

in the measure proportioned to and corresponding with the coordination of their respective ends, according to the plan of Providence for the present order of things.

The Church's titles

886 In the first place, education belongs preeminently to the (96, Church in virtue of the double title of a supernatural order 100, which God conferred on her alone, and which is absolutely superior, therefore, to any other title of merely natural origin. 109)

The first of these titles is to be found in the explicit mission and the supreme authority of the teaching office which her Divine Founder gave to her: "All power is given to me in heaven and in earth. Going therefore, teach ye all nations; baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you; and behold I am with you all days, even to the consummation of the world" (a). Upon this teaching authority Christ conferred infallibility at the same time that He gave the Church the mission to teach his doctrine. It follows from this that the Church "was established by her Divine Founder as the pillar and ground of truth to teach divine faith to all men, to keep whole and inviolate the deposit confided to her, to guide men and to make them, their mutual relations and their actions conformable to the purity of morals and integrity of life required by revealed truth" (b).

887 The second title is that *supernatural motherhood* in virtue (68, of which the Church, immaculate Spouse of Christ, brings forth, 105) nourishes, and educates souls in the divine life of grace by her sacraments and her teaching. Therefore, St. Augustine correctly affirms that "he who refuses to have the Church for mother, will not have God for his father" (a).

Independence of the Church

888 Hence, in what concerns the proper object of her educational (13, mission, that is, "faith and the moral law, God Himself has made 91, the Church participate in his divine authority, and, by a divine

886a Matt. 28:18-20.

886b Pius IX, Letter, *Quum non sine*, Above, No. 251.

887a *De Symbolo ad catech.* XIII: "Non habebit Deum patrem, qui Ecclesiam noluerit habere matrem".

privilege, has put her beyond the reach of error. She is, therefore, 96, the supreme and very sure teacher of men, and she has an inviolable right to the free exercise of her office" (a). 103, 106,

The necessary consequence of this is the independence of the Church with regard to every earthly power, as much in the origin 121) as in the exercise of her educational mission, and not only in what concerns the proper object of that mission, but also in the choice of the means, whether necessary or suitable, to carry it out. And so, with regard to every other human science and teaching, which, considered in themselves are the patrimony of all, individuals and societies, the Church has the independent right to use, and above all, to judge them, in the measure in which they can prove useful or harmful to Christian education. This is so because the Church, since she is a perfect society, has an independent right to the means proper to attain her end; moreover, all teaching, every institution, no less than all human activity, has a necessary relation of dependence with regard to man's last end, and cannot escape the control of the divine law of which the Church is the guardian, interpreter, and infallible teacher.

(Recall the teachings of St. Pius X.) (b)

Extent of the educational mission

The scope of the Church's educational mission is such that 889 it extends to all nations without exception according to Christ's (77) command: "Teach ye all nations" (a), and no earthly power can legitimately oppose her or hinder her.

(The work accomplished by the Church.)

The Church has been able to accomplish so much because her educational mission embraces even infidels, since all men are called to enter the kingdom of God and reach eternal salvation.

(Rights of the family and the State.)

And this array of priceless educational treasures, which We 890 have only been able to enumerate in part, is so much the peculiar (6, property of the Church, that it forms, as it were, her very substance, since the Church is the Mystical Body of Christ, his 63, 67.

888a Encyclical, *Libertas*, Above, No. 493.

888b Encyclical, *Singulari quadam*, Above No. 749.

889a Matt. 28:19.

105) Immaculate Spouse, and consequently a most fruitful mother and sovereignly perfect educator.
(*St. Augustine's praise of the educational work of the Church.*) (a)

THE ARK OF SALVATION

Encycl. *Ad salutem*, April 20, 1930.

891 Founded by divine providence for the salvation of the (77, human race, the Church has ever been assisted by the presence
88, of Christ Jesus and will continue to be assisted by Him in the
90, future. If this were not evident from the very nature and necessity
228) of the case and from the promise of the Divine Founder which we read in the Gospel, it would be apparent and could be proved abundantly from the very history of the Church. For no contagion of error has effected her; she has not faltered at the defection of her children, however numerous; the persecution of impious men, however fierce and protracted, has not prevented her from a constant renewal of her youthful vigor.

(*The 15th centenary of St. Augustine.—His teaching: God, man's last end.*)

Miracles confirm the Church

892 However, when Augustine speaks of man's last end, he (20, hastens to add this counsel to anyone who wishes to reach it:
102) "Their attempt will be vain if they do not submit to the Catholic Church and humbly obey her, for she alone has been divinely instituted to give light and strength to souls without which they will necessarily stray from the right path and risk their eternal salvation. God in his goodness has not willed that men seek Him as it were blindly and uncertainly: 'To seek God, if happily they may feel after him or find him' (a), but He has dispelled the darkness of ignorance, and He has shown Himself to them by revelation, calling sinners to the duty of penance: 'And God indeed having winked at the times of this ignorance, now declareth unto men, that all should everywhere do penance' (b). Having, therefore, guided the sacred writers by his spirit, He committed the custody and interpretation of the Bible to the Church founded by his only-begotten Son. At the same time, from the very begin-

890a *De moribus Ecclesiae catholicae*, bk. 1, c. 30.
892a Acts 17:27.

892b *Ibid.*, 30.

ning, He demonstrated and confirmed the divine origin of the Church by the miracles worked by Christ her Founder. 'The sick are cured, the lepers cleansed; the lame walk, the blind see, hearing is restored to the deaf. Men of those times saw water turned to wine, five thousand fed with five loaves, seas trodden under foot, and the dead rise again; so it was that certain miracles brought manifest benefit to the body; others spoke to the mind by a less obvious sign, but all showed men the seal of divine majesty. In such wise did divine authority instruct the ignorance of men' (c).

The Church, sign of credibility

It is true that miracles became less frequent in the course 893 of time. But what was the reason, we may ask, if not that with the (4, passage of time the divine witness was all the more manifest 90, with the marvelous spread of the faith itself and the improvement 147) of human society from the infusion of Christian teaching? "Do you think it only a slight improvement in human affairs," says Augustine to his friend Honoratus, whom he wished to win back to the Church, "that not just a few of the learned, but the unlettered multitude of men and women believes and proclaims that no element of earth or fire, nor anything that can be reached by the senses is to be worshipped as God, but that we can rise to Him by the intelligence alone? that this multitude is content with a little bread and water, and observes fasts not of a single day, but of many days' duration? that chastity is carried to the point of foregoing marriage and the hope of a posterity? that patience is pushed to contempt of torture and the flames? liberality, to distributing one's inheritance to the poor? finally, that contempt of this world goes so far as to desire death?"

"Few accomplish so much, fewer still do so prudently and well: but the people approve these ideals, they praise, favor, and even love them. They condemn their own weakness and the fact that they cannot attain to these heights, and this is not without a movement of the soul toward God, or some sparkles of virtue enkindling them.

"Divine providence has accomplished this by the sayings of the prophets, by the humanity and teaching of Christ, by the journeyings of the Apostles, the contumely, agony, blood, and death of the martyrs, by the admirable lives of the saints, and by

892c *De utilitate credendi*, 16:34.

the miracles which such actions and such virtues merit, according to the needs of the times. Since we see God granting such assistance, and men deriving such profit and fruit, shall we hesitate to hide ourselves in the heart of the Church, which—and the whole human race confesses it—has received supreme authority from the Apostolic See through the succession of bishops, while heretics vainly assault her and draw down condemnation on themselves sometimes by the judgment of the people, sometimes by the power of the councils, and sometimes even by the authority of miracles"? (a)

Indefectibility of the Church

894 (228) These words of St. Augustine, which even today have lost nothing of their vigor and gravity, are fully confirmed today after a space of fifteen centuries. No one doubts it. In the course of these ages God's Church, the butt of so many calamities and social upheavals, torn by so many heresies and schisms, saddened by the defection and unworthiness of so many of her children, has remained nonetheless—relying on the promises of her Founder, while merely human institutions have been tossed to and fro around her—not only stable and unharmed; more: in every age, she has stood forth more glorious by reason of the wonderful examples of holiness and sacrifice; she has quickened and increased the fire of charity in numberless faithful; and especially, thanks to the labors of her missionaries and martyrs, she has added new peoples to her fold, and among them the rare privilege of virginity as well as the priestly and episcopal dignity have taken root and grown strong. Finally, she has imbued all men with her own spirit of charity and justice, so that even those who neglect or oppose her cannot avoid receiving from her their manner of speaking and acting.

Catholicity

895 (131) With good cause, therefore, did Augustine, after he had shown the Donatists, who dared to limit and restrict the true Church of Christ to a single corner of Africa, the universality, or, as it is called, the catholicity of the Church, which is open to all men in order to help and provide them with the means of grace,—with good cause did he conclude his argument with these solemn

893a *De utilitate credendi*, c. 17, n. 35.

words: "*Securus judicat orbis terrarum*" (a), a statement which so deeply impressed a certain well-known and very noble person that he hesitated no longer to enter the one true fold of Christ (b).

The Rock divinely chosen

Moreover, Augustine openly professed that this unity of the whole Church no less than the immunity from error of her teaching authority proceeds not only from her invisible Head, Christ Jesus, who "governs his body" (a) from heaven and speaks through the teaching Church (b), but also from her visible head on earth, the Roman Pontiff, who by right of succession occupies the Chair of Peter. For this series of successors to Peter "is that very rock against which the proud gates of hell cannot prevail" (c). Likewise, within the body of the Church we are most securely "held, since the pontificate of Peter the Apostle—to whom the Lord after his resurrection confided the feeding of his flock—by the succession of Pontiffs up to the present pontificate" (d).

When the Pelagian heresy began to spread and its adherents sought by guile and falsehood to trouble the hearts and minds of the faithful, the Fathers of the Council of Mila, which, like many others, assembled under the inspiration and the direction of Augustine,—did they not present the questions they had discussed and the decrees they had prepared for the approbation of Innocent I? In his response the Pope praised the bishops for their zeal for religion and their submission to the Roman Pontiff. "They know," he said, "that Our reply springs from the apostolic source and goes to all who ask it in every province. Especially, each time that an article of faith is under discussion, We think that all your brothers and Our brothers in the episcopate ought to refer the matter to none other than Peter because of his name and title, as your Charity now does, for he alone can bring aid to all the Churches of the world at one and the same time" (a).

Therefore, after the sentence of the Roman Pontiff against Pelagius and Caelestius reached Mila, Augustine, in his discourse to the people, pronounced these memorable words: "On this mat-

895a *Contra epist. Parmeniani*, book 3, n. 24.

895b Newman, *Apologia*. 896a *Enarrat. in ps. 56*, n. 1.

896b *Ibid.* 896c *Psalmus contra partem Donati*.

896d *Contra epist. Manichaei quam vocant fundamenti*, c. 4, n. 5.

897a Innocent I, *Epist. CLXXXII*, 2, *inter augustinianas*.

ter the decisions of two Councils have been sent to the Apostolic See; and from this See the answers have come back. The matter is closed; may the error also come to an end!" (a) These words, in a somewhat shortened form, have passed into a proverb: Rome has spoken, the matter is closed. And elsewhere, too, after having reported the judgment of Pope Zosimus condemning and reproving the Pelagians wherever they were to be found, Augustine adds: "So certain and clear is the Catholic faith as it is expressed in these words of the Apostolic See, so ancient and well established, that it would be a sacrilege for any Christian to doubt it" (b).

Grace

899 Whoever serves the Church, which has received from her (113, Divine Spouse the administration of the riches of divine grace 115) above all through the sacraments, pours oil and wine into the wounds of the sons of Adam after the example of the good Samaritan. Thus the guilty are cleansed of their faults, the weak and sick are strengthened, the just are formed to greater holiness of life. Let us admit that an individual minister of Christ may sometimes have failed in his duty; would the power of Christ, for all that, have failed to be efficacious? "And I say"—let us listen to the Bishop of Hippo—"and we all say that the ministers of such a judge ought to be just; let the ministers be just, if they will; but if those who sit in the chair of Moses do not will to be just, my Master reassures me, whose Spirit has said, 'It is he who baptizes'" (a).

Would to God that they had listened to the voice of Augustine in the past, and that all men might hear him today, wherever they are, who, seizing upon the pretext of some lapsed priests, like the Donatists, rend the seamless robe of Christ, and cast themselves miserably outside the path of salvation!

(Dogmatic exposition: *God, the Trinity, Christ, the Blessed Virgin.—Providence.—Duties of the Christian ruler.—Nature and grace.—The virtues of St. Augustine.*)

Holiness

900 It is therefore just that the Church, whose sacraments are (126, the means of grace to us, should be called holy. Not only does

898a *Sermo* 131, c. 10, n. 10.

898b *Epist.* 190, *ad Optatum*, c. 6, n. 23.

899a *In Joan. evang., tract.* V, n. 15.

she at all times effect the union of innumerable men with God by (127) the close ties of friendship and assure their perseverance; she also leads and guides many of them to invincible nobility of soul, to perfect holiness of life, and even to the heights of heroism.

(*The monastic legislator.—Eulogy of St. Augustine by St. Jerome.—Hatred of heresy.—The Congress of Carthage.*)

THE UNION OF CHRIST AND THE CHURCH

Encycl. *Casti Connubii*, December 31, 1930.

(*Christian marriage.—Its excellence.—The Pauline privilege.*)

This exception does not depend on the will of men, nor (103, on any merely human power, but on divine law of which the sole (103, guardian and interpreter is the Church of Christ. No faculty of (116) this type, however, for any motive whatever, can ever be applicable to a Christian marriage which has been contracted and consummated. In such a marriage the marital pact has received its fulfillment, and is, therefore, by God's will, dignified with the greatest possible stability and indissolubility; it cannot be dissolved by any human authority.

Meaning of marriage

If We wish reverently to investigate the inner reason for this (102) divine will, Venerable Brothers, We shall easily find it in the (65) mystical significance of Christian marriage, which reaches its full and perfect meaning in a marriage consummated between the faithful. The Apostle is the witness to this (We recalled it at the beginning of this encyclical) in his Epistle to the Ephesians: the marriage of Christians reproduces that most perfect union which exists between Christ and the Church: "This is a great sacrament; but I speak in Christ and in the church" (a). Now this union, as long as Christ shall live and the Church shall live by Him, can certainly never be dissolved by any separation.

(*The sacrament of marriage.—Errors on the subjects of children, conjugal faith, the sacrament.—Remedies for the faults against marriage.*)

Docility to the Church

Therefore, so that it may not be some fiction or a corruption (103) of the divine law but a real and authentic knowledge of that (103,

902a 5:32.

110, law which enlightens men's minds and directs their morals, there
214) must be joined to piety and zeal for God's service a sincere and
humble obedience towards the Church. For it is Christ the Lord
Himself who has established the Church as mistress of the truth,
even in those matters which touch on the ordering and regulating
of conduct, even if in these matters many things are not, *per se*,
inaccessible to human reason. For if in what pertains to the natural
truths of religion and morals God has added revelation to the
light of reason, so that "even in the present condition of the human
race all men can come to know with firm certitude unmixed with
error" (a) what is right and just, He has also established the
Church, for the same end, as guardian and mistress of the whole
truth, whether of religion or morals.

904 Let the faithful obey her, therefore, so that they may be
(110, preserved unharmed from erroneous opinions and corrupt con-
214- duct; let them obey her and submit to her both mind and spirit.
215) And if they do not wish to deprive themselves of God's help
granted with such liberality and mercy, they ought to manifest
this obedience not only where they must, with regard to the
more solemn definitions of the Church, but also, with due propor-
tion guarded, with reference to the other constitutions and decrees
which proscribe and condemn certain opinions as dangerous or
evil (a). Consequently, in questions which are raised today with
regard to matrimony, let the faithful beware of trusting too much
in their own judgment, and take care lest they be seduced by
that false liberty of the human mind which is called *autonomy*.

905 For nothing is more foreign to the Christian worthy of the
(108- name than to trust so entirely in his own powers as to credit only
109, those things which he knows of himself, and to think that the
111, Church sent by God to teach and rule the nations is ill-informed
145, of recent happenings and their various aspects, or to limit his
214) assent and obedience to those definitions which are called solemn,
as if it could prudently be held that her other decisions are tainted
with error or have an insufficient foundation in probity and
truth (a). On the contrary, it is characteristic of all followers of

903a *Conc. Vat.*, sess. III, cap. 2.

904a *Conc. Vat.*, sess. III, ch. IV; *Cod. jur. can.*, can. 1324.

905a *Alienissimum enim est ab omni veri nominis christiano, suo ingenio ita superbe fidere, ut iis solum, quæ ipse ex interioribus rerum visceribus cognoverit, assentiri velit, et Ecclesiam, ad om-*

Christ, learned and unlearned alike, to let themselves be ruled and guided in all that concerns faith and morals by the holy Church of God, through her Supreme Shepherd, the Roman Pontiff, who in turn is directed by Our Lord Jesus Christ.

(*The teaching of Christian doctrine on marriage.—Preparation for marriage.—Social and economic reforms.—Role of the State.*)

Role of the Church

But to safeguard the moral order neither the external powers 906
of the state nor its penalties are sufficient; nor is it enough to (40,
propose to men the necessity and beauty of virtue. Religious 83)
authority must be joined to these, for it enlightens the mind with
truth, directs the will, and strengthens human frailty with the
help of divine grace. Now the sole religious authority is the
Church instituted by Christ our Lord.

(*Collaboration of Church and State.—Exhortation and prayer.*)

COMPETENCE OF THE CHURCH

Autograph letter, *Dobbiamo intrattenerla*, April 26, 1931,
to Cardinal Schuster, Archbishop of Milan.

(*Protestation against the speech of Giuratti attacking Catholic Action.—Christian education.*)

"I have come that they may have life and have it more 907
abundantly" (a). When it is a question of this life and this salva- (61,
tion, we can and we must say of the Church what St. Peter said 217)
of Jesus Christ Himself: "Neither is there salvation in any
other" (b). For it is to the Church alone that Jesus Christ has
conferred the mandate and the means: the doctrine of faith, the
divine and ecclesiastical law, the divine word, the sacraments,
prayer, the theological and infused virtues. It is precisely in
consideration of this exalted function of salvation and sanctifica-
tion conferred upon the Church and her hierarchy—a function

nes gentes docendas regendasque a Deo missam, rerum et adjunctorum recentium minus gnaram existimare, vel etiam iis tantum, quæ per solemniores quas diximus definitiones ea jusserit, assensum et obædientiam præstare, perinde ac si opinari prudenter liceat cetera ejus decreta aut falso laborare aut veritatis honestatisque causa niti non satis.

907a John 10:10.

907b Acts 4:12.

in which from the beginning of the Christian era the laity have been called to collaborate in Catholic Action—that We desired Catholic Action to be assured a position and a guarantee in the Concordat.

(*Terms of the Concordat.—Totalitarianism of the State cannot extend to the supernatural life.*)

908 The supernatural life with all that pertains to it (as We have (61, already said above,) beginning with the judgment as to its nature 217- and as to what pertains to it, was confided to the Church and to 218) her alone by Jesus Christ, the Redeemer and Ruler of the human race. Now, the Church has always said—both by word and deed—that Catholic Action belongs to the supernatural life, in collaboration with, and consequently in dependence upon the Hierarchy (a).

(*Catholic Action and politics.—Authority of the Church over Catholic Action.*)

909 It is no less certain and evident that the action of the (79- Church, by the essential necessity of her nature and her divine 81, mandate, extends and must extend to every area where the good 120) of souls or their ruin, the honor of God or offenses against Him, the keeping or the violating of divine or ecclesiastical law are in question (a). It extends and must extend in fact to problems and interests which are not simply material, mechanical, or economic, but also moral, and which have inevitable moral repercussions on the individual, his family, and society.

(*Social virtues.—Corporations and Catholic Action.*)

THE MORAL LAW

Encycl. *Quadragesimo anno*, May 15, 1931.

(*The 40th anniversary of the encyclical Rerum novarum.—Doctrinal errors and social teaching which it remedied.—Its three great benefits.*)

910 Certainly, it is not the Church's province to lead humanity (77, to a merely passing and worldly prosperity; it is her mission to

908a Cf. **THE LAY APOSTOLATE**; Nos. 526 ff.

909a *E altrettanto certo ed evidente che l'Azione della Chiesa, per essenziale necessità del suo essere e del suo divino mandato, si estende e deve estendersi dovunque trattasi del bene e del danno delle anime, dell'onore o dell'offesa di Dio, dell'osservanza o violazione delle leggi divine ed ecclesiastiche.*

lead men to eternal felicity. More, "the Church thinks it wrong 93, to interfere without reason in temporal affairs" (a). But she cannot, for any reason, abdicate the mission she has received from 165) God to interpose her authority, not, of course, in technical areas for which she has neither the competence nor the duty, but in all fields which have reference to the moral law. Where these areas are concerned, the deposit of truth committed to Us by God and the very grave duty of promulgating, interpreting, and even urging the moral law, in season and out of season, also subject to Our supreme authority both the social and even the economic order.

(*The right to property.—Relations of capital and labor.—Just wages.—Charity.—Exhortation.*)

The Church of Christ, built on the immovable rock, has 911 nothing to fear for herself, since she knows for certain that the (228) gates of hell shall not prevail against her (a). She has the proof of this in the experience of so many centuries, for she emerges from the most violent combats stronger than before and adorned with new triumphs (b). (*Blessing.*)

THE CHURCH AND SCIENCE

Apost. Const. *Deus scientiarum*, May 24, 1931, on ecclesiastical universities and faculties.

The Lord, the God of all knowledge (a), in giving his divine 912 command to the Church to teach all nations (b), established her, (96, beyond doubt, as infallible teacher of divine truth and by that 102, very fact principal patron and inspiration of all human learning. 106) For it is the Church's mission to transmit to all men the sacred precepts which she has herself received and drawn from God's revelation; since faith and human reason not only "can never contradict one another," but, given their perfect harmony—"they lend one another mutual support"—there has never been a period when the Church of Christ has not considered it her duty to assist and promote the growth of human arts and disciplines (c). This fact is well attested by many irrefutable historical witnesses.

910a Encycl. *Ubi arcano*, December 23, 1922.

911a Cf. Matt. 16:18.

911b This encyclical may be read in its entirety in the volume on social problems.

912a 1 Kings 2:3.

912b Matt. 28:19; Mark 16:15.

912c Conc. Vat. Const. *De Fide catholica*, IV.

(Schools and universities of antiquity and the Middle Ages.—Teaching in the missions.—Intervention of the secular State.—The struggle against ignorance.—The reorganization of Catholic Universities.)

THE RIGHTS OF THE CHURCH

Encycl. *Non abbiamo bisogno*, June 29, 1931.

(Italian Catholic Action persecuted by the Fascist government.—Responses to various Fascist calumnies.—Recall of the principles on which Catholic Action is founded; it is not a political movement.)

913 As for Us, certain as We are that evidence shows We are (151, and have maintained Ourselves in the religious sphere, We never 156) believed that We could ever be considered "a foreign power," especially by Catholics and by Italian Catholics.

It is by reason of the apostolic power given Us by God, in spite of Our unworthiness, that good Catholics of the entire world—you know this very well, Venerable Brothers—consider Rome the second home of each and every one of them.

(Fascism wishes to alienate youth from the Church.—Violation of the rights of souls and of the Church.)

914 We have said "the sacrosanct and inviolable rights of souls (77, and of the Church." There is in question here the right of souls 96, to procure for themselves the greatest spiritual good under the 105, magisterium and the educational work of the Church, the only 213, representative of that magisterium and that work, divinely con- 216- 218) stituted in this supernatural order founded on the Blood of God the Redeemer, necessary and obligatory for all, so as to partici- pate in the divine Redemption (a). There are in question the rights of souls thus formed to impart the riches of the Redemption to other souls by collaborating in the activity of the Apostolic Hierarchy.

914a Si tratta del diritto delle anime di procurarsi il maggior bene spirituale sotto il magistero e l'opera formatrice della Chiesa, di tale magistero e di tale opera unica mandataria, divinamente costituita in quest'ordine soprannaturale fondato nel Sangue di Dio Redentore, necessario ed obbligatorio a tutti per partecipare alla divina Redenzione.

It is in consideration of this double right of souls that We have said recently that We are happy and proud to fight the good fight for the liberty of consciences, not (as some, perhaps by inadvertence have made Us say) for liberty of conscience, which is an equivocal expression, and one too often abused to signify absolute independence of conscience, an absurd thing in a soul created and redeemed by God (b).

The commandment to teach

There is in question here, moreover, the no less inviolable 915 right of the Church to carry out the imperative divine mandate (77, with which she was invested by her Divine Founder, to carry to 91) souls, to all souls, all her treasures of truth and goodness, doctrinal and practical, which He Himself procured for the world: "Going teach ye all nations . . . teaching them to observe all things whatsoever I have commanded you" (a).

(Limits of the rights of the State.)

Extent of the commandment

The divine and universal mandate with which the Church 916 of Jesus Christ was invested by Jesus Christ Himself in an incom- (96, municable and exclusive fashion, extends to the eternal, the 102) heavenly, the supernatural order; this order is, on the one hand, strictly binding on every reasonable being, and, on the other, requires that everything else must be subordinate to and coordinated with it.

