,
1479, 1493,
on whom it is conferred by the sacrament of Orders:
1055, 1156, 1226-1228, 1240, 1493.
It is indelible: 1227,
and its efficacy is independent of the human value of the
one who possesses it: 899, 1226.
- (114) – The priesthood is *ordained to the worship of God*: 424, 487,
1226-1227, 1479,
above all to the offering of the eucharistic sacrifice: 424,
651, 927, 1020, 1219, 1391, 1424,
where, by the hands of the priest: 1020, 1083, 1226,

- who alone have the power to consecrate: 1083, 1391,
the entire mystical body is offered up: 1083, 1237.
- (115) – In the same way it is ordained to *the sanctification* of men: 424, 576, 731-732, 810, 812, 1031, 1195, 1227-1228, 1235, 1402, 1479, 1496,
by the administration of the sacraments: 424, 576, 754, 861, 899, 1020, 1094, 1195, 1219, 1235,
which are the instruments of grace: 318, 646, 899, 1019, 1050, 1148, 1206, 1235, 1316,
of which the Church is the sole depositary: 318, 665, 1242, 1407, 1423, 1455, 1552.
- (116) – *The Sacraments* support the members of the Mystical Body from birth to death: 517, 1030, 1019.
Baptism incorporates them into the Church: 314, 1019, 1027, 1030, 1257,
and makes them children of God: 971, 990, 1109.
Confirmation gives them the strength to profess their faith and to defend the Church: 205, 972, 1019.
The Eucharist communicates to them the Author of all grace: 992, 1027, 1082.
Penance restores the fallen member: 1019, 1552.
Matrimony is ordered to the generation and the education of children: 901 ff., 1020,
and gives to the Church living stones: 975.
- (117) – Furthermore, the Church continues the priesthood of Christ by prayer: 665, 1219, 1455,
above all by *the prayer of the liturgy*: 1094, 1219,
which is the work of the entire Mystical Body: 925, 1219, 1455, 1457,
united to the Head: 1222, 1234,
through which are communicated to us the treasures of faith: 1456,
and of grace: 1456.
Superior to private prayer: 1223, 1458,
liturgical prayer should not suppress private prayer: 1089, 1091, 1458.
The Church cannot be confined to the liturgy alone: 1251,
which does not exhaust her action: 1458.
- (118) – The Church is the storehouse of indulgences: 116-117, 147,
whose distribution belongs to the Sovereign Pontiff: 6, 147.
Cf. LITURGY

THE GOVERNMENT OF THE CHURCH

- (119) – The Church is a perfect society: (13);
she alone is responsible for the salvation of souls: 646, (77),
and has received the office of governing them: 251, 498, 530, 754, 770, 816, 1327, 1441, 1459, 1490, 1552.
This function is exercised through her power of *jurisdiction*: 1493, 1552, c. XII°,

- reserved to the Pope and to the Bishops: 577, 655, 1156, 1159, 1230, 1234, 1490,
and is bound up with the reception of the sacrament of Orders: 1493.
- (120) – Government, the direction of men to their proper end by appropriate means: 175, 440, 1037, 1400, 1490,
is exercised through a triple power:
of *law-making*: 67, 108, 175, 424, 469, 771, X°,
of *judgment*: 108, 424, 469, 517, 770-771, 982, 1151, 1218,
even in matters of faith (the Holy Office): 1200-1201,
of *coercion*: 67, 108, 214, 269, 424, 469.
The government of the Church extends to all that concerns divine or ecclesiastical laws: 133, 175, 540, 909.
- (121) – Every act of the Christian falls under her authority: 508, 749, 888;
therefore, the Church, exclusive of civil authority: 61, 74, 163, 410, 516, 836,
alone is competent to govern souls: 153, 175, 516,
in *ecclesiastical discipline*: 74, 76, 77, 107, 410, 414, 576, 1398, X°,
which is intimately connected with dogma: 76, 397,
and which determines the exterior manner of acting:
in worship: 175, 223, 879, 1229-1230,
in conduct: 163,
in the rights of the Church and her ministers: 163, 175.
To the Church alone belongs the right of administering her own property: 412, cf. (201).
- (122) – Incapable of innovating in discipline in all things which are of divine law: 168-169, 631, 743, 783, 1240, 1431,
the Church can adapt herself to the needs of the hour in certain matters which are of ecclesiastical institution: 77, 141-142, 165, 170, 631, 748, 1241, 1432-1433.
Legitimate authority alone is qualified to judge of the opportuneness of this adaptation: 141, 170, 631, 748, cf. (176).
- (123) – The government of the Church is animated by the supernatural principle which directs her: 136, 983, 1137, 1214, 1217, 1318,
and is ordered to her proper end: 947, 1203, 1214-1217, 1320,
and the good of souls: 133, 173, 176, 251, 732, 947, 1398,
and their salvation: 576, 1265, 1410, 1429, 1431, cf. (77).
- (124) – The ordination to this end gives to the government of the Church its proper character: 514, 984, 1137, 1151, 1328, 1342,
conformable to the charity of Christ: 1218, 1328,
alien to all excessive moralism or juridicism: 1137,

- 1214, 1328, 1431,
as also to all oppression and arbitrariness: 310, 1160,
1181, 1320.
This government is at the service of individuals: 1160, 1181,
1199, 1497,
and treats them according to the exigencies of their free
spiritual nature: 517, 943, 1328, 1400, 1435, 1489.
Its difficulties come from the diversity of peoples: 515,
cf. (39), (131),
and the subjugation of the faithful to civil authorities:
515.
- (125) – No man is permitted to withdraw himself from the authority
of the Church: 760, 847, 1353,
or to oppose it: 163, 175,
since all are totally subject to her law: 517, 943, 1160,
in the interior forum as well as in the exterior: 1136.
The Church cannot renounce the free exercise of her mis-
sion, and she has the duty to oppose any intrusion in her
domain: 520, 754, 756, 960, 1149, 1251.

Fruits of the Mission

HOLINESS AND CATHOLICITY OF THE CHURCH

Holiness

- (126) – Holiness, a distinctive note of the Church: 306, 435, 452,
521, 833, 837, 900, 1018, 1194, 1375, cf. (5),
has for its principle God: 521, 1375,
Christ: 435, 819, 1050, 1206,
the Holy Spirit: 723, 990,
at work within her: 1375.
- (127) – The Church is holy in her doctrine and in *her faith*: 435,
1066,
pure in *her sacraments*: 900, 1066,
immaculate in *the grace* and gifts of the Holy Spirit: 504,
1018, 1066, 1167.
The holiness of the Church is manifested in the exercise
of charity: 504, 1331, cf. (82).
- (128) – The Church is holy in the holiness of the lives of *her saints*:
435, 451, 835, 1066, 1436, 1485,
martyrs: 240-241, 385, 1066,
confessors: 1480, 1485,
virgins: 1066, 1360,
whom she proposes as examples to her faithful: 819, 1039.
Her holiness is demonstrated by their miracles: 196, 238.
- (129) – The holiness of the Church is manifested by the practice
of the *evangelical counsels*: 755, 826, 1046, 1303, 1360-1361,
and their public profession in her religious orders: 96,
826, 837, 1046, 1207, 1296, 1301, 1505, cf. (209),
which derive their *raison d'être* from their close con-

nection with the end of the Church which is the
acquisition of sanctity: 1297, 1303, 1505.

Cf. STATES OF PERFECTION.

- (130) – Blemishes made on the sanctity of the Church by *the sins*
of her members: 435, 640, 1024, 1065-1066, 1512, cf. (9),
which come from their tendency to evil: 1065,
and *the persecutions* which she constantly suffers: 383,
385, 1004,
are her trials: 1065-1066,
permitted by God: 724,
the better to show her divinity and her constancy: 385,
640, 724, 1065, 1512.

Catholicity of the Church

- (131) – The Church is a universal society: 757, 832, 883, 895, 950,
1165, 1187, 1294, 1356, 1385-1386, 1463, 1475,
destined to unite in one family: 578, 753, 820, 934, 983,
1470, cf. (37) ff.,
all the nations of the earth: 196, 228, 233, 540, 820,
1166, 1187, 1257, 1346, 1548,
without distinction, of nation: 409, 466, 784, 809, 811,
817, 848, 934, 951, 983, 990, 1031, 1042, 1131, 1134,
1165, 1168, 1173, 1174, 1178, 1294, 1320, 1322, 1385-
1386, 1463, 1469-1470, 1475, 1510, 1590,
of race: 1031, 1338, 1462, 1470,
of culture: 1338, 1406, 1420-1421, 1591, 1596.
Catholicity is a distinctive note of the Church: 820, 895,
1132, 1165, 1323, 1384, 1470, 1475, cf. (4),
bound to the note of unity: cf. (4), (52).
- (132) – Catholicity, founded on the mission received from Christ:
1171, 1341, 1356, cf. (77),
on his sacrifice: 1192-1193,
and on the independence of the Church with respect to
the civil power: 228,
is especially visible at Rome: 811, 1165, 1339, 1462-1463.
It does not destroy diversity: 490, 631, 785a, 1042, 1175,
and does not harm patriotism: 1180, 1322.
It may suffer some dimming in the mind of the faithful as
the result of external influences: 1132.
- (133) – The catholicity of the Church, uniting all men in fraternal
love: 950, 961, 1115, 1125, 1274, 1322, 1338, 1462-1463,
and giving them a consciousness of the unity of the
human race: 1167, 1171-1172, 1174, 1179, 1191, 1421,
1463, 1470-1471, 1514, 1519-1520, 1567, 1597,
perfects the foundation of human society: 1125, 1174,
1191,
favors *universal peace*: 320, 814, 949, 981, 1191, 1274,
1317, 1338, 1463, 1568, 1597, 1599, cf. (52),
and is the best antidote to exaggerated patriotism:
1507.

The Church being *supra-national* in her essence: 817, 1165, 1174, 1194, 1507,
no unity of the human race can be realized without her
or in opposition to her: 1169, 1569-1570.

The Missions

- (134) – The most striking manifestation of the catholicity of the Church is to be found in the Missions: 850, 1133-1134, 1323,
born of the consciousness of the God-given mission of the Church: 849, 1324, 1470, 1551,
to cover the whole world: 441, 679, 885, 1178, 1469, cf. (77), (132).
The Missionary Apostolate, the duty of which is incumbent upon Pope and Bishops in the first place: 1206, 1468-1469, cf. (160), (194),
but whose spirit must animate every Christian: 1470-1471,
surpasses all other ministries: 489.
- (135) – The end of the missions being *to establish the Church* in a permanent manner: 845, 1275, 1305,
the missions must have in view the establishment of native hierarchy and clergy: 784, 809, 845, 850, 1274, 1305,
at the time of which the Church remains the sole judge: 809, 1337.
Cf. THE MISSIONS.

PART THREE

CONSTITUTION OF THE CHURCH

Hierarchical Structure of the Church

- (136) – Since the Church is a body, the Mystical Body of Christ: (8) ff.,
all the members participate in the same goods and tend to the same ends: 1225, 1457,
but do not possess the same functions: 579, 603, 682, 1225,
or the same powers: 1225.
The Church is composed of two classes: 175, 459, 1297,
clergy and laity: 1207, 1297, 1377, 1455, 1491,
shepherd and flock: 459, 498, 682, 1457,
the Church teaching and the Church taught: 459, 1457.
- (137) – These distinctions are founded on *the divine law*: 54, 136, 146, 172, 187, 233, 440, 1062, 1135, 1207, 1298, 1314, 1377,
on the institution of *the hierarchy* by Christ: 198, 233, 236, 307, 467, 527, 568, 697, 706, 737, 770, 821, 1154, 1225, 1246, 1297, c. XI°,

the image of the celestial hierarchy: 1225,
and composed, according to *the power of orders*, of bishops, priests, and deacons: 1298, 1377, 1491, X°, cf. (113) ff.,

- and according to *the power of jurisdiction* by the successors of the Apostles: 1442, X°, cf. (119) ff.,
equal according to the power of orders: 176, 307, 1490,
not equal in jurisdiction: 26, 176, 307, 403;
and forming, under the rule of a single head: 26, 156, 403, 467, 580, 861, 986, 994, 1240, 1246,
the unique government of the Church: 603, 743, 824, 1240.
- (138) – Founded on the juridical institution of the hierarchy by Christ: 82, 414, 1430,
and the Mission handed down to its ministers: 82, 1156-1158, 1356,
the powers of the Church are not derived from the community of the faithful (as if) they had been directly remitted to them to establish a hierarchy: 105, 166, 708, 1154-1155, 1158-1159, 1356, 1378,
in which, as in a republic, inferior clerics would have had a right to 'vote': 26, 166, 214, 335, 1157.
These powers are independent of the merit of their possessor: 936, 1065, 1342.
The Constitution of the Church is, therefore, essentially different from that of civil society: 1153-1155,
and is *not susceptible of change* according to the exigencies of the consciousness of democracy: 155, 168, 182, 333, 405, 414-415, 455, 520, 632, 636, 704, 797.

CHAPTER I

THE VICAR OF CHRIST

The Foundation of the Church

- (139) – Christ, the invisible foundation of the Church: 420, 590, 1008, 1478,
a Church destined to last to the end of time: 198, cf. (77), (227),
built her on *a visible foundation*: 356, 497, 1040,
which is unique: 134-135, 583, 602,
and impregnable: 145, 198, 207, 217, 234, 236, 328, 384, 1206, 1335, 1408, 1478,
the rock of Peter: 14, 20, 125, 148, 171, 186, 193, 196, 198, 207, 217, 222, 234, 236, 311, 314, 322, 359-360, 417, 420-421, 497, 583-584, 589-590, 666, 737, 818, 940, 954, 1206, 1335, 1408, 1426, 1478, cf. (142) ff.
and of his successors: 497, 737, 874, 991, 1121, 1549, cf. (142) ff.
The authority of the Pope being the principal element in the constitution of the Church: 416, 593,

to suppress the visible Head is to render the Mystical Body unrecognizable: 391, 417, 1041.

THE APOSTOLIC SEE

The Vocation of Peter

- (140) — To allow him to fulfill his role of foundation: 584-585, 1040, Christ made of Peter his *Vicar* upon earth: 20, 25, 189, 473, 584-585, 609, 1040, 1322, 1478, the *Prince of the Apostles*: 3, 20, 25, 198, 358, 360, 737, 743, c. XIV°, having the primacy over them: 307, 309, 356-358, 476, 823, 1040, 1124, 1128, 1246, the *visible head*: 192, 358, 590-591, 1040, and the *supreme head* of the Church: 20, 189, 583.
- (141) — Christ made him his *Vicar* by giving to him directly: 357-358, and *independently* of the other Apostles: 357, 602, 605, 1469, all power of binding and loosing: 24, 202, 487, symbolized by the keys: 24, 605, 969, 1156, 1478, 585-588, the duty to feed the entire flock: 129-131, 198, 218, 307, 403, 417, 588, 602, 605, 669, 790, 1122-1123, 1469, 1478, and to confirm his brethren: 177, 198. On the other hand, every power which the Apostles received they received only conjointly with Peter: 44, 145, 399-400, 602, 605, 610.

The Roman Pontiff

- (142) — That the Church which was to last to the end of time: 235, cf. (227), might not be without foundation: 198, 483, 497, 593, Peter, with all his power and his prerogatives: 24, 43, 177, 192, 198, 235, 311, 583, 593, 823, 967, 1246, 1407, 1490, XI°, lives and rules in *his successor*: 53, 73, 103, 207, 221, 359-360, 403, 476, 583, 593, 823, 966-967, 1123, 1246, 1346, 1502, c. XV°, the Bishop of Rome: 3, 25, 43, 106, 198, 218, 360, 362, 595, 598, 669, 968, 991, 1234, 1295, 1332, 1336, 1345, 1405, 1464, 1502, 1565, 1588, where, according to the testimony of the Fathers and of the Councils: 236, 595-597, 1309, 1330, the Apostolic Succession remains uninterrupted down to our own time: 192-193, 236, 306, 360, 529, 576, 595, 896, 1206, 1309, 1407, 1409, 1541.
- (143) — By reason of the providential character of the choice of Rome as the See of Peter: 480, 639, 699, 966, 1246, the succession of the Prince of the Apostles cannot be transferred to any other see: 214, 277,

but it remains independent of the permanence of the Rome of history: 1248.

- (144) — The Pope is, therefore, like Peter: (140) ff., *Vicar of Christ*: 3, 14, 25, 53, 207, 237, 362, 413, 582, 609, 660, 823, 932, 952, 955, 968, 1040, 1263, 1295, 1473, 1502, 1546, 1556, his representative on earth: 1070, 1295, 1335, 1467, 1523, 1556, invested with his titles and powers: 420-421, 473, 590, 609, 968, 1263, and with Him making but *one single head of the Church*: 1040, 1128-1129. He is the *visible head* of this Church: 14, 20, 25, 53, 176, 207, 415, 491, 658, 750, 823, 932, 968, 994, 1070, 1246, 1335, 1592, *heir of the Primacy*: 62, 73, 177, 185, 192, 236-237, 322, 360-362, 444, 476, 480, 576, 791, 966, 1040, 1124, 1270.
- (145) — The powers of the Pope do not come to him from his inferiors: 26, 30, 34, 39, 53, 357, 609, they are of divine right: 25, 43, 137, 162, 207, 210-211, 239, 361, 377, 403, 483, 491, 494, 884, 1158, 1377, coming to him from Christ Himself: 39, 53, 103, 106, 192, 378, 399, 476, 587, 968, 1124, 1129, 1156, 1247, who has promised him his aid: 124, 311, 389, 905, 1049, 1129, 1252. These powers belong to the Pope by the very fact that he is the legitimate successor of Peter: 106, 377, 399, 1157, 1577, and that he accepts his See: 43, 1157, 1247, 1491.
- (146) — Therefore, the Pope is not the 'ministerial head' of the Church: 106, 357, nor its 'organ' or 'representative': 884, and his authority is independent of his personal sanctity and merit: 145, 207, 645, 1158, 1252. The human qualities of the Pope: 1559, 1575, may complement his divine authority, not replace it: 1557.
- (147) — The pontifical Primacy is not an 'invention' of the Middle Ages: 53, 276, it is a fact recognized by history: 43, 527, and a truth of faith: 20, 177, 365, 401, 598, 1377, taught by the Popes and the Councils: 25, 28, 44, 309, 362, 403, 594, 598, 611, 743, as a dogma supported by Scripture: 20, 417, 527, 698, and the constant Tradition of the Church: 20, 27-44, 45-50, 200, 309, 357, 598-599, 606-607, 792-795, 893, 1129, 1307-1308.

NATURE OF THE PRIMACY

True jurisdiction . . .

- (148) — In order to fulfill his mission as foundation of the Church: 584-585,
of her unity and solidity: 26, 584, 605,
the Pope has not received merely a simple pre-eminence: 26, 864,
or primacy of honor: 25, 177, 309, 358, 584, 605,
and of simple direction and deputyship: 26, 41, 367, 584, 605,
or merely the principal share in the supreme power: 367,
(149) — but is plenitude: 189, 234, 367, 600,
the plenitude of a *true jurisdiction*: 210, 309, 311, 358, 367, 476, 483, 584, 605, c. XVI°,
with its own authority: 584,
sovereign to it: 20, 25, 185, 207, 210, 311, 330, 367, 378, 381, 421, 440, 474, 580, 587, 594, 600, 605, 612, 1070, 1335, 1339, 1343, XI°.
(150) — This plenitude of jurisdiction is included in the unique powers conferred by Christ on Peter and on his successors: 177, 585-586, 1555,
the power to feed the entire flock: 101, 103, 177, 1404, 1469, 1557,
the power of the keys: 77, 1156, 1335-1337, cf. (141)-(142).

Over the Whole Church

- (151) — In virtue of these powers:
the Pope is the *universal bishop*: 72, 363, 592, 669,
with immediate power: 292, 363, 532, 1300, 1536, XI,
and ordinary power: 39, 292, 295, 363, 592, 1050, XI°,
not only over Rome: 669, 1576, 1587,
but over the whole Church: 3, 39, 43, 177, 198, 210, 292, 362-363, 367, 378, 403, 474, 532, 587-588, 592, 605, 609, 612, 669, 913, 1162, 1300, 1332, 1394, 1535-1536, 1565, 1576, 1588, c. XVI°.
These two episcopal functions of the Pope are not to be opposed to one another, but to be harmonized: 1576, 1587-1588.
(152) — The power of the Pope extends to all the churches: 10, 18, 26, 203, 215, 236, 279, 292, 295, 299, 330, 362, 367, 403, 415, 423, 433-434, 609, 699, 999, 1300, 1404, 1468, 1536, 1588, c. XVI°.
even to all the churches united: 203, 367, 532, 609, 897.

Over All Pastors

- (153) — This power embraces not only each and every one of the *faithful*: 145, 150, 210, 295, 307, 367, 415, 498, 532, 592, 1234, 1300, 1523, 1600-1601,

but also each and every one of the pastors: 10, 132, 145, 150, 177, 194, 210-211, 307, 357, 367, 426, 459, 498, 532, 592, 605, 663, 792, 991, 1234, 1600-1601, even when these are assembled in one body: 357, 608-609, 610.

Authority of the Popes over the Councils: 2, 199-201, over the Patriarchs: 433-434.

- (154) — The authority of the Pope over the flocks of other shepherds: 14, (195),
does not diminish the authority of the latter, nor does it generate confusion: 298, 364, 428, 612, (195),
for the authority of the individual shepherds is not of the same degree: 463, 612,
since bishops depend upon the Pope: 612,
and receive from him, not only their nomination: 18, 44, 101, 167, 210, 381, 399, 403, 411, 523, 670, 1531, cf. (92), (189),
but also their mission and their powers: 10, 24, 44, 63, 73, 194, 210, 381, 403, 423, 991, 1377, cf. (189).

Consequences of the Primacy

- (155) — The Primacy of the Sovereign Pontiff is, with unity of faith, the sole *principle of the visible unity* of the episcopate: 211, 356, 624, 821, 834, 991, 999, 1177.
It is the foundation: 393, 1129, 1177,
and the support of the episcopal office: 44, 124, 221, 299, 364, 373, 428, 444, 533, 589, 613, 793, 1162, 1243, 1404,
and of the rights of the bishops of which the Pope has been made the defender: 302, 308, 378, 408, 497, 613, 1043.
(156) — The universal and immediate jurisdiction of the Sovereign Pontiff implies a duty of surveillance over the other churches: 4, 663-664, 991, 1285, 1368.
This office is fulfilled by the *ad limina visits*: 664, 1141, 1404,
by the intermediary of *Nuncios* and *Legates*: 60-61, 449, 532-534, 664,
whose authority none may dispute: 59-61, 354, 534,
and by the dispatch of *encyclicals* to the bishops: 7, 124.
(157) — The Primacy of jurisdiction is the foundation of the *rights of reserve and of appeal* to the Sovereign Pontiff: 10, 26, 56, 118, 195, 297, 394, 430-431, 498, 1158, 1404,
of the *rights of exemption* (for religious): 179, 303, 1300,
and of liberty of communication of the Holy Father with all the faithful: 57-58, 153, 182, 365, 1158, XI°.
By the approbation of religious rules, this primacy of jurisdiction is the source of religious superior's *right to command*: 96, 1300, 1506, cf. (209).
(158) — As a consequence of the Primacy, the Holy See alone has

the competence to draw up *treaties with nation-states*: 884, 1334, 1355,
with respect to which the Holy See is not a 'foreign power': 413, 416,
and with which it strives to maintain good relations: 658, 1339.

Exercise of the Primacy

Double Mission of the Sovereign Pontiff

- (159) — In virtue of his charge to feed all Christ's sheep: (141), 1146,
and to preach and to baptize all nations: 409, 669, 791, 841,
the Pope's mission embraces *all men*: 127, 137, 319, 409, 583, 657, 669, 841, 952, 962.
- (160) — Ordered, in the first instance, to *their salvation*: 483, 583, 657, 952, 966, 999, 1342, 1523, 1574, cf. (77),
this mission includes the duty of conserving: 4, 126, 585, 613, 645, 810, 841, 1130,
of defending: 103, 221, 523, 613, 1254, 1560,
of extending the Church: 4-5, 126, 204, 221, 477, 656, 669, 841, 975, 1147, 1206, 1558,
cf. Missions: (134)-(135),
and of bringing back the erring: 117, 794, 1147.
- (161) — The Primacy assures the exercise of this mission by *establishing unity*: 21, 53, 101, 161, 192, 229, 234, 255, 257, 356, 583-584, 593, 821, 961, 985, 998, 1070, 1177, 1206, 1252, 1546, 1571, 1591, XI°,
of faith: 1, 176, 234, 367, 442, 603, 923, 961, 1121, 1329,
by the magisterium: 192,
of discipline: 307, 422,
of conduct: 367,
of communion: 23, 148, 161, 176-177, 219, 392, 422, 580, 597, 603, 605, 791, 1121,
by governing: 176, 580, 603;
by *establishing indefectibility*: 217, 236, 356, 593, 1124, 1246;
and by making Rome the visible center of Catholic unity: 149, 167, 194, 215, 220, 442, 474, 482, 603, 833, 913, 954, 991, 1147, 1165, 1329, 1407, 1462, 1464.
- (162) — The mission of the Pope includes, secondarily, the duty of assuring *the peace of Christendom*: 1, 442, 926, 959, 985, 1007, 1541, 1560,
of which he is the natural arbiter: 379, 950, 1317,
and of restoring civilization: 442, 656, 794.
Authority of the Pope over nations and their heads: 379, 413, 801. Cf. INTERNATIONAL PEACE
- (163) — *The paternity* of the Sovereign Pontiff is the reflection of the paternity of God: 750, 778-779, 976, 1264, 1522, 1559,
and derives from his office as Vicar of Christ: 1264, 1522.

It embraces not only all Christians: 3, 207, 362, 415, 813, 932, 976, 1523,
but also all men: 660, 779, 813, 969, 985, 1007, 1528, 1554-1555, 1564, 1591,
who are called by their divine vocation to union with the flock of Peter: 813, 1523, 1555.
This paternity becomes a *Primacy of Charity*: 17, 660, 778-779, 791, 812-813, 944, 994, 1007, 1252, 1555, 1559,
carried, if necessary, to the sacrifice of life itself: 1558.

Spiritual Functions

- (164) — The Primacy of the Pope extends to all the spiritual functions: 39:
Magisterium: (165)-(173),
Sanctification: (174),
Government: (175)-(176).

The supreme Magisterium

- (165) — The Primacy includes the power to teach: 52, 207, 368, 370, 966-967, 1243,
which is the first function of the Pope: 673, 955, 987, 1263,
who is, with respect to the universal Church: 1367,
the one teacher: 101, 237, 458, 467, 474, 506, 510, 624, 631, 786, 790-791, 944, 956, 1007, 1252, 1367, 1380,
and supreme judge of doctrine: 162, 363, 368, 427, 512;
the guardian, and not the innovator, 353, 1380, 1589,
of the deposit of faith: 1, 11, 174, 220, 250, 589, 750, 956, 991, 1049, 1129, 1368, 1380, 1477, 1589,
cf. (99)-(102),
and of moral: 363, 657-658, 750, 910, 991, 1007, 1252, cf. (103);
the guardian and interpreter of the natural law: 377, 440, 659,
political and social questions not excepted: 658-659, 910, 1525.
The Pope and private revelations: 1589.
- (166) — The supreme magisterium implies the charge of teaching: not the Church alone: 3, 220,
pastors and faithful: 3, 19, 362, 444, 988-989, 1243,
but also *all nations*: 53, 377, 427, 669, 791, 841, 966, 1588,
- (167) — the charge of *defending the truth*: 368, 658-659, 999, 1007, 1049, 1146, 1311,
by the interpretation of Scripture: 1477,
by the direction of teaching: 174, 624, 1009,
by supervising doctrine: 11, 250,
by condemning rash opinion and errors: 12-13, 131, 230, 290, 308, 955, 991, 1009, 1252,
even philosophical: 659,
by forbidding dangerous books: 18, 212.

Forms of teaching

- (168) – The Sovereign Pontiff exercises his teaching authority: either in *an ordinary mode* by teaching: 871, or by decrees and judgments: 746, 1280, of which the highest form is *the solemn definition*: 1295.

Infallibility

- (169) – In matters of faith and morals the teaching of the Pope is infallible: 198, 207, 370, 381, 513, 790, 966, 1247, 1344. The infallibility of the Pope in *ex cathedra* definitions is a truth of defined faith: 371-372. Conditions requisite for an *ex cathedra* definition: 371-372, 513. The definition of infallibility, made necessary by circumstances: 437, changes nothing in the Church's discipline and is without prejudice to the civil power: 379-382.
- (170) – Infallibility rests on Christ's promise: 192, 589, 1365, and on the assistance of the Holy Spirit: 967, 1477, cf. (88). It is acquired by the Sovereign Pontiff at the very moment he accepts his election: 1247. Therefore, the definitions of the Pope are irreformable: 208, 308, and their authority is independent of their 'acceptance' by the Church: 308, 371-372, 436.
- (171) – Infallibility, given to the Pope in order to shepherd Christ's flock: 370 and to keep it in truth and unity: 370, 437, 589, has always been recognized by the Church: 369, 800-801, 922. It has been revealed in facts, since the Sovereign Pontiffs have always kept Christ's teaching pure of error: 18, 75, 198, 208, 268, 368-369, 793, 1380, 1407-1408.

Honoring the magisterium

- (172) – Therefore, the teaching and the decisions of the Apostolic See are binding on all men: 94, 190, 369, 502, 529, 1377, and are not subject to scrutiny: 1483, nor are they the object of an appeal: 2, 394, 462.
- (173) – When we hear the voice of the Pope, we hear the very voice of Christ Himself: 53, 130, 991, 1280, even in the 'ordinary' teaching authority: 1280. This 'ordinary' teaching, e.g., such as it is to be found in the encyclicals: 1280, requires, therefore, assent: 858, 1280, which is not limited to points of doctrine already of the record: 1281, and to matters of faith: 1269, but it must be given also to the instructions of the Holy See: 190,

and to its judgments on theological positions: 232, 351, 1281, 1404.
Authority of the *Decrees of the Congregations*: 7, 190, 249, 1201.

The Sovereign Pontificate

- (174) – The successor of Peter is at the summit of the Christian priesthood: 669, and is the principle of its unity: 236, 1477. He sanctifies the entire Church: 236, 1129, by the exercise of his power of Orders: 1477, which he possesses equally with the bishops: 176, cf. (137).

The supreme Government

- (175) – The Vicar of Christ has received not only the supreme teaching authority: (165) ff., but also the supreme and universal government of the Church: 3, 25, 126, 156, 162, 211, 218, 345, 362-363, 584, 631, 967, 1070, 1129, 1464, 1477-1478, 1534, with power: to make laws: 133, 189, 308, 377, 387, to judge: 189, 366, 379, 387, 394, 584, to penalize: 189, 387, cf. (119) ff., in the last resort: 366, 898.
- (176) – This power makes of the Pope the guardian and the sole judge of universal discipline: 170, 190, 203, 331, 355, 367, 414, 422, 1534, 1588, including worship: 331, 783, 785, 1230, 1459, as well as any changes to be adopted: 76, 163, 170, 178, 190, 1534. The Pope does not exceed his rights in regulating the discipline of individual churches: 203, 398, 414. Exercise of the power of Vicar in matters of divine law: 54-55, 97, 984.

*Conditions for the exercise of the Primacy**Independence*

- (177) – The Pope, holding his office from God alone: 491, 587, 1377, cf. (145), has to render an account of his deeds only to Him: 214, 281, 840, 1158. He is the sole judge of the policy to adopt in his government: 458, 463, in particular, of the opportuneness of definitions: 437, of teaching: 760, 918, of directives: 439, of intervention which has not been solicited: 1404. He does not need to be urged, or to be called to order, by his subordinates: 418, 523.

- (178) — In his exercise of the Primacy, the Pope must be *independent* of every human authority: 136, 218, 304, 378, 427, 516, 587, 612, 767, 882, 1137.
The acts of the Holy See possess their obligatory character independently of any confirmation or verification by the civil power: 143, 214, 218, 273, 281, 293-294, 304, 365, 670.
This liberty is necessary to the Church: 137, 225-226, 378, 427, 840, 881,
and is the best guarantee of the rule of faith: 437.
- (179) — This independence requires, as a visible guarantee, *temporal sovereignty*: 136-137, 204, 209, 225-226, 289, 440, 470, 475, 482, 767, 880-882, XII°,
which remains a right of the Sovereign Pontiff: 239, 288,
and is today exercised over Vatican City: 881, 1271.
- The Collaborators of the Pope*
- (180) — So as not to be crushed under the weight of so heavy a burden: 298, 1467,
the Pope must have recourse to the assistance of the *Cardinals*: 221, 326,
who are his Councillors and Electors: 326,
and to the *Roman Curia*: 945-947, 1467,
the necessary administrative body of the Church: 986,
and to *all the members of the Church*: 463, 1044,
Bishops: (185) ff.,
priests: (205)-(208),
religious: (209),
laity: (210)-(222).
- Obedience to the Pope*
- (181) — The office of Sovereign Pontiff is rendered lighter: 1398,
and more effective: 73, 208, 460, 464,
by the obedience: 73, 217, 219, 237, 1398, 1481-1482,
and the docility: 129, 218, 464,
which are a duty for all: 25, 73, 130, 185, 217, 218-219,
360, 392, 460, 638, 1377, 1481-1482.
- (182) — Obedience to the Pope, the representative of Christ: 952,
must make no distinction between the Pope of the past
and the Pope of the present moment: 462,
but must have the quality of sons in relation to their
father: 751-752, 952.
This obedience is the true wisdom of the sons of the
Church: 419,
the expression of their love: 751, 952,
the guarantee of unity: 73, 240, 419, 1246.
- (183) — It is of obligation not merely in matters of doctrine:
(172) ff.,
but also in matters of government and discipline: 330,
363, 1377, 1398.

- (184) — Obedience to the Holy See, binding on every Catholic: 177,
215, 219, 360, 392, 639, 713-714, 1257, 1483,
no man can condemn the Primacy: 44, 51, 300, 354-355,
without destroying the Constitution of the Church: 65,
416,
and compromising his eternal salvation: 484, 653, 1262.

CHAPTER II

THE SUCCESSORS OF THE APOSTLES

The Apostolic Mission

- (185) — The power of the Pope is not exclusive: 600.
The episcopal order constitutes, by divine right: 183, 456,
683, 765, 818, 919,
part of the Constitution of the Church: 397, 600, 683,
of which the bishops are the principal members: 14, 818,
1018, 1042, 1467,
and the first foundation: 683,
which itself rests on the unique substructure: 1467, cf.
(139).
- (186) — He who made Peter the foundation of the Church: (139),
also chose *twelve Apostles*: 600,
whose perpetual mission, (perpetual as the Church's
own): (77),
was not to terminate with them: 564.
As Christ was sent by the Father, and the Apostles by
Christ, the *bishops* were sent by the Apostles: 565,
and are, therefore, by divine right, their successors: 364,
565, 600, 774, 919, 1042, 1469, 1581,
and the heirs of their ordinary mission: 454, 484, 565,
600, 1469, 1490, cf. (85)-(87).

The Episcopal College

- (187) — Although numerous: 601,
the successors of the Apostles form a *single college*: 821,
united by the interior bond of faith and charity: 14, 821,
1581,
and by the exterior bond:
of obedience to the Pope: 605, 821, 1581, cf. (155).
Their dignity is the first dignity of the Church and its basis:
497, 1469.
- (188) — Peter alone, having received his powers directly and inde-
pendently of the Apostles: (141),
and the Apostles having received theirs only as a group
and conjointly with Peter: (141),
Bishops do not possess a power equal to that of the Pope:
26, 166,
nor fully independent of his: 19, 54, 111, 180, 473,
612, 1042, 1234.

- Authority of patriarchs and metropolitans: 307-308, 406-407, 431.
- (189) — It is from the Pope that bishops receive their *institution*: 10, 43, 81, 138, 141, 1534, 1544, 1537, and their authority is conferred on them by his ministry: 10, 24, 63, 183, 991, 1042, 1157, 1532, cf. (154). Even though it were to come directly from God: 19, it would remain limited by the Pope's authority: 19, 40, 54, 109-110, 119, 164, 303.
- (190) — Union of the bishops with the Holy See is an essential element in the Constitution of the Church: 23, 162, 215, 360, 533, 601, 1042, 1404, 1468, 1532. It is a duty for the bishop: 187, 210, a principle of strength for him and for his diocese: 161, 310, 328-329, 408, 533, 608, 663, 1404. Bishops must obey the Pope: 19, 54, 139, 187, 190, 210, 363, 433-434, 460, 605, 608, 721, 931, 1532, and render to him an account of their government: 302, 663, 721, 1404, of their teaching: 777, and of outrages committed against the Church: 152. They must defer to the Holy See in matters of doctrine: 18, defend its rights: 161, 181, 210, and keep united to this See the faithful of their own flocks: 161, 193, 211, 217, 432a, 454.
- (191) — The Mission of the bishop may be sullied by human failings: 935. The bishop who knowingly separates himself from the Pope: 84, 310, 423, 602, 604, or whose election has not been confirmed by him, is deprived of his jurisdiction: 64, 71, 73, 84, 101, 138, 140, 1532, 1563; but the bishop who remains faithful to the Holy See, even if he be unfaithful to his mission, loses nothing of his power: 498.

Collective Mission

Councils

- (192) — The union of the bishops with the visible Head of the Church is increased in the Council: 327, 336, where the bishops are united with the Pope: 327, 1600-1601, in solicitude for the universal Church: 312, 1600-1601, as teachers: 327, 444, and as judges of the faith: 327, 339. Non-Catholics cannot be summoned to sit in the Council: 324.
- (193) — *Ecumenical Councils*, which have not ceased to exist even since the Greek Schism: 268, 744, are assembled on grave occasions: 312, 328,

- to defend and to define the faith: 312-313, 336, 437, 746, 1163-1164, 1580, to strengthen unity: 1580, and to remedy the ills of Catholicism: 312-313, 336, 621, 1162-1164, 1580. In virtue of the divine assistance promised to them: 327, 334, 339, 376, 436, 1049, *Ecumenical Councils* are infallible: 39, 213, 268, 334, 376, 436, 746, and their decisions are binding on all: 336, 436, 502. Authority of *National Councils*: 123, 214, 278. Usefulness of *Provincial Councils*: 621, and of *Bishops' Meetings*: 715, 1403.

CF. THE COUNCIL

Universal Apostolate

- (194) — Brothers of the Pope in the Apostolate: 919, 1469, the bishops are charged with, as he is: 1468-1469, the *apostolic mission* of the Church: 399, 672, 818, 844, 963, 1468-1469, and its propagation: 1155, 1469, 1493, cf. (135).

Ordinaries of the Dioceses

- (195) — As the Pope is the Head of the Church Universal: 454, Bishops are the heads of their dioceses: 43, 218, 327, 364, 399-400, 454, 600, 609, 798, 1042, 1394, 1404, which have been assigned to them by the Pope: 43, 399-400, 919, and they possess in their regard, and for them alone: 139, 612, 1469, *proper and ordinary power*: 148, 364, 399, 473, 600, 605, 844, 1042, which is not compromised by the immediate jurisdiction of the Sovereign Pontiff: 26, 296, 600, cf. (151)-(154).
- (196) — The power of the bishops, ordered to the building up of the Body of Christ: 454, consists in a triple function: 805: of teaching: 805, (197) ff.; cf. (96)-(112), of priesthood: 805, (199); cf. (113)-(118), of governing: 805, (200)-(201); cf. (119)-(125).