The Church of Jesus Christ is certainly within the limits of 917 her mandate not only when she plants in souls the first indis- (105) pensable principles and elements of the supernatural life, but also when she promotes and fosters that life according to the opportunities and capacities which are present, and in the way and with the means which she judges suitable, even with the intention of preparing for the apostolic hierarchy an enlightened and courageous assistance. It is the solemn declaration of Jesus Christ

914b È inconsiderazione di questo duplice diritto delle anime, che Ci dicevamo teste lieti e fieri di combattere la buona battaglia per la libertà delle coscienze, non già (come qualcuno forse inavvertitamente Ci ha fatto dire) per la libertà di coscienza, maniera di dire equivoca e troppo spesso abusata a significare la assoluta indipendenza della coscienza, cosa assurda in anima da Dio creata e redenta. 915a Matt. 28:19-20.

that He came precisely so that souls might have, not merely a kind of beginning or the elements of the supernatural life, but that they might have it in great abundance: "I have come that they may have life and have it more abundantly" (a).

918 And Jesus Himself has laid the foundations of Catholic (177) Action, He Himself chose and educated in his Apostles and his disciples the collaborators of his own divine apostolate, an example immediately imitated by the first holy Apostles, as the Sacred Text shows.

It is, consequently, an unjustifiable pretense, and one that cannot be reconciled with the name and with the profession of Catholics, that simple Catholics should tell the Church and her Head what suffices and what should suffice for the education and Christian formation of souls, and for salvation, for the fostering in society, especially among the youth, of the principles of faith and their full development in this life.

(*Errors of Fascism.—Totalitarian doctrine.—Formula of the unlawful oath.—Condemnation, not of the Fascist regime, but of its abuses.—The Pope's duty.—Anxiety for the future.—Motives for hope.*)

919 We know that you are, and that you know that you are, (185) Our Brothers in the Episcopate and in the Apostolate. We know 186 and you know, Venerable Brothers, that you are the successors 194 of the Apostles whom St. Paul terms, in words of exalted sub- 195 limity, "the glory of Christ" (a). You know that no mortal man, 199, be he Chief of State or of Government, but the Holy Spirit has 203) placed you, in that part of the flock assigned to you by Peter, to rule the Church of God.

(*Rely on the prayer of the universal Church.—Wishes and blessing.*)

THE FAITH OF EPHESUS

Encycl. *Lux veritatis*, December 25, 1931.

920 The light of truth and the witness of the past which is (229) history teach us, if we judge correctly and search diligently, that the divine promise given by Jesus Christ: "I am with you . . . to the consummation of the world" (a), has never failed his Spouse the Church, and will never fail her in the future. What is more,

917a John 10:10. 919a 2 Cor. 8:23. 920a Matt. 28:20.

the more furiously the divine barque of Peter is buffeted by the waves in the course of centuries, the more she feels his presence and the more effective is the help of heavenly grace.

So it was especially in the early ages of the Church, when 921 not only was it a heinous crime punishable by death to bear the (58, name of Christian, but the perfidy of heretics, which was partic- 229) ularly active in the East, troubled the true faith of Christ and put it in the gravest peril. For while the persecutors of the Christian name perished miserably, one after the other, and the Roman Empire itself was crumbling, all the heretics, like so many withered branches (a) wrenched from the divine stock, could no longer draw the sap of life or bear its fruits.

But God's Church, in the midst of so much turmoil and so many ruins, placed her trust in God alone, constantly and in full security moving forward and never ceasing to protect with energy in all its integrity the sacred deposit of the truth of the Gospel confided to her by her Founder Himself.

(*The 15th centenary of the Council of Ephesus.—Its Acts bear witness to its faith in pontifical primacy and infallibility.*)

Indeed, the documents which We have signalized significant- 922 ly and explicitly evince that a common faith was already vigorous (171) in the universal Church; a common faith in the independent and infallible authority of the Roman Pontiff over the entire flock of Christ; so explicit that it recalls to Our mind the clear and lucid expression of Augustine on the judgment pronounced a few years before against the Pelagians by Pope Zosimus in his doctrinal letter: "In these words the Catholic faith in the Apostolic See is so ancient and well established, so certain and clear, that no Christian is permitted to doubt it" (a).

(*Condemnation of Nestorius.—Errors of the schismatic churches.*)

Adherence to the Church

Therefore, from the high dignity of this Apostolic See, We 923 paternally exhort all those who glory in the fact that they are (61, Christ's disciples, who place in Him all hope for the salvation 112, not only of individuals but of society, to adhere each day more 161) closely and firmly to the Roman Church. In her alone is Christ believed with a faith whole and entire, worshipped with sincere

921a Cf. John 16:6. 922a *Epist.* CXC.

homage of adoration, and loved with the constant flame of ardent charity. Let them remember, especially those who preside over the flock separated from Us, what was the faith professed by their forebears at Ephesus: the same which this supreme Chair of truth, in the past as in the present, keeps intact and strenuously defends. Let them remember that the unity of the true faith rests on that unique rock established by Christ, and that this unity can be preserved in full security only by the supreme authority of the successors of Blessed Peter (a).

924 A few years ago We spoke at greater length of this unity
(38, of the Catholic religion in Our encyclical letter *Mortalium*
44) *animos* (a). It will be useful here briefly to recall this matter to mind, since the hypostatic union of Christ, solemnly defined at the Council of Ephesus, contains and offers an image of that unity with which our Redeemer wished to adorn his Mystical Body, that is, the Church, "one body" (b) "compacted and joined" (c). For if the personal unity of Christ constitutes the mysterious exemplar to which He Himself willed to see the close union of the Christian society conform, this certainly could never be the result of an unreal union of many warring elements, but only of a single hierarchy, a single supreme teaching authority, a single rule of belief, and one faith embraced by all Christians. No intelligent man can fail to see this.

(*The divine maternity.—Refutation of the errors of Nestorius.—Mary's greatness.—Power of her intercession.—The Holy Family.—Mass and Office of the Divine Maternity.*)

THE PRAYER OF THE MYSTICAL BODY

Encycl. *Caritate Christi*, May 3, 1932.

(*Progress of atheism in the world.—Social disorders which*

923a *Meminerint iidem, ii præsertim qui sejuncto a Nobis gregi præsunt, quam majores sui Ephesi sollemniter professi sunt fidem, eam, quemadmodum anteacta ætate ita in præsens, a suprema hac veritatis Cathedra immutatam servari strenueque defendi, meminerint hujusmodi germanæ fidei unitatem in una tantummodo petra inniti ac consistere a Christo posita, itemque, per supremam Beati Petri successorum auctoritatem, sartam tectamque servari posse.*

924a Above, Nos. 854 ff.

924b 1 Cor. 12:12.

924c Ephes. 4:16.

spring from it.—Causes of these evils.—Remedies.—Union of all believers.—Prayer.)

What a beautiful sight the Church at prayer presents to 925 heaven and earth! Without interruption all day long and through (117) the night the divinely inspired psalms ring out across the globe. There is no hour of the day which is not sanctified by its own liturgy, no state of human life without its own place in the hymn of thanksgiving, praise, petition, reparation which is the common prayer of the Mystical Body of Christ, which is the Church. And so this prayer makes God present among men, as the Divine Redeemer Himself promised: "Where two or three are gathered together in my name, there am I in the midst of them" (a).

(*Effects of prayer.—Penance: its nature and effects.—Thanksgiving.—Exhortation.*)

THE FIRST MAGISTRACY OF THE WORLD

All. to the International Congress of Jurists, November 17, 1934.

(*The work of the Congress.—Juridical studies of the Holy Father.—Conformity of the Digest and the Decretals.—Lessons to be learned from their agreement.*)

It is easy to see how the codes of Roman and Canon Law 926 not only can contribute to their mutual perfection and harmony, (12, but can, so to speak, fuse into one whole for the inestimable ad- 15, vantage of that admirable creation of the Catholic Church, 162) Christian society or Christianity.

Further, one understands better that famous and profound statement of Leo XIII: "Canon Law without civil law is like theology without philosophy." Finally, we appreciate the full meaning and truth of this thought of St. Thomas, and how true it is even today: "The Roman Empire has not ceased to exist; it was transformed from a temporal to a spiritual entity, thanks to the government of the most Holy Roman Church, which constitutes the first judicial body of the entire world" (a).

(*The Holy Father desires to see this research resumed.—Blessing for the members of the Congress.*)

925a Matt. 18:20.

926a In II ad Thess., XI.

THE SACERDOTAL FUNCTION

Encycl. *Ad catholici sacerdotii*, December 20, 1935.
(*Preceding documents on the priesthood—The priesthood under the Old Law and the New.—The power of the priest over the Body of Christ.*)

927 Beyond this power which the priest exercises over the real
(42, Body of Jesus Christ, he has another sublime and very extensive
114, authority over his Mystical Body which is the Church. We do not
206) need, Venerable Brothers, to speak at length on this most beautiful doctrine of the Mystical Body of Jesus Christ, so dear to the heart of the Apostle Paul. This doctrine teaches us that the Divine Person of the Incarnate Word embraces all men as his brothers, and on them breathes that heavenly spirit which derives from Him, forming one body of all the members, whose head is Christ. Now the priest—as the ordinary minister of almost all the sacraments, which are like so many rivulets through which the Redeemer's grace flows to the entire race of men—has been made "the dispenser of the mysteries of God" (a), so that he may impart them to the members of the Mystical Body of Jesus Christ (b).

(*The priest and the administering of the seven sacraments.*)

The ministry of the word

928 Again, the priest is the minister of Christ and the dispenser
(96, of the mysteries of God (a) by the "ministry of the word" (b),
102, a right, certainly, which cannot be alienated, and also an inescapable
206) duty imposed on him by the Redeemer Himself: "Going teach ye all nations . . . , teaching them to observe whatsoever I have commanded you" (c). The Church of Jesus Christ, guardian and infallible teacher of Divine Revelation, dispenses the riches of heavenly truths by means of her sacred ministers, preaching Him who is "the true light, which enlighteneth every man coming into this world" (d). She sows with divine generosity that little seed, despised, it is true, by human wisdom, but which, nonetheless, like the grain of mustard, plunges strong and deep roots in

927a Cf. 1 Cor. 4:1.

927b Passages here omitted may be read in the volume on the Christian Priesthood.

928a Cf. 1 Cor. 4:1.

928c Matt. 28:19-20.

928b Cf. Acts 6:4.

928d John 1:9.

souls thirsting sincerely and zealously for the truth, and a sturdy tree grows up, capable of resisting the violence of the storms (e).

In the midst of the errors spawned by the mind of man swollen with lawless and unbridled license, in the general profligacy of morals which human malice has engendered, the Church of God rises like a lighthouse dominating the sailors' course. She condemns every deviation from the truth, by excess or defect. She points out to each and to all the way to follow the right path. And woe to us if this luminous beacon, We do not say should be extinguished—this will never come to pass because of the unfailing promises of Jesus Christ—but should be prevented from shedding her radiance in all directions! (a) It is already clear to the eyes of all how far the human race has fallen because man has proudly rejected divine revelation, because he has followed false philosophical and moral theories, even when he did so under the specious pretext of truth. If on the steep slope of error and vice he has not yet reached the depths, this is doubtless due to the teaching of Christian truth which is spread everywhere among the nations.

Now the Church exercises the "ministry of the word" entrusted to her, through her sacred ministers, appointed in the different orders of the ecclesiastical hierarchy. She sends them everywhere to act as indefatigable heralds of this truth which alone can give birth to, or restore, or preserve unharmed human civilization. The word of the priest goes to all men to bring them light and comfort. The word of the priest, even amidst the storms of human passion, rises serene, exhorts to virtue, and fearlessly announces the truth. We say the *truth*: that truth which sheds light on the doubtful areas of human life and brings with it order; We say that *virtue* which no misfortune, not even death, can destroy, rather which death renders safe and everlasting.

(*The different truths which the priest must preach.*)

But from the very fact that the Catholic priest is an alert and energetic soldier, it follows of necessity that he must be imbued with the spirit of discipline, or—to speak in the Christian

928e Cf. Matt. 13:31-32.

929a *Ac vae nobis, si hæc veluti Pharos, nedum restingeretur—quod procul dubio ex non deficientibus Jesu Christi pollicitationibus umquem fieri nequit—suam tamen radiantem lucem usquequaque ne diffunderet præpediretur!*

manner—with a zeal for obedience, that obedience which unites in a harmonious fashion all the ranks of the ecclesiastical hierarchy. "A wonderful variety reigns in the constitution and government of holy Church: some are consecrated bishops, others, priests of a lower order, and out of many members of unequal dignity the one body of Christ is built up" (a). This obedience the priest promised to his bishop immediately after receiving the sacred anointing; likewise the bishops on the day when they were raised to the fullness of the priesthood, took a sacred oath to the supreme head and visible ruler of the Catholic Church, the successor of Peter and Vicar of Jesus Christ.

(*Exhortation to obedience; to study.—Vocations.—The priest's assistants.*)

THE ONLY CHRISTIANITY

All. at the International Exposition of the Catholic Press at the Vatican, May 12, 1936.

(*Welcome to journalists from all parts of the world.—Absence of Russians and Germans noted.—Importance of the Catholic Press.—Gratitude of the Pope.*)

932 And you will say also, beloved sons, and you will not weary of (40, repeating what the Vicar of Christ believes and proclaims—not 144, simply as Common Father of all the faithful, but also as a man 163) of his own time; not simply for the well-being of the Church of which he is the Head, but also for the general good—: that the Catholic Church is the irreplaceable support and the sole conserving force of real and genuine Christianity. In fact, what remains outside the Catholic Church after the real havoc wrought by the so-called free thought, liberalism, and various pretended reforms, what remains of the doctrine of Jesus Christ transmitted by the Gospel and legitimate Tradition? What remains of his Divine Person itself? And for what concerns the Catholic Church, We cannot fail to add, at the present time, what particularly providential help is given by Catholic Action, which was so efficacious a collaborator of the Apostolic hierarchy in evangelizing a world submerged in pagan antiquity.

(*Church and State.—Education.—Catholic Action.*)

930a Pont. Rom., De ordinatione presbyteri.

A SUBORDINATE APOSTOLATE

All. to the Catholic Action delegates, May 31, 1936.

(*The Pope's eightieth birthday.—Exhortation to union.*)

For Catholic Action is not, it does not wish to be, it cannot 933 be, more than a participation, a collaboration of the faithful with (218) the apostolic hierarchy; that is to say, a coordination, a subordination to that apostolate established by the Divine Redeemer Himself as the essential structure of the Church. For this coordination and this subordination are part of the very essence of Catholic Action. It is with this characteristic that we find Catholic Action, in the early day of the gospel preaching.

(*Watch and pray.—The Communist danger.—The International Catholic Press Exhibit.—Apostolate and Catholic Action.*)

THE CHURCH, OBJECT OF FAITH

Encycl. *Mit brennender Sorge*, March 14, 1937, to the German Episcopate.

(*The Concordat with the Reich.—Its violation by the German government.—Recall the fundamental religious truths.—Faith in a personal God.—Christ, the only Savior.*)

Faith in Christ cannot be maintained pure and unalloyed 934 when it is not protected and supported by faith in the Church, (41, "the pillar and ground of truth" (a). It is Christ Himself, the 57, ever-blessed God, who erected this pillar of faith. His command- 67, ment to hear the Church (b), to receive in the teaching and 96, commandments of the Church his own teaching and com- 131) mands (c), is binding on all men, on every period, and every country. The Church founded by the Redeemer is one—for all peoples and nations. Beneath her cupola, which like God's firmament arches the entire globe, is a place and a homeland for all tribes and tongues, is room for the development of all special characteristics, advantages, all tasks, and vocations given by God the Creator and Redeemer to individuals as well as to ethnic groups. The maternal heart of the Church is wide enough and big enough to see in the divinely-designed development of each of these characteristics and special gifts more the wealth of variety rather than the danger of deviations. She rejoices in the spiritual superiority of individuals and of peoples. She sees, with maternal

934a 1 Tim. 3:15. 934b Matt. 18:17. 934c Luke 10:16.

joy and pride, the fruits of education and progress in their successes, which she blesses and encourages wherever she can, in conscience, do so. But she knows also that limits are imposed on this liberty by the majesty of God's command, which ordained and founded the Church as, in its very nature, an indivisible unity. He who infringes upon this unity and this indivisibility robs the Bride of Christ of one of the crowns with which God Himself has crowned her. He subjects her divine structure resting on an eternal foundation, to the probing and alterations of architects to whom the Heavenly Father has given no commission to build.

The Divine and human in the Church

935 The divine mission of the Church, which works among men (191) and must work through men, may be sadly obscured by the intrusion of human frailty, which, in time, may spread ever more widely, like cockle among the wheat of the kingdom of God. Anyone who knows the Savior's words about scandals and scandal-mongers knows what is the judgment of the Church and what is the judgment of each of her children, on what sin was and what sin is. But he who, faced with the regrettable discrepancies between faith and life, word and deed, external conduct and internal standards of individuals—however numerous—forgets or consciously neglects the enormous sum of authentic virtues, of self-sacrifice, of fraternal love, and of heroic striving after sanctity, such a one shows a deplorable blindness and injustice. If subsequently it becomes clear that the severe measures which he employs against the Church which he hates, he at the same time neglects to employ against communities of a different nature which are closer to him by reason of sympathy or interest, then it is evident that the pretended injury to his sense of purity makes him kin to those who according to the Savior's incisive judgment overlook the beam in their own eye because of the mote in their brother's (a).

*It is not enough to belong to the Church;
a man must be a living member*

936 But however impure is the intention of those who make a (138) vocation of signaling the merely human in the Church (and often they go so far as to make it a vile profession), and although

935a Cf. Matt. 7: 3-5.

the priestly power stemming from God is not dependent on the human or moral greatness of the man, it is nonetheless true that no period, no individual, no community is exempt from the duty of loyal self-scrutiny, relentless self-purification, and thorough self-renewal in spirit and in action. In Our encyclical on the priesthood (a), in Our letters on Catholic Action, We have, with emphatic insistence, pointed to the sacred duty, for all who belong to the Church, and above all for those who are members of the priestly and religious state, as well as members of the lay apostolate, to bring their faith and conduct in harmony with the requirements of God's law, and with what the Church insists upon with untiring energy.

And once more today We repeat with the utmost gravity: 937 it is not enough to belong to the Church of Christ. A man must (53, also be a living member of the Church—in spirit and in truth (a). 231) And they alone are who keep themselves in God's graces and live continually in his presence—in innocence or in a sincere and active penance. When the Apostle of the Nations, the "vessel of election", brought his body under subjection by chastisement, lest, after he had preached to others, he be himself rejected (b), can there be for those in whose hands lie the exemplification and the spread of God's kingdom any other way but that which closely unites their apostolate and their own sanctification? Only thus can mankind today, and in the first instance the enemies of the Church, be shown that the salt of the earth (c), the leaven of Christianity (d), has not grown weak, but that it is able and ready, amidst doubt and error, indifference and spiritual abandonment, infidelity and estrangement from God, to bring to men the method of spiritual renewal and rejuvenation, which—whether they know it or not—they need more than ever before. A Christianity which has, in all its members, renewed itself, rejecting all compromise and worldliness, earnest in observing the commandments of God and of the Church, maintaining itself in love of God and effective love of neighbor, could be and will have to be for a profoundly ailing world in search of support and guidance, a model and a leader, if an unspeakable catastrophe, an unimaginable collapse, is to be avoided.

936a Encycl. *Ad catholici Sacerdotii*; above: 927 ff.

937a Cf. John 4:23.

937b 1 Cor. 9:27.

937c Matt. 5:13.

937d Matt. 13:33.

The starting point of any reform

938 Every true and lasting reform stems, in the last analysis, (21, from holiness, from men impelled by the fire of love of God and 32, neighbor. By their courageous readiness to hear every one of 229- God's appeals, and to realize it first in their own lives, they have 231) been in a position, by reason of their humility and the awareness of their own vocation, to bring light and renewal to their times. But where reforming zeal has not sprung from personal purity, but was the expression and explosive manifestation of passion, it has disturbed instead of clarifying; destroyed rather than raised up; it has been not seldom the starting point of errors worse than the evils it expected or intended to remedy. Certainly, the Spirit of God breatheth where He will (a). From the very stones He can raise up those who will prepare the way for his designs (b). He chooses the instruments of his will according to his plans and not according to the plans of men. But He who founded the Church and called it into being in the mighty wind of Pentecost will not destroy the bases of that institute of salvation willed by Himself. The one who is moved by the spirit of God has spontaneously the appropriate interior and exterior attitude toward the Church, that sacred fruit on the tree of the Cross, that Pentecostal gift of God's Spirit to a world in need of leadership.

Fidelity to the Church

939 In your countries, Venerable Brothers, the chorus of voices (54, swells ever louder, bidding men to leave the Church. Among the 231) leaders there are many who, by their official position, seek to create the impression that such abandonment of the Church and the infidelity towards Christ the King which it signifies would be an especially convincing and meritorious form of fidelity to the modern State. By covert or open restrictions, by intimidation, by the prospect of disadvantages whether economic, professional, civic, or other, the attachment of Catholics to the true faith, and in particular of certain classes of Catholic functionaries, is subjected to pressure which is as illegal as it is inhuman. All Our paternal sympathy and deepest compassion go to those who must pay so high a price for their loyalty to Christ and the Church. But the point has now been reached where the ultimate and highest

938a John 3:8.

938b Matt. 3:9; Luke 3:8.

interests, salvation or perdition are at stake, and where, consequently, for the believer there is only one road to salvation, the way of heroic courage. If the tempter or the oppressor proposes that he, like Judas, should leave the Church, he can only—even at the price of the heaviest material sacrifices—repudiate the proposition with the Savior's words: "Begone, Satan: for it written, The Lord thy God shalt thou adore, and him only shalt thou serve" (a). But to the Church he will say, "Thou my Mother from the days of my childhood, my surety in life, my advocate in death,—may my tongue cleave to my palate (b) if I—yielding to earthly promises or threats—renounce the pledge of my baptism." But as for those who believe they can combine exterior abandonment of the Church with interior fidelity to that Church, let the Savior's words be a serious admonition: "He that shall deny me before men, I will also deny him before my Father who is in heaven" (c).

The Roman primacy, strength of the Church

Faith in the Church cannot be maintained pure and free 940 from error if it is not based on belief in the primacy of the Bishop (44, of Rome. In the same moment in which Peter, before all the 57- Apostles and disciples, professed faith in Christ the Son of the 58, living God, his faith and his profession were rewarded by Christ's 89, answer,—the word which founded his Church, the one Church, 139, on Peter the Rock (a). Faith in Christ, faith in the Church, faith 147) in the primacy stand together, therefore, in a sacred close connection. Authentic and legal authority is everywhere a bond of unity, a source of strength, a guarantee against division and ruin, a bulwark for the future. In the highest and most sublime sense this is verified where, as in the Church and there alone, such an authority has the promise of the guidance of the Holy Spirit and is promised his invincible aid. If men who are not even united in faith in Christ offer you the attractive image of a German national Church, realize that it is nothing else than a denial of the one Church of Christ, an open betrayal of her evangelical mission to the entire world, for which only a universal Church can suffice and live up to. The historical fate of other national churches, their spiritual apathy, their enslavement or domestication by

939a Matt. 4:10.

939c Luke 12:9.

939b Psalm 136:6.

940a Matt. 16:18.

earthly powers prove the hopeless sterility to which is doomed— with unfailling certainty—every branch separated from the living vine which is the Church (b). The one who presents from the very beginning an alert and implacable NO to such false developments, renders service not only to the purity of his faith in Christ, but also to the health and strength of his people's life.

(False interpretations of sacred formulas.—Moral and the natural law.)

The Church is the guardian of the natural law

941 The Church, the guardian and interpreter of the natural law (103) which is divine in origin, cannot do otherwise than declare that the recent school registrations taken up with a notorious abuse of freedom, are the result of constraint, and are devoid of any legal character.

ONE SINGLE BODY

Encycl. *Firmissimam*, March 28, 1937, to the Mexican Episcopate.

(Persecution in Mexico.—Directives for meeting it.—Formation of future priests.—Formation of the laity for Catholic Action.)

942 But, as We have already told you, since We are addressing (29, Pastors who must reconstitute a persecuted and sometimes a dispersed flock, We recommend urgently that you employ the help 45, of the laity in whom, as in the living stones of God's Temple, Blessed Peter himself recognized a hidden dignity by means of 212) which they participate in a certain way in the holy and kingly priesthood (a).

In fact, any Christian who understands his dignity and realizes his condition as a son of the Church and a member of the Mystical Body of Jesus Christ, "we being many, are one body in Christ, and everyone members one of another" (b), cannot fail to recognize that there must be a reciprocal communication of life among the members of the Body and a mutual sharing of interests. Therefore, each one must contribute his effort to that life and to the development of the whole organism, "for the edifying of the body of Christ" (c), and the glorification of the Head.

940b John 15:5.
942b Rom. 12:5.

942a 1 Peter 2:9.
942c Cf. Ephes. 4:12-16.

(Social action.—Instruction of students and children.—Relations with the State.—Role of the clergy.—Civic duty.—Obedience and charity.)

THE WHOLE MAN

All. to the members of the CFTC, September 18, 1938.

(France, eldest daughter of the Church.—Work the penalty of sin.—Work sanctified by Jesus Christ.—Two errors: collectivism and individualism.—State totalitarianism.)