Teaching

- (197) — Bishops are, by divine right: 458, 497, 1367, and under the dependence of the Holy See: 458, 1581, 1583, of which they are the lawful interpreters: 291, 432, the *teachers* of the Church: 395, 458, 497, 963, 1367, 1387, cf. (85)-(86). They have the duty of conserving the revealed deposit: 127, 161-162, 245, 1281, 1380-1382, 1387,

- of defending the faith of their people: 181, 193,
and of forewarning them against error: 85, 128, 152, 154.
(198) — *Preaching* is the proper duty of the bishop: 506, 517, 671,
684, 774, 1362, 1380,
who alone can delegate it: 684, 1362,
without thereby diminishing his responsibility for the of-
fice: 777, 1362, 1367.
He has the duty of *educating* the young: 806,
and of supporting his collaborators: 216.

Priesthood

- (199) — The bishops are the brothers of the Sovereign Pontiff: 919,
and his equals, in the episcopate: (137),
in the fullness of the priesthood: 844, 1459,
received immediately from God: 63;
cf. Sanctifying Mission: (113).

Government

- (200) — The bishops, under the guidance of the Pope: 1234,
have, and they alone have: 114, 1234,
by divine right: 85, 450, 1218, 1234,
the charge of government: 162, 425, 450, 497, 588, 1234,
1392,
as legislators and judges: 85, 450, 1218, 1398.
(201) — The competence of bishops extends not only to the domain
of *faith*: (197),
but also to that of *moral and of discipline*: 1398, 1403,
cf. (103),
especially that of the clergy: 89, 127, 473.
They must safeguard the observance of the general laws of
the Church: 181, 193, 1230, 1459.
Theirs is the concern, not only of matters religious in the
strict sense: 454, 805,
but all that is concerned with the Church's good: 410,
805,
e.g., the administration of ecclesiastical property: 90, 412
805,
and relations with non-Catholics: 807.
(202) — Bishops will have to render an account to God of the *salva-
tion of souls*: 425, 497.
They must pray: 1044,
celebrate Mass for them: 1044,
give good example: 450, 1392,
and be ready, if need be, to sacrifice life itself: 1402.
(203) — Christ Himself, living and teaching in the person of the
bishop: 485, 806, 808,
the faithful must pay them honor: 461, 495-499, 642-643,
720, 803-804, 1042,
must obey them as they do God: 218, 395, 397, 429, 455,
457, 460, 497, 780, 798, 803-804, 1474.

- The authority and the election of the bishops *come from
God alone and from the Pope*: 80, 83, 101, 364, 395, 411,
426, 498, 670, 802,
and not from the secular power: 66, 78, 80, 183, 218,
272, 425-426, 432, 523, 919, 1158,
nor from the clergy, nor from the people: 87-88, 310, 402,
1158.
Sense in which is to be understood the concession granted
to secular powers in respect to the nomination of bishops:
63, 402, 405, 670, 1158, 1531.
(204) — Fruits of the action and of the ministry of the bishops: 404,
1401-1402, 1562.

CF. THE BISHOP AND THE DIOCESE**CHAPTER III****THE CLERGY**

- (205) — It is an error to think that the organic structure of the
Church is limited to the hierarchy: 1018.
Priests are also ministers of the Church: 1018, 1114, 1155,
1195,
as are also deacons: 1494.
The bishop confers on the priest, by the power of orders:
1228,
participation in his own power of consecrating: 844, 1490,
and confides to him a part of his flock: 1114, 1336, 1480,
1490, 1492, 1565.
The *pastor* and the parish: 1314, 1333, 1376, 1476.
The ministry of the clergy transcends the distinction be-
tween secular clergy and regular clergy: 1298-1299, 1602.
(206) — The priest, minister of Christ, has the duty of offering the
Holy Sacrifice: (114),
of administering the sacraments: 927, 971, 1287-1288;
he is the organ of the Church's prayer: 1286.
He participates, in particular by his preaching: 186, 775,
928, 1380,
in the teaching function of the bishop: 484-485, 517, 928,
1287-1288, 1473.
He has the charge of charitable works: 1287-1288,
and the administration of ecclesiastical affairs: 410.
He participates in the apostolate of Christ and in missionary
expansion: 844, 1380, cf. (134)-(135).
(207) — The priest is not delegated by the community: 1336,
nor subject to the decrees of the laity: 68.
Before representing his people before God, he is the envoy
of the Head of the Mystical Body: 1226.
He is not the equal of the bishop: 86;
he does not share with him the charge of administering
the diocese: 86-88, 172,

- nor that of judge in matters of faith: 113,
or discipline: 122;
He cannot exercise any ministry except with the permission
of the bishop and under his direction: 162, 785, 1299.
The power and the function of *synods*: 112, 782, 1587.
- (208) – The priest must place in the first rank of his duties that of
obedience to the Pope: 186,
and to his Bishop: 162, 456, 643-644, 765, 780, 798, 931,
1398, 1401.
He must be the faithful interpreter of every word coming
from Rome: 186, 1465.
He must keep himself for his ministry which is *properly*
sacerdotal: 269-271, 1312, 1496,
having himself replaced, in other matters, by laymen:
1312,
and avoiding compromising himself in temporal affairs:
269-271.
Law of ecclesiastical *celibacy*: 780, 785.

Cf. THE PRIESTHOOD

CHAPTER IV RELIGIOUS

- (209) – The service of the Church also comprises religious: 16,
1018,
including contemplatives: 98, 827-828, 1018, 1301, 1551,
who are among the most effective auxiliaries in the work
of the Church: 95-96, 390, 837, 1301.
Their state in life, superior to that of marriage: 1452,
is situated between that of the clergy and the laity: 1207,
1297,
who can, each of them also, be religious: 1207, 1298,
(205);
this state is founded on its particular relation with the
sanctifying mission of the Church: 1207, (129).
Religious superiors are associated with the apostolic charge
of the Pope: 1506, (157).
Legislation of the Church on the public state of perfection:
1208.
Nullity of civil laws which oppose this state: (92).

Cf. STATES OF PERFECTION

CHAPTER V THE LAITY

Place of the laity in the Church

- (210) – The faithful are all members, not only of a civil society, but
also of the Church, the Body of Christ: 1313, 1335, 1457,
where they possess even *the rights of citizenship*: 996,
1489, 1495,
and of which they are the living stones: 1008, 1508-1509.

- They must be proud, not only of belonging to the Church:
1093,
but also of being 'the Church': 1191, 1521.
- (211) – They are not members of the hierarchy: 1493,
and consequently, the mandate which they may receive
from the hierarchy, cf. (218),
does not confer upon them either the power of orders or
of jurisdiction: 68, 85, 432, 631, 1218, 1493.
Therefore, it is not their place to usurp a role in the govern-
ment of the Church: 169, 187, 498, 811,
or in the teaching office: 506, 761,
or to meddle in the domain confided to their pastors: 432,
631, 1230.
The laity and the progress of the Church: 708.
- (212) – The *royal priesthood* of the faithful: 876, 942, 1391,
participation in the priesthood of Christ: 876, 1391,
differs essentially from the priesthood properly so-called,
conferred by the sacrament of Orders: 1236, 1391.
The priesthood of the faithful is exercised especially by par-
ticipation in the liturgy: 1455-1456,
above all at Holy Mass, where they offer Christ by the
hands of the priest: 1083.

Responsibility of the laity

- (213) – The Church does not absorb her members by transferring
to the community what they can do by themselves: 1184,
1273.
The layman remains responsible for his salvation: 819, 1496,
to which he must subordinate all his other activity: 727,
749, 1273, 1297.
He has the right to receive from the hierarchy the means of
obtaining his salvation: 914, 957, 1401, 1495-1496,
and, if need be, to claim them: 1090, 1495.
- (214) – To the mission which the bishops have received, cf. (200),
of governing the Christian people, corresponds the peo-
ple's duty of obedience: 218, 245, 304, 577,
and of letting themselves be guided in the way of salva-
tion: 460, 561, 682, 903-905, 1398,
by legitimate shepherds: 304, 425, 432, 450, 498, 716, 802,
the Pope: 304, 528, 561,
the Bishops: 528, 561,
the Clergy: 1495.
The Catholic is to be recognized by the perfection of his
obedience: 511.
- (215) – To give a solid support to his faith: 794, 1249,
to keep himself from error: 904, 1447,
and to be able to judge his own time: 1447,
the layman has the duty of heeding the teaching of the
Church: 145, 245, 458, 460, 493, 673, 716, 761-762,
1447, 1456, of submitting his judgment to it: 1284,

- and of conforming his conduct to it: 458, 673.
Extent of the submission required: cf. (110).
- (216) – The layman may not remove himself from the direction of the hierarchy: 1398,
under pretext of 'liberty of conscience': 332, 706, 709, 914, 1201, 1216,
of 'emancipation': 1495,
or of reaching adult status': 1399-1400;
nor may he prefer his own judgment to the authority of the magisterium: 762, 1372.
Open revolt is not necessary for a failure in submission; it is sufficient to contravene authority in an oblique fashion: 500.
- The Apostolate of the laity*
- (217) – For her ministry the Church has recourse not only to the hierarchy and the clergy but also to the laity: 958, 1018, 1599,
who, by their activity: 1191, 1426, 1489, 1495,
can: 914,
and must: assist their pastors: 218, 432, 450, 673, 1100, 1353,
supplement their efforts: 1312,
and collaborate with them: 456, 506, 655, 907-908, 1018, 1058, 1100, 1191, 1495, 1594,
in all that, directly or indirectly, belongs to the Church's mission: 674, 842-843, 1058, 1368, 1426, 1471, 1495.
- (218) – The *apostolate of the laity* is not on a different line from that of the hierarchy: 1314,
nor founded on charisms: 1372.
It is exercised as a *participation in the hierarchical apostolate*: 908, 914, 1493,
to which it must remain subordinate and with which it must be co-ordinated: 655, 847, 908, 933, 1304, 1314, 1371-1372, 1498,
under penalty of being pure loss: 764, 847,
and with which a *mandate* can associate the laity more closely: 1492-1493,
without, however, ever making this apostolate a sacerdotal apostolate: 1492.
- Catholic Action* is a more organized: 1493,
and special (accidental) form of this apostolate: 1304.
- (219) – This collaboration not only demands fidelity to orthodoxy: 350, 1487, 1498,
and to obedience: (218),
it also requires a total disinterestedness and devotedness: 735, 1495,
to enter into the mind of the Church: 958,
and to avoid all division: 1495.

Forms of the Apostolate of the Laity

- (220) – The lay apostle collaborates with the priest in all the forms of the apostolate: 1497,

- in its double function, of conservation: 505-506, 1501,
and of conquest: 505-506, 1472, 1501.
It is exercised primarily by *prayer* and *sacrifice*: 519, 829, 1313, 1472, 1500,
by *witnessing* to the faith: 505-506, 764,
and by *example*: 506, 675, 764, 1313.
- (221) – The lay apostolate has as its more specific task to leaven social life with a Christian mentality: 1191, 1224, 1497.
It includes, at least in the broad sense: 1313,
Christian parents: 1101,
and laymen who devote themselves to education and the works of mercy: 675, 735, 1018.
- (222) – The layman can also be the recipient of a *mandate to teach*: 216, 675, 1371, 1473, 1492, 1500.
His activity is particularly useful in those areas where theology comes into contact with the profane sciences: 1499,
but 'lay theology' has no title to autonomy: 1498.
Role of Catholic intellectuals and writers: 216, 718.
Cf. THE LAITY; DIRECTIVES TO WORKERS

APOSTOLICITY OF THE CHURCH

- (223) – The true Church of Christ possesses uninterrupted succession of Apostolic authority: 121, 125, 196, 306, 315, 834,
and teaches the doctrine of the Apostles: 196, 306, 738, 742, 1255, 1380, 1408.
Apostolicity is bound to the Roman succession: 125, cf. (142)-(143).
- Essential immutability of the Church*
- (224) – The Church is, and has been from her origin, one and the same *mystical person*: 834, 862, 1242, 1255.
Founded on the divine positive law: 405, 414, 1265,
she is immutable in her *essential principles and institutions*: 165, 314, 405, 414-415, 455, 508, 696, 1255, 1358, 1412, 1448, VIII°, c. VIII°,
in her doctrine: 190, 196, 306, 316, 352-353, 681, 726, 740, 742, 783, 865, 996, 1243, 1302, 1327,
in her sacraments: 726,
in her constitution: 508, 696, 726, 983, 996, 1124, 1245, 1265, 1412, c. II°.
- But, as a living organism, she is not immobile: 1231, 1255,
she lives and grows: 1231,
and, thanks to the Holy Spirit living within her: 1327, 1447,
she can, in order the better to penetrate the world and fashion souls according to the law of Christ: 1185, 1255, 1410, 1447,
adapt herself, in accidental matters, to periods and circumstances: 170, 190, 681, 773, 996, 1185, 1242-1243, 1255, 1302-1303, 1327, 1410, 1412, 1445, 1447, 1452-1454,

and without enslaving herself to any earthly power: 1185, 1412, 1445.

True and false progress

- (225) — It is false to believe that Christianity can perfect itself continually: 168, 709, 738,
and must make adaptations in faith as well as in discipline: 168, 430, 627-628, 709, 738, 742, 1251,
to the exigencies of modern life, *soi-disant* more favored by the gifts of the Spirit: 636, 707,
and to those of an atheistic civilization: 668,
by a progress which would be a compromise between two forces, the one a conserving force, the other a progressivist: 707-709, 1452-1454.
- (226) — The Church, accepting the elements which she judges useful to her development: 353, 783, 1412,
experiences *a progress* in the sense of a growth in the precision of doctrine: 353, 996, 1354,
a renewal in holiness and faith: 224, 996, 1354,
a development of liturgy: 783, 996,
an extension of her apostolate: 1354,
a greater penetration of the Christian spirit: 353, 728, 996.
- More perfect in her visible form: 996, 1245,
she cannot return to the forms of the first Christian eras: 996,
and her extension requires a growing centralization: 1245, 1404.

Immortality of the Church

- (227) — Like Christ, the Church, founded on Him: 555, 1592-1593,
is immortal: 555, 579, 667, 830, 1245, 1250, 1592-1593,
and, *in spite of persecutions*, which she has constantly to undergo: 383, 1210, 1337, 1446,
she must last to the end of the world: 177, 198, 235, 359, 383, 566, 619, 695, 811, 1031, 1206, 1210, 1437, 1552.
She remains *ever young*: 785, 995, 1115, 1139, 1209-1210, 1596,
and cannot grow old: 545, 794, 995.

Indefectibility

- (228) — Taken as a whole, the Church is indefectible: 130, 169, 198, 227, 240, 327, 439, 608, 652, 679, 783, 849, 911, 929, 1114-1115, 1124, 1140, 1142, 1161, 1167, 1176, 1206, 1210, 1242, 1321, 1335, 1345, 1548,
in spite of the partial successes of the powers of darkness: 667, 1438, 1446.
She is not shaken: 872, 894, 963, 1114-1115, 1142, 1247, 1352, 1407, 1446, 1485
by persecution: 439, 679, 685, 688, 724, 891, 964, 1046, 1140, 1247, 1345, 1353, 1548,

- which she neither desires nor fears: 685, 1046, 1437-1438,
nor by heresies: 386, 439, 891, 964, 1290,
or the sins of her members: 439, 726, 891, 1142, 1352.
She derives from them a new strength: 724, 853, 964, 1140, 1354, 1545, 1548,
and a new splendor of truth: 435, 724, 1512-1513, 1592.
- (229) — The indefectible fidelity of the Church to her mission: (228),
is not simply a fact: 920-921, cf. (228),
it is founded on law: 920-921,
on Christ: 134, 384, 544-545, 872, 964,
and on his visible representative: 125, 585, 1124, 1549, 1592, cf. (162),
from whom the Church is inseparable: 608,
on the promise: 1124, 1209,
and on the divine assistance: 238, 619, 724, 861-862, 938, 990, 1115, 1354, 1552,
which is all the more certain as the assaults against her are the more violent: 724, 1354.
Therefore, indefectibility is a mystery and a divine sign: 376, 725-726, 1114-1115.
- (230) — *Since she is indefectible, the Church needs no one to reform her*: 163,
for she possesses the means to do so herself: 717, 1591.
All true reform has its beginning in sanctity: 730, 732-734, 938,
and begins in the hierarchy: 730, 734.
The false reform of the modernists: 717, 938.

OUR DUTIES TO THE CHURCH

EPILOGUE

- (231) — Whoever has the Spirit of God has spontaneously the right attitude towards the Church: 938.
Such a one does not criticise her: 937,
even in her human aspect: 937, 1094,
and he does not act against her: 218, 508.
He must be proud of the Church: 1485,
must pray for her: 1102,
venerate her authority: 614, 709, 1094,
love her: 614, 789, 1092, 1094, 1097, 1100, 1102, 1110,
obey her: 647, 937, 1094,
not as a stranger, but as the Spouse of Christ and as Christ Himself: 647, 1094-1095,
labor to return to her: 538, 615,
and prefer before all things fidelity to the Church: 939.
Disastrous consequences of contempt of her authority: 317, 440, 1168, 1542.

INDEX OF QUOTATIONS

The numbers in heavy black print refer to the paragraphs of the papal pronouncements.

SACRED SCRIPTURE

Old Testament:

Genesis 3, 20: 1028.
 4, 10: 1096.
 8, 21: 727.
 11, 4: 733.
 27, 28: 1580.
 45, 4: 1555.
 Exodus 4, 25: 1210.
 17, 8-16: 827.
 1 Samuel 2, 3: 912.
 16, 7: 815.
 1 Kings 21, 1-4: 136-137.
 1 Paral. 16, 22: 1042.
 1 Mach. 5, 57, 67: 733.
 Job 13, 7: 640.
 31, 12: 763.
 Psalm 11, 2: 1145.
 23, 2: 1549.
 29, 10: 842.
 44, 10: 388, 785.
 44, 14-15: 785.
 75, 12: 96.
 83, 12: 1088.
 104, 15: 1042.
 111, 7: 722.
 118, 89, 160: 1265.
 136, 5-6: 939, 1092.
 Proverbs 10, 7: 722.
 21, 1: 764, 1039.
 Ecclesiastes 5, 3: 96.
 Canticle 4, 12: 452.
 6, 3: 133, 712.
 6, 9: 133, 507, 712.
 Wisdom 6, 4-10: 1106.
 6, 23: 1106.
 8, 1: 875, 1465.
 Ecclesiasticus: 17, 2: 1306.
 17, 12: 655.
 Isaias 2, 2-3: 551.

9, 6: 959.
 11, 12: 343, 1178, 1242,
 1434, 1437, 1505.
 16, 3: 328.
 28, 16: 835.
 32, 17: 1106.
 40, 3: 949.
 42, 2: 733.
 53, 12: 660.
 54, 12-13: 493.
 59, 21: 338.
 Jeremiah 1, 9: 1295.
 3, 15: 671.
 17, 5: 734.
 23, 21: 777.
 49, 16: 1140.
 Ezechiel 3, 17-18: 132.
 Osee 10, 13: 1146.
 Joel 2, 28-29: 618.
 Malachias, 1, 2: 1083, 1193,
 1219.

New Testament:

St. Matthew 3, 3: 949.
 3, 9: 938.
 4, 10: 939.
 4, 16: 841.
 5, 10: 1545.
 5, 13: 818, 937, 1492.
 5, 14: 233, 818, 991, 1511,
 1515.
 5, 15: A°, XI.
 5, 19: 818.
 5, 44-48: 1098.
 5, 48: 819.
 6, 33: 516, 1000.
 7, 3-5: 935.
 7, 16, 20: 418.
 7, 25: 125.

INDEX OF QUOTATIONS

895

7, 26-27: 964.
 8, 26: 1161.
 9, 21: 1023.
 9, 38: 1102.
 10, 27: 1397.
 11, 29: 733, 1402, 1559.
 11, 30: 538, 1402.
 12, 19: 733.
 12, 30: 419.
 13, 1 ff: 861.
 13, 24: 233.
 13, 31-32: 928.
 13, 33: 937, 1454.
 13, 47-48: 992.
 13, 52: 353.
 15, 15: 848.
 15, 19: 1598.
 15, 24: 1029.
 16, 13-20: 8.
 16, 16-17: 420.
 16, 16-19: 357.
 16, 16-20: 1266.
 16, 18: 20, 125, 207, 222,
 388, 583, 725, 790, 794,
 823, 861, 862, 940, 964,
 1324, 1446, 1546, 1549,
 1552.
 16, 18-19: 198, 682, 968,
 1027, 1335, A°, XI.
 16, 19: 20, 207, 421, 467.
 18, 17: 243, 395, 469, 497,
 934, 1022.
 18, 18: 861, 1156.
 18, 20: 926, 1221.
 20, 19: 980.
 21, 19: 1156.
 22, 9: 1251.
 22, 21: 472, 1510, 1524.
 23, 8: 806, 848, 1295.
 23, 9: 848.
 23, 14: 1402.
 24, 35: 227, 667.
 25, 34: 34 ff.
 26, 28: 1029.
 28, 18-20: 228, 469, 561,
 629, 821, 880, 1156, 1515.
 28, 19: 409, 444, 669, 842,
 861, 889, 912, 987, 1251,
 1263, 1356, 1552.
 28, 19-20: 682, 730, 745,
 915, 928, 1256, 1367,
 1380, 1469, A°, IX.
 28, 20: 466, 716, 725, 861,
 920, 1162, 1233, 1290,
 1324, 1441.
 28, 21: 629.
 Mark 1, 10: 1033.
 2, 16: 1024.
 16, 15: 466, 484, 623, 669,
 844, 861, 1134, 1181.
 16, 15-16: 1226.
 16, 16: 243, 561, 866.
 16, 20: 563.
 Luke 1, 71: 724.
 1, 79: 841.
 2, 11: 661.
 2, 19: 536.
 2, 34: 925.
 3, 8: 939.
 3, 22: 1033.
 4, 8: 939.
 5, 32: 1144.
 6, 13: 600.
 6, 27-35: 1098.
 6, 48: 125.
 10, 2: 1102.
 10, 16: 145, 243, 485, 497,
 562, 647, 806, 934, 1064,
 1226, 1280.
 10, 33-37: 1098.
 11, 23: 164, 177, 185, 243,
 430, 508, 566, 639.
 12, 9: 939.
 12, 32: 1040.
 15, 2: 1023.
 19, 40: 834.
 22, 19: 1156, 1552.
 22, 31-32: 124.
 22, 32: 20, 198, 207, 221,
 369, 467, 589, 624, 790,
 861, 967, 1102, 1127,
 1162, 1243, 1365.
 24, 36: 1426.
 John 1, 9: 928.
 1, 12: 973, 1013.
 1, 13: 973.
 1, 14-16: 1047.
 1, 18: 629, 1049.
 1, 42: 357.
 2, 11: 1111.
 3, 2: 1049.
 3, 5: 861, 1027.

INDEX OF QUOTATIONS

- 3, 8: 636, 938.
 3, 16: 1013, 1551.
 3, 17: 550, 1551.
 3, 18: 243.
 3, 34: 1055.
 4, 14: 734.
 4, 23: 937.
 4, 24: 842.
 4, 42: 1058.
 6, 1-2: 968.
 6, 45: 493.
 6, 48-59: 861.
 6, 56-57: 1347.
 6, 63: 1038.
 6, 68: 1049.
 7, 4: 733.
 7, 13: 733.
 7, 16: 718, 1380.
 7, 17: 718.
 7, 18: 719.
 8, 32: 494.
 8, 44: 1178.
 10, 1: 1037, 1583.
 10, 1-18: 1037.
 10, 5: 416.
 10, 7: 1555.
 10, 10: 466, 731, 907, 917,
 1402, 1519.
 10, 11: 591, 1402, 1558.
 10, 12-13: 1402.
 10, 16: 233, 615, 757, 861,
 863, 1558, 1571.
 10, 27: 614.
 10, 37: 560.
 10, 38: 560.
 11, 1: 968.
 11, 10: 991.
 12, 32: 1036.
 13, 1: 1107.
 13, 24: 1347.
 13, 34: 1347.
 13, 35: 843, 856, 979.
 14, 6: 731, 799, 1290.
 14, 14: 1091.
 14, 16: 561, 619, 725, 990,
 1070.
 14, 17: 561, 619, 725, 990.
 14, 23: 751, 1074.
 14, 26: 725, 990, 1070,
 1291, 1442.
 14, 59: 725.
 15, 1-5: 1068.
 15, 5: 940, 1044, 1050.
 15, 6: 1322, 1385.
 15, 7f: 725.
 15, 9-10: 1074.
 15, 12: 843.
 15, 15: 1027.
 15, 16: 849.
 15, 18-20: 1405, 1446.
 15, 20: 1548.
 15, 24: 560.
 15, 26-27: 561.
 16, 7-13: 561.
 16, 12: 561, 618, 1442.
 16, 13: 561, 618, 716.
 16, 16-17: 1442.
 16, 33: 1161, 1553.
 17, 2: 1047.
 17, 3: 1072.
 17, 8: 1027.
 17, 9ff: 1102.
 17, 11: 135, 197, 747, 821,
 1347.
 17, 14: 1027, 1102.
 17, 18: 550, 1027, 1053,
 1102.
 17, 19: 1102.
 17, 20-21: 229, 747.
 17, 20-23: 197, 556, 1102,
 1347.
 17, 21: 135, 745, 856, 863,
 1103, A°, XI.
 17, 21-23: 821, 1068.
 17, 22-26: 135.
 17, 23: 747, 877, 1571.
 17, 30: 356.
 18, 37: 955, 1049.
 20, 15: 663.
 20, 21: 356, 466, 550, 562,
 1053, 1064, 1156, 1226,
 1367, 1469, 1551.
 20, 22: 620, 861, 1055,
 1064, 1156, 1551.
 20, 23: 620, 1156, 1551,
 1552.
 20, 31: 754.
 21, 15: 150, 198, 602.
 21, 15-17: 58, 198, 295,
 311, 357, 588, 721, 757,
 802, 813, 861, 968, 1122,
 1156, 1162, 1234, 1285,

INDEX OF QUOTATIONS

1402.
 21, 16-17: 426, 467, 1469,
 1551, 1552, A°, XI.
 21, 17: 20, 129, 150, 1469.
 21, 18: 1469.
 Acts 1, 5: 1441.
 1, 7: 746.
 1, 8: 669, 1441, 1551.
 1, 9: 1441.
 1, 14: 1517, 1603.
 2, 1-4: 1033, 1517.
 2, 17: 618.
 2, 42: 649.
 4, 12: 550, 907.
 4, 19: 154.
 4, 32: 649, 747, 1116,
 1350.
 5, 29: 470, 756, 1524.
 6, 2: 774.
 6, 4: 928, 987.
 8, 17: 1552.
 8, 26: 1039.
 9, 1-5: 878.
 9, 1-19: 1039.
 9, 4: 1052.
 9, 15: 776, 849.
 10, 1-7: 1039.
 10, 41: 866.
 12, 3-10: 1039.
 13, 2: 776.
 15, 7: 409, 991.
 17, 28: 892.
 17, 30: 892.
 20, 26: 818.
 20, 28: 86, 135, 222, 312,
 364, 426, 506, 533, 620,
 655, 765, 847, 1003,
 1058, 1107, 1218, 1234,
 1291, 1352.
 22, 7: 1052.
 26, 14: 1052.
 Romans 1, 4: 987.
 1, 5: 563.
 1, 8: 786.
 2, 15: 1160.
 5, 5: 727, 821.
 5, 20: 1013.
 6, 5: 1107.
 6, 6: 727.
 8, 9: 1055, 1078.
 8, 10: 1078.
 8, 11: 723.
 8, 14-17: 1055.
 8, 17: 848, 1055.
 8, 28: 723.
 8, 29: 1045.
 8, 35: 1085.
 10, 10: 541.
 10, 15: 775.
 10, 17: 541, 716, 987.
 12, 2: 727.
 12, 3: 13, 188.
 12, 4: 1017, 1335.
 12, 5: 661, 942, 1015,
 1075, 1098, 1335.
 12, 6: 1335, 1372.
 12, 7: 1372.
 12, 18: 1250.
 12, 21: 726.
 1 Cor. 1, 10: 512, 557, 714.
 1, 17: 671, 774.
 1, 9-20: 126.
 3, 6: 538.
 3, 22: 1135.
 3, 23: 1060, 1316.
 3, 25: 1455.
 4, 1: 577, 818, 927, 1287.
 4, 16: 723.
 9, 22: 631.
 9, 27: 937.
 10, 17: 649, 978, 1238.
 11, 17-21: 1350.
 11, 25: 1029.
 12, 4-7: 488.
 12, 12: 553, 872, 1052,
 1335.
 12, 12-27: 1335.
 12, 13: 1022.
 12, 21: 1044.
 12, 22-23: 1096.
 12, 25: 1075, 1098.
 12, 26: 878, 1098, 1274,
 1306, 1467.
 12, 27: 542, 878, 1327.
 12, 28: 488, 1372.
 12, 28-30: 1372.
 13, 3: 525.
 13, 11: 1400.
 13, 12: 824.
 14, 33: 745.
 15, 10: 1088.
 2 Cor. 2, 14: 1146.
 2, 15: 1313.
 2, 20: 808.

INDEX OF QUOTATIONS

- 3, 3: 618.
 3, 6: 1030.
 3, 17: 1055.
 3, 18: 1055.
 4, 13: 509, 1072.
 5, 4: 1468.
 5, 14: 657.
 5, 18: 660, 818.
 5, 19: 660.
 5, 20: 818.
 6, 4: 810.
 6, 6: 395.
 8, 23: 919.
 10, 5: 573, 1094.
 10, 6: 469, 682.
 11, 2: 1551.
 11, 14: 1094.
 11, 28: 1468.
 12, 10: 682.
 13, 10: 469.
 13, 11: 962.
 14, 28: 1332.
 Galatians 1, 8: 720, 745,
 1382.
 1, 11-12: 1381.
 2, 19: 1235.
 2, 20: 1057, 1072, 1088,
 1235.
 4, 2: 1399.
 4, 6-7: 1055.
 Ephesians 1, 8: 1055.
 1, 9: 728.
 1, 10: 680, 728, 960.
 1, 22-23: 552.
 2, 3: 1013.
 2, 14: 1032, 1330.
 2, 15: 1029, 1032.
 2, 16: 1032.
 2, 19-22: 1220.
 2, 20: 720, 964, 1092,
 1220.
 2, 21: 590, 1008.
 2, 22: 1008.
 3, 10: 535.
 3, 15: 778, 1264.
 3, 17: 1072.
 3, 18: 1098.
 3, 20: 134.
 4, 3: 135, 254, 568, 824,
 874, 1594.
 4, 4: 233, 556, 568, 822,
 1073, 1335, A°, V.
 4, 5: 164, 253, 509, 557,
 568, 768, 822, 1022,
 1072.
 4, 7: 636, 1050, 1055.
 4, 11: 127, 682.
 4, 12-16: 942.
 4, 12: 127, 673, 732, 942.
 4, 13: 127, 1400, 1546.
 4, 14: 1, 732, 942, 1184.
 4, 15: 872, 942, 944, 955.
 4, 15-16: 553, 728, 818,
 822, 877, 942.
 4, 16: 409, 672, 924, 942,
 1034, 1044, 1050, 1068,
 1546, A°, I.
 4, 23: 727.
 5, 24: A°, I.
 5, 21-32: 151.
 5, 22-23: 1068, 1087.
 5, 23: 1058, 1068, 1087.
 5, 25: 537, 524.
 5, 26: 724, 973, 1206.
 5, 27: 1206.
 5, 29: 553, A°, VI.
 5, 30: 553, 662, 872, 1237.
 5, 32: 902.
 6, 10: 972.
 Philippians 1, 29: 1321.
 2, 6-7: 539, A°, I.
 2, 8: 1064.
 2, 21: 733, 849.
 3, 13-14: 727.
 4, 1: 723.
 4, 7: 1039.
 4, 13: 734.
 Colossians 1, 10: 244, 675.
 1, 13: 1064.
 1, 15: 1036.
 1, 18: 662, 1015, 1034,
 1036, 1068, A°, I.
 1, 19: 1045.
 1, 24: 507, 1002, 1107,
 1111.
 1, 27: 1073.
 2, 3: 1047.
 2, 8: 345.
 2, 14: 1029.
 2, 19: 455, 1034, 1044,
 1050.
 3, 3: 1366.

INDEX OF QUOTATIONS

- 3, 10: 1045.
 3, 11: 409, 809, 815, 848,
 1133.
 3, 14: 732.
 1 Thess. 2, 20: 723.
 4, 3: 819.
 2 Thess. 2, 16: 591.
 1 Timothy 1, 5: 395.
 2, 1-4: 948.
 2, 2: 1106.
 2, 4: 842, 874, 1479.
 2, 5: 868, 1036, 1091.
 3, 5: A°, IX.
 3, 15: 145, 188, 233, 311,
 716, 726, 874, 934,
 1130.
 4, 1: A°, XI.
 4, 10: 1058.
 5, 20: 154.
 6, 20: 11, 732, 761, 1043,
 1380, A°, IX.
 2 Timothy 1, 14: 11, 1380.
 2, 1-2: 565.
 2, 3: 735.
 2, 11: 1107.
 3, 1: 11.
 3, 5: 526.
 3, 17: 981.
 4, 2: 1465.
 4, 2-5: 154.
 4, 3-4: 154, 762, 1372.
 Titus 1, 9: 484.
 2, 13: 1073.
 2, 15: 682.
 3, 11: 243.
 Hebrews 1, 1-2: 859.
 2, 16-17: 1045.
 4, 12: 987.
 5, 4: 876.
 5, 7: 821.
 11, 4: 722.
 11, 6: 157, 184, 1105,
 1261.
 12, 1-2: 735.
 12, 2: 615, 1049, 1072.
 13, 8: 352, 520.
 13, 14: 1073.
 13, 17: 497, 766, 802,
 1095.
 13, 20: XI°.
 James 1, 17: 538.
 2, 10: 573.
 1 Peter 1, 25: 1548.
 2, 4: 1092.
 2, 5: 1008, 1092.
 2, 6: 134.
 2, 9: 876, 942, 1391.
 2, 25: 776, 1039, 1249.
 4, 10: 535.
 4, 13: 1003.
 5, 1-5: 1037.
 5, 2: 1285, 1459.
 5, 3: 818, 1043, 1392.
 5, 4: IX°.
 5, 8-9: 966.
 2 Peter 1, 4: 1013, 1045,
 1348.
 1, 10: III°.
 1, 19: 1511.
 2, 1: 243, 966, 967.
 3, 9: 1545.
 3, 16: 626.
 3, 17: 966, 967.
 1 John 3, 2: 1045.
 3, 18: 751.
 4, 1: 127.
 4, 8: 395.
 4, 9: 662.
 4, 14: 867.
 4, 15: 1072.
 4, 16: 1074.
 4, 20-21: 1075.
 2 John 10: 867.
 Apocalypse 1, 5: 1036.
 3, 7: 591.
 5, 12: 1069.
 5, 13: 1069, 1091.
 21, 2: 134, 974, 1551.

SOVEREIGN PONTIFFS

- Adrian II: *All. in Syn. Rom.*, an. 869; P.L. 129, 110: 610.
 Adrian VI: MANSI 32, 1064: 98.
 Agathon (St.): *Epist. ad Imp.*; P.L. 87, 1163: 161.
 Benedict XIV: C.A. *Auget pastoralem*, 24-1-1741; Bul. I, c. 11: 84.
 C.A. *Etsi pastoralis*, 26-5-1742: 743.
 C.A. *Nuper ad Nos*, 16-3-1743: 951.
 L.A. *Ad assiduas*, Bul. IV, 225: 108.
 Inst. Eccle., 29, n. 30: 98.
 De Syn., iv, 5: 297.
 xiii, c. 1, n. 2: 86.
 xiii, c. 2, n. 6: 87.
 xiii, c. 14, n. 12: 90.
 Benedict XV: *Ad Beatissimi*, 1-11-1914; AAS. 6-565: 1401.
 Spiritus Paraclitus, 15-9-1920; AAS. 12-385: 1281.
 Boniface I: Decree III; P.L. 20-789, n. 3: 92.
 Epist. XIV ad ep. Thes.; P.L. 20-777: 423.
 Boniface VIII: *Unam Sanctam*, 18-11-1302; Denz. 468: 1040.
 Al. Consist. 24-6-1302: 1417.
 Al. of April 30, 1303 to the envoys of the King of Germany; *Monum. Germ. histor.*, L. L., sect. iv, t. 1, p. 139: 1417.
 Celestine (St.): *Ep. 5 ad Episc. Apul. et Cal.*, n. 3; P.L. 50-437: 395.
 Clement of Rome (St.) *Epist. I ad Cor.*, cc. 42 et 44; P.G. I, 291, 298: 565.
 Clement XI: C.A. *Unigenitus*, 8-9-1713; Ft. 270: 394.
 Clement XIII: L.A. *Christianæ reipublicæ*, 25-11-1766: 129.
 Damasus (St.): *Epist. Ia*; P.L. 13-348: 84.
 Stephen I (St.): *Epist. ad Cypr.*; P.L. 3-1128: 763.
 Felix II: *Epist. ad Athan. et episc. Aegypt.*; P.L. 13, II ff.: 792.
 Felix III: *Epist. IX ad Zen. Imp.*; P.L. 58-935: 133.
 Gelasius I (St.): *Epist. 4, seu com. ad Faustum*; P.L. 59-28: 47.
 Epist. ad episc. Lucaniæ, c. 1; P.L. 59-48: 143, 163, 170.
 Epist. VII ad episc. Dardaniæ; P.L. 59-66: 297, 394.
 Epist. XIII; P.L. 59-67: 610.
 Epist. XIV; P.L. 59-89: 1104.
 Epist. I ad Euphem; P.L. 59-18: 395.
 Gregory the Great (St.): *Moral. in Job.*, XIV, 5; P.L. 75-1043: 158.
 Moral. in Job., XIV, 35; P.L. 75-1062: 1042.
 Epist. lib. V, epist. 20; P.L. 77-745: 592.
 Epist. lib. V, epist. 21; P.L. 77-749: 72.
 Epist. lib. VII, epist. 26; P.L. 77-881: 98.
 Epist. lib. VII, epist. 40; P.L. 77-899: 400.
 Reg. VII, 40, ad Eulog.; P.L. 77-899: 666.
 Reg. VIII, 24, *epist. ad Sabin.*; P. L. 77, 926: 668.
 Epist. ad Eulog. Alex. VIII, epist. 30; P. L. 77-933: 364, 533, 613, 1043.
 Epist. lib. XI, epist. 4; P. L. 77-1122: 83.
 Gregory IX: *Epist. 198, lib. XIII*: 454.
 Gregory XIII: *Sanctissimus*, Ft. 146: 159.