If there is a totalitarian regime—totalitarian in fact and by right—it is the regime of the Church, because man is God's creature, the prize of divine Redemption, God's servant, destined to live for God here below and with God in heaven. And the representative of these ideas, designs, and rights of God is none other than the Church. Therefore, the Church really has the right and the duty to claim the totality of her power over individuals: the whole of man, man in his entirety, belongs to the Church, because he belongs wholly to God. There is no doubt on this point unless a man wishes to deny, to refuse, everything.

(Christian charity, antidote for class struggle.—Catholic Action and the life of the Church.)

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(40,

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PIUS XII

1939-1958

IN THE SERVICE OF THE TRUTH

All. to the Sacred College, March 12, 1939.

(Expressions of gratitude and hope.)

In the course of the centuries, the office of the Sovereign 944 Pontiff has had no other end than the service of the truth. (163, We say the *truth*, which must be integral and pure, without 165) shadow, not subject to any weakness, never separated from the charity of Jesus Christ. In fact, in every pontificate, and especially in Our own, which is called upon to accomplish its mission in favor of a human community afflicted by so much discord and conflict, the words of the Apostle St. Paul must predominate, like a sacred mandate: "*Veritatem facientes in caritate: doing the truth in charity*" (a).

(Assist the Pope by prayer, zeal, friendship.)

THE ROMAN CURIA

All. to the Roman Curia, April 5, 1939.

(Welcome.—To serve the Church "Regnare est.")

The sacred Roman Curia bears the name and evokes the 945 memory of the Curia of the Quirites, the Consuls, and the (180) Caesars, that tribunal where the destiny of peoples was decided in antiquity, and which now remains to us a mute monument among the ruins of the Forum. But it has its own proper life and character which raise it above the mortal character of empires and kingdoms, as the mind is raised above the body, grace above nature, God's work above that of man.

Coming into existence with the assembly of the pontifical 946 presbyterium of Rome, like a hard-working and wise senate (180) crowned with great experience, it has grown in importance and influence under the Pontiffs, even more as a result of its qualities of wisdom and prudence than by reason of its venerable age. The heir of a past which has often been troubled, reshaped, re-organized, and developed to meet growing needs, the increase of apostolic difficulties in the defense and spread of the faith and discipline among pastors and flock, the Roman Curia

944a Ephes. 4:15.

in its present form, its inner structure, or its procedure regulated to the smallest detail, while it keeps in its essential constitution the practice and experience of centuries, adds to it the advantage and the glory of never having hesitated to adapt itself wisely, when the opportune moment came, to new necessities and changing duties. To the powerful impetus of a Sixtus V, the holy reforming zeal of a Pius X, the legal wisdom of a Benedict XV, this noble instrument of the central government of the Church owes that distinction and cohesiveness, that distribution of offices, that unhurried moderation in action which make the intelligence and will fit for ordered and fruitful work, whose indispensable quality and highest glory must consist in the apostolic inspiration which animates it.

947 It seems to Us that the Roman Curia, with the external (123, multiplicity of its commissions, the unity of their organic con- 180) nection, the unique central idea which dominates it, the common role and duty which bind all its members,—those members, who, certainly, *non eundem actum habent*, but move together to the same exalted end: to be precious cooperators in the service of souls for the growth and preservation of the Kingdom of Christ on earth, and unite around him who, for the responsible mind of Gregory the Great is *servus servorum Dei*,—it seems to Us, We say, that the Roman Curia is a diamond unmatched in the brilliance of the multiform splendor of its facets, beautiful with the living and brilliant reflections of all the sacred congregations, set among the jewels of the pontifical tiara as a symbol of your radiance and your love.

THE CHURCH AND THE WORLD

All. to the Sacred College, June 2, 1939.
(*The Cardinals' feast wishes.*)

948 The Church is not the daughter of this world; but she is in (11, it, she lives in it, from it she receives her children; she shares 63, all its alternatives of joy and sorrow; it is in the setting of this 67) world that she suffers, strives, and prays,—just as, in the period of her origin, she prayed with the great Apostle Paul and offered “supplications, prayers, intercessions, and thanksgivings for all men: for kings, and for all that are in high station: that we may lead a quiet and a peaceable life in all piety

and chastity. For this is good and acceptable in the sight of God our Savior, who will have all men to be saved, and to come to the knowledge of the truth” (a). What is this, if not a prayer for peace among men which the Church, from the dawn of Christianity, raises to God who wills all men to be saved and to come to the knowledge of the truth?

The Church's mission as peace-maker

But in the course of history, in the reality of the events 949 through which she passes, the Church's progress has become (84, more difficult and more arduous than in other ages. She finds 133) herself in a world of opposition and faction, of conflict in ideas and interests, of immoderate theory and measureless ambition, of fear and temerity;—in the heart of a humanity which seems unable to recognize or decide what stand it should take: to accept as primary rule of action and final arbiter of its own destiny the power of the sword or the noble sovereignty of law, to place its confidence in reason or in strength. This is the reason why the Spouse of Christ encounters more obstacles and objections in her efforts to assure the reception she desires for her principles and her exhortations, always dictated by her religious mission and tending in their development to the good of individual peoples as well as of the entire human community; to assure likewise that loyal eagerness to accept these principles, without which her words will remain “a voice crying in the desert: *vox clamantis in deserto*” (a). On the other hand, the sacred duties of Our apostolic ministry can admit only exterior obstacles: neither the fear of seeing Our intentions misinterpreted nor Our plans misunderstood (though they are always directed toward the good), prevent Us from exercising that salutary office of peace-maker which is proper to the Church.

Arbitration of the Church

The Church does not allow herself to be seduced or en- 950 slaved by particular interests. She does not intend, without an (93, invitation, to concern herself with territorial disputes between 131, States, nor to be drawn into the complexity of the conflicts which 133, easily result from them. However, she cannot, in times when 162) peace is gravely endangered and passions are inflamed in dis-

948a 1 Tim. 2:1-4.

949a Isaias 40:3; Matt. 3:3.

cussion, refrain from a maternal word, and, if circumstances permit, she offers her maternal services to prevent the imminent use of force, with its incalculable results, material, spiritual, and moral (a).

(*Negotiations of the Holy See with heads of States to secure peace.—Confidence in God.*)

THE JURIDICAL CHURCH AND THE CHURCH OF CHARITY

All. to the Roman seminarians, June 24, 1939.

(*The end of the priesthood.—The constitution Deus scientiarum of Pius XI.—The error of relativism.—Science and theology.—Prayer and sacrifice.*)

951 Beloved sons, use the excellent and special opportunity (131) which your stay in Rome provides, to exercise this charity toward the multitude of young men, who, although widely different in national origin, are of the same age, of the same faith, the same vocation, the same love for Jesus Christ, and finally the same rights in the Church as you enjoy. Use this occasion, We say, to cultivate charity, and neither say nor do anything that can wound it, however slightly. Leave the disputes of political parties to others: this is not your affair. Do you communicate to one another what may concern or aid the apostolate, the care of souls, the state of the Church and its increase.

Obedience

952 Finally, if you wish to grow in the love of Christ, you must (12, cultivate the obedience, the confidence, the love of sons towards 17, the Vicar of Jesus Christ. For in him you venerate and obey 69, Christ; Christ is present to you in his person. It is false to distinguish the juridical Church from the Church of charity. There 144, is no such distinction; the Church which was founded juridically, 160, whose head is the Pontiff, is also the Church of Christ, the Church of charity, the world-wide family of Christians. Let those 182) sentiments which in a true Christian family closely unite father

950a For interventions of the Church to secure peace, cf. INTERNATIONAL PEACE.

with sons and sons with father reign between Us and you (a). And you who live in this City are witnesses to the fact that this Apostolic See, laying aside every human consideration, thinks of nothing, desires nothing else but the good, the happiness, the salvation of the faithful and of the entire human race; you have acquired this confidence from your own experience of the Church; communicate it to your brothers throughout the entire world, so that you may all be one with the Sovereign Pontiff in the charity of Christ. (*Fruits and consolations of the apostolate.*)

THE SACRAMENTS OF CHRIST AND THE CHURCH

All. to the Tribunal of the Sacred Rota, October 2, 1939.

(*The Pope's love for the college of auditors of the Rota.—The nobility of their function: the service of justice.*)

Among the decisions handed down by the Roman Rota, the 953 greater number are pronouncements in matrimonial cases which (64, have reference to the dignity and inviolability of the sacrament 65) which is great in Christ and the Church (a). It is the sublime bond of the spouse and his beloved which is the love and the union of Christ and of the Church: it is a communion of holiness, which generates the blessed; an inseparable union whose end is life eternal. For his militant Church, Christ is the conqueror to the end of time; for the Church suffering, He is the consoler by reason of the infinite merits of his divine Blood; for the Church triumphant, He is the one who crowns the victory in the struggles of this world.

(*The number of causes is a sign of the extension of the Church.*)

The universality which the great number of causes from the 954 entire world gives to the tribunal of the Roman Rota constitutes (139,

952a *Denique si amore Christi crescere vultis, foveatis oportet obædientiam qua filiorum fiduciam, amorem erga Jesu Christi Vicarium. Christo enim in Eo reverentiam et obædientiam exhibetis, Christus in Ipso vobis præsens est. Perperam secernitur ecclesia juridica ab ecclesia caritatis. Non ita, sed illa Ecclesia jure fundata, cujus caput Pontifex est, eadem est Ecclesia Christi, Ecclesia caritatis, universaque christianorum familia. Sensus illi, qui in familia vere christiana patrem cum filiis, filios vero cum patre arctissime conjungunt, inter Nos et vos regnent.*

953a Cf. Ephes. 5:32.

161) the glory of its wisdom and prudence. At the same time it is a sign of the unity of the Church founded on Peter, in whose name she renders justice, thanks to the jurisprudence whose competence has won for it a world-wide reputation.

(*Impartiality and disinterestedness of the Rota.*)

PROGRAM OF A PONTIFICATE

Encycl. *Summi Pontificatus*, October 20, 1939.

(*Inauguration of the Pontificate on the 40th anniversary of the consecration of the human race to the Sacred Heart.—The royal dignity of Christ.—Gratitude to Catholics, to nations, to heads of States.*)

955 As Vicar of Him who, in a decisive hour, before the one who (144, exercised the greatest authority of the day, pronounced the magnificent words: "For this was I born, and for this came I into 165, the world; that I should give testimony to the truth. Everyone 167) that is of the truth, heareth my voice" (a), there is nothing, We feel, will so acquit us of Our duty to Our office and Our times as "to give testimony to the truth." This duty, which We must perform with apostolic firmness, necessarily comprises the exposure and refutation of the errors and faults of men, which it is necessary to recognize and acknowledge so that the proper remedy and care may be brought to bear: "you shall know the truth, and the truth shall make you free" (b). In this duty which is incumbent upon Us, We will not be moved by human and worldly considerations; nor will We refrain from the purpose We have proposed by reason of diffidence, or misunderstanding, or rebuffs. Neither will we fear that either Our actions may not be understood by others, or that they may be falsely interpreted, deter Us from Our purpose. But, earnestly and diligently We will pursue that purpose, compelled by fatherly love which, while it commands Us to struggle against the evils which afflict Our children, commands Us at the same time to indicate to them the proper remedies, in imitation of the example of the Divine Shepherd, Christ the Lord, who is at once light and love: "doing the truth in charity" (c).

(*Christ's rights.—The war, result of modern errors.—Natural law and moral law.*)

955a John 18:37.

955b John 8:32.

955c Ephes. 4:15.

The Church, principle of cohesion for Europe

As you know, Venerable Brothers, the negation of the foundation of the moral order in Europe in the past sprang from the rejection by many of the doctrine of Jesus Christ, of which the See of Blessed Peter is the guardian and exponent. By means of this teaching, the peoples of Europe were, in former times, given a coherent Christian mentality, so that, ennobled and civilized by the Cross, they made such progress in civil matters that they were able to instruct other nations and other lands in these disciplines. But when they asserted themselves against the infallible authority of the Church and separated themselves from Us, many went so far, unfortunately, as to repudiate the very divinity of our Savior, the chief and, as it were, the central Christian teaching, thus hastening the destruction and dissolution of religion itself (a).

(*The ruin of all social order.—Return to fundamental principles: unity of the human race.—Legitimate diversity in unity.*)

All those who enter the Church, whatever their origin or their language, must know for certain that they are in the house of a common Father, in which all enjoy the law and the peace of Christ, and all have the very same rights of sons.

(*Church and state.—The state, its mission, its rights, its limits.—Errors of state absolutism.—Their results.—Remedies.*)

Catholic Action

In every class of citizens and at every level of society, the collaboration of the laity given to the sacred ministers manifests very precious energy to which is committed a duty as noble and as beautiful as the most faithful heart could wish; nor is any duty more consoling. This apostolic labor, carried out in the spirit and by the methods of the Church, by that very fact consecrates laymen as ministers of Christ, as St. Augustine explains so well: "Brethren, when . . . you hear the Lord say, 'Where I am, there shall my minister be,' do not think only of good bishops and priests. For you also minister to Christ in your own way, by holy

956a *At cum ab inerranti Ecclesiae magisterio se vindicavissent plures a Nobis sejuncti fratres eo, proh dolor, processerunt, ut ipsam Servatoris nostri divinitatem, quod christianae doctrinae caput est ac veluti centrum, respuendo subverterent, religionis conversionem dissolutionemque maturantes.*

living, by giving alms, by preaching his name and doctrine to any you can, so that by that very name every head of a family may recognize that he owes a father's love to his family. Let it be for Christ and with a view to eternal life that he admonishes, teaches, exhorts, corrects them; let him (in this name) show kindness or exert discipline towards them; so in his home he will fulfill the office of priest and in some sense that of a bishop, ministering to Christ, so that he may dwell eternally with Him" (a).

(*Role of the family.—Civilizing mission of the Church.*)

Hopes for liberty of the Church

959 Therefore, We ardently desire nothing so much as this: that (75, the anguish of the present may dispel the blindness of many men 91- so that they can attentively consider in its true light their duty 92, to Christ the Lord and to the Church, and so that all governors 162) may grant freedom to the Church to form a new generation and establish it on bases of justice and peace. This work of peace certainly supposes that no impediments will be placed in the way of the Church's exercise of the function entrusted to her by God, that no unjust limits restrict the Church's field of activity, finally, that multitudes of the people—and especially the youth—shall not be withdrawn from her beneficent influence. Therefore, as representative of Him who is called "Prince of Peace" by the holy prophet (a), We appeal to all rulers of states and to all those who in any way are engaged in government, and We urgently entreat them to allow the Church enjoyment of that entire liberty which is her right, so that she can pursue her work of education, to impart truth to minds, to inculcate justice in souls, and to enkindle hearts with the divine charity of Jesus Christ.

960 For if the Church cannot, on the one hand, relinquish the (76, exercise of her office, whose end is to carry out that divine com- 83, mand, namely, "to re-establish all things in Christ, that are in 125) heaven and on earth" (a), on the other hand her work seems more necessary today than ever before. For We are learning by experience that external means by themselves cannot bring an efficacious remedy to the grave evils humanity suffers, any more than can merely human measures or political expedients.

958a *In Evang. Joan. tract.*, LI, 13.

959a Isaias 9:6.

960a Ephes. 1:10.

Many men, therefore, appreciating the sad insufficiency of 961 these human measures, hoping to calm the storms and quell the (84, forces which are threatening to overturn civilization and human- 99, ity, turn their eyes with renewed hope towards the Church, the 133, ark of true charity, and towards the See of Blessed Peter, which, 161) they know, can restore that unity of religion and moral discipline, which in former times assured continuance of pacific relations among the nations.

The benefit of unity

To such unity, indeed, many men upon whom the welfare of 962 nations depends, look forward with ardent longing. They have (159) daily experience of the ineffectualness of the measures in which they formerly had so much confidence (a). Unity, We say, which the innumerable army of Our sons implores with ardent prayer and desire, for which they daily petition "the God of peace and of love" (b). Finally, unity which is desired by many noble minds, separated from Us, but nonetheless hungering and thirsting after justice and peace; they turn their eyes to the See of Peter to receive light and counsel from it.

They recognize in the Catholic Church an unshaken stability 963 in the profession of the Christian faith and moral precepts which (44, has been tried by almost twenty centuries. They recognize, too, 67 the closest union in the ecclesiastical hierarchy, which, united to 194 the successor of the Prince of the Apostles, labors incessantly to 197 enlighten minds with the truth of the Gospel teaching, to guide 228 men to holiness of life, and, while showing maternal kindness to all, stands firm even in the face of cruel torture and martyrdom itself when she has to condemn any procedure with the words *Non licet!*

(*The Church is unjustly suspected of undermining civil authority.*)

The "corner-stone"

For Christ alone is "the chief corner-stone" (a), in whom 964 alone civil society as well as individual men can find stability and (228- salvation. Indeed, since it is on this corner-stone that the Church 229) was founded, never will she be overthrown by hostile forces,

962a *Ad quam quidem unitatem tot homines, a quibus nationum fortuna pendet, incenso respiciunt desiderio, cum continenter earum rerum fallaciam experiantur, quibus tantopere olim confisi erant.*

962b Cf. 2 Cor. 13:11.

964a Cf. Ephes. 2:20.

never deprived of her strength: "the gates of hell shall not prevail" (b). On the contrary, internal and external struggle will rather increase her vitality and strength, furnish her with new victories, confer on her new triumphs. On the other hand, every structure whatever which is not founded on the doctrine of Jesus Christ as on a solid basis, will be seen to have been raised on shifting sand and is doomed to miserable collapse (c).

(*Homage to Poland.—Time of trial.*)

965 The Catholic Church, the city of God, "whose king is truth, (67, whose law is charity, whose form is eternity" (a), teaching Christian truth unharmed by error or extenuation of any kind, spending herself with a mother's love in the works of Christian charity, towers above the ebb and flow of error and greed like a *blest vision of peace*, awaiting the day when the all-powerful hand of Christ the King will still the raging storms and banish the spirit of dissension which has provoked them.

(*Exhortation to prayer.*)

THE CHAIR OF PETER

All. to newly-weds, January 17, 1940.

(*The ancient custom of newly-married couples reciting their Credo in the Vatican basilica.*)

966 The episcopal throne is a seat, more or less raised and more (99- or less solemn, from which the bishop teaches his flock. Look at 100, the throne where the first pope spoke to the first Christians, as 142, We are doing at this moment. There he excited them to vigilance 144, against the devil, who, like a roaring lion, goes about seeking 160, whom he may devour (a). There he exhorted them to firmness 165- in the faith, that they might not be led astray by false prophets 166, ets (b). This teaching of Peter continues in his successors, and 169) it will continue, unchanged, through all time, for such is the mission which Christ Himself has given to the Head of the Church.

To emphasize the universal and indefectible character of this teaching, the seat of the spiritual primacy was, after a pro-

964b Matt. 16:18.

965a St. Augustine, *Ep. CXXXVIII ad Marcellinum*, c. 3, n. 17.

966a 1 Peter 5:8-9.

964c Matt. 7:26-27.

966b 2 Peter 2:1; 3:17.

vidential preparation, fixed in the city of Rome. God, according to the words of Our great predecessor Leo I, by his providence brought people to unite in a single empire of which Rome was the capital, so that from Rome the light of truth, revealed for the salvation of all peoples, might spread more easily in all its members (c).

Perennial character of the Primacy

The successors of Peter, mortal like other men, die like them, 967 more or less quickly. But the primacy of Peter will last forever, (60, thanks to the special assistance promised to him when Jesus 142, charged him to confirm his brethren in the faith (a). What mat- 165, ters the name, the face, the human origins of each Pope? It is 170, always Peter who lives in him; it is Peter who guides and directs 175) him; it is Peter above all who teaches and who spreads through the world the light of the truth which sets men free. This fact has made one great sacred orator exclaim that God has established at Rome an eternal chair: "Peter will live in his successors; Peter will speak forever from his chair" (b). Now, here is the great warning—We have already mentioned it—which St. Peter addressed to the Christians of his own day: "There were also false prophets among the (chosen) people, even as there shall be among you lying teachers. . . . You, therefore, knowing these things before: take heed, lest being led aside by the error of the unwise, you fall from your own steadfastness" (c).

(*Do not listen to false prophets.—Imitate the courage of Peter.—Receive his teaching with docility.*)

THE VICAR OF CHRIST

All. to newly-weds, April 17, 1940.

(*The benefit of a papal audience.*)

The real and true cause of your joy? It is that you see in the 968 Pope, whoever he may be, the representative of God here below, (142, the Vicar of Jesus Christ, the successor of Peter, of Peter whom 144- Our Lord made the visible head of his Church when he gave him 145) the keys of the kingdom of heaven and the power to bind and loose (a). The senses, so to speak, here second faith; what you

966c *Sermon LXXXII*, 2 and 3.

967a Luke 22:32.

967b Bossuet, *Sermon on the unity of the Church*, 1.

967c Cf. 2 Peter 2:1; 3:17.

968a Matt. 16:18-19.

see and hear strengthens within you what you must believe. Certainly, it is not Jesus Christ in person who appears to you now, as the multitudes saw Him on the shore of the Lake of Tiberias in Palestine (b), or Martha and Mary in their house at Bethany (c). At the same time, when you approach the Pope you have the impression of being taken back twenty centuries, into the presence of the Divine Nazarene. It seems to you that you hear in the voice of the Pope the voice of the Redeemer, that voice of which the Pope has always been the echo through the centuries. When he raises his hand to bless you, you know that this poor hand transmits to you, so to say, heavenly help and favors. Finally, when you feel the heart of the Pope beat close to your own, you are not at all mistaken in believing that you see in the attitude, the words, the deeds which the Lord inspires in him, something of the beating and the intimate emotions of the Heart of Jesus. This is true because Christ gave his Vicar when He said to him, "Feed my lambs, feed my sheep" (d), something of his own redemptive and compassionate love for souls.

(See *God in the Eucharist, in nature, in personal and family prayer.—Pray with the Church, for the Church, and for the Pope.*)

MARY AND PETER

All. to pilgrims of Genoa, April 21, 1940.

(*The 450th anniversary of Notre Dame de la Garde at Genoa.—The Blessed Virgin in the history of Genoa.—Christopher Columbus.—The protection of the Blessed Virgin.*)

969 Raised above Peter, the Vicar of Christ on earth, the Mother (33, of Our Lord Jesus shares with Peter, in a manner which is en- 141, tirely her own, a dignity, an authority, a *magisterium* which 163) associates her in everything with the Apostolic college. Because she loved Jesus more than Peter did it was to her that Jesus confided in the person of John, beneath the world's redemptive Cross, all men to be her sons: the sheep and the lambs of the flock, in the fold and outside it, making of her in some sort a divine guardian, the common and universal Mother of all the believers, and making her like to Peter who is the common and

968b Cf. John 6:1-2.

968d Cf. John 21:15-17.

968c Cf. John 11:1.

universal Father and the earthly Shepherd. She is the august Sovereign of the Church militant, suffering, and triumphant; the Queen of Saints, the mistress of every virtue, of love, of fear, of knowledge, and of holy hope. In her bloomed the pure rose of paradise. In her began that new era for humanity which brings to flower in the Church lilies, violets, and corollas of the sweetest and most admirable fragrance. If Peter holds the keys of heaven, Mary has the keys of the heart of God. If Peter binds and looses, Mary binds also with the chains of love. She also looses, by the art of forgiveness. If Peter is the guardian and the minister of indulgence, Mary is the prudent and generous Treasurer of divine favors, and "To desire grace without recourse to her, is to desire to fly without wings" (a).

(*Confidence in the Blessed Virgin.*) (b)

THE THREE CHURCHES

All. to newly-weds, November 6, 1940.

(*Memory of the deceased.*)

You are not ignorant of the fact that the sacred liturgy closely unites the commemoration of the faithful departed to the solemnity of All Saints. This union throws into singular relief the dogma of the Communion of Saints, that is to say, the dogma of the intimate spiritual body which unites with God and with each other all souls in the state of grace. These souls are divided into three groups: some are already crowned in heaven and form the Church Triumphant; others are detained in Purgatory until their full and final purification; they constitute the Church Suffering; others, finally, still journey on this earth and compose the Church Militant. The solemnity of All Saints could, in some senses, be called the Feast of the Three Churches. The oration of this feast invokes the mercy of God by the merits of all the Saints; *omnium Sanctorum merita sub una tribuisti celebritate venerari*: "O God, who has granted us to celebrate in one solemnity the merits of all Your Saints." Now, merits exist in the three Churches: glorified merits in the triumphant; merits which have been acquired and which can neither be increased

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969a Dante, *Parad.*, XXXIII, 13-15.

969b The portions of this discourse which are here omitted may be read in the volume *OUR LADY*, Nos. 358 ff.

or lost, but which still await their reward, in the suffering Church; merits which have been acquired and which can be increased, but also completely lost, in the Church militant. The feast of All Saints is, therefore, a great feast for all souls in the state of grace.

(*Nature of sanctity.*)

MATERNITY OF THE CHURCH

All. to members of the Catholic Action of Italy, November 10, 1940.

(*The Pope's affection for the young.—Competitive sports.—Emulation in study and virtue.—The Church, mother and teacher.*)

971 When you were very little, right after your birth, you
(63) were brought to the Church; *baptismal water* flowed over your
67, head and forehead; the salt of wisdom was put on your lips;
116, your breast was anointed with the oil of salvation; your soul,
206) purified from original sin, was as if spiritualized, like a celestial
being. Who performed this miracle in you? Who regenerated
you? Who gave you a new life which neither your father nor
your mother could give you with their blood? The Spouse of
Christ, Holy Church, was the mother of your soul; she kissed
you on the forehead with heavenly affection; she pressed you
to her heart as the child of the blood poured out by her Divine
Spouse who loves you and delivered Himself to death for you.
The Church, by the hand and the voice of her priest, accom-
plished in you this great miracle of divine grace; mystery of
the redeemed soul, fathomless abyss of the justice and of the
mercy of God in your call to salvation, thanks to the baptism
of regeneration. Then, grace, with the divine seeds of faith,
hope, and charity, and all the other virtues, was infused in
you; it made you participants of the divine nature. To our
Holy Mother the Church, who asked for your profession of
faith, you answered by the lips of your god-parents, that you
believed in God, the Father Almighty, Creator of heaven and
earth; that you believed in Jesus Christ, His only Son, Our
Lord, who was born and who suffered; that you believed
also in the Holy Spirit, in the holy Catholic Church, the Com-
munion of Saints, the forgiveness of sins, the resurrection of
the dead, and life everlasting.

But if the Church was a loving Mother to you in baptism, 972
she was both your teacher and your strength in *confirmation*, (116)
confirming and strengthening you in faith and virtue against
the spiritual enemies who lay their snares for your mind and
the integrity of your will. By the admirable gifts of the Holy
Spirit she clothed you, like soldiers of Christ, crusaders, knights
of faith and of virtue, in that divine armor of which the Apos-
tle Paul speaks so profoundly in his epistle to the Ephesians,
when he urged the first Christians to struggle against the
powers of this darkness (a). Here, beloved sons, is the field
on which you will be able to show your Christian valor, for
which you have been given your preparation, your formation,
your direction by the Church, the Mother of heroes.

(*Faith.—The Eucharist and the Mass.—To grow in the
knowledge of Christ.*)

THE LIVING STONES OF THE CHURCH

All. to newly-weds, January 15, 1941.

(*Two privileged states of life: orders and matrimony, for
which the Savior has instituted sacraments.*)

When the Son of God deigned to become incarnate, the 973
word of the Savior of the human race brought back to its (65,
initial splendor the conjugal bond of man and wife which 68)
human passions had caused to fall from its noble origin, and
He raised it to the dignity of a sacrament, of a very great
sacrament in the union of Christ with his spouse, the Church,
our Mother, made fruitful by the divine Blood to regenerate
us in the word of faith and the water of salvation (a), and
"to give the power to be made the sons of God, to them that
believe in his name. Who are born, not of blood, nor of the
will of the flesh, nor of the will of man, but of God" (b).

(*The double paternity of marriage and the sacrament of
orders.*)

Such is the high idea which the Church gives us of the 974
priesthood and of marriage, the Church which John saw coming (64-
down from heaven, like the Holy City, the New Jerusalem, 65)
prepared as a bride adorned for her husband (a). In the course

972a Ephes. 6:10 ff.
973b John 1:12-13.

973a Cf. Ephes. 5:26.
974a Apoc. 21:2.

of the centuries she is raised on high, formed of living stones, the baptized and sanctified souls, as the sacred liturgy sings, until that day at the end of time, when she will ascend to unite herself to Christ in the heavenly joy of the eternal marriage feast.

975 Who are the workers who labor at her slow construction? (86, First of all, the successors of the Apostles, the Pope and the 116, bishops with her priests, who place in position, polish and 160) cement the stones according to the architect's plans. It is they whom the Holy Spirit has established to rule the Church of God. But what would they be able to do if they had not beside them other workers to quarry, to cut, and to dress the stones, according to the needs of the building? And who are these workers? They are the married couples who give to the Church the living stones and skillfully prepare them.

(The ministry of parents in the natural and the supernatural order.—Parents cannot escape their responsibilities.)

THE PATERNITY OF THE POPE

All. to newly-weds, March 19, 1941.
(Welcome.)

976 Your faith is not deceived when it sees in the Pope above (163) all else the Father. But however great it is, this spiritual and universal fatherhood, it is only a distant reflection of that supreme paternity, that transcendent and infinite paternity, which St. Paul, the Apostle of the Nations, adored as he bent the knee before the Father of Our Lord Jesus Christ: "For this cause I bow my knees to the Father of our Lord Jesus Christ, of whom all paternity in heaven and earth is named" (a).

(The divine paternity in the Trinity,—in creation,—in man, according to nature and according to grace.—Parents, collaborators of the Heavenly Father.—The example of Tobias.)

BIRTH OF THE CHURCH

All. to the Cardinals, June 1, 1941.
(The feast of Pentecost.)

977 On the shores of the Lake of Tiberias, which Christ stilled in (20- the storm and whose waters He filled with fish for the Apostles'

976a Ephes. 3:14-15.

nets, the Church was born with Peter, the Shepherd of the lambs 21, and the sheep. But the fire of the Spirit, which was to accomplish 88) its baptism, the Church received within the peaceful walls of the Cenacle, that there might be verified in her also the law of supernatural birth: *ex aqua et Spiritu Sancto*—"of water and the Holy Spirit"—in the likeness of her Divine Founder and Spouse, on whom, as He left the waters of the Jordan, the heavens opened, and in the form of a dove the Spirit of God descended, and the voice of the Father proclaimed Him the beloved Son, the object of his complacency. The Father and the Son and the Holy Spirit love the Church and abide in her; they make her, as a great poet sings, "the Mother of Saints" and "the camp of those who hope."

(The feast of St. Eugene, the Pope's patron.—The present trials of Christianity and the responsibilities of the Pope.—The 50th anniversary of Rerum Novarum.)

THE SACRAMENT OF UNITY

R. M. to the 9th National Eucharistic Congress of the United States, at St. Paul, Minnesota, June 26, 1941.

(The marvels of creation.—The Eucharist is a still greater marvel.)

"O sacrament of tender love! O sign of unity! O Bond of 978 charity!" exclaimed St. Augustine (a). And the zealous Apostle (51) of the Gentiles, whose honored name your city has borne for just one hundred years, has taught us the divinely inspired truth in these words: "For we, though we be many, are one bread, one body, all that partake of one bread" (b). "For what is the bread?" asks St. John Chrysostom. "The Body of Christ. And what do they become who partake of it? The Body of Christ; not many bodies, but one body . . . There is not one body for thee, and another for thy neighbor to be nourished by, but the very same for all" (c).

Yes, the sacrament of our altars is a source of union which 979 transcends all the accidents of history, all the diversifying traits (51) and peculiarities, which have divided our scattered human family into different groups. It reconsecrates, it elevates, it sanctifies

978a In Joannis Evang., tract. XXVI, c. 6, n. 13.

978b 1 Cor. 10:17.

978c In Epist. 1 ad Cor., Homil., XXIV, n. 2.

that union which our common nature and our universally shared destiny proclaim. It purifies that love which every human heart should cherish for all his fellowmen—that love which quickens our zeal to come to the defense of the spiritual and moral rights of our fellowmen—it deepens that love and steadies it, so that no withering blast may make it droop and die. "By this shall all men know that you are my disciples, if you have love one for another" (a). And if through Holy Communion we become one with Christ, how can we fail to love all men, for whose love Christ died on the Cross?

(The importance of personal sacrifice in our daily Christian life.)

The persecuted Church

980 But you must not forget that you belong to a Church whose
(29) Founder and Head was scourged, mocked, and crucified (a); and that His Body, which is the Church, as it has always suffered persecution, so it is today being persecuted—persecuted in some of its members so artfully, that it is difficult to measure how far-reaching the effect may be.

(Exhortation.)

WORKS OF MERCY

Letter, *Intimo gaudio*, June 29, 1941, to the Spanish episcopate.

(Felicitations on the zeal shown in the organization and studies in seminaries.—The benefit of integrity of faith.—The witness of the members of the clergy who died for the faith in the recent revolution.—What should be the formation of seminarians.)

981 For if of every priest it is required beyond doubt that he
(78, appear and be in reality "the man of God . . . perfect, furnished
82, to every good work" (a), this can be asked especially of the
133) priests of Spain since they are your collaborators not only in the administration of the sacraments, but also in the exercise of works of charity, which the Church properly claims as a right and duty proper to herself. Through her ministers she alleviates grief with consolation, soothes bitter sufferings, softens bitter want and misery. She must also work actively to pacify minds, to strengthen the faithful, finally, to call back to her maternal

979a John 13:35.

980a Matt. 20:19.

981a 2 Tim. 3:17.

embrace all who, whether led astray by false opinion and error, or victims of their own frailty and lightness, have wandered from her.

(The priest must keep himself for his ministry.—Clerical studies.)

ECCLESIASTICAL LAW

All. to the tribunal of the Rota, October 3, 1941.

(Opening of the new juridical year.—For the third time it takes place amid the sorrows of war.)

By reason of the charge given you by the Apostolic See, you 982
are at the spiritual center of Christendom, ministers of the law, (120)
chosen representatives of a juridical power penetrated with the sacred sense of responsibility, dedicated to the good ordained with justice and equity in the Catholic world. Hence, it is not a new idea for you that the administration of justice within the Church is a function of the care of souls, an emanation of that pastoral power and solicitude whose plenitude and universality are rooted and founded in the bestowal of the keys on the first Peter.

This is why, in the midst of the contradictory and corrosive 983
tendencies of an agitated and tormented world, the Church has (49,
ever proceeded firm and serene on her road of justice, not 89,
intimidated by enemies, not committed in a servile way to friends. 123,
And you, in your study of her history so crowded with struggle 131,
and victory, you see her unchanged and immovable on the un- 224,
shakable foundation of the constitution given her by her Divine 228)
Founder, erecting, in the course of the centuries, under the inspiration of the Spirit and as an expression of the fruitful fullness of her life, a body of law which, offering to all people and to all nations, to every tribe and tongue the same juridical situation, has given to the universal *grex dominicus*—"the flock of the Lord"—an order in which unity and breadth, liberty and discipline, are admirably conjoined, vivified, and sustained. And, at the present time, when it appears that many men have lost their respect for the majesty of the law, when considerations of utility and interest, of force and of wealth, prevail against the law, it is all the more necessary that the organ of the Church dedicated to the administration of justice give to and inculcate in the Christian people the vivid consciousness that the Spouse of Christ is never less than herself, does not change her way

with the passing of time, but is always the same and advances in fidelity to her divine mission (a). This is the very noble purpose to which your illustrious College tends in an eminent manner.

(The authority of the Rota.—Matrimonial cases: The right to marriage, declaration of nullity, indissolubility.)

The Power of Vicar

(Absolute indissolubility of a marriage ratum et consummatum.)

984 Other marriages, although intrinsically indissoluble, nonetheless have not an absolute extrinsic indissolubility, but given certain conditions, can—and there is question, as is known, of cases relatively very rare—be dissolved, otherwise than by the Pauline privilege, by the Roman Pontiff in virtue of his ministerial privilege. [Norms of judgment to be applied.] In every case, the supreme norm, according to which the Roman Pontiff makes use of his power as Vicar to dissolve marriages is the one which We have already indicated at the beginning as the rule for the exercise of judicial power in the Church, that is to say the *salus animarum*, the salvation of souls, for obtaining which the common good of the religious society and, in general, of human society, as also the good of the individual find their due and proportionate reasons (a).

(Inauguration of the new seat of the Rota.—Benediction.)

THE VICAR OF THE PRINCE OF PEACE

All. to the Sacred College, December 24, 1941.

(Christ, the Prince of Peace.—Divisions in the world.)

985 You, Venerable Brothers and Beloved Sons, who are the most intimate and faithful collaborators in Our work, you can appreciate

983a *E nell' età presente, quanto più appare scosso in non pochi il rispetto alla maestà del diritto, quanto più al diritto prevalgono considerazioni di utilità e di interesse, di forza e di ricchezza, tanto più conviene che gli organi della Chiesa dediti all'amministrazione della giustizia diano e infondano al popolo cristiano la viva coscienza che la Sposa di Christo non viene mai meno a se stessa, nè muta cammino per mutare di giornata, ma sempre è e si avvanza fedele alla sua sublime missione.*

984a *In ogni caso, la norma suprema, secondo la quale il Romano Pontefice fa uso della sua potestà vicaria di sciogliere matrimoni,*

ciate and weigh what are the burdens and duties, what are the 48, preoccupations and labors, what are the sufferings and anxieties 161- in this stormy time which press upon the shoulders and lie heavy 163) on the heart of him who by the inscrutable divine design has been called to be the Father loving all without exception, the understanding comforter of another's sufferings, the firm spokesman of the truth, the vigilant guardian of a unity of spirit willed by God above all that can separate, in the whirlpool of the contradictions of this world the untiring defender and promoter of that sense of brotherhood which is rooted in faith, in hope, and in charity (a). Our soul, when it struggles for truth and for justice, for goodness and for sanctity, for concord and for peace, does not refuse and cannot refuse labor and action, prayer and sacrifice. We are the Vicar of the Prince of Peace, who pacifies and reconciles, uniting in Himself heaven and earth, and inaugurating from his cradle the reign of peace among men of good will.

(Prayers are begged for the Pope.—The new order cannot be established without light from on high.)

THE MINISTRY OF THE WORD

All. to newly-weds, January 21, 1942.

(Why the Pope speaks to newly married couples.—The institution of deacons by the Apostles, who are reserved for prayer and the ministry of preaching.—Increase in the Church since that time.)

The little grain of mustard seed sown in Jerusalem has grown 986 into an immense tree: its branches cover the earth and in its (9, foliage dwell almost four hundred million believers. This is the 10, Kingdom of God, the Heavenly Father, of which the Divine 13,

è quelle che già in principio abbiamo additata come la regola dell'esercizio del potere giudiziario nella Chiesa, vale a dire la salus animarum, per il cui conseguimento così il bene comune della società religiosa, e in generale dell'umano consorzio, come il bene dei singoli trovano la dovuta e proporzionata considerazione.

985a *Di chi per inscrutabile consiglio divino è chiamato ad essere Padre amante di tutti senza eccezione, delle pene altrui comprensivo confortatore, della verità fermo annunciatore, vigile custode di un'unità di spirito voluta da Dio sopra tutto ciò che separa, nel vortice dei contrasti terreni instancabile assertore e promotore di quel sentimento fraterno, che è radicato nella fede, nella speranza, e nella carità.*

44, Redeemer, in the Lord's prayer, has us ask for the advent. A
73, spiritual kingdom without doubt, but one which develops and
137, carries out its work in this world, where we journey as pilgrims
180) on our way to a homeland situated beyond the stars. An immense
kingdom, in which has spread with eagerness and the certainty
of a future which will end only with time itself, the tiny family of
the first years. Made up of men united among themselves by
visible bonds, and like an immense flock guided by a single and
sovereign Shepherd, it cannot dispense with an organ of govern-
ment, a hierarchy of persons, an administration of affairs. And
so, there are very many who imitate the first deacons, at Rome
and throughout the world, who second the Pope with admirable
zeal in the accomplishment of his heavy task.

The Teaching Office

987 But, however vast and numerous be the cares of the govern-
(165)ment of the Church, he who sits in the Chair of the Apostles
cannot forget "the ministry of the word" (a), which St. Peter
considered, together with prayer, the most important of the du-
ties of the Apostle. Had not Christ said to him, to him and to
the other disciples: "Go, teach all nations what I have taught
you" (b)? And did not St. Paul cry out, "I owe my preaching to
the wise and to the ignorant" (c)? "Is it not by the hearing that
faith enters the heart" (d)? Is not the word of God the way and
the truth and the life? It "is living and effectual, and more pierc-
ing than any two-edged sword; and reaching unto the division of
the soul and the spirit, of the joints also and the marrow, and is a
discerner of the thoughts and intents of the heart" (e). We love
the word of God: in it, it is the Word of God who shines forth,
manifests Himself, and in some way becomes incarnate a second
time for us.

988 Doubtless We exercise this ministry, in the first place, when
(166) on solemn occasions We address the entire Church, the Bishops,
Our Brothers in the episcopate. But, Father of all, as We are,
and even of the most humble, Shepherd not only of the sheep,
but also of the lambs, how could We reconcile Ourselves to re-

987a Acts 6:4: *Nos vero orationi et ministerio verbi instantes erimus.* "But we will give ourselves continually to prayer, and to the ministry of the word."

987b Cf. Matt. 28:19.

987d Cf. Rom. 10:17.

987c Cf. Rom. 1:14.

987e Heb. 4:12.

nounce the simple exercise of this holy ministry of the word, and not carry directly with Our own voice to Our children the teaching which Christ Our Master has confided to us (a)? Has not God put into the heart of every priest, of every bishop, and kindled there by the very grace of priestly ordination or episcopal consecration, an unquenchable thirst for this holy ministry among the Christian people?

You will therefore understand, beloved sons and daughters, 989
the intimate joy and the real comfort that penetrates and kindles (166)
Our soul when, in the midst of the grave cares of the universal
Church, We can come among you without any other thoughts
than those of a Father, happy to be surrounded by his children;
any other thoughts than those of a priest, breaking the living
and nourishing bread of the Gospel teaching with the listeners
whom God sends to him, cooperating in this way with the work
of grace, to strengthen, increase, and stabilize in their minds
faith, confidence, and love, those virtues which sanctify for
heaven the course—sad or joyful, as God wills—of their lives
here below.

This is why—and here We show you the very bottom of
Our heart—this is why We love to address you.

(*Greatness of God's word.—We must open our hearts to Him.*)

THE HOLY SPIRIT AND THE CHURCH

All. to the Lenten preachers, February 17, 1942.

(*Preach on the second part of the Apostles' Creed.—The last judgment.*)

It is toward that great day of God that the Church is 990
advancing, the mistress of faith and of morals for all peoples. (43,
baptizing in the name of the Father, of the Son, and of the Holy 48,
Spirit. And we, as we believe in the Father, Creator of heaven 77,
and earth, and in the Son, the Redeemer of the human race, so 88,

988a *Senza dubbio Noi esercitiamo tale ministero, in primo luogo, quando in occasioni solenni Ci indirizziamo a tutta la Chiesa, ai Vescovi, Nostri Fratelli nell'episcopato; ma Padre di tutti, come siamo, anche dei più umili, Pastore non solamente delle pecorelle, bensì ancora degli agnelli, come Ci darebbe l'animo di rinunciare all'esercizio semplice e santo del ministero della parola, a portare direttamente con la Nostra voce ai Nostri figli gl'insegnamenti che Ci ha affidati Cristo Nostro Maestro?*

99, we believe also in the Holy Spirit: *Credo in Spiritum Sanctum*,
 102- "I believe in the Holy Spirit." He is that Spirit, proceeding from
 103, the Father and the Son as their consubstantial love, promised
 116, and sent by Christ upon the Apostles on the day of Pentecost,
 126, as virtue from on high who should fill them, as Paraclete and
 131, Comforter to remain with them forever, the Spirit of truth, the
 229) Spirit invisible, unknown to the world, who should teach them
 and recall to them all that Jesus had said to them (a). Show the
 Christian people the infinite and divine power of this Creator
 Spirit, the gift of God most High, the giver of every spiritual
 gift, the gentlest of consolers, the light of hearts, who purifies
 what is sinful in our souls, slakes our thirst, heals our wounds.
 From Him, eternal love, comes down the fire of that charity
 which Christ wishes to see kindled here below; that charity which
 makes the Church one, holy, Catholic; which animates her, sus-
 tains her and makes her invincible before the assaults of the as-
 sembly of Satan; that charity which is the bond of union in the
 communion of Saints; that charity which restores friendship with
 God and remits sins. Are these not the great marvels of the grace
 of the Holy Spirit? Is He not, by his gifts, the sanctifier of the
 Church and of the union of the Christian people who restores the
 dead to life, and men from the slavery of sin?

Rome, the center of the Church

991 O holy Catholic Church, by the grace of the Holy Spirit,
 (10, we believe that you are, that you live, that you "suffer, struggle,
 139, and pray, and that your tents extend from sea to sea". *Credo*
 142, *sanctam Ecclesiam catholicam*: "I believe in the holy Catholic
 153- Church." The stronghold of those who believe, of those who
 156, hope, of those who love in the intimacy of their souls, show her,
 161, O Beloved Sons, this Church, the Mother of souls, visible upon
 165- the mountain (a), the light of the nations (b), visible in her life,
 167, in her history, in her struggles and in her triumphs, in her wor-
 173, ship, in her sacraments, in her ministers, in her Hierarchy; visi-
 189) ble in this Rome, where the Vicar of Christ is the center of that
 unity and the fountainhead of that authority, as the one to whom
 must be united all other Shepherds and from whom they receive
 immediately their jurisdiction and their mission. It belongs to
 him to confirm them in faith, as the first and universal Pastor.

990a John 14:16-17, 26.

991a Cf. Matt. 5:14.

991b Cf. John 11:10.

the Pastor of Pastors, to prevent and correct abuses, to keep in-
 violable the deposit of Christ's doctrine and the sanctity of
 morals, to give authentic condemnation to error. He alone, the
 Successor of Peter, the foundation stone of the Church, can, after
 the example of Peter among the Apostles at the first Council of
 Jerusalem—of Peter, *cuius dignitas etiam in indigno herede non*
deficit, "whose dignity does not fail, even in an unworthy suc-
 cessor" (c)—rise up, and, conscious of the dignity which he has
 received from Christ, can speak and say: "Men, brethren, you
 know, that in former days God made choice among us, that by
 my mouth the Gentiles should hear the word of the gospel, and
 believe" (d).

The politics of the Church

No; the Church, if she is in this world and composed of 992
 men like the good and bad fish in the net (a), is not a (3,
 kingdom of this world. Her "politics" is not and cannot be 9,
 anything else but incessant work and fruitful sacrifice in the 45,
 service of the truth and of love, of justice and peace among 63,
 men, peoples, and nations. And the name of Catholic can be 67-
 employed only in an unfitting and improper manner, when 68,
 it is used to mean and favor other sentiments and ideas among 93,
 children who have the same faith, who have the same Mother, 116)
 the Church. And no Christian, if he is a true son, should ever
 be ashamed of her Catholicity any more than he should be of
 the Gospel. Make her lovable and venerable, this holy Mother,
 who regenerates her sons to the life of grace; who fortifies
 them for the struggles of the spirit with the Bread of the
 strong; who accompanies them with her ministers along their
 way through life in joy and in sorrow; she gives them a share
 in each of her treasures and favors in the Communion of Saints,
 with her prayers, with her sacred mysteries, with all those graces
 which flow like a river from their source in charity in the
 bond of peace, and penetrate even sinners, glorifying the
 generous maternity of the Spouse of Christ.

The sense of the Church

Arouse and revivify in the faithful, especially in the young, 993
 that spiritual strength, so necessary today, but which they too (2,

991c St. Leo, *Sermo III in anniv. die assumpt. suæ*, cap. IV.

991d Acts 15:7.

992a Cf. Matt. 13:47-48.

13, often lack: the sense of Catholic honor. It is the pride and the
 31) admiration of the son for his Mother. It is the *sentire cum*
Ecclesia. It is the consciousness that, for the faithful, religion,
 Christ, and the Church are all one. The consciousness that
 the Church is a perfect Society, with a sovereign right to
 all that she needs for the accomplishment of her divine mission.
 The consciousness that the Church is Christ who continues to
 live here below, and that love for Christ is equivalent to love
 for the Church, and that love for the Church is love of Christ.

The Church, the principle of peace

994 *Credo Sanctorum communionem*, "I believe in the Com-
 (39, munion of Saints." Membership in the Church of Christ, one,
 43- holy, Catholic, in which all the faithful have the same right of
 46, citizenship; the one faith, which makes them all one in the most
 51, intimate and the most noble sense; the one sacred table, which,
 84, across mountains and seas, unites them all in Christ; the one
 137, Holy Spirit, of whom all are the temples by virtue of sanctifying
 144, grace; the one visible Head of the Catholic Church, who em-
 163, braces all in the same love—all this, by its very nature, and by
 210) reason of the experience of centuries, constitutes the most power-
 ful means to heal the wounds of war, to reconcile peoples, and
 to restore peace.