- Hormisdas: *Lib. prof. fidei*, 2-4-517; P. L. 63-460: 256, 598.
 Form. dogm.; P. L. 63-393: 368.
 Innocent I (St.): *Epist. ad Alex. Antioch.*; P. L. 20-548: 30, 78.
 Epist. ad Decent. Eugub.; P. L. 20, 252: 30.
 Epist. 182, 2, inter Augustin.; P. L. 33, 784: 897.
 Epist. ad Joan. Const.; P. G. 52. 529-538: 199.
 Innocent III: *Reg. lib. I, epist. 50*; P. L. 214, 45: 80.
 John XXII: C. A. *Licet juxta doctrinam*, 23-10-1327; Ft. 38: 92.
 Julius III: L. A. *Exposcit debitum*, 21-7-1550: 1481, 1483.
 Leo I (St.): *Epist. X ad episc. Prov. Vienn.*; P. L. 54, 629: 176-177.
 Epist. XIV ad Anastasium; P. L. 54, 676: 176, 307.
 Epist. 98; P. L. 54, 953: 185.
 Epist. CIV ad Marcianum; P. L. 54, 995: 163.
 Epist. CLXVII ad Rust. Narb.; P. L. 54. 1202: 142.
 De nat. ejusdem serm. II; P. L. 54, 144: 145.
 De nat. ejusdem, serm. III; P. L. 54, 146: 360, 311, 593, 207, 991.
 De nat. ejusdem, serm. IV; P. L. 54, 150: 44, 145, 356, 399, 420, 423, 590, 592, 602.
 Serm. III; P. L. 54-146: XI°.
 Serm. XXI; P. L. 54-192-193: 1067.
 Serm. LXIII; P. L. 54-357: 1109.
 Serm. LXVI; P. L. 54-366: 1109.
 Serm. LXVIII; P. L. 54-374: 1029.
 Serm. LXXXII; P.L. 54-423: 966, 999, 240.
 Leo IX (St.): *Epist. ad Micha. Patr. Const.*; P. L. 143-764: 782.
 Leo X: C. A. *Pastor æternus*, 19-12-1516; Denz. 740: 610.
 Leo XIII: *Cum multa sint*, 8-12-1882: 499.
 Divinum illud, 9-5-1897; A. L. 17, 125: 1026, 1056, 1081.
 Diuturnum, 29-6-1881; A. L. 2-269: 1415.
 Epistola tua, 17-6-1885; A. L. 5-68: 499.
 Immortale Dei, 1-11-1885; A. L. 5-118: 632, 1105, 1212, 1413, 1415.
 In mezzo, 4-11-1884; A. A. 2-103: 499.
 Libertas, 20-6-1888; A. L. 8-212: 888.
 Nobilissima Gallorum, 2-2-1884; Ft. 590: 499.
 Orientalium, 30-11-1894; Ft. 627: 783.
 Providentissimus, 18-11-1893; A. L. 13-326: 1113, 1281.
 Rerum novarum, 16-5-1891; A. L. 11. 97: 910.
 Sapientia christianæ, 10-1-1890; Ft. 605: 1054, 1062, 1415.
 Satis cognitum, 29-6-1896; Ft. 630: 1040, 1054, 1062, 1063.
 Nicholas I: *Epist. 86 ad Mich. imp.*; P. L. 119-948: 54, 366, 610.
 Paul III: C. A. *Initio nostri*, 22-5-1542: 1162.
 Pelagius II: *Epist. 3 ad episc. Istriæ*; P. L. 72. 707: 236.
 Pius IV: C. A. *Benedictus Deus*, 26-1-1564: 1163.
 C. A. *Injunctum nobis*, 13-11-1564; Ft. 108: 159.
 Let. to the Prince Electors, RAINALDI, *Cont. des Ann. de Baronius*, (Cologne, 1726), t. 21, p. 2, an. 1563, n. 44: 54.
 Pius VI: *Auctorem fidei*, 28-8-1794; Ft. 475: 169, 172, 178, 410, 631.
 Quod aliquantum, 10-3-1791; Gl. 1-104: 396.
 Resp. super Nunt. Apost., Romæ 1789, c. VIII, sect. 2 n. 24: 449.
 Super soliditate, 28-11-1786; Ft. 473: 366, 399, XI°.

- Pius IX: *Ineffabilis Deus*, 8-12-1864; A. P. 1-597: 1291.
Inter gravissimas, 28-10-1870; Ft. 558: 1281.
Jam vos omnes, 13-9-1868; A. P. 4-433: 1104.
Romani Pontifices, 6-1-1862; Ft. 531: 782.
Mirabilis illa, 2-3-1875; A. P. 7-29: 428, 429.
Reversurus, 12-7-1867; Ft. 546; 396.
Singularum quadam, 9-12-1854; Ft. 518: 1260.
Quum non sine, 14-7-1864; Ft. 539: 886.
 Al. Consist. 3-11-1855; A. P. 2-447: 502.
 Pius X (St.): *Ad diem illum*, 2-2-1904; A. P. X 1. 147: 1112.
Arduumsane, 17-3-1904; A. P. X. 1-219: 772.
Lamentabili, 3-7-1907; Ft. 1283: 739.
Pascendi, 8-9-1907; Ft. 680: 739, 763.
Singulari quadam, 24-9-1912; AAS. 4. 657: 888, 1526.
 Pius XI: *Ad catholici sacerdotii*, 20-12-1936; AAS. 28. 5: 936.
Divini Redemptoris, 19-3-1937; AAS. 29-65: 1060.
Mortalium animos, 6-1-1928; AAS-20-5: 924.
Quadragesimo anno, 15-3-1931; AAS-23-177: 1184.
 Al. of 14-12-1925: 840.
 Pius XXII: *Ad Sinarum gentem*, 7-10-1954; AAS. 47, 5: 1532.
Divino afflante, 30-9-1943; AAS. 35-207: 1281.
Humani generis, 12-8-1950; AAS-42-561: 1272, 1302, 1311, 1387,
 1388, 1448, 1450.
Munificentissimus, 1-11-1950; AAS. 42-743: 1389.
Musicae sacrae, 25-12-1955; AAS. 48-5: 1453.
Mystici Corporis, 29-6-1943; AAS. 35-193: 1259, 1260, 1282, 1467,
 1495, 1532, 1603.
Perlibenti quidem, 9-8-1950; AAS. 42-725: 1306.
Sacra virginitas, 25-3-1954; AAS. 46-161: 1452.
Summi pontificatus, 20-10-1939; AAS. 31-413: 1104.
 Al. to the Academy of Sciences, 30-11-1941; AAS. 33-504: 1284.
 Al. to the Cardinals 24-12-1945; AAS. 38-15: 1173, 1470.
 R.M. of 24-11-1946; D. R. 8-325: 1470.
 Al. to the Cardinals 24-12-1946; AAS. 39-7: 1340.
 Al. the Congress of the States of Perfection, 8-12-50; AAS. 43-28:
 Al. the Congress of Lay Apostles, 14-10-1951; AAS. 43, 784: 1498.
 Al. of 23-3-1952; AAS. 44-270: 1399, 1449.
 Al. of 18-4-1952; AAS. 44-420: 1399, 1449.
 Al. of 12-1-1953; D. R. 14-447: 1336.
 Al. of 31-5-1954; AAS. 46-313: 1389, 1450, 1459, 1498.
 Al. of 2-11-1954; AAS. 46-666: 1450, 1459.
 Sirice (St.): *Epist. I ad Himerium Tarrac*; P.L. 13-1132: 103.
 Stephen I (St.): *Epist. ad Cypr.*; P. L. 3-1128: 763.
 Zosime: *Epist IV*; P. L. 20-662: 133.

DECREES

- Holy Office: Decree of 24-1-1647: 743.
 Decree of 2-12-1940: 1096.
 Decree of 9-4-1957: 1537.

- Secretariat of State: Let. to the Sem. soc. of Canada, 18-7-1953: 1476.
 Cong. of the Propaganda: Instruction of 3-7-1830: 783.

COUNCILS

- Aquil.; MANSI, 3-622: 360, 423.
 Basel, Sess. V.; MANSI, 29-245: 42.
 Chalcedon, *Act. II*; MANSI, 6-971 ff.: 192, 200, 237, 598, 1309.
Act. III; MANSI, 6-1047: 1307.
Act. IV; MANSI, 7-10: 410, 1309.
Epist. ad Leon.; MANSI, 6-147-149: 185-1307.
in Epist. 98, S. Leon.; MANSI, 6-972: 35.
 can. 28: 610.
 Constantinople (IIIe); *Act. XVIII*; MANSI, 11-666: 598.
 (IVe); *Libellus fidei*; MANSI, 16-27-28 et 47: 36, 368.
 (IVe); *Act. VII*: 610.
 (VIIIe); MANSI, 16-28 et 47: 36.
 Ephesus: *Act. II*; MANSI, 4-1290: 925.
Act. III; MANSI, 4-1296: 192, 207, 237, 360, 403, 598.
Act. IV; MANSI, 4-1312: 215, 219, 236.
 Florence: *Decret. union.*; MANSI, 31-1031: 38, 162, 207, 237, 309, 368,
 594, XI.
Dec. pro Jacob.; MANSI, 31-1738: 1030.
 Lateran (IVe): *c. Firmiter*; MANSI, 22-981: 159, 594.
 c. 5; MANSI, 22-989-990: 37, 295, 873.
 can. 50; MANSI, 22-1035: 142.
 (Ve); *Ses. 3*; MANSI, 32-842: 344.
 Ses. IV; MANSI, 32-967: 610.
 Lyons (2nd); MANSI, 24-70-71-88: 38, 366, 368, 599, XI°.
 Nicea (2nd); MANSI, 12-1081: 236.
 Orange: *Act. II*, can. 7; MANSI, 8-712: 637.
 Orleans; MANSI, 9-12: 46.
 Sardic; MANSI, 3-7: 792.
 Sens; MANSI, 32-1157: 67, 97.
 Trent: *Bulla indic.*: 1162.
 Sess. IV; MANSI, 33-22: 144.
 Sess. VI; MANSI, 33-33 ff.: 1258, 1261.
 Sess. VII; MANSI, 33-53: 192, 236, 783, 1240.
 Sess. XIII; MANSI, 33-80: 76, 163, 205, 649, 1348.
 Sess. XIV; MANSI, 33-96: 39.
 Sess. XXII; MANSI, 33-128: 76, 783, 1192, 1219.
 Sess. XXIII; MANSI, 33-147: 89, 1236, 1378.
 Sess. XXIV; MANSI, 33-149: 76, 774.
 Sess. XXV; MANSI, 33-172: 95.
Professio fidei; MANSI, 33-220: 159.
Bulla confirm., 26-1-1564: 1163.
 Vatican: *C.A. Dei Filius*; MANSI, 51-430: 510, 527, 547, 573, 628, 629,
 631, 725, 903, 904, 912, 1011, 1014, 1064, 1066, 1081, 1105,
 1178, 1256, 1278, 1291, 1292, 1451.

C.A. *Pastor Aeternus*; MANSI, 52-1330: 436, 532, 1013, 1042, 1064, 1177, 1378, 1535, 1536.

LAW AND LITURGY

- Corpus juris can.*: *Extrav. Comm. I*: 532, 1040.
Codex juris canonici: can. 87: 1496;
 can. 107: 1207, 1297;
 can. 108: 1207, 1378;
 can. 109: 1157, 1378;
 can. 329: 1042;
 can. 331: 1531;
 can. 339: 1531;
 can. 467: 1496;
 can. 488: 1208;
 can. 545: 1299;
 can. 626: 1299;
 can. 631: 1299;
 can. 682: 1496;
 can. 892: 1496;
 can. 953: 1537;
 can. 1257: 1230;
 can. 1261: 1230;
 can. 1324: 904, 1278;
 can. 1327: 1492;
 can. 1328: 1492;
 can. 1351: 1105, 1418.
Breviarium romanum: *Off. SS. Cordis*: 1111.
Missale romanum: 110, 1138, 1249, 1445.
Pontificale romanum: *De ordin. presbyt.*: 931, 1228.
De cons. virgin.: 1360.

FATHERS AND OTHER AUTHORS

- Ambrose (St.): *Hexaem.*, vi, 55; P. L. 14-265: 1037.
 in *Psalm.* xl, 30; P. L. 14-1082: 33, 148, 192, 639.
 in *Psalm.* cxviii, *serm.* XX, 2; P. L. 14-710: 1058.
 in *Psalm.* cxviii, *serm.* xxii, 30; P. L. 15-1521: 1109.
de Elia et jejun., x, 36-37; P. L. 14-1483: 1058.
 in *Luc.*, ii, 87; P. L. 15-1585: 1028.
 in *Luc.*, iv, 49; P. L. 15-1626: 1088.
 in *Luc.*, x, 175-176; P. L. 15-1848: 588.
de Pœnitent., i, 7; P. L. 16-476: 148.
de Fide, iv, 56; P. L. 16-628: 589.
Epist. ii; P. L. 16-917: 1549.
Epist. xi; P. L. 16-946: 23, 219, 236, 360, 392.
Epist. xx; P. L. 16-999: 425.
Epist. xxi; P. L. 16-1012: 136.
 Anotolius (Patriarch): *Epist. ad Leonem*, inter epistolas S. Leonis,

- CVXXXII, n. 4; P. L. 54-1084: 400, 1308.
 Argentre (C. d'): *Coll. Judic.*, 11, Paris, 1728, n. 291: 75.
 Athanasius (St.): *Epist. in epist. S. Felicis II*; P.L. 13-11 ff., et P. G. 28-1473 ff.: 792.
Hist. Arian. ad monachos; P. G. 25-747 et 756: 68, 410.
Symbole Quicumque: 164, 193, 761.
 Auctor: *Tract. de Fide orthod. contra Arianos*, parmi les œuvres de Phœbade d'Agen; P. L. 20-34: 576.
 Augustine (St.): *De moribus Eccl. Cathol.*, 1, 30; P. L. 32-1336 ff.: 815, 890.
Epist. XLIII; P. L. 33-163: 43, 192, 215, 236, 596.
Epist. LIV, 5, *ad Jan.*; P. L. 33-203: 75.
Epist. LXI; P. L. 33-228: 318.
Epist. CV; P. L. 33-403: 23, 215.
Epist. CXXI, 5; P. L. 33-579: 158.
Epist. CXC, *ad Optatum*; P. L. 33-865: 898, 922.
Epist. CXXXVIII, *ad Marcell.*; P. L. 33-533: 965.
Epist. CLVII, c; P. L. 33-685: 1024.
De Cons. Evang. i, 35, 54; P. L. 34-1070: 1049.
 In *Joann. Evang. Tract.* v, 15; P. L. 35-1422: 899.
 In *Joann. Evang. Tract.* xvii, 5; P. L. 35-1536: 559.
 In *Joann. Evang. Tract.* xxvii, 2; P. L. 35-1607: 1105.
 In *Joann. Evang. Tract.* xxvi, 13-17; P. L. 35-1613-1614: 648, 978, 1346, 1348.
 In *Joann. Evang. Tract.* li, 13; P. L. 35-1768: 958.
 In *Epist. Joann.*, *Tract.* i, 13; P. L. 35-1988: 551.
 In *Epist. Joann.*, *Tract.* x, 8; P. L. 35-2060: 1468.
Enarr. in Ps. xviii, 51; P. L. 36-154: 1068, IV°.
Enarr. in Ps. LIV, 19; P. L. 36-641: 573.
Enarr. in Ps. LXXI, 8; P. L. 36-906: 545.
Enarr. in Ps. LXXXV; P. L. 37-1085-1092: 1058, 1194.
Enarr. in Ps. LXXXVI; P. L. 37-1104 ff.: 878.
Enarr. in Ps. LXXXVIII, 11, 14; P. L. 37-1140: 617.
Enarr. in Ps. xc, 1-2; P. L. 37-1159: 1068.
Enarr. in Ps. ciii, 11, 5; P. L. 37-1353: 545.
Serm. LXXI, in *Matth.*, xii, 32; P. L. 38-462: 526.
Serm. cv, *Audivimus*, 10; P. L. 38-623: 1420.
Serm. CXXXI, x, 10; P. L. 38-734: 898.
Serm. CXXXVII, 1; P. L. 38-754: 1024.
Serm. CCX, in *Quadrag.*; P. L. 38-1053: 712.
Serm. CCLXVII, *de Temp.*; P. L. 38-1231: 554, 620.
Serm. CCLXXII; P. L. 38-1247: 1237.
Serm. CCXLI, 1; P. L. 39-1493: 1166.
Serm. CCLIV, 1; P. L. 39-1563: 1052.
De Agon. Christi, xx, 22; P. L. 40-301: 1037.
De S. Virginitate, vi; P. L. 40-399: 662.
De Symbol. ad Catech., *Tract.* iv, 13; P. L. 40-668: 145, 887.
De Civitate Dei, x, 6; P. L. 41-284: 1237.
De Civitate Dei, xix, 17; P. L. 41-646: 1175.
De Hæresib., 88; P.L. 42-50: 567.

- Contra Epist. Manich. quam vocant Fundamenti*, iv, 5; P.L. 42-175: 896.
Contra Faust. Manich., lib. xvii, 3; P.L. 42-342: 573.
Contra Faust. Manich., lib. xxi, 8; P. L. 42-392: 1068.
De utilitate credendi, xvi, 34; P. L. 42-90: 892.
De utilitate credendi, xvii, 35; P. L. 42-90 ff.: 575, 893.
Psalm. contra part. Donati; P. L. 43-30: 33, 164, 236.
Contra Epist. Parmeniani; P. L. 43-69 et 107: 581, 895.
De Baptismo, 11, 1; P. L. 43-127: 33.
Contra litt. Petiliani, ii, 51; P. L. 43-300: 33.
Contra Donatist. Epist. de Unitate Eccl., iv, 7; P. L. 43-395: 615.
De Gratia Christi, xix; P. L. 44-370: 638.
De pecc. origin., xxv, 29; P. L. 44-400: 1031.
 Avitus of Vienne (St.): *Epist. LXXXVII, ad Hormisdam PP.*; P. L. 59-290: 46.
 Basil (St.): *Epist.*, 1, 11, n. 69; P. G. 32-432: 792.
Hom. de Pœnit., 4 (in Append.); P. G. 31-1483: 590.
 Bellarmine (St. Robert): *De Concil.*, ii, 19: 1052.
De Missa, ii, 8: 1237.
De Rom. Pont., i, 9: 1052.
 Bernard (St.): *De Consideratione, Prolog.*; P. L. 182-727-728: 1343.
De Consideratione, 1. ii, c. 8; P. L. 182-751: 34, 607, 1343.
De Consideratione, 1. iii, c. 1; P. L. 182-757: 1343.
De Error. Abelardi, Præf., P. L. 182-1053-1054: 1344.
De Error. Abelardi, 1, i, c. 2; P. L. 182-1056: 1344.
Epist. 188; P. L. 182-353: 1344.
Epist. 190; P. L. 182-1053: 369.
Epist. 192; P. L. 182-358-359: 1344.
 Bossuet: *Sermon sur l'unité de l'Eglise*: 967.
 Brunonis (St.): *Comment, in Joan.*, 1. iii, c. xxi, n. 55; P. L. 165-600: 605.
 Bulæus: *Hist. Univ. Parisiensis*, iv, 1688, p. 31-33; 1417.
 Can. Apostl., xxxviii; MANSI, 1, 38: 162.
 Caesarius of Arles (St.): *Libellus . . . Symmacho PP. oblatu*; P. L. 62-53: 46.
 Charlemagne: *Capitulaires*, ann. 789, cap. xv; P. L. 97-146: 90.
Capitul. de Imaginibus; P. L. 98-999: 94.
 Cicero: *De Oratore*, 1. ii, c. 9, n. 36: 1163.
 Clement of Alexandria: *Stromates*, vii, 2; P. G. 9-413: 1058.
Stromates, vii, 17; P. G. 9-551: 549.
 Cyprian (St.): *Contra Novat.*, *epist.* lii, 24; P. L. 3-790: 423.
De habitu virginum, iii; P. L. 4-4443: 1361.
De Unitate Ecclesiæ, iv; P. L. 4-498 ff.: 236, 392, 553, 555, 603, 872, 1547.
Epist. xxvii, 1, *ad laicos*; P. L. 4-298: 683.
Epist. xl, 5; P. L. 4-336: 28, 236.
Epist. xlv; P. L. 3-710: 215, 236, 255, 595, 596, 874.
Epist. lii, 24, *ad Anast.*; P. L. 3-790: 155, 163, 182, 416.
Epist. lv, 5, *ad Corn.*; P.L. 3-802-818: 28, 192, 215, 236, 595, 603, 999, 1477, 1504.

- Epist.* lxix, 8, *ad Flor. Pup.*; P. L. 4-406: 148, 397, 455, 776.
Epist. lxxvi, 1, *ad Magn.*; P. L. 3-1138: 566, 648.
 Cyril of Alexandria (St.): *Comment. in Luc.*, xxii, 32; P. G. 72-916: 790.
In Joann., 1. i, c. iv; P. G. 73-69: 1036.
In Joann., 1. ii, in c. 1, v. 42; P. G. 73-219-220: 236, 583.
In Isaïam, iii 25; P. G. 70, 562: IV°.
de Trinitate, dial. iv; P. G. 75-859: 790.
Epist. 55; P. G. 77-292-293: 1049, 1118.
Epist. 61; P. G. 77-325: 1118.
 Cyril of Jerusalem (St.): *Catéch.* 17, n. 15; P. G. 33-988: 618.
Catéch. 22, n. 3; P. G. 33-1109: 1348.
 Dante: *Conv.* ii, 9: 799.
Epist. viii: 800.
Mon. iii, 3: 799.
Mon. iii, 16: 801.
Paradis, xxxiii, 13-15: 969.
 Didache, ix, 4: 1084, 1350.
 Ephrem (St.): *Encom. in Petr. et Paul.*, cf. *Hymni et Sermones*, ed. Lamy, t. iv, p. 682 ff.: 795.
Hymn. de Virginitate, ed. Lamy, iv, p. 534: 795.
 Epiphanius (St.): *Hæres.*, lxxviii, 9; P. G. 42-197: 31.
 Stephen of Larissa: *In Libell. oblat.*, P. L. 65-39: 403.
 Eusebius: *Hist. Eccl.*, 1. iii, c. 4; P. G. 20-220-221: 82.
Hist. Eccl., 1. v, c. 24; P. G. 20-505-508: 1350.
 Gregory of Nyssa (St.): *De Vita Moysis*; P. G. 44-385: 1052.
 Gregory of Tours (St.): *Hist. Franc.*, 1. x, c. 31, n. 16; P. L. 71-570: 93.
 Hilary (St.): *Comment. in Matth.*, xiii, 1; P. L. 9-993: 570.
de Trinitate, vii, 4; P. L. 10-202: 227, 853.
 Hincmar: MANSI, 16, 621 in P. L. 126-608: 47.
 Ignatius of Antioch (St.): *Epist. ad Ephesios*, n. 3; P. G. 5-647: 765.
Epist. ad Ephesios, n. 4; P. G. 5-648: 473.
Epist. ad Ephesios, n. 20; P. G. 5-661-662: 525, 1238.
Epist. ad Philadel., iii; P.G. 5-699-700: 158, 525, 780.
Epist. ad Polycarp., vi, n. 2; P. G. 5-723-726: 1548.
Epist. ad Rom., *Préambule*; P. G. 5-685: 791.
 Ignatius of Loyola (St.): *Règles pour penser avec l'Eglise*: 1481.
 Irenæus (St.): *Adv. Hæreses*, 1. iii, c. iii, n. 2; P.G. 7-849: 23, 155, 182, 185, 192, 195, 198, 215, 219, 220, 225, 256, 360, 392, 594, 796, 1482, 1588.
Adv. Hæreses, 1. iii, c. iii, n. 3; P. G. 7-851: 23, 125.
Adv. Hæreses, 1. iii, c. iv: I°.
Adv. Hæreses, 1. iii, c. xii, n. 12; P. G. 7-906: 559.
Adv. Hæreses, 1. iii, c. xxii; P. G. 7-959: 1550.
Adv. Hæreses, 1. iii, c. xxiv, n. 1; P. G. 7-966: 626.
Adv. Hæreses, 1. iv, c. xxvi, n. 5; P. G. 7-1056: 626, 742.
Adv. Hæreses, 1. iv, c. xxvii; P. G. 7-1061: 742.
Adv. Hæreses, 1. iv, c. xxxiii, n. 7; P. G. 7-1076: 1104.
Adv. Hæreses, 1. iv, c. xxxiii, n. 8; P. G. 7-1077: 569.

- John Chrysostom (St.): *De sacerdotio*, II; P. G. 48-632: 588.
Hom. ante exil., 1 et 2; P. G. 52-427: 423.
Hom. de capto Eutropio, 6; P. G. 52-402: 545, 654.
Hom. I in Inscr. altar.; P. G. 51-71: 638.
Lit. syn. ad Hormisd. pont.; P. L. 63-444: 192, 217, 236.
Epist. ad Innocent. I; P. G. 52-529 et 536: 161, 792.
Hom. I in Matth., 1; P. G. 57-15: 618.
Hom. LIV in Matth., 2; P. G. 58-534: 586.
Hom. XLVI in Joann., 3; P. G. 69-261: 1348.
Hom. LXXXVIII in Joann., 1; P. G. 59-478: 591, 602.
Hom. III in Act. Apost.; P. G. 60-35: 29.
Hom. XXIV in Epist. I ad Cor., 2; P. G. 61-200: 978, 1348.
Hom. in cap. I Epist. ad Gal., 6; P. G. 61-622: 68.
Hom. XI in Epist. ad Ephes., 5; P. G. 62-87: 581.
- John Damascene (St.): *Orat. II de Sacris Imaginibus*, n. 16; P. G. 94-1301: 410.
- Jerome (St.): *Epist. xv, ad Damasum*; P. L. 22-355 et 358: 32, 148, 177, 185, 192, 229, 596, 639, 786.
Epist. xvi, ad Damasum; P. L. 22-359: 164, 596, 786.
Epist. LII, 7, ad Nepot.; P. L. 22-533: 162.
Epist. cxii, 14; P. L. 22-924: 1030.
Epist. cxvi, 16; P. L. 22-943: 1030.
Dialog. contra Luciferianos, ix; P. L. 23-165: 601.
Adv. Jovin., 1, 34; P. L. 23-258: 84.
Adv. Vigil., vi; P. L. 23-345: 786.
Dialog. contra Pelag., Prol., 2; P. L. 23-397: 787.
Contra Ruf., III, 43; P. L. 23-489: 787.
De Viris illust., xvii; P. L. 23-635: 82.
In Isai., lib. vi, cap. xvi, 1-5; P. L. 24-234-236: 787.
In Dan., III, 37; P. L. 25-510: 786.
In Mich., I, 10 ff.; P. L. 25-1163: 787.
In Mich., IV, 1 ff.; P. L. 25-1186: 789.
In Agg., II, 1 ff.; P. L. 25-1402: 789.
In Matth., Prol.; P. L. 26-17: 789.
In Matth., lib. iv, cap. xxviii, 20; P. L. 26-218: 564.
Comm. in Epist. ad Titum, III, 10-11; P. L. 26-598: 581.
- Justin (St.): *Apol.*, I, 65; P. G. 6-428: 1350.
- Lactantius: *Divin. Institut.*, I, IV, c. xxx, n. 11-12; P. L. 6-542 ff.: 873.
- Lothair: *Capitulaires*, Tit. IV, c. 1; P. L. 97-649: 90.
- Mabillon: *Vetera Analecta*, p. 259 (ed. 1723): 93.
- Macaulay: *Critical and Hist. Essays, von Ranke*, vol. II, 128-131: 1115.
- Marca (Peter de): *De Concord. Sacerd. et Imp.*, I, II, c. 7, n. 8: 74.
De Concord. Sacerd. et Imp., I, II, c. 9, n. 4 et 7: 79.
- Marcian (the emperor): *Epist. ad S. Leonem*, inter epist. S. Leonis, cap. III, epist. 100; P. L. 54-974: 400.
- Martène (Dom): *De antiquis Ecclesiae Ritibus*, éd. 1736, t. II, c. 8, art. 11, ordines 8 et 10: 73.
- Maximus the Confessor (St.): *Defloratio ex Epist. ad Petrum illustrem*; P. G. 91-144: 597.

- Maxime of Turin, *serm.* 29; P. L. 57-594: 1076.
serm. 94; P. L. 57-722: 311.
- Newman: *Apologia*: 895.
- Optatus of Mila (St.): *De schismate Donatist.*, I, II, n. 2; P. L. 11-947: 23, 236, 392, 603.
De schismate Donatist., I, II, n. 4-5; P. L. 11-955 ff. 604.
De schismate Donatist., I, III, n. 2; P. L. 11-996: 551.
De schismate Donatist., I, VII, n. 3; P. L. 11-1087: 24.
- Origen: *Comment. in Matth.*, XII, 11; P. G. 13-1667: 569, 585.
- Pacelli (Card.) *Discorsi*, p. 52: 1588.
- Pacien (St.): *Epist.* 1, 4; P. L. 13-1055: 761.
Epist. III, *ad Sympronium*, n. 11; P. L. 13-1071: 423, 583.
- Paul the Deacon: *De ordine episcop.*; P. L. 95-709: 93.
- Peter Chrysologus (St.): *Epist. ad Eutychem*, epist. 25 inter S. Leonis epistolas; P. L. 54-743: 192, 207, 237, 423.
- Prudentius: *Contra Symmachum*, I, 585; P. L. 60-169: 1337.
- Racine: *Athalie*, act. 1, sc. I, l. 71: 1329.
- Richard of St. Victor: *De Trinitate*, p. 1, c. 2; P. L. 196-891: 572.
- Rousseau (O.): *La vraie valeur de l'épiscopat dans l'Eglise*, in "Irenikon", XXIX, 121: 428.
- Rufinus: *Hist. Eccl.*, II, 9; P. L. 21-518: 570.
- Sozomenius: *Hist. Eccl.*, III, 8; P. G. 67-1052: 199, 236.
- Tertullian: *Apol.*, c. 50; P. L. 1-535: 385.
De prescriptione, 21; P. L. 2-33: 570.
De prescriptione, 36; P. L. 2-49: 236.
Scorpiace, 10; P. L. 2-142: 24.
- Theodore Stud. (St.): *Epist. 2 ad Michaelem imp.*; P. G. 99-1331: 790.
- Theodoret: *Hist. Eccl.*, I, 34; P. G. 82-1261 ff.: 793.
- Thomas Aquinas (St.): *In IV Sent.*, d. XVII, a. IV, q. 4, ad 3m: 612.
In IV Sent., d. XXI, q. 1, ad 1, 3: 1466.
Ia, q. XX, art. 4, ad 1m: 1036.
Ia, q. XXII, art. 1-4: 1037.
Ia, q. XLIII, art. 3: 1081.
Ia IIae, q. XCII, art. 2: 1186.
Ia IIae, q. XCVII, art. 2: 75.
Ia IIae, q. CIII, art. 3, ad 2m: 1029-1030.
Ia IIae, q. CIII, art. 4, ad 1m: 1030.
IIa IIae, q. I, art. 10: 512.
IIa IIae, q. III, art. 1: 1264.
IIa IIae, q. III, art. 2, ad 2m: 505.
IIa IIae, q. V, art. 3: 512.
IIa IIae, q. X, art. 12: 1503.
IIa IIae, q. XXXIX, art. 1: 580.
IIa IIae, q. LXXXIII, art. 5 et 6: 1090.
IIa IIae, q. LXXXVIII, art. 12, ad 3m: 96.
IIa IIIae, q. CLXXIV, art. 6, ad 3m: 1589.
IIIa, q. VIII, art. 1, ad 3m: 535.
IIIa, q. XXX, art. 1: 1111.
IIIa, q. XLII, art. 1: 1030.
IIIa, q. LXIV, art. 3: 1050.

- IIIa, q. LXXIX, art. 1: 648.
 IIIa, *Suppl.*, q. xxvi, art. 3: 297.
 IIIa, *Suppl.*, q. xxix, ad 3, sed contra 2: 1503.
Expos. in Epist. ad Rom., 1, 1: 1469.
Comm. in Epist. ad Ephes., I, 8: 1045, 1079.
Comm. in Epist. ad Ephes., II, 5: 1078.
De veritate, q. xxix, art. 4: 1061, 1091.
De veritate, q. xxix, art. 4, ad 3m: 1063.
Op. contra errores Græc., p. 11, cap. 36: 484.
Contra Gent., IV, 76: 582.
 Vincent of Lerins: *Commonit.*, 23; P. L. 50-668: 996.
Commonit., 28; P. L. 50-675: 347.
 Virgil: *Eglogue IV*, 5-6: 1001.
 Yves of Chartres: *Epist. 8 ad Richard Senon.*; P. L. 162-18: 47.

INDEX OF DOCUMENTS

AND SOURCES

ALPHABETICAL INDEX OF
WRITTEN DOCUMENTS

The numbers in bold type refer to the paragraphs of this volume.
 The abbreviations in the last column (see key to Abbreviations,
 p. 827), refer to the sources of the documents.

Ab ipsis	June 15, 1926	848	AAS. 18, 303
Acerbo nimis	April 15, 1905	671	Ft. 666
Ad Apostolicæ	August 22, 1851	214	Ft. 511
Ad Apostolorum Principis	June 29, 1958	1524	AAS. 50, 601
Ad beatissimi	Nov. 1, 1914	757	Ft. 702
Ad catholici	Dec. 20, 1935	927	AAS. 28, 5
Ad diem illum	Feb. 2, 1904	661	AP. 1, 147
Ad plurimas	Dec. 19, 1861	231	APC. 64, 183
Ad salutem	April 20, 1930	891	AAS. 22, 201
Ad Sinarum gentem	Oct. 7, 1954	1377	AAS. 47, 5
Æterni Patris	June 29, 1868	311	Ft. 551
Æterni Patris	August 4, 1879	443	Ft. 577
Adjutricem populi	Oct. 5, 1895	536	AL. 15, 300
Amantissimus	April 8, 1862	233	Ft. 533
Anno jam ineunte	March 7, 1917	769	AAS. 9, 171
Annum ingressi sumus	March 19, 1902	652	AL. 22, 52
A quo die Nobis	Sept. 13, 1758	8	Bl. 1, 9
Arcanum	Feb. 10, 1880	444	Ft. 580
Auctorem fidei	August 28, 1794	103	Ft. 475
Au milieu des sollicitudes	Feb. 16, 1892	520	AL. 12, 19
A voi prediletti	Feb. 2, 1959	1586	OR. 21, 2, 59
Caritas illa	June 16, 1777	17	Bl. 1, 136
Caritas quæ	April 13, 1791	99	Ft. 474
Caritate Christi	Dec. 25, 1825	147	Bl. 1, 114
Caritate Christi	May 3, 1932	925	AAS. 24, 177
Caritatis studium	July 25, 1898	622	Ft. 637
Casti connubii	Dec. 31, 1930	901	AAS. 22, 539
Ci si è domandato	May 30, 1929	883	AAS. 21, 257
Commissum divinitus	May 17, 1835	175	Ft. 490
Compertum plane	August 19, 1897	621	AL. 17, 262
Cum Catholica	March 26, 1860	225	Ft. 528
Cum in catholicæ	Jan. 29, 1920	785	AAS. 12, 57
Cum in Ecclesia	Sept. 17, 1833	165	Ft. 487
Cum in superiore	April 4, 1925	831	AAS. 17, 187
Cum memoranda	June 10, 1809	136	ACDC. 3, 80
Cum multa sint	Dec. 8, 1882	453	Ft. 587

Cum Romanis	Dec. 4, 1869	325	Ft. 554
Cum semper	Feb. 10, 1921	798	AAS. 13, 127
Cum summi Apostolatus	Dec. 12, 1768	14	Bl. 21
Cupimus in primis	Jan. 18, 1952	1320	AAS. 44, 153
Da grave sventura	August 27, 1878	440	Ft. 575
Deessemus Nos	Sept. 16, 1788	63	MTC. 25, 694
Dei Filius	April 24, 1870	336	Ft. 10
Depuis le jour	Sept. 8, 1899	640	AL. 19, 157
Deus scientiarum	May 24, 1931	912	AAS. 23, 241
Didicimus non sine	Jan. 21, 1878	439	AP. 7, 471
Diu satis	May 15, 1800	124	Bl. 1, 5
Divina Christi Domini	Sept. 20, 1779	18	Bl. 1, 230
Divini cultus	Dec. 20, 1928	879	AAS. 21, 33
Divini illius	Dec. 31, 1929	885	AAS. 22, 49
Divino afflante	Sept. 30, 1943	1113	AAS. 35, 297
Divinum Domini	Jan. 22, 1888	488	AL. 8, 45
Divinum illud	May 9, 1897	618	AL. 17, 25
Dobbiamo	April 26, 1931	967	AAS. 23, 145
Doctor Mellifluus	June 24, 1953	1343	AAS. 45, 329
Dolendum profecto	March 12, 1870	332	Col. Lac., 7, 1537
Dominus ac Redemptor	July 21, 1773	16	Bl. 261
Dudum Nos	August 22, 1841	187	Ft. 498
Ecclesia Christi	August 15, 1801	134	Ft. 476
Ecclesiam Dei	Nov. 12, 1923	820	AAS. 15, 573
Editæ sæpe	May 26, 1910	722	Ft. 687
Epistola tua	June 17, 1885	459	AL. 5, 68
Es bereitete	April 15, 1958	1516	Sch. Kir. 1, 5, 58
E solemnibus	August 28, 1908	710	AP. 5, 292
Est sane molestum	Dec. 17, 1888	495	Ft. 601
E Supremi Apostolatus	Oct. 4, 1903	654	Ft. 653
Etsi multa	Nov. 21, 1873	323	Ft. 566
Etsi pastoralis	May 26, 1742	3	Ft. 328
Evangelii præcones	June 2, 1951	1305	AAS. 43, 497
Ex epistola	Oct. 26, 1865	292	ASS. 11, 210
Eximia Nos lætitia	July 19, 1893	523	AL. 13, 221
Exortæ	April 29, 1876	432	Ft. 571
Ex quo nono	Dec. 26, 1910	743	Ft. 691
Fidei donum	April 21, 1957	1467	AAS. 49, 225
Firmissimam	March 28, 1937	942	AAS. 29, 189
Fulgens radiatur	March 21, 1947	1209	AAS. 39, 137
Grave admodum	Sept. 30, 1833	167	AG. 1, 270
Gravissimum	Sept. 8, 1745	4	Bl. 1, 140
Graviter sane	Sept. 28, 1844	189	AG. 3, 299
Has ad te litteras	May 23, 1840	184	AG. 3, 19
Hortus conclusus	Dec. 15, 1881	452	AL. 2, 474
Humani generis	June 15, 1917	774	Ft. 713
Humani generis	August 12, 1950	1275	AAS. 42, 561
Il divisamento	Feb. 8, 1893	522	Ft. 617
Il fermo proposito	June 11, 1905	672	AP. 2, 112

Illa fiducia	July 10, 1790	64	Gl. 1, 35
Immortale Dei	Nov. 1, 1885	466	Ft. 592
In Apostolicum	March 25, 1904	669	AP. 1, 225
In Dominico agro	June 14, 1761	11	Bl. 1, 229
Ineffabilis	Dec. 8, 1854	220	AP. 1, 597
Iniquis afflictisque	Nov. 18, 1926	853	AAS. 18, 465
In mezzo	Nov. 4, 1884	458	AA. 2, 103
In præclara	April 30, 1921	799	AAS. 13, 209
In Suprema Petri	Jan. 6, 1848	197	AP. 1, 78
Inter gravissimas	Feb. 3, 1832	156	Ft. 483
Inter gravissimas	Oct. 28, 1870	374	Ft. 558
Inter multiplices	March 21, 1853	215	AP. 1, 439
Intimo gaudio	June 29, 1941	981	AAS. 34, 224
Ita venerabilis	Feb. 4, 1865	291	R.H.E. 1956, p. 913
Jam fere sextus annus	1756	7	Bl. Préf.
Jampridem	Jan. 6, 1886	473	Ft. 593
Jam vos omnes	Sept. 13, 1868	313	AP. 4, 433
Jucunda sane	March 12, 1904	665	AP. 1, 189
Lætanti admodum	Nov. 12, 1950	1296	AAS. 43, 24
Lamentabili	July 3, 1907	687	Ft. 1283
Le insolite	Oct. 8, 1895	479a	AL. 15, 369
Libenter quidem	Oct. 15, 1921	702	AAS. 14, 7
Libertas	June 20, 1888	492	Ft. 600
Litteræ tuæ	Nov. 5, 1810	138	C.O.C. 324
Longinqua Oceani	Jan. 6, 1895	532	Ft. 628
Lux veritatis	Dec. 25, 1931	920	AAS. 23, 493
Magno et acerbo	Sept. 3, 1816	144	ASS. 9, 582
Majori certo	Dec. 13, 1833	174	Ft. 488
Maximum illud	Nov. 30, 1919	784	AAS. 11, 440
Mediator Dei	Nov. 20, 1947	1219	AAS. 39, 529
Memnisse juvat	July 14, 1958	1542	AAS. 50, 449
Menti nostræ	Sept. 25, 1950	1285	AAS. 42, 657
Minime ignoramus	April 16, 1791	101	Gl. 2, 11
Miræ caritatis	May 28, 1902	648	AL. 22, 115
Mirari vos	August 15, 1832	161	Ft. 485
Miserentissimus	May 8, 1928	875	AAS. 20, 185
Mit brennender Sorge	March 14, 1937	935	AAS. 29, 145
Mortalium animos	Jan. 6, 1928	854	AAS. 20, 5
Multiplices inter	June 10, 1851	212	Ft. 510
Multiplice quidem	March 12, 1929	780	AAS. 11, 122
Munificentissimus	Nov. 1, 1950	1291	AAS. 42, 769
Musicæ sacræ	Dec. 25, 1955	1422	AAS. 48, 5
Mystici Corporis	June 29, 1943	1002	AAS. 35, 193
Nobilissima Gallorum gens	Feb. 2, 1854	218	Ft. 516
Non abbiamo bisogno	Feb. 8, 1884	456	Ft. 590
Non abs re	June 29, 1931	913	AAS. 23, 285
Non mediocri	Oct. 12, 1899	642	AL. 19, 207
Non semel	March 18, 1848	202	APC. 36, 240
Non sine gravi	April 29, 1848	204	AP. 1, 32
	May 23, 1846	190	Ft. 503