(*The communion of Saints.—The forgiveness of sins.—The
 resurrection of the body.—Life everlasting.*)

YOUTHFULNESS OF THE CHURCH

R. M. to the world, May 13, 1942.

(*The episcopal jubilee of the Holy Father.—Anguish and
 suffering of the war.—St. Peter and the first Christians.—The four
 characteristics of primitive Christianity: certitude of victory,
 promptness in sacrifice, ardor of Eucharistic life, spiritual and
 hierarchical unity.*)

995 True Christianity today is not different from primitive
 (227) Christianity. The youthfulness of the Church is eternal, because
 the Church does not age; in her progress towards eternity she
 only adapts her exterior according to the needs of each epoch.
 The centuries she already numbers are for her but a day; the
 centuries she looks forward to are no more than a day.
 (*The certainty of victory.*)

The Church adapts herself but remains the same

The Church of our times cannot return purely and simply 996
 to the rudimentary forms of the first tiny flock. In her maturity, (224,
 which is not old age, she holds her head high and shows in her 226)
 members the unflinching vigor of her youth; she remains what she
 has been since her foundation: always the same. She changes
 neither in her teaching nor in her strength: she is unassailable,
 indestructible, invincible. She is unchangeable, inalterable in the
 charter of her foundation which was sealed by the Blood of the
 Son of God; and yet she moves, yet she clothes herself in new
 forms as she advances with the times, progressing always without
 changing her nature, because, as Vincent of Lerins says so ad-
 mirably, the religion of the soul imitates the growth of bodies:
 they develop and grow with the years; nonetheless, they remain
 what they have always been, the same (a). The Church certainly
 can look proudly and fearlessly at her past, at the gigantic edi-
 fice, almost two thousand years old, of her *magisterium* and her
 discipline, an edifice raised in virtue of the full development
 and study of the truth confided to her; in virtue of the growth,
 in strength and perfection, of her interior unity; in virtue of the
 development of her liturgy, which is entirely centered on the
 Holy Sacrifice of the Mass and the sacraments; in virtue, finally,
 of that leaven of the Christian spirit, which, adapting itself to
 the times, penetrates more and more into every element and
 every condition of life. The Church, now arrived at the maturity
 of her mission as universal mother of all believers, faced with
 needs and duties which are vaster than ever, could not consent,
 without being unfaithful to herself, to turn back to the forms of
 life and action of primitive Christianity (b).

(*Generosity in sacrifice.—Today's persecutions.*)

Fervor of Eucharistic life

(*The Eucharist was the principle of the fortitude of the
 early Christians.*)

The idea of the Eucharist is the center of faith today just 997
 as it was in the first centuries. Its progress in the Church, its (51)

996a *Communio*, XXII.

996b *La Chiesa, pervenuta ormai alla matura sua missione di ma-
 dre universale del popolo credente, davanti a bisogni e doveri
 più vasti, non consentirebbe, senza essere infedele a se stessa, di
 torcere i suoi passi verso le forme di vita e di azione dei primi
 tempi.*

spiritual and life-giving radiation on a humanity tortured by egotism, envy, conflict, contradictions, and abandonment of the dogma of the Cenacle, must become more living, more powerful, to draw hearts to the divine banquet, to melt them, to inflame them, to prepare in them the youthful warmth of union of hearts, of fraternal action which will assemble all men in peace around the God of the tabernacle. In this sanctifying sign of the Eucharist, the Church of today joyously and tenderly joins hands with the primitive Church. The appeal of Christ's goodness and kindness, living among us, will never be silenced, and if, by the providential act which He inspired in the incomparable Pius X, He opened wide the sluices of the beneficent stream of the Eucharist, He did so because He considered that the age in which we live requires in us no less firmness of faith, no less purity of conduct, no less fraternal charity, no less a disposition for sacrifice than those which made the early days of the Church so great and so admirable.

Union of mind and of hierarchy

998 Not less admirable, not less ardent was the zeal of the
(52, young Spouse of Christ at that time for the conservation, the
58, organization, and the strengthening of an indivisible unity bind-
161) ing the faithful with their leaders. And now that the tragic
consequences of separation have been verified, of that separation
which keeps at a distance from the Chair of Peter so many
of our brothers, to the detriment of the whole of Christianity
and their own power for action in the world, when, on the
contrary, the vital union between the Shepherd and the flock
in the Catholic world is being extended and manifests more and
more clearly the benefits of its action, the hearts of Christ's
faithful raise more urgently to heaven that prayer *ut unum sint*,
"that they may be one"! To this prayer many others even among
those who live outside the visible Church, unite themselves with
ardent sincerity, because they realize that in a world hostile to
Christ the very existence of Christianity is imperiled.

999 But this prayer for the union of all believers, . . . whence
(152, could it arise with the fervor of a more intimate charity towards
155, Him who first directed it to his Father, enlightening souls and
160, touching hearts, than from this sacred hill towards which, at
167) the present moment, are directed the minds and the attention
of the entire Catholic world, towards the Chair of Peter, towards

this Mother, the Church, source of priestly union—*ad Petri cathedram atque ad Ecclesiam principalem, unde unitas sacerdotalis exorta est* (a)? From this citadel of truth and salvation, the noble and vast goal of which no one understood more profoundly or described more eloquently than Leo the Great, Pope and Doctor of the Church, when he wrote these memorable words: "*Beatus Petrus, Princeps Apostolici ordinis, ad arcem Romani destinatur imperii, ut lux veritatis, quæ in omnium revelabatur salutem, efficacius se ab ipso capite per totum mundi corpus effunderet.* Blessed Peter, Prince of the Apostolic college is placed at the citadel of the Roman Empire so that the light of truth which was revealed for the salvation of all men could spread with greater effectiveness from the head to the entire body of the world" (b). The prayer *ut unum sint*, when we think again of the primitive Church, the unique and immaculate Mother of all the Churches, where could it resound with a more powerful tone than on these banks of the Tiber, providential seat of the first Peter, spiritual fortress of Christendom, where the manifestations of heavenly grace have been more striking and more liberal; on this shore whose annals count among their most splendid pages the glorious martyrdom of the Prince of the Apostles, and the eminent privilege of giving to his mortal remains their last resting-place?

(*The excavations of the Vatican Basilica.—The war and the Church.—The war and the family.—Appeal to statesmen in favor of peace.*)

DOUBLE MISSION OF THE CHURCH

All. to the men of the Catholic Action of Italy, September 20, 1942.

(*Audience given on the occasion of the 20th anniversary of the foundation of the men's union of Catholic Action in Italy.—The mission of Catholic Action for the renewal of society.*)

The Church of Christ is the light of the world, the salt of 1000
the earth, the pillar of truth and of grace, the throne of peace (7,
and of justice. In the painful disorder in which humanity finds 23,
itself, there is question of nothing less than the restoration and 40,
reorientation of all things in Christ, of re-establishing in its 58,

999a St. Cyprian, *Epist. LIV ad Cornelium Rom.*, XIV.

999b *Serm.*, LXXXII, 3.

76, integrity and its vigor the entire make-up of that body of which
 84, Christ is the head, and which, while triumphant in heaven,
 99, suffers and struggles here on earth. The one fold of Christ is
 112) the Church founded on Peter, the Prince of the Apostles. And
 Christ who gave his life for his sheep so that they might live
 in Him and from Him in his own mystical body, has other sheep
 which are not yet of this fold, erring sheep who know not their
 Shepherd, members not grafted on the one life-giving body, but
 separated, withered, deprived of the spiritual sap, who must,
 nonetheless, be brought back to their Divine Shepherd so that
 there may be but one flock and one Shepherd. In a word, this
 work of renovation is none other than the re-establishment of
 the kingdom of God, inaugurated by Christ, which we must seek,
 and all the rest will be added unto us (a).

1001 There is much talk today of building a new order. On the eve
 (76, of the first coming of Christ, when the Roman world seemed to
 84) be the whole universe, they were already expecting a new order,
 and the gentle Vergil sang of that great hope and of the return of
 the virgin goddess of justice: *Magnus ad integro sæclorum nasci-*
tur ordo; iam redit et Virgo (a). Again today the entire world feels
 the need of a re-birth of order, in which each one will work in his
 own way, in his own place, and for his own interests. Look at the
 statesmen: what is, what should be their noble mission? Is it not
 to ensure the common good in the temporal order, in harmony,
 of course, with the exigencies of the eternal and supernatural
 order? Look, on the other hand, at the Church. Her mission is
 even higher: to restore, to promote, to extend, in the midst of
 human society, the kingdom of God, outside of which it is not
 possible to stabilize, even naturally speaking, this true and sincere
 order, this permanent and calm order, which is the just definition
 of peace. Without doubt, not all are, or can be, statesmen or
 churchmen, but even private citizens, even the ordinary faithful,
 in the mature strength of their judgment and their action,
 resolutely devoted to the Church and to the State, can, by a
 labor which is sometimes humble and obscure, but diligent and
 effective, give aid and support to the two societies, ecclesiastical
 and civil, in the progress and pursuit of their respective ends (b).

1000a Matt. 6:33.

1001b This discourse in its entirety is to be found in **DIRECTIVES
 TO LAY APOSTLES**, Nos. 46-73.

1001a Eclog. IV, 5-6.

(*The reform of self.—The influence of a Christian life.—
 The apostolate in the family, professional life, society.—Exhortation.*)

THE MYSTICAL BODY

Encycl., *Mystici Corporis Christi*, June 29, 1943.

Introduction

The doctrine of the Mystical Body of Christ, which is the 1002
 Church (a), first received from the lips of the Redeemer Him- (1,
 self, by which the great benefit—never sufficiently praised—of 2,
 our close union with this august Head is placed in its true light, 6)
 is a matter of such excellence and dignity as to invite all men—
 as many as are moved by the Divine Spirit—to contemplate it.
 And by illuminating their minds it stimulates them to the works
 of salvation which are in keeping with this teaching. It is for this
 reason that we are led to speak to you on this subject by an
 Encyclical Letter, and to clarify and develop especially the
 teaching which concerns the Church militant. Not only the great-
 ness of the doctrine moves Us to do this, but also the present
 condition of the world in which we live.

It is Our intention, in fact, to speak of the treasures hidden 1003
 in the heart of the Church which Christ won for Himself with (23,
 his blood (a), and whose members glory in their thorn-crowned 29)
 Head. It is a striking testimony to the fact that the most glorious
 and the most precious goods are born only of suffering, and that
 consequently we must rejoice to share the passion of Christ, so
 that we may exult with joy in the revelation of his glory (b).

The Church is misunderstood

And first we must note that just as the Redeemer of the 1004
 human race was received with insults, calumnies, and torture by (1,
 the very men whose salvation He had undertaken to secure, so 62,
 the society instituted by Him had to resemble in this her Divine 130)
 Founder. Indeed, We do not deny, rather We acknowledge with
 gratitude to God, that in our troubled era some, even of those
 separated from the flock of Jesus Christ, look to the Church as
 to the one haven of salvation. But neither are We ignorant of
 the fact that the Church of God is contemned, and with pride and
 hostility calumniated by those who, contemning the light of

1002a Cf. Col. 1:24. 1003a Acts 22:28. 1003b Cf. 1 Peter 4:13.

Christian wisdom, miserably return to the teachings, the morals, the institutions of pagan times. Some Christians, even, seduced by the false appearance of error, or won over by depravity and corruption, are often ignorant of the Church, or neglect her, or have a kind of fastidious contempt for her. This is why, Venerable Brothers, from a duty of conscience, and in response to the desires of many, We extol Holy Mother Church, to whom, after God, We owe all things, placing before the eyes of all her beauty, her praise, and her glory.

Fruit expected of this exposition: for the faithful

1005 It is Our hope that Our teaching and exhortation, in the present conditions of the world, will be abundantly fruitful for the faithful of Christ. For We know that in these stormy times, when so many misfortunes and so much suffering afflict almost innumerable men, if these are accepted with peace and resignation from the hand of God, they will turn souls by a natural impulse away from earthly and changing reality to the abiding and heavenly joys of eternity. And they will give rise to a certain profound thirst for spiritual reality and an intense desire, which, under the impulse of the Divine Spirit, will stimulate and, as it were, compel men to seek more diligently after the Kingdom of God. The more men are withdrawn from the vanities of this world and from an inordinate love of things present, the more apt they will become to receive the light of heavenly mysteries. And today, perhaps more clearly than at any other time, the triviality and emptiness of earthly goods are perceived, when kingdoms and states are crumbling, when immense works and every kind of riches are disappearing in the vast spaces of the ocean, when cities, towns, and fertile fields are strewn with mighty ruins and polluted with fratricidal strife.

For non-Catholics

1006 (1) Moreover, We are confident that even for those who are separated from the body of the Catholic Church, what We shall soon have to say about the Mystical Body of Jesus Christ will not be displeasing and will not be useless. For not only does their benevolence towards the Church seem to grow from day to day; when they see—as they do at present—nation rise against nation, and kingdom against kingdom, and discord, hatred, rivalry grow rapidly to immense proportions, then, if they turn their gaze toward the Church, if they contemplate that unity which she

has received from God—by which all men, of whatever stock, are joined to Christ in a fraternal bond—then certainly they are compelled to admire this assembly founded in charity, and they will be attracted, under the influence and with the help of divine grace, to participate in this same unity and charity.

Proof of this teaching

There is a particular reason, and that a very sweet one, 1007 why the central fact of this doctrine comes to Our mind, and (162, why it fills Us with delight. In the past year, the twenty-fifth 163, since We received episcopal consecration, We have seen with 165, the greatest consolation a sight which makes the image of the 167) Mystical Body of Jesus Christ shine with peculiar and significant splendor in every part of the globe. In fact, in spite of a protracted internecine war which unfortunately destroyed the fraternal community of the nations, We have seen all Our sons in Christ, wherever they are, turn with one will, one charity, one mind, toward the common Father of all, who, bearing the cares and anxieties of all, directs the course of the Church in these troubled times. This fact of the marvelous unity of the Christian people We have not only noticed, We have seen the proof of it: in the same way that We clasp all men of whatever nation to Our paternal heart, so on every side Catholics, even of combatant nations, turn to the Vicar of Jesus Christ as to a most loving Father of all men, who, in perfect impartiality for both sides and with unprejudiced judgment, above the turbulent storms of human struggles, preaches truth and justice and charity and defends them with all his strength.

It has not given us less consolation to learn further of the 1008 voluntary subscription by means of which it is hoped to erect (71, at Rome a basilica dedicated to Our holy Predecessor and 139, Patron Eugene I. As this temple raised at the wishes and by 210) the contributions of all the faithful will perpetuate the memory of this jubilee, so We desire to give a proof of Our gratitude in this Encyclical Letter, in which are concerned those living stones which, set on the living cornerstone which is Christ, are built up into a holy temple, far more sublime than any temple built with hands, that is, the dwelling-place of God in the Spirit (a).

1008a Cf. Ephes. 2:21-22; 1 Peter, 2:5.

Errors to be corrected

1009 (167) But Our pastoral solicitude is especially the cause why We propose at the present time to treat this lofty doctrine at some length. Many works have been published on it, nor are We ignorant of the fact that many men are today giving themselves with a most active zeal to these studies, in which the piety of Christians is both nourished and delighted. This, it would seem, is chiefly because the renewal of interest in the sacred liturgy, the habit of the more frequent reception of the Eucharistic food, and, finally, the more ardent devotion to the Most Sacred Heart of Jesus, which today fills Us with joy, have led many souls to a deeper contemplation of the unsearchable riches of Christ stored up within the Church. Moreover, the documents on Catholic Action which have appeared in recent times, which have increasingly strengthened the bonds between Christians, and between the faithful and the hierarchy, especially with the Roman Pontiff, have beyond a doubt contributed much to highlight this matter. Nevertheless, if We can with good reason rejoice at the facts which We have mentioned, it cannot be denied, not only that there are some errors touching this doctrine, but even among the faithful, inaccurate, and sometimes entirely false, opinions are circulating which draw minds away from the straight path of truth.

1010 (1, 17, 88) For, while on the one hand there persists a pretended *rationalism*, which holds that anything which transcends or surpasses the powers of human reason is absurd, and while there is another error which goes hand in hand with it and is similar in kind, called *common naturalism*, which neither sees nor wishes to see in the Church of Christ anything but a merely juridical or social bond; on the other hand, a false *mysticism* has arisen, which falsifies the Sacred Scriptures by attempting to remove the fixed limits between created things and their Creator.

1011 (1) These false theories, mutually contradictory and incompatible, have brought it about that some, in the throes of an empty fear, consider this sublime doctrine to be dangerous, and they shrink from it as from the beautiful, but forbidden, fruit of Paradise. This is far from the case: the mysteries revealed by God cannot be perilous to men, nor should they, like treasures hidden in a field, remain fruitless. Rather, they have been

given by God to confer spiritual profit on those who contemplate them with piety. For, as the Vatican Council teaches, "when reason enlightened by faith seeks with care, piety and moderation, it attains a certain very profitable understanding of the mysteries given by God, either by analogy with what it knows naturally, or by the connection of the mysteries with one another and with the last end of men"; although, as the same Sacred Council warns, "reason never becomes capable of penetrating these mysteries in the same way in which it penetrates the truths which constitute its own proper object" (a).

Having considered all these matters at length before God, 1012 (1) so that the matchless beauty of the Church may shine forth with new splendor; so that the extraordinary and supernatural nobility of the faithful united with their Head in the Body of Christ may be shown with all the more clarity; finally, so that the way may be closed to many errors in this matter, We have considered it a duty of Our pastoral office to propose to the entire Christian people in this Encyclical Letter the doctrine of the Mystical Body of Jesus Christ, and the doctrine of the union of the faithful in this same Body with their Divine Redeemer, and at the same time to deduce certain teachings from this most consoling doctrine, by means of which a more profound study of this mystery will produce still more abundant fruits of perfection and holiness.

FIRST PART

The Church Is the Mystical Body of Christ

While We were meditating on this point of Christian 1013 (75) teaching, the words of the Apostle occurred to us: "There where sin abounded, grace did more abound" (a). It is well known that the father of the human race was placed by God in such a state of excellence that he was to hand on to his posterity, together with earthly life, the supernatural life of heavenly grace. However, after the disastrous fall of Adam, the entire human race, infected with an hereditary sin, lost the participation in the divine nature (b), and all men became the sons of wrath (c). But our most merciful God "so... loved the world, that he gave his only-begotten Son" (d), and the Word of the

1011a Sess. III: *Const. de fide Cath.*, c. 4.

1013a Rom. 5:20.

1013c Ephes. 2:3.

1013b Cf. 2 Peter 1:4.

1013d John 3:16.

Eternal Father, impelled by that same divine love, took to Himself a human nature from the offspring of Adam, but innocent and exempt from all sin, so that from Him, as from a new and heavenly Adam, the grace of the Holy Spirit might flow to all the sons of the first parent, and that they who had been deprived of divine adoption by the sin of the first man, through the Incarnate Word, made brothers, according to the flesh, of the only-begotten Son of God, might receive the power to become the sons of God (e). And so, hanging on the Cross, Christ Jesus not only made reparation to the affronted justice of his Father, but He merited for us his brothers an ineffable abundance of graces. He could have communicated these graces directly, by Himself, to the entire human race; but He willed to do so by a visible Church in which all men would be gathered, so that by it all men would become collaborators with Him in distributing the divine fruits of the Redemption. For if the Word of God wished to use our nature to redeem men by his sufferings and torment, in almost the same way He uses his Church, in the course of centuries, to make permanent the work He began (f).

1014 Now, to define and to describe this true Church of Christ—
(2) which is the holy, Catholic, apostolic, Roman Church (a)—
5- there is nothing nobler, nothing more excellent, finally, no more
6) divine expression can be found than that which designates her
"the Mystical Body of Jesus Christ". This is the expression from
which flows, from which blossoms, so to speak, what the Sacred
Scriptures and what the writings of the Holy Fathers propose
to us.

*The Church, a Body
one, indivisible, visible*

1015 That the Church is a body, Holy Scripture often repeats.
(6) "Christ," says the Apostle, "is the head of the body, which is
9, the Church" (a). But if the Church is a body, it must be an
37, organism, one and indivisible, according to the words of
41) St. Paul, "We, being many, are one body in Christ" (b). Nor
is it sufficient to say *one and indivisible*; it must also be
concrete and perceptible to the senses, as Our Predecessor of
holy memory Leo XIII in his Encyclical Letter *Satis cognitum*

1013e Cf. John 1:12. 1013f Cf. Conc. Vat., *Const. de Eccl.*, prol.
1014a Cf. *Ibid.*, cap. 1. 1015a Col. 1:18. 1015b Rom. 12:5.

affirms: "It is because the Church is a body that she is visible to our eyes" (c). Therefore, they are straying from divine truth who imagine the Church to be something which can neither be touched nor seen, that it is something merely "spiritual", as they say, in which many Christian communities, although separated from one another by faith, could be joined by some kind of invisible link.

But a body also requires many members, united among 1016
themselves in such a way that they can be of mutual assistance. (8,
And if in our mortal body when one member suffers the others 45,
suffer with it, and the healthy members come to the aid of the 48)
ailing, so in the Church, individual members do not live for
themselves alone, but they support the others, and all the
members give mutual assistance, both for their mutual conso-
lation as well as for the better development of the entire Body.

Constituted "Organically", "Hierarchically"

Moreover, as in the natural order a body is not made up 1017
of a haphazard grouping of members, but, as they say, it must (8)
be composed of organs, or members, which do not all have
the same functions, and which are disposed in a proper order,
so the Church with much greater reason is called a Body
because she is formed of well-organized and coordinated parts,
and made up of different members which are in harmony with
one another. Nor does the Apostle describe her otherwise when
he says: "As in one body we have many members, but all the
members have not the same office, so we being many, are one
body in Christ, and every one members one of another" (a).

But it must not be supposed that this well-ordered structure, 1018
or "organic" structure, as it is called, of the Body of the Church (9,
is completed and defined by the grades of the hierarchy alone; 126-
or, as an opposite opinion would hold, that it is made up solely 127,
of the "charismatics", those men who are endowed with excep- 185,
tional gifts, who are never lacking in the Church. It must 205,
certainly be maintained that those who possess sacred power 209,
in this Body are the ones who constitute its primary and 217,
principal members, since it is through them, according to the 221)
mandate of the Divine Redeemer, that the gifts of Christ,

1015c See above No. 542.

1017a Rom. 12:4.

Teacher, King, and Priest, are made perpetual. It is nonetheless true that when the Fathers of the Church celebrate the praises of the ministry, the orders, the conditions, states, degrees, and functions of this Body, they have in mind not only those who have received sacred orders, but they include all those who have embraced the Evangelical counsels, whether they lead an active life among men, or a contemplative life in the silence of the cloister, or strive to carry out both according to their own special institute. They include, too, those who live in the world, actively devoting themselves to the works of mercy for the help of soul and body, and, finally, all those who are joined in chaste wedlock. Even more, it must be noted that especially in the present condition of the world, fathers and mothers, godfathers and godmothers, and, in particular, those among the laity who collaborate with the ecclesiastical hierarchy in helping to extend the kingdom of the Divine Redeemer, have an honored, no matter how humble, place in Christian society. And they also can, with the help and favor of God, rise to the heights of sanctity which, according to the promise of Jesus Christ, will never fail in the Church.

*Provided with life-giving means of sanctification,
or the sacraments*

1019 Just as the human body finds itself in possession of the
(13, proper instruments to provide for its life, its health, and the
51, development of each of its members, so the Savior of the human
67, race in his infinite goodness in a wonderful fashion provided for
115, his Mystical Body, enriching it with the sacraments which
116) sustain the members, as by an uninterrupted series of graces,
from their first to their last breath, and provide abundant help
also for the social necessities of the entire Body. By means of
the waters of Baptism, men born into this mortal life are not
only re-born from the death of sin and made members of the
Church, but they are also signed with a spiritual character which
makes them capable and fit to receive the other sacraments.
By the sacred oil of Confirmation a new strength is given to
the believer so that he can courageously defend and protect
his Mother the Church and the faith he has received from her.
By the sacrament of Penance a saving remedy is offered to
the members of the Church who have fallen into sin, not only
to protect their own salvation, but also to remove the peril of

contagion from the members of the Mystical Body, or rather to afford them an incentive to virtue, and the example of a virtuous act. Nor is this enough: for by the Sacred Eucharist the faithful are strengthened and nourished on one and the same food, and by an ineffable and divine bond they are linked among themselves and with the Divine Head of the entire Body. And finally, our sweet Mother the Church is beside her children as they approach their death. If, by the sacred anointing of the sick she does not always restore the health of this mortal body, for so God wills it, she provides a heavenly remedy for the afflicted soul, so that she may send to heaven new citizens, new pledges of herself, to enjoy the divine goodness for all eternity.

Christ has provided for the social needs of his Church in 1020
a special manner by the institution of two sacraments. For by (114-
Matrimony, in which the spouses are the ministers of grace to 116)
each other, He has provided the ordered and external increase
of the Christian community; and, what is more, for the moral
and religious education of the offspring, without which his
Mystical Body would be exposed to the gravest danger. And
by Holy Orders are devoted and consecrated to God men who
will offer the Eucharistic Sacrifice, nourish the flock of the
faithful with the Bread of Angels and the food of sacred teaching,
direct them by sacred precepts and counsels, and strengthen
them by the other sacraments.

Composed of definite members

In this connection it must be noticed that just as God at 1021
the beginning of time endowed man with the rich apparel of (77)
his body, by means of which he was to subject all created things
to his sway and multiply and fill the earth, so at the beginning
of the Christian era He furnished his Church with all the means
necessary, not only to fill the earth after overcoming almost
innumerable perils, but also to fill the Kingdom of Heaven.

In the Church they alone are to be counted as members 1022
who have received the baptism of regeneration and profess the (39,
true faith, who, moreover, have not had the misfortune to 42-
separate themselves from the assembly of the Body, or been 43,
excommunicated by the legitimate authority by reason of very 46,
grave faults. "For all we have been baptized in one Spirit," says 50,
the Apostle, "in one Body, whether Jews or Gentile, whether 54,

58, bond or free" (a). Consequently, as in the real assembly of
112) the faithful there can be only one Body, one Spirit, one Lord,
and one Baptism, so there can be only one faith (b); and he
who refuses to hear the Church must be considered, by the order
of the Lord, as a heathen and a publican (c). And they who are
divided by reasons of faith or of government cannot live in this
one Body, and in its one Divine Spirit (d).