Non sine gravissimo	Feb. 24, 1870	330	Ft. 555
Nostis et Nobiscum	Dec. 8, 1849	205	Ft. 508
Obsequentissimæ	March 19, 1881	450	AL. 2, 214
Octobri mense	Sept. 22, 1891	519	AL. 11, 299
Officiorum omnium	August 1, 1922	810	AAS. 14, 449
Officio sanctissimo	Dec. 22, 1887	484	Ft. 596
Orientalis Ecclesiæ	April 9, 1944	1119	AAS. 36, 129
Orientalium	Nov. 30, 1894	783a	Ft. 627
Pascendi	Sept. 8, 1907	703	Ft. 680
Pastoris Aeterni	July 18, 1870	356	Ft. 10
Pastoralis Romani Pontificis	March 30, 1741	1	Bl. 1, 14
Pastoris Aeterni	July 2, 1826	148	Bl. 1, 152
Paterna sane	Feb. 2, 1926	839	AAS. 18, 175
Per ephemerides	Sept. 4, 1869	321	AP. 5, 48
Perlatum ad Nos	July 17, 1841	186	AG. 3, 106
Perlibenti quidem	August 9, 1950	1274	AAS. 42, 725
Per tristissima	March 6, 1873	418	AP. 6, 162
Pia Mater	April 5, 1747	6	Ft. 380
Pieni l'animo	July 28, 1906	684	Ft. 676
Post factum tibi	Feb. 2, 1782	19	MTC. 25, 694
Præclara gratulationis	June 20, 1894	529	Ft. 625
Principi Apostolorum	Oct. 5, 1920	790	AAS. 12, 457
Provida Mater Ecclesia	Feb. 2, 1947	1207	AAS. 39, 114
Provida matris	May 5, 1895	535	AL. 15, 184
Providentissima Mater Ecclesia	May 27, 1917	770	AAS. 9 (2) 5
Providentissimus Deus	Nov. 18, 1893	527	Ft. 621
Quadragesimo anno	May 15, 1931	910	AAS. 23, 177
Quæ in patriarchatu	Sept. 1, 1876	433	ASS. 10, 3
Quanquam pluries	August 15, 1889	503	AL. 9, 175
Quanto conficiamur	August 10, 1863	240	Ft. 536
Quantunque Le siano	June 15, 1887	475	AL. 7, 134
Quartum exactum	Nov. 21, 1945	1161	AAS. 37, 309
Quartus supra	Jan. 6, 1873	392	AP. 6, 97
Quas primas	Dec. 11, 1925	835	AAS. 17, 593
Qui Ecclesiæ suæ	Dec. 19, 1892	521	AL. 12, 351
Qui pluribus	Nov. 9, 1846	191	Ft. 504
Quo graviora	Oct. 4, 1833	168	AG. 1, 273
Quo impensiore	May 20, 1870	354	Ft. 556
Quod aliquantum	March 10, 1791	65	Gl. 1, 104
Quod numquam	Feb. 5, 1875	426	Ft. 568
Quoties animum	Feb. 2, 1911	747	AAS. 3, 59
Quum non sine	July 14, 1864	251	Ft. 539
Redditæ sunt	Jan. 6, 1851	210	AP. 1, 276
Rerum Ecclesiæ	Feb. 28, 1926	840	AAS. 18, 65
Rerum novarum	May 16, 1891	517	Ft. 611
Rerum omnium	Jan. 26, 1923	819	AAS. 15, 49
Responsum ad te	Sept. 15, 1875	431	AP. 7, 86
Reversurus	July 12, 1867	307	Ft. 546

Romanorum Pontificum	Feb. 25, 1916	768	AAS. 9, 61
Romanus Pontifex	August 28, 1873	422	Ft. 565
Sacramentum ordinis	Nov. 30, 1947	1240	AAS. 40, 5
Sacra Virginitas	March 25, 1954	1360	AAS. 46, 161
Sacrorum Antistitum	Sept. 1, 1910	736	AAS. 2, 655
Sapientiae christianæ	Jan. 10, 1890	505	Ft. 605
Satis cognitum	June 29, 1896	537	Ft. 630
Sedis hujus Apostolicæ	May 14, 1919	781	AAS. 12, 317
Sempiternus rex	Sept. 8, 1951	1307	AAS. 43, 625
Sicut acceptum	April 29, 1889	502	Ft. 603
Si è annunciato	Feb. 18, 1926	840	AAS. 18, 84
Sie haben erwürdigen Bruder	June 27, 1955	1406	AAS. 47, 596
Singulare illud	June 13, 1926	846	AAS. 18, 258
Singulari Nos	June 25, 1844	188	AG. 3, 284
Singulari quadam	Sept. 24, 1912	749	AAS. 4, 657
Singulari quidem	March 17, 1856	222	Ft. 521
Spiritus Paraclitus	Sept. 15, 1920	786	AAS. 12, 185
Summi Pontificatus	Oct. 20, 1939	955	AAS. 31, 413
Summo jugiter	May 27, 1832	157	Ft. 484
Super soliditate	Nov. 28, 1786	20	Ft. 473
Supremi disciplinæ	July 2, 1911	748	Ft. 693
Tametsi	Nov. 1, 1900	646	AL. 20, 294
Testem benevolentiae	Jan. 22, 1899	627	Ft. 640
Traditi humilitati	May 24, 1829	150	Bl. 17
Tuæ Litteræ	Dec. 1, 1875	432a	Ft. 570
Tuas libenter	Dec. 21, 1863	245	Ft. 538
Ubi arcano	Dec. 23, 1922	814	AAS. 14, 673
Ubi Nos	May 15, 1871	377	Ft. 560
Ubi primum	May 5, 1824	145	Bl. 1, 30
Umbratilem	July 8, 1924	826	AAS. 16, 385
Une fois encore	Jan. 6, 1907	685	Ft. 677
Unigenitus Dei	March 19, 1924	825	AAS. 16, 133
Vehementer nos	Feb. 11, 1906	682	Ft. 671
Vix dum a Nobis	March 7, 1874	424	Ft. 567

CHRONOLOGICAL INDEX OF
WRITTEN AND ORAL DOCUMENTS

The numbers in bold type refer to the paragraphs of this volume.
The abbreviations in the last column (see Key to Abbreviations, p. 827), refer to the Sources of the documents: the first line indicates the source of the text in the original language from which the translations for this volume were made; the second line, when it occurs, gives the source of an English text used with the kind permission of the publisher.

March 30, 1741	To the faithful	1-2	Bl. 1, 14
May 26, 1742	To the faithful	3	Ft. 328
Sept. 8, 1745	To the Bishops of the Kingdom of Naples	4-5	Bl. 1, 140
April 5, 1747	To the faithful	6	Ft. 380
1756	To the University of Bologna	7	Bl. Preface
Sept. 13, 1758	To the Bishops	8-10	Bl. 1, 9
June 14, 1761	To the Bishops	11-13	BL. 1, 220
Dec. 12, 1768	To the Bishops	14-15	Bl. 21
July 21, 1773	To the faithful	16	Bl. 261
June 16, 1777	To the faithful	17	Bl. 1, 136
Sept. 20, 1779	To the faithful	18	Bl. 1, 230
Feb. 2, 1782	To the Arch- bishop of Trier	19	MCT. 25, 694
Oct. 28, 1786	To the faithful	20-53	Ft. 473
Jan. 20, 1787	To the Archbish- op of Cologne	54-62	(a) ACDC. 4, 148
Sept. 16, 1788	To the Bishop of Motula	63	MCT. 694, 25
July 10, 1790	To the Archbish- op of Bordeaux	64	Gl. 1, 35
March 10, 1791	To Card. de la Rochefoucauld	65-98	Col. Lac.
April 13, 1791	To France	99-100	Ft. 474
April 16, 1791	To the faithful of Strasburg	101	Gl. 2, 11
Sept. 26, 1791	To the Bishops of France	102	Gl. 1, 121
August 28, 1794	To the faithful	103-123	Ft. 475
May 15, 1800	To the Bishops	124-133	Bl. 1, 5
Sept. 18, 1801	To the faithful	134-135	Ft. 476
June 10, 1809	To the faithful	136-137	(a) ACDC. 3, 80
Nov. 5, 1810	To Card. Maury	138-140	AR. NS. 4, 483
Feb. 1, 1816	To the Bishops of Ireland	141-143	(a) AR. 17, 177
Sept. 3, 1816	To the Archbish- op of Mohilev	144	ASS. 9, 582
May 5, 1824	To the Bishops	145-146	Bl. 1, 30
Dec. 25, 1825	To the Bishops	147	Bl. 1, 114
July 2, 1826	To the French Anti-Concordat Party	148-149	Bl. 1, 152

(a) Our research was unable to locate the original texts of documents marked thus: (a).

INDEX OF DOCUMENTS AND SOURCES

917

May 24, 1829	To the Bishops	150-151	Bl. 17
June 30, 1830	To the Bishops of Prussia	152-155	(a) AR. 66, 33
Feb. 3, 1832	To the Armenian Patriarch of Constantinople	156	Ft. 483
May 27, 1832	To the Bishops of Bavaria	157-160	Ft. 484
August 15, 1832	To the Bishops	161-164	Ft. 485
Sept. 17, 1833	To the faithful of Germany	165-166	Ft. 487
Sept. 30, 1833	To the Consistory	167	AG. 1, 270
Oct. 4, 1833	To the Bishops of the Rhineland	168-173	AG. 1, 273
Dec. 13, 1833	To the Bishops of Belgium	174	Ft. 488
May 17, 1835	To the Swiss clergy	175-181	Ft. 490
Sept. 13, 1838	To the Consistory	182	AG. 2, 277
July 5, 1839	To the Cardinals	183	Ft. 492
May 23, 1840	To the Bishop of Chelm	184-185	AG. 3, 19
July 17, 1841	To the Archbish- op of Lwow	186	AG. 3, 106
August 22, 1841	To the Vicar Apostolic of Gibraltar	187	Ft. 498
June 15, 1844	To Fr. de Lam- menais	188	AG. 3, 284
Sept. 28, 1844	To the Archbish- op of Milan	189	AG. 3, 299
May 23, 1846	To the Bishop of Fribourg	190	Ft. 503
Nov. 9, 1846	To the Bishops	191-194	Ft. 504
Dec. 17, 1847	To the Consistory	195	Ft. 506
Jan. 6, 1848	To Eastern Cath- olics	197-201	AP. 1, 78
March 18, 1848	To the Nuncio in Paris	202-203	APC. 36, 240
April 29, 1848	To the Consistory	204	AP. 1, 92
Dec. 8, 1849	To the Bishops of Italy	205-208	Ft. 508
May 20, 1850	To the Cardinals	209	AP. 1, 227
Jan. 6, 1851	To the Archbish- op of Palmira	210-211	AP. 1, 276
June 10, 1851	Apost. Let.	212-213	Ft. 510
August 22, 1851	Apost. Let.	214	Ft. 511
March 21, 1853	To the Bishops of France	215-217	AP. 1, 439
Feb. 2, 1854	To the Armenian Patriarch	218-219	Ft. 516
Dec. 8, 1854	To the faithful	220	AP. 1, 597
Dec. 9, 1854	To the Consistory	221	Ft. 518
March 17, 1856	To the Bishops of Austria	222-224	Ft. 521
March 26, 1860	Apost. Let.	225-226	Ft. 528
July 13, 1860	To the Consistory	227	AP. 3, 165

Dec. 17, 1860	To the Consistory	228-229	Ft. 529
March 16, 1861	To the Consistory	230	Ft. 530
Dec. 19, 1861	To the Bishops of Belgium	231-232	APC. 64, 183
April 8, 1862	To the Bishops of the Eastern churches	233-237	Ft. 533
June 8, 1862	Homily at the Canon. of the 26 Japanese martyrs	238	AP. 3, 445
June 9, 1862	To the Consistory	239	Ft. 534
August 10, 1863	To the Bishops of Italy	240-244	Ft. 536
Dec. 21, 1863	To the Archbishop of Munich	245-250	Ft. 538
July 14, 1864	To the Archbishop of Fribourg	251	Ft. 539
Sept. 16, 1864	To the Bishops of England	252-257	ASS. 2, 657
Dec. 8, 1864	To the Bishops	258-290	Ft. 543 DCD R.H.E. 1956, p. 913
Feb. 4, 1865	To Bishop Dupanloup	291	
Oct. 26, 1865	To Bishop Darboy	292-304	ASS. 11, 210
June 26, 1867	To the Consistory	305	AP. 4, 103
June 30, 1867	To the Bishops	306	AP. 4, 292
July 12, 1867	To the Armenian Patriarch	307-310	Ft. 546
June 29, 1868	To the Bishops	311-312	Ft. 551
Sept. 13, 1868	To non-Catholics	313-320	AP. 4, 433
Sept. 4, 1869	To the Archbishop of Westminster	321-324	AP. 5, 48
Dec. 4, 1869	To the faithful	325-326	Ft. 554
Dec. 8, 1869	To the Council Fathers	327-329	Coll. Lac. VII.
Feb. 24, 1870	To the Apost. Delegate of Constantinople	330-331	Ft. 555
March 12, 1870	To Dom Guéranger	332-335	Coll. Lac. 7, 1537
April 24, 1870	To the Faithful	336-351	Ft. 10
May 16, 1870	To the Religious Art Exposition	352-353	CC. 70, X, 613
May 20, 1870	To American Catholics	354-355	Ft. 556
July 18, 1870	To the faithful	356-372	Ft. 10
July 18, 1870	To the Council Fathers	373	CC. 1870, 3, 366
Oct. 28, 1870	To the Bishops of Germany	374-376	Ft. 558
May 15, 1871	To the Bishops	377-378	Ft. 560
July 20, 1871	To the Academy of Catholic Religion	379-380	CC. 71, 111
Oct. 27, 1871	To the Consistory	381-382	Ft. 561

Nov. 27, 1871	To various pilgrims	383-389	PF. 1, 266
June 24, 1872	To Religious Superiors	390-391	PF. 1, 456
Jan. 6, 1873	To the Armenians	392-417	AP. 6, 97
March 6, 1873	To the St. Ambrose Circle of Milan	418-419	AP. 6, 162
March 7, 1873	To an international Catholic deputation	420-421	CC. 73, X, 85
August 28, 1873	To the faithful	422	Ft. 565
Nov. 21, 1873	To the Bishops	423	Ft. 566
March 7, 1874	To the Bishops of Austria	424-425	Ft. 567
Feb. 5, 1875	To the Bishops of Prussia	426	Ft. 568
March 15, 1875	To the Consistory	427-428	Ft. 569
May 13, 1875	To German pilgrims	429-430	CC. 75, VI, 604
Sept. 15, 1875	To the Chaldean Patriarchs	431	AP. 7, 86
Dec. 1, 1875	To the Bishop of Ghent	432a	Ft. 570
April 29, 1876	To the Bishops of Brazil	432	Ft. 571
Sept. 1, 1876	To the Chaldeans	433-434	ASS. 10, 3
Sept. 15, 1876	To pilgrims from Savoy	435	Univ. 23, 9, 76
Nov. 6, 1876	To a German Bishop	436-438	(a) RC. 2, 512
Jan. 21, 1878	To the President of the It. Cath. Youth Council	439	AP. 7, 471
April 21, 1878	To the Bishops	440-442	AL. 1, 44 SW
August 27, 1878	To Card. Nina	440-442	Ft. 575
August 4, 1879	To the Bishops	443-444	Ft. 577
Feb. 10, 1880	To the Bishops	445-448	Ft. 580 SW
August 20, 1880	To the Consistory	449	Ft. 581
March 19, 1881	To the Spanish "Catholic Union"	450	AL. 2, 214
Dec. 8, 1881	To the pilgrims	451	AL. 2, 220
Dec. 15, 1881	To pilgrims	452	AL. 2, 474
Dec. 8, 1882	To the Bishop of Spain	453-455	Ft. 587
Feb. 8, 1884	To the Bishops of France	456-457	Ft. 590
Nov. 4, 1884	To the Nuncio in Paris	458	AA. 2, 103
June 17, 1885	To Card. Guibert	459-465	AL. 5, 68
Nov. 1, 1885	To the Bishops	466-472	Ft. 592 SW
Jan. 6, 1886	To the Bishops of Prussia	473-474	Ft. 593

June 15, 1887	To Card. Rampolla	475-482	AL. 7, 134
Nov. 30, 1887	To Hungarian pilgrims	483	AL. 7, 268
Dec. 22, 1887	To the Bishops of Bavaria	484-487	Ft. 596
Jan. 22, 1888	To the faithful	488-489	AL. 8, 45
April 21, 1888	To the Poles	490	AA. 3, 61
June 1, 1888	To the Consistory	491	Ft. 599
June 20, 1888	To the Bishops	492-494	Ft. 600 SW
Dec. 17, 1888	To the Archbishop of Tours	495-501	Ft. 601
April 29, 1889	To the Archbishop of Munich	502	Ft. 603
August 15, 1889	To the Bishops	503	AL. 9, 175
Dec. 30, 1889	To the Consistory	504	AL. 9, 284
Jan. 10, 1890	To the Bishops	505-516	Ft. 605 SW
May 16, 1891	To the Bishops	517-518	Ft. 611
Sept. 22, 1891	To the Bishops	519	AL. 11, 299
Feb. 16, 1892	To the Bishops of France	520	AL. 12, 19
Dec. 19, 1892	To the faithful	521	AL. 12, 351
Feb. 8, 1893	To the Bishops of Italy	522	Ft. 617
July 19, 1893	To the Bishop of Poitiers	523-526	AL. 13, 221
Nov. 18, 1893	To the Bishops	527	Ft. 621
Jan. 28, 1894	To the people of Rome	528	AL. 14, 423
June 30, 1894	To the whole world	529-530	Ft. 625
Nov. 30, 1894	To Eastern Catholics	783a	Ft. 627
Jan. 6, 1895	To the Bishops of the U.S.A.	531-534	Ft. 628 GEL
May 5, 1895	To the faithful	535	AL. 15, 184
Oct. 5, 1895	To the Bishops	536	AL. 15, 300
Oct. 8, 1895	To Card. Rampolla	479a	AL. 15, 369
June 22, 1896	To the Consistory	537a	AL. 16, 153
June 29, 1896	To the Bishops	537-617	Ft. 630 GEL
May 9, 1897	To the Bishops	618-620	AL. 17, 25
August 19, 1897	To the Archbishop of Burgos	621	AL. 17, 262
July 25, 1898	To the Bishops	622-626	Ft. 637
Jan. 22, 1899	To Card. Gibbons	627-639	Ft. 640 GEL
Sept. 8, 1899	To the Bishops of France	640	Ft. 642
Sept. 25, 1899	To French working-men	641	AL. 19, 273
Oct. 12, 1899	To the Bishops of Piedmont	642-644	AL. 19, 207
March 20, 1900	To the Cardinals	645	AL. 20, 365