The Church does not exclude sinners

1023 Nor should it be thought that the Body of the Church which
(9, has the honor to bear Christ's name, is made up in this time of
53, her earthly sojourn solely of members outstanding in holiness,
55) or that it consists entirely of the assembly of those who are pre-
destined by God to everlasting happiness. For it is a tribute to
the infinite mercy of Our Savior that He does not deny a place
in his Mystical Body now to those whom formerly He did not
refuse a place at his table (a). For not every fault, even if it be
a grave crime—like schism, heresy, or apostasy—is by its very
nature such as to separate a man from the Body of the Church (b).
Nor does all life depart from those who have lost divine char-
ity and sanctifying grace by sin, and are consequently inca-

1022a 1 Cor. 12:13. 1022b Cf. Ephes. 4:5. 1022c Cf. Matt. 18:17.

1022d *In Ecclesiae autem membris reapse ii soli annumerandi sunt, qui regenerationis lavacrum receperunt veramque fidem profiterentur, neque a Corporis compage semet ipsos misere separarunt, vel ob gravissima admissa a legitima auctoritate seiuncti sunt.* "Etenim in uno Spiritu, ait Apostolus, omnes nos in unum Corpus baptizati sumus, sive Judaei, sive Gentiles, sive servi, sive liberi". *Sicut igitur in vero christifidelium caetu unum tantummodo habetur Corpus, unus Spiritus, unus Dominus et unum Baptisma, sic haberi non potest nisi una fides; atque adeo qui Ecclesiam audire renuerit, jubente Domino habendus est ut ethnicus et publicanus.* *Quomobrem qui fide vel regimine invicem dividuntur, in uno ejusmodi Corpore, atque uno ejus divino Spiritu vivere nequeunt.*

1023a Cf. Matt. 9:11; Mark 2:16; Luke 15:2.

1023b *Neque existimandum est Ecclesiae Corpus idcirco quod Christi nomine insigniatur, hoc etiam terrenae peregrinationis tempore, ex membris tantummodo sanctitate praestantibus constare, vel ex solo eorum coetu existere, qui a Deo sint ad sempiternam felicitatem praedestinati. Id enim est infinitae Servatoris nostri misericordiae tribuendum, quod heic in mystico suo Corpore iis locum non deneget, quibus olim in convivio non denegaverit. Siquidem non omne admissum, esti grave scelus, ejusmodi est ut—sicut schisma, vel haeresis, vel apostasia faciunt—suapte natura hominem ab Ecclesiae Corpore separet.*

pable of meriting a supernatural reward; at least they keep faith and Christian hope, and, enlightened by grace, under the interior inspirations and impulses of the Holy Spirit they are impelled to a salutary fear, and moved to prayer and penance for their sin.

Therefore, let all have a horror of sin which stains the mystical members of the Redeemer. But let him who has been so unhappy as to fall, but has not by his obstinacy made himself unworthy of the communion of the faithful, be received with the greatest love, seeing in him, by means of an ardent charity, an infirm member of Jesus Christ. For it is better, as the Bishop of Hippo warns us, "to be cured in the assembly of the Church than to be cut off from this body as incurable members" (a). "For while the member is still attached to the body, his cure is not beyond hope; when he has been cut off, he can neither be cared for nor made whole" (b).

The Church is the Body of Christ

Up to this point, Venerable Brothers, we have seen that the Church in her constitution can be likened to a body. It remains for Us to explain accurately and in detail why it must be called not simply "a body", but the Body of Jesus Christ. And this can be deduced from the fact that Our Lord is the Founder, Head, Support, and Savior of this Mystical Body.

Christ is "the founder" of this body

As We proceed to explain briefly why it was that Christ founded a social Body, the statement of Our Predecessor of happy memory, Leo XIII, comes immediately to mind: "The Church, which had already been conceived, sprang from the side of the second Adam, as it were sleeping on the Cross, and showed herself for the first time to men in a striking manner on that most solemn day of Pentecost" (a). For the Divine Redeemer began the building of the mystical temple of the Church when He gave his doctrine in his preaching; He completed it when He hung publicly suspended from the Cross; and finally He procured its manifestation and promulgation when He sent the Spirit Paraclete down on his disciples.

1024a St. Augustine, *Epist.*, CLVII, 3:22.

1024b St. Augustine, *Serm.*, CXXXVII, 1.

1026a *Encycl. Divinum illud*, A.S.S., 29, 649.

a) *As He preaches the Gospel*

1027 In the accomplishment of his preaching mission He chose
(19- the Apostles, sending them forth as He Himself had been sent
20, forth from the Father (a), as teachers, guides, agents of holiness
50, in the midst of the believers. He named their Chief as his own
116) Vicar on earth (b); everything which He had heard from the
Father He made known to them (c). He also indicated Bap-
tism (d) as the means whereby future believers were to be grafted
on to the Body of the Church; and when at length He came to
the evening of his life, celebrating the last supper, He instituted
the Eucharist, admirable sacrifice and admirable sacrament.

b) *As He suffered on the Cross*

1028 That He consummated his work on the gibbet of the Cross,
(19, the uninterrupted testimony of the Holy Fathers bears witness,
21, they note that the Church was born from the Savior's side on the
63, Cross like a new Eve, the Mother of all the living (a). "And
67) now," says the great St. Ambrose, speaking of the pierced side
of Christ, "is built, now is formed, now . . . is figured forth, now
is created . . . now rises up the spiritual home for the holy priest-
hood" (b). Whoever religiously studies this sacred teaching will
easily discern the reasons on which it rests.

1029 First, by the death of the Redeemer, the New Testament
(19, succeeded to the Old Law which was thus abolished; then, the
21) law of Christ, together with its mysteries, its laws, institutions,
and sacred rites, was sanctioned for the entire world by the blood
of Jesus Christ. For so long as the Divine Redeemer preached
within narrow earthly limits—for He was not sent except to the
lost sheep of the house of Israel (a)—the Law and the Gospel
continued to run simultaneously (b). But by his death on the
Cross, Jesus annulled the law with its decrees (c), the hand-
writing of the Old Law He affixed to the Cross (d), establishing
the New Alliance in his blood poured out for the entire human
race (e). "Then," says St. Leo the Great, speaking of the Cross

1027a John 17:18.

1027c John 15:15; cf. 17:8, 14.

1027d Cf. John 3:5.

1029a Cf. Matt. 15:24.

1029b Cf. St. Thomas, 1-2, q. 103, a. 3, ad 2.

1029c Cf. Ephes. 2:15.

1029e Cf. Matt. 26:28; 1 Cor. 11:25.

1027b Cf. Matt. 16:18-19.

1028a Cf. Gen. 3:20. 1028b In Luc. II, 87.

1029d Cf. Col. 2:14.

of the Lord, "the passage from the Law to the Gospel, from the
Synagogue to the Church, from the many sacrifices to the one
victim became evident, so that when the Lord gave up the ghost,
that mystical veil, which hid the interior of the Temple and the
secret sanctuary, was rent with sudden violence from top to
bottom" (f).

Therefore, on the Cross the Old Law died, soon to be 1030
buried and become a cause of death (a) to give place to the New (19,
Law of which Christ had chosen the Apostles to be the qualified 22-
ministers (b). And, thanks to the virtue of the Cross, our Savior, 24,
who already from the Virgin's womb had been constituted the 116)
head of the whole human family, could exercise the office of
Head in the Church in all its fullness. "For by the victory of the
Cross," following the opinion of the Angelic Doctor, "He merited
the power and sovereign dominion over the nations" (c). By it He
acquired that immense treasure of graces, which, while
gloriously reigning in heaven, He bestows with uninterrupted
bounty on his mortal members. By the blood poured out on the
Cross, once the obstacle of the divine wrath had been removed,
He caused all the heavenly gifts and especially the spiritual gifts
of the New and Eternal Testament to flow from the fountains
of the Savior for the salvation of men, and especially for the
faithful. Finally, on the tree of the Cross He won for Himself his
Church, that is, all the members of his Mystical Body, who can
be incorporated in this Mystical Body by the waters of Baptism
through the saving virtue of the Cross, in which they are made
partakers of the riches of Christ.

But if by his death Our Savior became the Head of the 1031
Church in the full and perfect sense of the word, it is also by (17,
reason of his blood that the Church was enriched with that 19,
superabundant communication of the Spirit, with which she was 23,
endowed by God when "the Son of Man" had been raised up and 32,
glorified on the gibbet of his passion. For then, as Augustine 75,
says (a), after the veil of the Temple had been sundered, the dew 88-
of the gifts of the Paraclete, which up to then had rested only on 89,

1029f *Serm.* LXVIII, 3.1030a Cf. St. Jerome and St. Augustine, *Epist.*, CXII, 14; CXVI,
16; St. Thomas, I-II, q. 103, a. 3 ad 2; a. 2; a. 4 ad 1; *Concil.**Flor., pro Iacob.*

1030b Cf. 2 Cor. 3:6. 1030c Cf. St. Thomas, III, q. 42, a. 1.

1031a Cf. *De pecc. orig.*, XXV, 29.

95, the fleece which was the people of Israel, watered in great abundance—leaving the fleece dried up—the entire earth, that is to say, 115, the Catholic Church, which is not confined to any land or to any 131, people. Just as in the first moment of the Incarnation the Son of 227) the Eternal Father adorned with the fullness of the Holy Spirit the human nature which He had united substantially to Himself that it might become a fit instrument of the divinity in the bloody work of the Redemption, so in the hour of his precious death He willed to enrich his Church with the abundant gifts of the Paraclete so that it might become a worthy and unfailing instrument of the Incarnate Word in the distribution of the divine fruits of the Redemption. In fact, both the juridical mission of the Church and her power of teaching, governing, and administering the sacraments have supernatural strength and vigor to build the Body of Christ only because Christ Jesus hanging on the Cross opened to his Church the source of his divine gifts, thanks to which she can teach men an infallible doctrine, she can guide them in the way of salvation by divinely enlightened Shepherds, and she can pour out upon them the dew of heavenly graces (b).

1032 If we consider attentively all these mysteries of the Cross, (19, the words of the Apostle will no longer be obscure to us in which 22) he taught the Ephesians that Christ by his blood had made of the Jews and Gentiles one single people: "breaking down in his . . . flesh . . . the partition" which divided the two peoples; likewise that He had suppressed the Old Law "so that He could build up both for Himself in one new man", that is, the Church: and that in one Body He would reconcile both to God by the Cross (a).

c) *As the Church is proclaimed on the day of Pentecost*

1033 The Church which He had founded in his blood He consolidated (19, dated on the day of Pentecost by a special strength which came 21, from heaven. In fact, after having solemnly confirmed in his 63, lofty function the one whom He had previously designated as

1031b *Juridica enim, quam vocant, Ecclesiae missio, ac docendi, gubernandi sacramentaque administrandi potestas, idcirco ad aedificandum Christi Corpus supernam vim habent atque vigorem, quod Christus Jesus e Cruce pendens Ecclesiae suae divinorum munerum fontem aperuit, quibus et fallentem nunquam doctrinam homines docere posset, et eos per divinitus illuminatos Pastores salutariter regere, ac caelestium gratiarum imbre perfundere.*
1032a Cf. Ephes. 2:14-16.

his Vicar, He ascended into heaven. And sitting at the Father's right hand, He willed to manifest and proclaim officially his Spouse by a visible coming of the Holy Spirit, accompanied by the sound of a mighty wind and tongues of flame (a). For just as He, when He began his office of preaching, was proclaimed by his Eternal Father through the Holy Spirit descending in the form of a dove and remaining upon Him (b), so, likewise, when the Apostles were about to begin their sacred office of preaching, Christ the Lord sent his Spirit from heaven, to touch them with tongues of flame, and to indicate, as by a divine finger, the supernatural mission and the supernatural function of the Church. 90)

Christ, the "Head" of the Body

In the second place, this Mystical Body which is the Church 1034 glories in bearing the name of Christ because He must be considered (12, by all men to be its true Head. "He Himself," as Paul tells 24, us, "is the Head of the Body which is the Church" (a). He is the 27) Head, from which the whole Body, established in harmony, grows and increases to its full development (b).

You know, Venerable Brothers, with what brilliant and 1035 luminous treatises the masters of sacred theology, and especially (31) the Angelic Doctor, have commented on this fact; doubtless you know, too, that the arguments advanced by him respond faithfully to the thought of the Holy Fathers, which, for the rest, have no other object than to elucidate and comment upon the words of God in the Sacred Scriptures.

a) *By reason of his excellence*

Nevertheless, it pleases Us here to review the matter briefly 1036 for the profit of all. First of all, it is evident that the Son of God (25) and of the Blessed Virgin must be called Head of the Church by reason of his very special excellence. For the head is located at the summit. And who was ever placed in a higher position than Christ as God, who, as the Word of the Eternal Father, must be regarded as "the first-born of every creature"? (a) Who was raised to a higher elevation than Christ as man, who, born of the stainless Virgin, is the true and natural Son of God, and by his marvelous and glorious resurrection when He rose triumphant

1033a Cf. Acts 2:1-4.

1034a Col. 1:18.

1036a Col. 1:15.

1033b Cf. Luke 3:22; Mark 1:10.

1034b Cf. Ephes. 4:16; Col. 2:19.

over death, became "the first-born among the dead"? (b) Finally, who has occupied a position superior to Him who, as "the one mediator between God and men" (c), in a marvelous manner unites earth with heaven; who, raised up on the Cross, as on a throne of mercy, draws all things to Himself (d); and who, as the son of man chosen from among thousands, is loved by God more than all men, all angels, and all created things (e).

b) *By reason of his government*

1037 Since Christ occupies so sublime a place, He is with good (26, 120) reason the only one who can rule and govern the Church; and therefore, for this reason also He must be likened to the head. In the same way that the head—to use the words of St. Ambrose—is the "royal summit" of the body (a), and all the members over which it presides to provide for their needs (b) are naturally directed by the head, and the head is endowed with superior qualities for this end, so the Divine Redeemer holds the key of the entire Christian community and directs its course. And since to rule a community of men is nothing other than to direct them to their proper end (c) by an effective providence, by suitable assistance, and by right methods, it is easy to see that Our Savior, archetype and model of good Shepherds (d) acquires Himself of these functions in a marvelous way.

1038 For when He was on earth, by his laws, his counsel, his (85-86, 95) warnings, He taught us in words which will never pass away and which will be for men of every age, spirit and life (a). Beyond this, He communicated to the Apostles and their successors a triple power, that of teaching, ruling, and guiding men to sanctity, and this power, made explicit by peculiar precepts, laws and duties, constitutes the primary law of the whole Church.

Invisibly and in an extraordinary manner

1039 But it is directly also and in his own person that our Divine (26, 33) Savior rules and directs the society He established. For He rules in the minds and souls of men, subjects to his good pleasure and

1036b Col. 1:18; Apoc. 1:5.

1036d Cf. John 12:32.

1036e Cf. St. Cyril of Alexandria, *Comm. in Joh.*, I, 4; St. Thomas, I, q. 20, a. 4, ad 1.

1037b Cf. St. Augustine, *De Agon. Christ.*, XX, 22.

1037c Cf. St. Thomas, I, q. 22, a. 1-4.

1037d Cf. John 10:1-18; 1 Peter 5:1-5.

1036e 1 Tim. 2:5.

1037a *Hexaem.*, VI, 55.

1038a Cf. John 6:63.

compels even stubborn wills. "The heart of the king is in the hand 66, of the Lord, wheresoever He wills He will incline it" (a). By this 88, internal direction He not only cares for each individual as "the 89, shepherd and bishop of our souls" (b), but He also provides for 128) the entire Church, either when He enlightens and strengthens her rulers to perform their duties faithfully and fruitfully, or when—above all in dangerous circumstances—He raises up within the heart of the Church, their Mother, men and women resplendent with the aura of holiness, so that they may serve as an example to the other faithful for the increase of his Mystical Body. We must add to this that from heaven Christ ever regards with a special love his immaculate Spouse laboring here in this land of exile; and when He sees her endangered, either Himself, or by his angels (c); or by her whom we call Help of Christians, and by other heavenly patrons, He saves her from the buffeting of the storm, and when the sea is calm and tranquil once again, He consoles her with that peace "which surpasses understanding" (d).

Visibly and in an ordinary manner by the Roman Pontiff

But it must not be thought that his direction is limited to an 1040 invisible or extraordinary manner (a); quite the contrary. The (26, 139-140, 144, 151) Divine Redeemer also governs his Mystical Body in a visible and ordinary way through his Vicar on earth. For all men know, Venerable Brothers, that Christ the Lord, after He had Himself in a visible way ruled his "little flock" (b) in his mortal life, at the moment when He was to leave the world and return to his Father, committed to the Prince of the Apostles the visible direction of the entire society founded by Him. He who was so wise could never leave without a visible head the social body which He had founded. Neither can it be asserted, to deny this truth, that by a primacy of jurisdiction established within the Church the Mystical Body had been provided with a double head. For Peter, by virtue of the primacy, is only the Vicar of Christ, and there is consequently only one principal Head of this Body, namely Christ. It is He who, without ceasing to govern the Church in a hidden manner by Himself, nonetheless

1039a Prov. 21:1. 1039b Cf. 1 Peter 2:25.

1039c Cf. Acts 8:26; 9:1-19; 10:1-7; 12:3-10.

1039d Phil. 4:7.

1040a Cf. Leo XIII, *Satis cognitum*; above No. 537 ff.

1040b Luke 12:32.

rules the Church in a visible manner by him who takes his place on earth, for after his glorious Ascension into heaven, the Church rests not only on Him, but also on Peter as on a visible foundation. That Christ and his Vicar form only one single Head, Our Predecessor of immortal memory, Boniface VIII, solemnly taught in his Apostolic Letter *Unam Sanctam* (c) and his successors have never ceased to repeat it after him (d).

1041 Therefore, they are in dangerous error who think that they (56, 139) can attach themselves to Christ the Head of the Church, without adhering faithfully to his Vicar on earth. For those who would remove the visible Head of the Church and break the bonds of visible unity, obscure and deform the Mystical Body of the Redeemer, so that it cannot be seen or recognized by men who seek the port of eternal salvation.

In particular churches by the bishops

1042 What We say here of the universal Church must also be affirmed (49, 131, 185-190, 195, 203) of individual Christian communities, whether Oriental or Latin, which together form one single Catholic Church: they, too, are governed by Christ Jesus through the word and the jurisdiction of each of their own bishops. Therefore, the Bishops are not simply to be considered the most eminent members of the universal Church, those who are joined to the Divine Head of the whole Body by a special link and so are rightly called "the first among the Lord's members" (a), but, in what concerns the individual diocese of each one, as true Shepherds they will, each of them, rule and nourish the individual flocks assigned to them in the name of Christ (b). But they will do so, not as entirely independent, but as submissive to the legitimate authority of the Roman Pontiff, although they enjoy the ordinary power of jurisdiction immediately conveyed to them by the same Supreme Pontiff (c). And so they should be honored by the people as the

1040c Cf. *Corp. Iur. Can.*, Extr. comm., I, 8, 1.

1040d *Unum solummodo Caput constituere Christum ejusque Vicarium, Decessor noster imm. mem. Bonifacius VIII per Apostolicas Litteras Unam Sanctam sollemniter docuit, idque subinde Successores ejus iterare non desiere unquam.*

1042a St. Gregory the Great, *Moral.*, XIV, 35, 43.

1042b Cf. *Cone. Vat.*, *Const. de Eccl.*, cap. 3.

1042c *Quamobrem sacrorum Antistites non solum eminentiora universalis Ecclesiae membra habendi sunt, ut qui singulari prorsus nexu junguntur cum divino totius Corporis Capite, atque adeo*

divinely appointed successors of the Apostles (d); and more than to the rulers of this world, even the most eminent, the words of the psalm apply to Bishops as consecrated with the unction of the Holy Spirit: "Touch not my anointed ones" (e).

Therefore We were deeply grieved when We were told that 1043 not a few of our Brothers in the Episcopate, because they had (155) made themselves models for their flocks (a), and, as they should, had energetically and faithfully guarded the sacred "deposit of faith" (b) confided to them, and because they had urged the very great sanctity of the laws divinely implanted in the hearts of men, and, after the example of the Supreme Pastor they defended the flock entrusted to them against the ravening wolves, not only have they to suffer attacks and vexations perpetrated against themselves, but—what is much more cruel than these, and more serious—against the faithful in their charge, against the associates of their apostolic labor, and even against virgins consecrated to God. This injury unjustly inflicted on them We consider done to Ourselves, and We repeat the noble statement of Our Predecessor of immortal memory, Gregory the Great: Our honor is the honor of the universal Church; Our honor is the undiminished strength of Our Brothers; and then only are We truly honored, when the honor due to each one of them is not denied (c).

c) *By reason of the need which they have of each other*

At the same time, it must not be thought that Christ being (23, 29-30, 66, 180) the Head, occupying so sublime a position, has no need of the Body. For We must affirm of the Mystical Body the same words which Paul affirms of the human body: "The head cannot say to the feet: I have no need of thee" (a). It is abundantly clear that the faithful have an absolute need of the Divine Redeemer.

iure vocantur "partes membrorum Domini primae"; sed, ad propriam cujusque Diocesim quod spectat, utpote veri Pastores assignatos sibi greges singuli singulos Christi nomine pascunt ac regunt; id tamen dum faciunt, non plane sui juris sunt, sed sub debita Romani Pontificis auctoritate positi, quamvis ordinaria jurisdictione potestate fruuntur, immediate sibi ad eodem Pontifice Summo impertita.

1042d Cf. *Cod. Jur. Can.*, Can. 329, I.

1042e 1 Paral. 16:22; Ps. 104:15. 1043a Cf. 1 Peter 5:3.

1043b Cf. 1 Tim. 6:20.

1043c Cf. *Ep. ad Eulog.*, 30.

1044a 1 Cor. 12:21.

202) for He Himself says: "Without me you can do nothing" (b), and, following the teaching of the Apostle, every increase in this Mystical Body for its development is from Christ the Head (c). At the same time it must be maintained, although this may seem extraordinary, that Christ needs his members. And this is so in the first place because the Sovereign Pontiff holds the place of Jesus Christ, and if he is not to be crushed by the burden of the pastoral office, he must summon many others to take their part in his solicitude, and daily he must be supported by the assistance of the whole Church at prayer. Moreover, just as Our Savior rules the Church invisibly by Himself, He wills to be helped in carrying out the work of Redemption by the members of his Mystical Body. This is not a result of his poverty or his weakness, but rather of the fact that He Himself has willed it so for the greater honor of his immaculate Spouse. For while He lay dying on the Cross He conferred on his Church, without any collaboration on her part, the immense treasure of the Redemption; but when it is a question of distributing this treasure, not only does He share with his sinless Spouse the work of sanctifying souls, but He wills it to be the result, in a certain fashion, of her work. Certainly, this is a tremendous mystery, and one we cannot sufficiently ponder: the salvation of many souls depends on the prayers and voluntary mortifications, undertaken for this end, of the members of the Mystical Body of Jesus Christ, and on the collaboration of pastors and faithful, especially on the assistance of fathers and mothers of families, which they should bring to our Divine Savior.

d) *By reason of their resemblance*

1045 To the reasons here set forth to substantiate the claim of (30) Christ the Lord to be called the Head of his social Body, three others must be added which are intimately connected with each other.

We begin with that mutual conformity which we see exist between the head and the body, since they are of the same nature. It should be noted here that our nature, although inferior to the angelic, yet, by reason of the goodness of God, surpasses the nature of the angels: "For Christ," says Aquinas, "is the Head of the angels. He rules over the angels even according to his humanity.... Likewise, even as man He enlightens the

1044b John 15:5.

1044c Cf. Ephes. 4:16; Col. 2:19.

angels and acts upon them. But with respect to conformity of nature, Christ is not the Head of the angels, for He has not laid hold of the angels, but—according to the Apostle—of the seed of Abraham" (a). Christ has not only assumed our nature; but even in His weak, passible, mortal body He has become our brother. And, if the Word "emptied himself, taking the form of a servant" (b), He did so in order to make his brothers according to the flesh partakers in his divine nature (c), as much in this land of exile by sanctifying grace, as in that heavenly homeland by the reward of everlasting bliss. For the only-begotten Son of the Eternal Father wished to become the son of man to make us conformable to the image of the Son of God (d), that we might be renewed according to the image of Him who created us (e). Therefore, all those who glory in the Christian name should look upon our Divine Redeemer not only as the highest and most perfect example of all the virtues, but by vigilant flight from sin and a most zealous striving after sanctity, let them so express his teaching and life in their conduct that when the Lord shall appear, they may be like to Him in glory, seeing Him as He is (f).

As Christ wishes each one of his members to be like 1046 Himself, so He wills it also for the entire Body of the Church. (30, 95, 129, 228) This comes to pass when the Church, following the footsteps of her Founder, teaches, governs, and offers up the divine victim. Furthermore, when she embraces the evangelical counsels, she reproduces within herself the poverty, obedience, and virginity of the Redeemer. By the multiple and varied institutes, with which she is adorned as by so many jewels, she shows forth Christ, Christ, as it were, either praying on the mountain-side, or preaching to the multitudes, or healing the sick and infirm and converting sinners to the good life, or, in a word, doing good to all. There is nothing to be astonished at, therefore, if, during her life here below, she is also subjected to assaults, vexations, and suffering, just as Christ was.

e) *By reason of his plenitude*

Christ must also be regarded as Head of the Church from 1047 the fact that since He exercises in their plenitude and their (25)

1045a *Comm. in ep. ad Eph.*, cap. 1, lect. 8; Heb. 2:16-17.