Nov. 1, 1900	To the Bishops	646-647	AL. 20, 294
May 28, 1902	To the Bishops	648-651	AL. 22, 115
March 19, 1902	To the Bishops	652	AL. 22, 52
Feb. 20, 1903	To the Roman people	653	AL. 22, 370
Oct. 4, 1903	To the Bishops	654-655	Ft. 653
Nov. 9, 1903	To the Consistory	656-660	AA. 1, 54
Feb. 2, 1904	To the Bishops	661-662	AP. 1, 147
March 7, 1904	To the Bishops of Italy	663-664	AA. 1, 182
March 12, 1904	To the Bishops	665-668	AP. 1, 189
March 25, 1904	To the Society of the Prop. of the Faith	669	AP. 1, 225
Nov. 14, 1904	To the Cardinals	670	Ft. 626
April 15, 1905	To the Bishops	671	Ft. 666
June 11, 1905	To the Bishops of Italy	672-681	AP. 2, 112
Feb. 11, 1906	To the Bishops of France	682-683	Ft. 671
July 28, 1906	To the Bishops of Italy	684	Ft. 676
Jan. 6, 1907	To France	685	Ft. 677
Jan. 1907	To the Capranica Decree	686 687-702	(a) BP. 2, 206 Ft. 1283 NCWC Ft. 680 NCWC
July 3, 1907	To the Bishops	703-709	AP. 4, 233 AP. 5, 292 AA. 4, 309 AAS. 1, 411
Sept. 8, 1907	Motu Proprio	709a	AAS. 1, 461 AAS. 2, 13
Nov. 18, 1907	To Card. Vanutelli	710	
August 28, 1908	To French pilgrims	711	
Dec. 13, 1908	To the Bishops of France	712-715	
April 20, 1909	To students	716-720	
May 10, 1909	Decree of the S. Cong. of the Consistory	721	
Dec. 31, 1909	To the Bishops	722-735	Ft. 687
May 26, 1910	Motu Proprio	736-742	AAS. 2, 655
Sept. 1, 1910	To the Apost. Delegates of the Orient	743-746	Ft. 687
Dec. 26, 1910	Apost. Letter	747	AAS. 3, 59
Feb. 2, 1911	Motu Proprio	748	Ft. 693
July 2, 1911	To the Bishops of Germany	749	AAS. 4, 657
Sept. 24, 1912	To the Apost. Union	750-752	AAS. 4, 693
Nov. 18, 1912	To Pilgrims from Milan	753-756	AAS. 5, 147
April 3, 1913	To the Bishops	757-767	Ft. 702
Nov. 1, 1914	To the Society of the Atonement	768	AAS. 9, 61
Feb. 25, 1916	To the Superior of the Marianists	769	AAS. 9, 171
March 7, 1917	To the faithful	770-773	AAS. 9, (2), 5
May 27, 1917			

June 15, 1917	To the Bishops	774-777	Ft. 713
Dec. 23, 1918	To the Cardinals	778-779	CC. 1919, 1, 63.
March 12, 1919	To the Primate of Hungary	780	AAS. 11, 122
May 14, 1919	To the faithful	781-783	AAS. 12, 317
Nov. 30, 1919	To the Bishops	784	AAS. 11, 440
Jan. 29, 1920	To the Archbishop of Prague	785	AAS. 12, 57
Sept. 15, 1920	To the Bishops	786-789	AAS. 12, 385
Oct. 5, 1920	To the Bishops	790-796	AAS. 12, 457
Dec. 16, 1920	To the Consistory	797	AAS. 12, 585
Feb. 10, 1921	To the Bishops of Belgium	798	AAS. 13, 127
April 30, 1921	To Students	799-801	AAS. 13, 209
Oct. 15, 1921	To the Apost. Delegate of the East Indies	802-809	AAS. 14, 7
August 1, 1922	To Card. Bisleti	810-811	AAS. 14, 449
Dec. 11, 1922	To the Consistory	812-813	BP. 1, 129
Dec. 23, 1922	To the Bishops	814-818	AAS. 14, 673
Jan. 26, 1923	To the Bishops	819	AAS. 15, 49
Nov. 12, 1923	To the Bishops	820-824	AAS. 15, 573
March 19, 1924	To Religious Orders	825	AAS. 16, 133
July 8, 1924	Apost. Const.	826-829	AAS. 16, 385
March 30, 1925	To the Consistory	830	BP. 3, 19
April 4, 1925	To Card. Tacci	831	AAS. 17, 187
Sept. 19, 1925	To Catholic youth	832-834	DC. 14, 707
Dec. 11, 1925	To the Bishops	835-837	AAS. 17, 593
Dec. 14, 1925	To the Consistory	et 804a	AAS. 17, 633
Feb. 2, 1926	To the Bishops of Mexico	839	AAS. 18, 175
Feb. 18, 1926	To Card. Gasparri	840	AAS. 18, 84
Feb. 28, 1926	To the Bishops	841-845	AAS. 18, 65
June 13, 1926	To the Superior General of the Jesuits	846-847	AAS. 18, 258
June 15, 1926	To the Vicars Apost. of China	848-852	AAS. 18, 303
Nov. 18, 1926	To the Bishops of Mexico	853	AAS. 18, 465
Jan. 6, 1928	To the Bishops	854-874	AAS. 20, 5
May 8, 1928	To the Bishops	875-878	AAS. 20, 185
Dec. 20, 1928	To the faithful	879	AAS. 21, 33
Feb. 11, 1929	To the Italian Nation	880a	AAS. 21, 209
Feb. 11, 1929	To the Lenten preachers	880-881	BP. 5, 74
Feb. 13, 1929	To the University of Milan	882	AAS.
May 30, 1929	To Card. Gasparri	883-884	AAS. 21, 257
Dec. 31, 1929	To the Bishops	885-890	AAS. 22, 49
April 20, 1930	To the Bishops	891-900	AAS. 22, 201
Dec. 31, 1930	To the Bishops	901-906	AAS. 22, 539
April 26, 1931	To Card. Schuster	907-909	AAS. 23, 145
May 15, 1931	To the Bishops	910-911	AAS. 23, 177
May 24, 1931	To the faithful	912	AAS. 23, 241
June 29, 1931	To the Bishops	913-919	AAS. 23, 285

Dec. 25, 1931	To the Bishops	920-924	AAS. 23, 493
May 3, 1932	To the Bishops	925	AAS. 24, 177
Nov. 17, 1934	To the Inter. Congress of Jurists	926	BP. 12, 234
Dec. 20, 1935	To the Bishops	927-931	AAS. 28, 5
May 12, 1936	To the Catholic Press	932	AAS. 29, 139
May 31, 1936	To Catholic Action delegates	933	BP. 14, 44
March 14, 1937	To the Bishops of Germany	935-941	AAS. 29, 145
March 28, 1937	To the Bishops of Mexico	942	AAS. 29, 189
Sept. 18, 1938	To the C.F.T.C.	943	BP. 17, 156
March 12, 1939	To the Cardinals	944	DR. 1, 9
April 8, 1939	To the Roman Curia	945-947	DR. 1, 25
June 9, 1939	To the Cardinals	948-950	DR. 1, 149
June 24, 1939	To seminarians	951-952	AAS. 31, 245
Oct. 2, 1939	To the members of the Sacred Rota	953-954	DR. 1, 331
Oct. 20, 1939	To the Bishops	955-965	AAS. 31, 413
Jan. 17, 1940	To newly-weds	966-967	DR. 1, 487
April 17, 1940	To newly-weds	968	DR. 2, 73
April 21, 1940	To pilgrims from Genoa	969	DR. 2, 81
Nov. 6, 1940	To newly-weds	970	DR. 2, 297
Nov. 10, 1940	To the youth of Italian Catholic Action	971-972	DR. 2, 305
Jan. 15, 1941	To newly-weds	973-975	DR. 2, 375
March 19, 1941	To newly-weds	976	DR. 3, 17
June 1, 1941	To the Cardinals	977	AAS. 33, 191
June 26, 1941	To the Eucharistic Congress of St. Paul	978-980	AAS. 33, 351
June 29, 1941	To the Bishops of Spain	981	AAS. 34, 222
Oct. 3, 1941	To the Sacred Rota	982-984	AAS. 33, 420
Oct. 24, 1941	To the Cardinals	985	AAS. 34, 5
Jan. 21, 1942	To newly-weds	986-989	DR. 3, 351
Feb. 17, 1942	To the Lenten preachers	990-994	AAS. 34, 137
May 13, 1942	To the faithful of the world	995-999	DR. 4, 69
Sept. 20, 1942	To the men of Italian Catholic Action	1000-1001	AAS. 34, 282
June 29, 1943	To the Bishops	1002-1112	AAS. 35, 193
Sept. 30, 1943	To the Bishops	1113	AAS. 35, 297
Dec. 4, 1943	To the Roman Curia	1114-1115	DR. 5, 131
Dec. 24, 1943	To the Cardinals	1116	AAS. 36, 5
April 9, 1944	To the Bishops	1117-1121	AAS. 36, 129

June 2, 1944	To the Cardinals	1122-1130	AAS. 36, 166
June 24, 1944	To Missionary Workers	1131-1134	AAS. 36, 207
Oct. 2, 1944	To the Tribunal of the Sacred Rota	1135-1137	AAS. 36, 281
Dec. 9, 1944	To the Roman Curia	1138-1140	DR. 6, 215
Dec. 24, 1944	To the Cardinals	1141-1147	AAS. 37, 5
Dec. 24, 1944	To the world	1148-1150	AAS. 37, 10
Oct. 2, 1945	To the Tribunal of the Sacred Rota	1151-1160	AAS. 37, 256
Nov. 21, 1945	To the Archbishop of Trent	1161-1164	AAS. 37, 309
Dec. 24, 1945	To the Cardinals	1165-1176	AAS. 38, 15
Feb. 20, 1946	To the Cardinals	1177-1194	AAS. 38, 141
Feb. 25, 1946	To the Diplomatic Corps	1178e	AAS. 38, 152
March 16, 1946	To the Lenten preachers	1195-1198	AAS. 38, 182
Oct. 6, 1946	To the Tribunal of the Sacred Rota	1199-1205	AAS. 38, 391
Oct. 26, 1946	To the Catechetical Congress	1206	DR. 8, 283
Dec. 24, 1946	To the Cardinals	1340a	AAS. 39, 7
Feb. 2, 1947	To the faithful	1207-1208	AAS. 39, 114
March 21, 1947	To the Bishops	1209	AAS. 39, 137
Sept. 7, 1947	To the Men of Italian Catholic Action	1210	AAS. 39, 425
Oct. 29, 1947	To the Tribunal of the Sacred Rota	1211-1218	AAS. 39, 493
Nov. 20, 1947	To the Bishops	1219-1239	AAS. 39, 521
Nov. 30, 1947	To the faithful	1240-1241	AAS. 40, 5
Sept. 12, 1948	To the youth of Catholic Action	1242	AAS. 40, 409
Dec. 24, 1948	To the world	1243-1244	AAS. 41, 5
Jan. 30, 1949	To Roman students	1245-1249	DR. 10, 353
Feb. 20, 1949	To the Roman people	1250-1254	AAS. 41, 74
April 29, 1949	To the seminarians of Anagni	1255	DR. 11, 47
August 8, 1949	To the Archbishop of Boston	1256-1262	Latin orig. Eng.
Sept. 4, 1949	To Christian teachers	1263-1264	DR. 11, 193
Nov. 13, 1949	To the Tribunal of the Sacred Rota	1265	AAS. 41, 604
Dec. 9, 1949	To the faithful of Haiti	1266-1267	DR. 11, 303
Dec. 20, 1949	To the Bishops	1268-1270	AAS. 42, 142

Dec. 28, 1949	To the Diplomatic Corps	1271	DR. 11, 345
Feb. 17, 1950	To the Congress of the Press	1272	AAS. 42, 251
July 15, 1950	To the Congress of Civil Law	1273	DR. 12, 151
August 9, 1950	To Card. Fumasoni-Bondi	1274	AAS. 42, 725
August 12, 1950	To the Bishops	1275-1284	AAS. 42, 561 NCWC
Sept. 25, 1950	To the clergy	1285-1288	AAS. 42, 657
Oct. 30, 1950	To the Consistory	1289-1290	AAS. 42, 774
Nov. 1, 1950	To the faithful	1291-1293	AAS. 42, 769
Nov. 2, 1950	To the Bishops	1294	AAS. 42, 784
Nov. 4, 1950	To Professors and students	1295	DR. 12, 295
Nov. 12, 1950	To Card. Micara	1296	AAS. 43, 24
Dec. 8, 1950	To the Congress of Religious	1297-1303	AAS. 43, 26
May 3, 1951	To members of Catholic Action	1304	AAS. 43, 375
June 2, 1951	To the Bishops	1305-1306	AAS. 43, 497
Sept. 8, 1951	To the Bishops	1307-1309	AAS. 43, 625
Sept. 9, 1951	To the Eucharistic Congress of Assisi	1310	AAS. 43, 673
Sept. 23, 1951	To Carmelites	1311	DR. 13, 255
Oct. 14, 1951	To the Lay Apostolate Congress	1312-1314	AAS. 43, 784
Dec. 24, 1951	To the world	1315-1319	AAS. 44, 5
Jan. 18, 1952	To the Catholics of China	1320-1324	AAS. 44, 153
March 23, 1952	To Italian families	1325-1328	AAS. 44, 270
April 12, 1952	To Belgian students	1329-1330	DR. 14, 57
April 27, 1952	To the St. Vincent de Paul Society	1331	AAS. 44, 468
Jan. 12, 1953	To the Parish of St. Sabbas	1332-1333	DR. 14, 447
Feb. 16, 1952	To the Archbishop of Belgrade	1334	ORf. 23
March 27, 1953	To the Lenten preachers	1335-1336	AAS. 45, 238
April 10, 1953	To Parisian students	1337-1338	AAS. 45, 275
May 12, 1953	To journalists	1339-1342	AAS. 45, 399
June 24, 1953	To the Bishops	1343-1344	AAS. 45, 369
June 28, 1953	To pilgrims	1345	DR.
August 15, 1953	To the Eucharistic Congress of Brazil	1346-1350	AAS. 45, 551
Oct. 17, 1953	To the Gregorian University	1351-1353	AAS. 45, 682
Nov. 4, 1953	To the youth of Catholic Action	1353-1354	AAS. 45, 790
Dec. 6, 1953	To Italian jurists	1355-1359	AAS. 45, 794

March 25, 1954	To the Bishops	1360-1361	AAS. 46, 161
April 13, 1954	To the Congress of "Union of Workers"	1362	DC. 51, 655
May 29, 1954	To pilgrims	1363-1366	AAS. 46, 307
May 31, 1954	To the Bishops	1367-1372	AAS. 46, 313
July 11, 1954	To the faithful of Salerno	1373-1375	AAS. 46, 407
Sept. 15, 1954	To Card. Lercaro	1376	OR. 16, 9, 54
Oct. 7, 1954	To the Bishops and faithful of China	1377-1386	AAS. 47, 5
Oct. 24, 1954	To the Inter. Cong. on Mariology	1387-1390	AAS. 46, 677
Nov. 2, 1954	To the Bishops	1391-1404	AAS. 46, 666
April 10, 1955	To the World	1405	AAS. 47, 282
June 27, 1955	To the Bishop of Augsburg	1406	AAS. 47, 596
July 20, 1955	To Belgian metallurgists	1407-1408	DR. 17, 181
Sept. 7, 1955	To the Congress of Historical Sciences	1409-1421	AAS. 47, 672
Dec. 25, 1955	To the Bishops	1422	AAS. 48, 5
Mar. 9, 1956	To the Institutes of Archeology and History	1423-1425	AAS. 48, 210
April 1, 1956	To the World	1426	AAS. 48, 184
May 6, 1956	To the It. Euch. Congress	1427	AAS. 48, 475
May 20, 1956	To the personnel of Roman Hospitals	1428	DR. 18, 227
June 3, 1956	To Law Students from Vienna	1429-1433	AAS. 48, 498
July 27, 1956	To Pilgrims from Liechtenstein	1271a	DR. 18, 363
Sept. 2, 1956	To German Catholics	1434-1439	AAS. 48, 622
Sept. 14, 1956	To the Nat. It. Week of New Pastoral Methods	1440-1454	AAS. 48, 699
Sept. 22, 1956	To the Congress of Pastoral Liturgy	1455-1459	AAS. 48, 711
March 3, 1957	To the Automobile Club of Rome	1460-1461	DR. 19, 3
March 21, 1957	To Spanish priests	1462-1465	DR. 19, 47
April 21, 1957	Decree of Beatification	1466	AAS. 49, 374
April 21, 1957	To the Bishops	1467-1471	AAS. 49, 225
May 7, 1957	To pilgrims from Bari	1472	AAS. 49, 368
May 27, 1957	To the American Cath. Press	1473-1474	DR. 19, 195
July 23, 1957	To the It. Congress for Emigration	1475	AAS. 49, 730
August 20, 1957	To Spanish pilgrims	1476	DR. 19, 343
Sept. 5, 1957	To French seminarians	1477-1480	AAS. 48, 845

Sept. 10, 1957	To the Gen. Congregation of Jesuits	1481-1483	AAS. 49, 806
Sept. 16, 1957	To Family Associations	1484	AAS. 49, 898
Sept. 17, 1957	To the Catholic Union of French Trainmen	1485	DR. 19, 407
Sept. 29, 1957	To the Catholic Women's Organizations	1486-1489	AAS. 49, 906
Oct. 5, 1957	To the 2nd World Congress of the Lay Apostolate	1490-1501	AAS. 49, 92
Oct. 8, 1957	To Irish pilgrims	1502	AAS. 49, 959 Eng.
Jan. 14, 1958	To the "Angelicum"	1503-1504	DR. 19, 719
Feb. 11, 1958	To Religious Superiors	1505-1506	DR. 19, 747
March 23, 1958	To pilgrims from the Marches	1507-1510	OR. 24, 3, 58
April 6, 1958	To the world	1511-1515	AAS.
April 24, 1958	To the Bishop of Basel and Lugano	1516	AAS.
April 26, 1958	To the Marian Congregations of Italy	1517-1521	AAS.
April 29, 1958	To the Committees for Orphans	1522	OR. 4, 5, 58
May 4, 1958	To the metallurgists of Bagnoli	1523	OR. 7, 5, 58
June 29, 1958	To the Bishops	1524-1540	AAS. 50, 601
July 3, 1958	To American teachers	1541	OR. 5, 7, 58 Eng.
July 14, 1958	To the Bishops	1542-1550	AAS. 50, 449
August 2, 1958	To Cloistered Nuns	1551-1553	OR. 2, 8, 58
Nov. 4, 1958	Homily at Papal Coronation	1554-1559	OR. 5, 11, 58
Dec. 15, 1958	To the Cardinals	1560-1565	OR. 15, 12, 58
Dec. 23, 1958	To the World	1566-1571	AAS. 51, 5
Jan. 18, 1959	To the Gregorian University	1572-1573	AAS. 51, 74
Jan. 25, 1959	To the Cardinals	1574-1580	AAS. 51, 65
Jan. 25, 1959	To pilgrims	1581-1585	AAS. 51, 70
Feb. 2, 1959	To the Roman people	1586-1588	OR. 21, 2, 59
Feb. 18, 1959	To the world	1589	AAS. 51, 144
March 15, 1959	To the faithful of Venice	1590-1591	OR. 16, 3, 59
March 28, 1959	To the world	1592-1594	AAS. 51, 241
April 1, 1959	To African writers and artists	1595-1597	AAS. 51, 259
April 11, 1959	To the Congress of Veterans	1598	OR. 12, 4, 59
April 23, 1959	To the clergy of Venice	1599-1602	OR. 24, 4, 59
April 27, 1959	To the world	1603	OR. 29, 4, 59
	Scheme proposed for the First Vatican Council	Appendix	Coll. lac. VII, 567.