1045b Phil. 2:7. 1045c Cf. 2 Peter 1:4 1045d Cf. Rom. 8:29.

1045e Cf. Col. 3:10.

1045f Cf. 1 John 3:2.

perfection the supernatural functions, it is from this same plenitude that his Mystical Body draws. In fact—as several of the Fathers have noted—the head of our mortal body has the advantage of all the senses while the other parts of our body enjoy only the sense of touch; just so whatever virtues there are in Christian society, whatever gifts, whatever charisms, all of these are to be found most perfectly in its Head, Christ. “It has pleased him (the Father) that in him all fullness should dwell” (a). All the supernatural gifts which accompany the hypostatic union adorn Him in a particular way: for in Him the Holy Spirit dwells with such a fullness of grace that a greater cannot be imagined. To Him is given “power over all flesh” (b); most abundant in Him are “all the treasures of wisdom and knowledge” (c). Even that knowledge which is called vision acts in Him with such perfection that it surpasses absolutely in fullness and clarity the same kind of knowledge in all the saints of heaven. Finally, so great is his fullness of grace and truth, that of his inexhaustible plenitude we have all received (d).

f) *By reason of his influence*

1048 (28) These words of the disciple whom Jesus loved with a special love bring us to develop the last reason which shows in a special manner that Christ the Lord must be said to be the Head of His Mystical Body. As the nerves leave the head and spread through all the parts of the body imparting to them the faculty of feeling and self-movement, so Our Savior infuses into the Church his own strength and vigor so that the faithful know divine reality more clearly and desire it more ardently. From Him there flows into the Body of the Church all light, by which the believers are divinely illumined, all grace, by which they are made holy, even as He Himself is holy.

Enlightening

1049 (27, 88, 145, 165) Christ gives light to the universal Church: this can be proved from almost innumerable passages of Sacred Scripture and the writings of the Holy Fathers. “God no man has seen at any time: the only-begotten son, who is in the bosom of the Father, he has revealed him” (a). A teacher coming from God (b), to

1047a Col. 1:19.

1047c Col. 2:3.

1049a Cf. John 1:18.

1047b Cf. John 17:2.

1047d Cf. John 1:14-16.

1049b Cf. John 3:2.

give testimony to the truth (c), He imparted his light to the primitive Church of the Apostles so that the Prince of the Apostles exclaimed: “Lord, to whom shall we go? Thou hast the words of eternal life” (d). From Heaven He was present to the Evangelists so that they wrote as members of Christ what they had learned, so to speak, from the dictation of their Head (e). And still today, for us who remain in this land of exile, He is the author of our faith, as He is its finisher in paradise (f). He it is who infuses into the faithful the light of faith; He it is who divinely enriches with gifts of supernatural knowledge, understanding, and wisdom, the pastors and teachers, and especially his Vicar on earth, that they may faithfully keep the treasure of the faith, energetically defend it, and support and explain it with care and reverence. He it is, finally, who, even if He is not seen, presides over the Councils of the Church and directs them with his light (g).

Sanctifying

Christ is the author and the artisan of sanctity. There can be no salutary act which does not emanate from Him. “Without me,” He says, “you can do nothing” (a). If, because of our sins, we are moved to sorrow of heart and repentance, if we turn to God with hope and filial fear, it is always a result of his drawing. Grace and glory spring from his inexhaustible plenitude. Our Savior continually endows especially the more eminent members of his Mystical Body with graces of counsel, fortitude, fear, and piety, so that the whole Body will grow from day to day in holiness and in purity of life. And when the sacraments of the Church are administered exteriorly, He Himself produces the effect in souls (b). Likewise, it is He who, feeding redeemed men on his own body and blood, calms the disturbances and troubles of the soul. It is He who increases grace in them and prepares both soul and body for a glorious future. And these treasures of the divine bounty, it must be said He communicates to the members of his Mystical Body not solely because, as Eucharistic victim on earth, or as glorified victim in heaven, He petitions them from his Eternal Father, showing his wounds and uttering prayers, but

1049c Cf. John 18:37.

1049d Cf. John 6:68.

1049e Cf. St. Augustine, *De cons. evang.*, I, 35, 54.

1049f Cf. Heb. 12:2.

1049g Cf. St. Cyril of Alexandria, *Ep. 55 de Synod.*

1050a Cf. John 15:5. 1050b Cf. St. Thomas, III, q. 64, a. 3.

167,
193)

1050
(28,
88,
115,
126)

also because He chooses, determines, distributes to each one his share of these graces "according to the measure of the giving of Christ" (c). From this it follows that from the Divine Redeemer as drawing strength from the principal source "the whole body, being compacted and fitly joined together, by what every joint supplieth, according to the operation in the measure of every part, maketh increase of the body, unto the edifying of itself in charity" (d).

Christ, the "support" of his Body

1051 (31) What We have explained above, Venerable Brothers, showing briefly how Christ the Lord wills the abundance of his gifts to flow into the Church from his own divine plenitude so that she may be conformed to Him in the greatest possible measure, will be of great assistance in explaining the third reason from which it is deduced that the social Body of the Church is honored with the name of Christ. This reason relies on the fact that Our Savior Himself sustains in a divine fashion the society which He founded.

1052 (31, 34) As Bellarmine remarks with subtlety and point (a) this term *Body of Christ* is not to be explained solely from the fact that Christ must be said to be the Head of his Mystical Body, but also from the fact that He supports the Church, and so in a certain fashion He lives in the Church, so that she is like another person of Christ. This is what the Doctor of the Gentiles affirms when he writes to the Corinthians, when, without adding anything further, he calls the Church "Christ" (b), certainly, in this, imitating the Master Himself, who from heaven cried out to Paul as he was persecuting the Church: "Saul, Saul, why persecutest thou me?" (c). Even more, if we are to believe Gregory of Nyssa, not infrequently the Church was called "Christ" by the Apostle (d). Nor are you ignorant, Venerable Brothers, of that statement of Augustine: "Christ preaches Christ" (e).

a) *In the exercise of her juridical mission*

1053 (31) At the same time, this most noble appellation is not to be understood to mean that the ineffable bond by which the Son

1050c Ephes. 4:7.

1052a Cf. *De Rom. Pont.*, I, 9; *De concil.*, II, 19.

1052b 1 Cor. 12:12.

1052d Cf. *De vita Moysis*.

1050d Ephes. 4:6; cf. Col. 2:19.

1052c Acts 9:4; 22:7; 26:14.

1052e *Serm.* CCCLIV, 1.

of God assumed a concrete human nature extended to the entire Church, but in the sense that Our Savior shares with his Church goods which are entirely proper to Him, so that she may express as perfectly as possible the image of Christ in her entire way of life, visible as well as invisible. For through what is called her juridical mission, by which the Divine Redeemer sent the Apostles into the world as He Himself had been sent into the world by his Father (a), it is He who through the Church baptizes, teaches, governs, binds, looses, offers, and sacrifices. 35)

b) *By reason of the Spirit of Christ*

And by reason of that higher gift, interior and absolutely sublime, which We have spoken of above in describing how it is that the Head influences the members, Christ the Lord makes his Church live with his heavenly life, permeates the whole Body with his virtue, nourishes and sustains each of the members according to the place it occupies in the Body in almost the same way that the vine nourishes the branches and makes them fruitful (a). 1054 (25, 31)

If we consider closely this divine principle of life and virtue given by Christ insofar as it constitutes the source of every gift and created grace, we will easily understand that it is nothing other than the Holy Spirit, which proceeds from the Father and the Son, who in a peculiar sense is called the "Spirit of Christ" or the "Spirit of the Son" (a). For it is by this Breath of grace and truth that the Son of God adorned his soul in the immaculate womb of the Virgin; this Spirit takes his delight in residing in the sacred soul of the Redeemer as in his holy temple; it is this Spirit which Christ merited for us by pouring out his blood on the Cross; finally, it is this Spirit which, breathing on the Apostles, He imparted to the Church for the remission of sins (b). But while Christ alone received this Spirit without measure (c), He is given to the members of the Mystical Body only according to the measure of the giving of Christ, out of Christ's own fullness (d). And after Christ was 1055 (32, 88, 113)

1053a Cf. John 17:18; 20:21.

1054a Cf. Leo XIII, *Sapientiae Christianae*, above No. 505; *Satis cognitum*, above No. 537 ff.

1055a Rom. 8:9; 2 Cor. 3:17; Gal. 4:6.

1055b Cf. John 20:22.

1055c Cf. John 3:34.

1055d Cf. Ephes. 1:8; 4:7.

glorified on the Cross, his Spirit was given to the Church in a most abundant outpouring, so that every single member of the Church could grow daily more and more like the Savior. It is the Spirit of Christ who makes us the adoptive sons of God (e), so that one day "we all, beholding the glory of the Lord with open face, are transformed into the same image from glory to glory" (f).

c) *Who is the soul of the Mystical Body*

1056 It is to this Spirit of Christ as to an invisible principle that (32, is to be attributed the fact that all the parts are united among 43, themselves as well as with their sublime Head, since He is 58, entire in the Head, entire in the Body, entire in each of the mem- 88) bers; and for their diverse duties and functions, whether greater or less, according to the degree of spiritual health which they enjoy. He is present, and gives his assistance, in varying degrees. It is He who, by imparting to each one of the parts of the body his supernatural life, must be reckoned the very principle of that vital action and salvation. It is He who, while He is present in person in all the members and exercises his divine activity in them, nonetheless acts in the inferior members through the agency of the superior members. Finally, it is He who, while He daily gives new increase to the Church by the infusion of his grace, yet refuses to dwell by sanctifying grace in members entirely cut off from the Church. This presence and operation of the Spirit of Jesus Christ Our learned Predecessor of immortal memory, Leo XIII, expressed in succinct and energetic fashion in his Encyclical Letter *Divinum illud*: "It is sufficient to affirm that if Christ is the Head of the Church, the Holy Spirit is its soul" (a).

1055e Cf. Rom. 8:14-17; Gal. 4:6-7.

1055f Cf. 2 Cor. 3:18.

1056a *Ille est qui caelesti vitae habitu in omnibus corporis partibus cujusvis est habendus actionis vitalis ac reapse salutaris principium. Ille est, qui licet per se ipse in omnibus membris habeatur, in iisdemque divinitus agat, in inferioribus tamen etiam per superiorum ministerium operatur; ille denique est, qui dum Ecclesiae nova semper in dies, sua afflante gratia, incrementa parit, membra tamen, a Corpore omnino abscissa, renuit sanctitatis gratia inhabitare. Quam quidem Jesus Christi Spiritus praesentiam Leo XIII, Encyclicis Litteris Divinum Illud per haec verba presse nervoseque significavit: "Hoc affirmare sufficiat, quod cum Christus Caput sit Ecclesiae, Spiritus Sanctus sit ejus anima" (See above No. 620.)*

If we now consider that vital force and virtue by means of which the whole Christian community is sustained by its Founder, not now in itself, but in the effects which spring from it, we see that it consists in those heavenly gifts which Our Redeemer, together with his Spirit, communicates to his Church, and that together with his Spirit He acts as the giver of supernatural light and the author of sanctity. Therefore, the Church, with all her holy members can apply to herself the sublime statement of the Apostle: "I live, now not I; but Christ liveth in me" (a).

Christ, the "Savior" of his Body

Our words on the "Mystical Head" (a) would remain incomplete if We omitted to say at least a few words on that statement of the Apostle: "Christ is the Head of the Church. He is the Savior of his Body" (b). For these words express a final reason why the name of *Body of Christ* must be given to the Church. For Christ is the Divine Savior of this Body. He is rightly called by the Samaritans "the Savior of the world" (c); and beyond any doubt He must be called "the Savior of all" though we must add with Paul: "especially of the faithful" (d). For before all others, it is his members who constitute the Church whom He acquired with his blood (e). However, as We have sufficiently explained this subject above in writing of the birth of the Church on the Cross, of Christ as the giver of light and author of holiness and the support of that same Mystical Body, there is no reason for us to write more at length; rather, with undying thanks to God, we should all meditate upon these things with humility and attention. For what Our Savior began when He hung upon the Cross, He never ceases to labor at, uninterruptedly, in the bliss of paradise: "Our Head," says St. Augustine, "is interceding for us: He receives some members, He chastises others; some He cleanses, some He consoles; He creates some, calls others, summons back to Himself still others; some He is correcting, others He is making whole" (f). And in this saving work, we must all give our cooperation to Christ in "whom and by whom alone we are both saved and saving" (g).

1057a Gal. 2:20.

1058a Cf. St. Ambrose, *De Elia et jejun.*, 10, 36-37 et *In Psalm.*

188, *serm.* 20, 2. 1058b Ephes. 5:23. 1058c John 4:42.

1058d 1 Tim. 4:10. 1058e Acts 20:28. 1058f Enarr. in

Ps. LXXXV, 5. 1058g St. Clement of Alexandria, *Strom.*, VII, 2.

The Church, "Mystical" Body of Christ

1059 We may now, Venerable Brothers, pass to another stage of
(35- the development, in which We desire to show how the Body of
36) Christ which is the Church must be called *mystical*. This
appellation, already employed by many writers of the earliest
times, is confirmed by many documents of the Sovereign Pon-
tiffs. More than one reason influences Us to employ this term;
for by it the social Body of the Church, of which Christ is the
Head and the Chief, can be distinguished from his physical
Body, which, born of the Virgin Mother of God, now sits at
the right hand of the Father, and is hidden under the veil of the
Eucharist. Further, it can be distinguished, and this is of greater
importance on account of the errors of our times, from any
natural or physical body whatsoever, or from any so-called
moral body (a).

The Mystical Body and a physical body

1060 For while in the natural body the principle of unity joins
(35, all the parts in such a way that each one lacks in an absolute
76) manner what is called proper subsistence, on the contrary in
the Mystical Body the force of the mutual union, although
intimate, joins all the members among themselves in such a way
that each one of them has full enjoyment of his proper per-
sonality. It results that if we consider the relationship between
the whole and each one of the members in any living body
whatsoever, each one of the members is destined uniquely for
the final good of the whole; while any social body of men, if
we look only to the final end of its usefulness, is ultimately
ordered to the good of all and of each of its members, for they
are persons. Therefore, to return to Our subject, as the Son of
the Eternal Father came down from heaven for the eternal
salvation of all of us, so, too, He founded the Body which is
the Church and He endowed it with His Divine Spirit to give
to immortal souls the means of procuring beatitude, according
to these words of the Apostle: "For all are yours; and you are

1059a *Non autem una de causa hæc vox adhibenda est; quando-
quidem per illam sociale Ecclesiæ Corpus, cujus Christus Caput
est ac moderator, internosci potest a physico ejus Corpore, quod
e Deipara Virgine natum nunc ad Patris dexteram sedet, velisque
Eucharisticis delitescit; ac discerni item potest, quod ob hodiern-
os errores majoris momenti est, a naturali quovis corpore sive
physico, sive, ut ajunt, morali.*

Christ's, and Christ is God's" (a). For if the Church is ordained
for the good of the faithful, she is destined also to procure the
glory of God and of Him whom He sent, Jesus Christ.

The Mystical Body and a moral body

But if we compare the Mystical Body with what is called 1061
a moral body, it must be acknowledged that the difference is (36,
great, and even one of a supreme moment and the utmost 43)
importance. In the body which is called moral, there is no
other principle of unity than the common end and the common
pursuit by all of the same end by means of a social authority.
But in the Mystical Body of which We are speaking, another
internal principle of unity is added to this common pursuit,
which, existing truly in the entire organism as well as in each
one of its parts, and active there, is of such excellence that by
itself it immeasurably surpasses every other bond of unity which
supplies the cohesive force for any body, whether physical or
moral (a). This is, as we said above, something which is not
of a natural, but of a supernatural order, even more, something
in itself absolutely infinite and uncreated: namely, the Divine
Spirit, who, as the Angelic Doctor says, "one and unique, fills
the whole Church and makes its unity" (b).

Consequently, the exact significance of this word calls to 1062
mind that the Church, which must be regarded as a perfect (3,
society of its kind, does not consist simply of its social and 12-
juridical elements and principles. She is much more excellent 13,
than any other human community (a); she surpasses them in 16-
the same way that grace surpasses nature and immortal realities 17,
surpass all perishable reality (b). Communities of this kind, 137)
especially Civil Society, certainly cannot be despised or counted
for little; but the Church is not entirely in realities of this order,

1060a 1 Cor. 3:23; Pius XI, *Divini Redemptoris*: A.A.S., 1937,
p. 80.

1061a *Dum in mystico, de quo agimus, Corpore conspirationi huic
internum aliud adjungitur principium, quod tam in universa
compage, quam in singulis ejus partibus reapse existens virtute-
que pollens, talis et excellentiæ, ut ratione sui omnia unitatis
vincula, quibus vel physicum vel morale corpus copuletur, in
immensum prorsus evincat.* 1061b *De Veritate*, q. 29, a. 4, c.

1062a Cf. Leo XIII, *Sapientiæ christianæ*, above No. 507.

1062b Leo XIII, *Satis cognitum*, above No. 578.

just as the whole man does not consist entirely of the mortal body (c). Nevertheless, the juridical elements on which the Church relies and of which she is composed, stem from the divine constitution given by Christ; they serve to attain the supernatural end; but what raises the Christian society to a level which is higher than any merely natural order is the Spirit of Our Redeemer, who, as source of graces, gifts, and all charisms, perpetually and intimately fills the Church and works in her (d). Assuredly, the organism of our mortal body is a wonderful work of God, but how far below the exalted dignity of our soul! So, too, the social structure of the Christian state, although it proclaims the wisdom of the Divine Architect, is something of an altogether inferior order, when compared with the spiritual gifts which embellish it and make it live, and to their divine source.

The juridical Church and the Church of love

1063 From what We have already treated and explained to you (3, up to this point, Venerable Brothers, it is abundantly clear what 9- grave error is theirs who have imagined, according to their own 10, desires, a hidden and invisible Church. It is the same for those 17, who regard her as a kind of human institution with a certain 21) body of discipline and exterior rites, but without the communication of supernatural life (a). On the contrary: as Christ, Head and Model of the Church "is not entire if only his human and visible nature is seen in Him . . . , or if only a divine and invisible nature . . . , but He is one by and in one and the other nature . . . : so it is with His Mystical Body" (b); for the Word of God assumed a human nature subject to suffering so that, once the visible society had been founded and consecrated with his blood "through a visible government man might be brought back to invisible realities" (c).

1062c Cf. *Ibidem*.

1062d *Quamvis enim iuridicæ rationes, quibus Ecclesia etiam in- nititur atque componitur, ex divina oriantur a Christo data con- stitutione, ad supernumque finem assequendum conferant, id tamen, qui christiana societas ad gradum evehitur, qui omnem naturæ ordinem prorsus evincit, Redemptoris nostri Spiritus est, qui ceu fons gratiarum, donorum, ac charismatum omnium, per- petuo et intime Ecclesiam replet et in ea operatur.*

1063a Cf. Leo XIII, *Ibid.*

1063b Cf. Leo XIII, *Ibid.*

1063c St. Thomas, *De Veritate*, q. 29, a. 4, ad 3.

Therefore, We deplore and condemn the pernicious error 1064 of those who dream of some kind of a false Church, a sort of (3, society nourished and formed by charity, to which—not without 13, disdain—they oppose another society which they call juridical. 17, But it is useless to introduce this distinction: they do not 30, understand that for this very reason the Divine Redeemer willed 32, the assembly of men set up by Him to be an organized society 46, perfect in its kind, and equipped with all the juridical and social 73, elements, to perpetuate on this earth the saving work of the 75, Redemption (a), and to attain this end He willed that it should 88- be enriched by the Holy Spirit with supernatural gifts and 89) benefits. Likewise the Eternal Father willed that the Church should be "the Kingdom of the Son of his love" (b), but also that it should be a kingdom in which all believers would pay the perfect homage of their intellect and their will (c), and conform themselves in obedience and humility to Him who for us "became obedient even unto death" (d). Therefore, there cannot be any opposition or repugnance worthy of the name between what is called the invisible mission of the Holy Spirit, and the juridical function, received from Christ, of the Pastors and the Doctors; for—as in us the body and the soul—they complete and perfect one another, and they proceed from one and the same Savior, who not only said as He imparted the Divine Spirit, "Receive the Holy Spirit" (e), but also clearly gave the order, "As the Father has sent me, so I also send you" (f), and again, "He that heareth you, heareth me" (g).

But if the Church shows signs which bespeak the weakness 1065 of our human condition, this is not to be attributed to her (53, juridical constitution, but rather to that lamentable inclination 130,

1064a Conc. Vat., Sess. IV, *Const. dom. de Eccl.*, prolog.; Denz. 1827.

1064b Col. 1:13.

1064c Conc. Vat., Sess. III, *Const. de fide cath.*, cap. 3.

1064d Phil. 2:8. 1064e John 20:22 1064f John 20:21.

1064g Luke 10:16.—*Nulla igitur veri nominis oppositio vel repugnantia haberi potest inter invisibilem, quam vocant, Spiritus Sancti missionem, ac iudicium Pastorum Doctorumque a Christo acceptum munus; quippe quæ—ut in nobis corpus animusque—se invicem compleant ac perficiant, et ab uno eodemque Salvatore nostro procedant, qui non modo divinum afflato halitum dixit: "Accipite Spiritum Sanctum", sed etiam clara voce imperavit: "Sicut misit me Pater, et ego mitto vos"; itemque: "Qui vos audit, me audit."*

138) to evil in each individual, which her Divine Founder suffers to exist even in the more elevated members of his Mystical Body to test the virtue of pastors and flock and to increase the merits of the Christian faith in all men. For Christ, as We have said above, did not will to exclude sinners from the assembly which He founded. If, therefore, some members suffer from spiritual defects, this is no reason why we should lessen our love of the Church; it is, rather, a reason for us to grow in patience towards her members.

1066 Certainly our Holy Mother shines out spotless in her sacraments by means of which she brings forth her children and (67, 77, 127-130) nourishes them; in her faith, which has never suffered contamination; in her most holy laws, by which she commands all men, and in her evangelical counsels which she proposes to all men; finally, in her heavenly gifts and charisms, by means of which, with inexhaustible fecundity (a), she brings forth armies of martyrs and virgins and confessors. But it is not to her that sin should be imputed, if some of her members suffer from weaknesses and failings; in their name she daily prays to God: "Forgive us our sins"; she consecrates herself, with all the maternal vigor of her soul, to their spiritual restoration.

1067 Therefore, when we call the Body of Jesus Christ "mystical," (36) the very meaning of the word gives us a grave warning. It is the same admonition which resounds in the words of St. Leo: "Acknowledge, O Christian, thy dignity, and, become a participant of the divine nature, return not by unworthy conduct to your former vileness. Remember of what Head and what Body thou art now a member" (a).

SECOND PART

The union of the faithful with Christ

1068 We now desire, Venerable Brothers, to speak in a very special manner of our union with Christ in the Body of the Church. (24, 34, 36, 38) For if this union, as St. Augustine says so well (a), is a great, a mysterious and divine reality, it is just for this reason that it is often badly understood and badly explained by some persons.

1066a Cf. Conc. Vat., Sess. III, *Const. de fide cath.*, cap. 3.
1067a *Serm.*, XXI, 3.

1068a Cf. St. August., *Contra Faust.*, 21, 8.

In the first place, it is clear that this union is the closest possible: 42, for in Sacred Scripture it is not only compared to the bond of 63) chaste wedlock, to the vital union of the vine and the branches, and to the organic unity of the body (b), but also it is shown to be so intimate that—according to the words of the Apostle—"He (Christ) is the Head of the Body which is the Church" (c). The very ancient and constant teaching of the documents received from the Fathers shows us that the Divine Redeemer together with his social Body constitutes one mystical person, or, as Augustine has it, the whole Christ (d). What is more, Our Savior Himself in his sacerdotal prayer did not hesitate to compare this union with that marvelous unity by means of which the Son is in the Father and the Father is in the Son (e).

Juridical and social bonds

Our union, therefore, which is in Christ and with Christ, 1069 consists in the first place in the fact that since the Christian society (8, 42-43, 47, 76, 78) by the will of its Founder exists as a perfect social Body, there must exist in it that union of all the members which will permit them to reach their end. Now the nobler this end is to which the union tends, the more divine is the source from which it proceeds, and the more sublime, doubtless, is the union which results from it. Now in fact the end is the highest kind: namely, the continued sanctification of the members of this Body to the glory of God and of the Lamb that was slain (a). And the source is most divine: none other than the good pleasure of the Eternal Father, and the express will of Our Savior, but within our minds and hearts the interior inspiration and impulse of the Holy Spirit. For if it is impossible to perform the least act conducive to salvation except in the Holy Spirit, how could innumerable multitudes of every race and every nation unite in a common accord for the supreme glory of God, one and triune, except by the virtue of Him who proceeds from the Father and the Son by a love which is unique and eternal? (b)

1068b Cf. Ephes. 5:22-23; John 15:1-5; Ephes. 4:16.

1068c Col. 1:18.

1068d Cf. *Enarr. in Ps.*, XVII, 51; XC, II, 1.

1068e John 17:21-23.

1069a Apoc. 5:12-13.

1069b *Si enim ne minimus quidem actus, qui ad salutem conducatur, elici potest, nisi in Spiritu Sancto, quomodo possunt innumera*

1070 But because, as We have said above, by the will of its
 (9, Founder this social Body which is the Body of Christ must be
 26, a visible body, it is necessary that the agreement of all the mem-
 32, bers shall be manifested externally also, as much by their profes-
 46, sion of faith as by their communion in the same mysteries, by
 49, their participation in the same sacrifice, and, finally, by their ex-
 51- plicit observance of the same laws. Above all, it is absolutely nec-
 52, essary that there should be conspicuous to the eyes of all one
 144, supreme Head, by whom the mutual assistance of all in the pro-
 149, secution of the end to be attained may be directed: We mean the
 161, Vicar on earth of Jesus Christ. For in the same way in which our
 175) Divine Redeemer sent the Paraclete, the Spirit of truth, who,
 acting in his place (a), should assume the invisible government
 of the Church, so He ordered Peter and his Successors, acting in
 his person on earth, to provide a visible direction to the Christian
 community.

Theological virtues

1071 But to these visible bonds, which are sufficient in themselves
 (12, to leave far behind any bonds of a merely human society, even a
 45- supreme one, it is necessary to add another reason for this unity
 48) by reason of those three virtues which unite us very closely with
 God: We mean Christian faith, hope, and charity.

1072 In fact, as the Apostle warns us: "there is one Lord, one
 (44, faith" (a), that faith by which we adhere to the one God and to
 46) Him whom He has sent, Jesus Christ (b). And how intimately we
 are bound to God by this faith we are taught by the words of
 that disciple whom Jesus loved with a special love: "Whosoever
 shall confess that Jesus is the Son of God, God abideth in him,
 and he in God" (c). We are not less closely bound among our-
 selves and with our Divine Head by this Christian faith. For as
 many of us as believe, "having . . . the same spirit of faith" (d),
 we are enlightened by the same light of Christ, we are fed by the
 same nourishment of Christ, we are governed by the same au-
 thority and teaching of Christ. But if it is the same spirit of faith

*cujusvis gentis, cujusvis stirpis multitudines in supremam unius
 trinique Numinis gloriam communi consilio conspirare, nisi ex
 illius virtute, qui a Patre Filioque una eternoque efflatur amore?*

1070a Cf. John 14:16, 26.

1072a Ephes. 4:5.

1072c 1 John 4:15.

1072b Cf. John 17:3.

1072d 2 Cor. 4:13.

which acts in all, then all live the same life: "We live in the faith
 of the Son of God, who loved us and delivered Himself for
 us" (e); and Christ our Head, received within us by living faith
 and dwelling in our hearts (f), as He is the author of our faith,
 so He will also be its finisher (g).

As by faith we adhere to God here below as to the source 1073
 of truth, so by the virtue of Christian hope we desire Him as the (42,
 source of beatitude, "looking for the blessed hope and coming of 47)
 the glory of the great God" (a). It is by reason of this common
 desire for the heavenly Kingdom, for which we have renounced
 here below the possession of an abiding city to seek for one that
 is to come (b), and to aspire to supernal glory, that the Apostle
 of the Gentiles does not hesitate to say: "One Body and one
 Spirit; as you are called in one hope of your calling" (c); even
 more, it is Christ, as the hope of glory, who dwells within us (d).

But if the bonds of faith and hope by which we are bound 1074
 to Our Divine Redeemer in his Mystical Body are of very great (48)
 gravity and importance, assuredly the bonds of charity are of not
 less gravity and efficiency. For, if even in the reality of our nature
 love is something of the highest excellence from which true
 friendship is born, what must be said of that supernatural love
 which is poured into our souls by God Himself? "God is charity:
 and he that abideth in charity, abideth in God, and God in
 Him" (a). This charity, as by a law established by God, has as its
 effect to make Him come down into us, to love us in return for our
 loving Him, as He said: "If any man love me . . . , and my Father
 will love him, and we will come to him and make our abode with
 him" (b). Charity, therefore, binds us more closely to Christ than
 any other virtue; it is in the ardor of that heavenly fire that so
 many of the Church's children have rejoiced to suffer contumely
 for Him, to face the most arduous trials and to overcome them,
 even to the last breath of life and the shedding of blood, if need
 be. Therefore, Our Divine Savior exhorts us so vehemently in
 these words: "Abide in my love" (c). And since charity is vain
 and useless if it does not manifest itself and become effective in
 some way in good works, He adds immediately: "If you keep my

1072e Cf. Gal. 2:20.

1072f Cf. Ephes. 3:17.

1072g Cf. Heb. 12:2.

1073a Tit. 2:13. 1073b Cf. Heb. 13:14.

1073c Ephes. 4:4.

1073d Cf. Col. 1:27.

1074a 1 John 4:16.

1074b John 14:23.

1074c John 15:9.

commandments, you shall abide in my love; as I also have kept my Father's commandments, and do abide in his love" (d).

Love of neighbor

1075 To this love of God, of Christ, must correspond the love of
(42, neighbor. How, indeed, can we say that we love our Divine
48) Redeemer if we hate those whom He has redeemed with his precious blood to make them members of his Mystical Body? Therefore, he whom Christ loved more than the other Apostles gives us this warning: "If any man say, I love God, and hateth his brother; he is a liar. For he that loveth not his brother, whom he seeth, how can he love God, whom he seeth not? And this commandment we have from God, that he, who loveth God, love also his brother" (a). Even more, it must be affirmed that we will be more united to God, to Christ, the more we are members one of another (b), solicitous for one another (c). Just as, on the other hand, we will be more closely united among ourselves and bound by charity, the more fervent is the love which binds us to God and to our Divine Head.

Christ embraces us with infinite knowledge and eternal love

1076 The only-begotten Son of God embraced us already before
(19) the beginning of the world in his eternal and infinite knowledge and in a love which knows no end. And so that He might manifest this love in a visible and truly marvelous way He united our human nature to Himself in the hypostatic union; whence it results,—as Maximus of Turin remarks with a certain candid simplicity—that "in Christ our flesh loves us" (a).

The Church, the fulness of Christ

1077 This most loving knowledge, by means of which Our Divine
(19) Redeemer has pursued us from the first moment of his Incarnation, surpasses the most intense effort of any human mind. By virtue of the beatific vision, which, scarcely conceived in the womb of the Virgin Mother He already enjoyed, He had perpetually and continually before Him all the members of his Mystical Body, and He embraced them with a redeeming love. O marvelous condescendence of the divine goodness in our regard! O inestimable plan of immense charity! In the cradle, on the

1074d John 15:9-10.

1075b Rom. 12:5. 1075c 1 Cor. 12:25. 1076a *Serm.* XXIX.

1075a 1 John 4:20-21.

Cross, in the eternal glory of the Father, Christ has visible to Him and joined to Himself all the members of the Church, far more clearly, and far more lovingly than the mother has her son pressed to her heart, than any man knows and loves himself.

"From all that We have said, Venerable Brothers, it will easily be seen why the Apostle St. Paul writes so frequently that Christ is in us, and that we are in Christ. This can also be proved by a more subtle reasoning. Namely, Christ is in us, as We have explained in sufficient detail above, by his Holy Spirit, whom He communicates to us, and by whom He acts in us in such sort that whatever divine operation is carried out in souls, it must be said that it is Christ also who accomplishes it (a). "Now if any man have not the Spirit of God," says the Apostle, "he is none of his. And if Christ be in you . . . the spirit liveth because of justification" (b).

And from this same communication of the Spirit of Christ, it results that the Church is as it were the plenitude and complement of the Redeemer, for all the gifts, virtues, and charisms, which inhere in the Head in an excellent, most abundant, and effective manner, flow into all the members of the Church, and in them, according to the place which they occupy in the Mystical Body of Jesus Christ, they grow daily more perfect. Therefore, Christ may be said to be completed in all respects in the Church (a). And with these words We touch upon the reason why, according to the opinion of St. Augustine already briefly indicated, the Mystical Head, which Christ is, and the Church, which here on earth is as it were another Christ and takes his place, constitute the one new man, in whom are joined heaven and earth for perpetuating the redeeming work of the Cross: namely, Christ, Head and Body; the whole Christ.

Indwelling of the Holy Spirit in souls

Certainly We are not ignorant that in the understanding and exposition of this doctrine—which focuses on our union with our Divine Redeemer, and the peculiar mode of the indwelling of the Holy Spirit in souls—many veils are interposed, by which this same mysterious doctrine is hidden as in a kind of cloud

1078a Cf. St. Thomas, *Comm. in Ep. ad Eph.*, cap. II, lect. 5.

1078b Rom. 8:9-10.

1079a Cf. St. Thomas, *Comm. in Ep. ad Eph.*, cap. 1, lect. 8.

because of the weakness of our inquiring minds. But We know also that from an honest and assiduous investigation of this matter, and from the conflicts of various opinions as well as the concurrence of various theories, if only love of the truth and due obedience to the Church direct this inquiry, will come precious light, which means, in sacred disciplines as in others, real progress. Therefore, We do not reprove those who open new ways and expose new theories to reach and to expose to men such a profound mystery as that of our marvelous union with Christ. But this principle must be common and inviolable for all if they do not want to stray from the authentic doctrine and the exact teaching of the Church: every type of mystical union is to be rejected by which the faithful in any way whatever step outside the order of creation and invade the divine realm, so that even one attribute of the eternal God is attributed to them as proper. Moreover, they must keep this other principle firmly in mind: in these matters, all must be held to be common to the persons of the Most Holy Trinity of those things which envisage God as the supreme efficient cause (a).

1081 (32) It must also be noted that this is a question of a hidden mystery, which, in the exile of this earth, covered by a kind of veil, can never be penetrated in its entirety and expressed in human language. The Divine Persons are said to dwell within us, inasmuch as present in an inscrutable manner in living creatures endowed with intelligence, they may be reached by these latter through knowledge and love (a), but in a way which transcends all nature and which is absolutely intimate and unique. If we wish to have at least some understanding of it,

1080a *Non eos igitur improbamus, qui diversas vias rationesque ingrediantur ad tam altum attingendum et pro viribus collustrandum mirandæ hujus nostræ cum Christo conjunctionis mysterium. Verumtamen id omnibus commune atque inconcussum esto, si a germana velint doctrina, a rectoque Ecclesiæ magisterio non aberrare: omnem nempe reiiciendum esse mysticæ hujus coagulationis modum, quo christifideles, quavis ratione ita creaturæ rerum ordinem prætergrediantur, atque in divina perperam invadant, ut vel una sempiterni Numinis attributio de eisdem tamquam propria prædicari queat. Ac præterea certissimum illud firma mente retineant, hisce in rebus omnia esse habenda Sanctissimæ Trinitati communia, quatenus eadem Deum ut supremam efficientem causam respiciant.*

1081a Cf. St. Thomas, I, q. 43, a. 3.

we should not neglect that method which the Vatican Council (b) warmly recommends in questions of this nature: to obtain some light by which at least something of the mysteries of God can be known, it is useful to compare the mysteries among themselves and with the last end to which they are directed. Most appropriately therefore did Our very wise Predecessor of happy memory, Leo XIII, when he spoke of our union with Christ and with the Divine Paraclete dwelling within us, direct our gaze towards that beatific vision, where, in heaven, this same mystical union reaches its perfect consummation. "This marvelous union," he says, "which is known under the name of *indwelling*, differs only in condition or state from that in which God embraces the elect in beatifying them" (c). It is in this vision that, in an ineffable fashion, it will be given us to contemplate the Father, the Son, and the Holy Spirit with the eyes of our mind strengthened by supernatural light, to be present at the processions of the Divine Persons for all eternity, and to be blessed with a joy very similar to that which is the beatitude of the Most Holy and Undivided Trinity.

The Eucharist, the sign of unity

What We have up to this point exposed concerning the 1082
very close union of the Mystical Body of Christ with its Head (51,
would seem to Us incomplete, if We did not now add at least a 116)
few words on the Most Holy Eucharist, by which such a union
finds as it were its culmination in this mortal life.

For Christ the Lord willed this marvelous union, which can 1083
never sufficiently be praised, which unites us among ourselves (31,
and with our Divine Head, to be shown to the faithful in a 51,
special manner by the Eucharistic Sacrifice. For in it the sacred 114,
ministers not only take the place of Our Savior, but they take the 212)
place also of the entire Mystical Body and of each one of the
faithful. There, too, the faithful themselves, united by common
devotion and prayers, offer the Immaculate Lamb made present
on the altar by the words of the priest; they offer Him up to the
Eternal Father by the hands of the same priest, a most agreeable
victim of praise and propitiation for the needs of the entire
Church. And just as the Divine Redeemer, dying upon the Cross,

1081b Sess. III, *Const. de fide cath.*, cap. 4.

1081c Cf. *Divinum illud*; see above No. 653.

as Head of the entire human race offered Himself to his Eternal Father, so "in this clean oblation" (a), not only does He offer Himself, as Head of the Church, to his Heavenly Father, but in Himself his mystical members, too, for He includes them all, even the most weak and infirm, in his most loving Heart.

1084 (51) The sacrament of the Eucharist, while it constitutes a vivid and most wonderful image of the unity of the Church—since this bread which is destined to be consecrated is formed from the union of many grains—gives us the author of supernatural (a) grace Himself, that from Him we may draw that Spirit of charity by which we are permitted to live, no longer our own life, but the life of Christ, and in all the members of his social Body to love the Redeemer Himself.

1085 (43, 51) If, therefore, in these calamitous times in which we live today many men adhere to Christ the Lord hidden beneath the veils of the Eucharist, so that neither tribulation, nor anguish, nor hunger, nor nakedness, nor danger, nor persecution, nor the sword can separate them from his love (a), then beyond a doubt Holy Communion, providentially restored in recent times to more frequent reception from childhood on, can become the source of that strength which can often, among Christians, rouse and support heroism.

THIRD PART

Pastoral Exhortation

Errors Concerning the Ascetical Life

1086 These are truths, Venerable Brothers, which if the faithful understand them with piety and exactitude and keep them with diligence, can easily keep from them those errors which spring from the investigation of this difficult matter, investigation conducted by some with an arbitrariness which is not without its danger for the Catholic faith and the disturbance of minds.

False "mysticism"

1087 (35, 63) There are some who, not sufficiently considering that the Apostle Paul speaks here with terms employed in a figurative sense, and not distinguishing, as it is absolutely necessary to do, the peculiar and proper senses of physical, moral, and mystical body, introduce a false notion of unity, when they make the

1083a Mal. 1:11.

1085a Cf. Rom. 8:35.

1084a Cf. Didache, IX, 4.

Divine Redeemer and the members of the Church fuse and coalesce into one physical person; and while they attribute divine attributes to men, they make Christ the Lord subject to error and to a human inclination to evil. It is not only Catholic faith and the teaching of the Fathers which repudiate absolutely this false doctrine, but also the mind and the whole teaching of the Apostle of the Gentiles, who, although he joins Christ and his Mystical Body in a wonderful union of persons, at the same time opposes them one to the other as Spouse and Beloved (a)

False "quietism"

Not less far from the truth is that dangerous error of those who, from that mysterious union of all of us with Christ seek to deduce some kind of unhealthy *quietism*, as they call it; attributing the entire spiritual life of Christians and their progress in virtue solely to the action of the Divine Spirit, excluding from it and neglecting what must be our part in it, the accompanying, and, as it were, the helping action. No one, certainly, can deny that the Holy Spirit of Jesus Christ is the one source from which all supernatural strength in the Church and in each of her members comes. For, "grace and glory," as the Psalmist says, "the Lord will give" (a). At the same time, that men should persevere constantly in good works, that they should progress in grace and in virtue with an eager heart, finally, that they should press forward to the heights of Christian perfection and urge others also to the same end with all their strength—all this the Holy Spirit does not will to accomplish unless these same men play their role by daily effort. "The divine benefits," says St. Ambrose, "are given not to the sleeping, but to the active" (b). For if in our mortal bodies the members grow strong and vigorous by constant exercise, much more so is this the case in the social Body of Jesus Christ, in which each member enjoys his own proper liberty, his own responsibility, and his own activity. And he who says, "If I live, it is no longer I, but Christ lives in me" (c), does not hesitate to affirm at the same time: "His grace (that is, God's) in me hath not been void, but I have labored more abundantly than all they: yet not I, but the grace

1088 (29, 32, 43)

1087a Cf. Ephes. 5:22-23.

1088a Ps. 83:12.

1088b *Expos. Evang. sec. Luc.*, IV, 49.

1088c Gal. 2:20.

of God with me" (d). It is therefore clear that in these false teachings the mystery of which We speak does not contribute to the spiritual perfection of Christians, but unfortunately, to their ruin.

Errors concerning confession and prayer

1089 This is the result also of that false doctrine which asserts
(117) that not so much should be made of the frequent confession of faults which are called *venial*, which holds of more value that general confession which the Spouse of Christ with those of her children joined to her in the Lord makes each day through the priests as they approach the altar. It is true that there are many ways, and they are very laudable, as you know, Venerable Brothers, by which these faults may be expiated; but to make daily and more rapid progress along the path of virtue, We wish to commend most especially the pious use of frequent confession introduced by the Church under the impulse of the Holy Spirit. By it we grow in a proper self-knowledge; Christian humility is increased; bad habits are eradicated; spiritual negligence and tepidity are warred against; the conscience is purified, the will strengthened; salutary spiritual direction is obtained; and grace is increased by the power of the sacrament itself. Therefore, let those among the younger clergy who diminish and attenuate the esteem for frequent confession realize that they are doing a work foreign to the Spirit of Christ and most harmful to the Mystical Body of Our Savior.

1090 Besides, there are some who deny to our prayers all power
(45, of impetration worthy of the name, or who try to insinuate in
65- men's minds the opinion that prayers made privately to God
66, are of little value, that those rather, which are made publicly in
117, the name of the Church are of real value since they come from
213) the Mystical Body of Jesus Christ. This is also an error: for the Divine Redeemer not only willed his Church to be most closely united to Him, as a dearly loved Spouse, but in her every single one of the souls of the faithful as well, and with them He desires most ardently, most especially when they approach the Eucharistic banquet, to speak with intimacy. And although public prayer, proceeding as it does from our Mother the Church, excels all other because of the dignity of the Spouse of Christ, at the same time, all prayer, even when privately offered, lacks

neither dignity nor power, and it even contributes greatly to the good of the entire Mystical Body, in which nothing good, nothing just, can be done by any one of the members which does not redound to the salvation of all through the Communion of Saints. Nor are individual men forbidden, because they are members of this Body, to beg for themselves special graces, even when these pertain to this life, provided they remain dependent on the divine will. For they remain independent persons, with individual necessities (a). As for the esteem which all should have for meditation on divine things, not only the documents of the Church approve it, but also the use and example of all those eminent in sanctity.

Finally, there are those who say that our prayers should 1091
not be addressed to the person of Jesus Christ, but rather to God, (7,
or to the Eternal Father through Christ, since our Savior, as 24-
Head of his Mystical Body must be considered solely as 25,
"mediator between God and man" (a). But this is not only 117)
opposed to the mind of the Church and to the custom of Christians, but even offends truth. For Christ, to speak properly and exactly, is the Head of the whole Church according to his divine nature and according to his human nature at one and the same time (b); moreover He Himself has solemnly declared it: "If you shall ask me anything in my name, that I will do" (c). And although, especially in the Eucharistic Sacrifice—in which Christ, who is Himself the priest and the victim, exercises in a special way the office of mediator—prayers are addressed for the most part to the Eternal Father through his only-begotten Son, nevertheless it is not rare, even in this Holy Sacrifice, to have prayers addressed also to the Divine Redeemer. In fine, it must be clearly known by all Christians that Christ Jesus is at the same time Son of God and God Himself. And consequently, when the Church militant adores and prays the spotless Lamb and the sacred Host, she seems to be answering the voice of the Church triumphant which sings without interruption: "To Him that sitteth on the throne, and to the Lamb, benediction, and honor, and glory, and power, for ever and ever" (d).

1090a Cf. St. Thomas, II-II, q. 83, a. 5, 6. 1091a 1 Tim. 2:5.
1091b *Christus enim, ut proprie accurateque loquamur, secundum utramque naturam una simul, totius Ecclesiae est Caput* (St. Thomas, *De Veritate*, q. 29, a. 4, c.)
1091c John 14:14. 1091d Apoc. 5:13.

Exhortation to love the Church

1092 Venerable Brothers, after We have enlightened minds with
(231) the light of truth in the explanation of this mystery which embraces the mysterious union of all of us with Christ as Doctor of the Universal Church, We believe it to be conformable to Our duty to stimulate them to love this same Mystical Body with a charity so ardent that it will be manifest not only in thought and word but also in works of zeal. For if the faithful of the Old Law sang these words about their earthly City: "If I forget thee, O Jerusalem, let my right hand be forgotten. Let my tongue cleave to my jaws, if I do not remember thee: if I make not Jerusalem the beginning of my joy" (a), with how much greater pride and effusive joy must we not exult that we dwell in a City built of living stones in the holy mountain, "Jesus Christ Himself being the chief cornerstone" (b).

1093 Indeed, nothing more glorious, nothing more noble, nothing
(5, more honorable can be conceived than to belong to the holy,
210) catholic, apostolic, and Roman Church, by which we are made members of so holy a Body, we are governed by so sublime a Head, penetrated by one Divine Spirit. Finally, we are nourished by one doctrine and one Angelic Food in this our earthly exile, until at last we come to the enjoyment of a single and everlasting beatitude in heaven.

With a total love

1094 But lest we be deceived by the angel of darkness transform-
(29, ing himself into an angel of light (a), let this be the supreme
115, law of our charity, that we love the Spouse of Christ such as
117, Christ willed her to be and redeemed her with his blood. There-
231) fore, not only the sacraments, with which Holy Mother Church nourishes us, must be very dear to us, not only her solemnities by which she brings us solace and joy, and her sacred canticles and liturgical rites, with which she raises our minds to heavenly things, but also her sacramentals and all those various exercises of piety by means of which she sweetly imbues the minds of the faithful with the Spirit of Christ and consoles them. It is a duty for us not only to respond, as becomes sons, to her maternal love for us, but to revere in her the authority which she has received from Christ, which subjects our minds to the obedience of Christ (b).

1092a Ps. 136:5-6.

1094a Cf. 2 Cor. 11:14.

1092b Ephes. 2:20; 1 Peter 2:4-5.

1094b Cf. 2 Cor. 10:5.

Finally, we must obey her laws and moral precepts, sometimes hard for our nature in its deviation from original innocence; even to control our rebellious flesh by voluntary mortification; we are even recommended to abstain at times from pleasures which are not in themselves harmful. Nor is it enough to love this Mystical Body because of its Divine Head and the glory of its heavenly gifts; we ought to love it with an effective love, such as it is made manifest in our mortal flesh, made up as it is of weak human elements, even if sometimes they are unworthy of the place they occupy in this venerable Body (c).

Which makes us see Christ in the Church

But so that this total and entire love may live in our souls 1095
and increase from day to day, it is necessary for us to accustom (27,
ourselves to see Christ in the Church. For it is Christ who lives 31,
in his Church, who teaches through her, governs, and communi- 34,
cates sanctity. It is Christ also who manifests Himself in various 231)
ways in various members of his society. Where Christians force themselves to live truly by that living spirit of faith, not only do they render the honor and obedience which are due to them to the higher members of this Mystical Body, to them, namely, who by order of the Divine Head will have to render an account of their souls (a), but they will hold in affection, too, those for whom Our Savior had a very special love: We mean the weak, the diseased, the sick, who are in want of either natural or supernatural medicine; the children, whose innocence is so easily endangered today, whose tender souls are as impressionable as wax; lastly, the poor, in helping whom they must recognize with the greatest compassion the very person of Jesus Christ.

For as the Apostle so rightly warns us: "Yea, much more 1096
those that seem to be the more feeble members of the body are (29)
more necessary. And such as we think to be the less honorable members of the body, about these we put more abundant hon-

1094c *Nec satis est mysticum hoc Corpus diligere, divino Capite caelestibusque dotibus insigne; sed actuose etiam amore idem prosequi debemus, prouti in mortali manifestatur carne nostra, ex humanis nempe infirmisque elementis constans, etsi minus eadem nonnumquam ei loco congruunt, quem in venerando illo Corpore occupant.*

1095a Cf. Heb. 13:17.

or" (a). This very grave pronouncement, conscious of the very high office which is Our lot, We feel We must repeat today, while with profound affliction We see those deformed in body, the insane, or the victims of hereditary disease, regarded as a heavy burden upon society, and even sometimes deprived of life. And this way of acting is praised by some as if it were a new invention of human progress, in conformity with the best general interest. But what man of heart does not see that this is opposed not only to the natural and the divine law (b) which is inscribed in the hearts of all men, but also violently opposed to the thinking of the more civilized? The blood of these individuals, who are all the more dear to Our Redeemer because they deserve the greater compassion, "crieth to God from the earth" (c).

Let us imitate the love of Christ for the Church

1097 (66, 231) But lest this sincere charity, by means of which we should see Our Savior in the Church and her members, grow progressively weaker, it is very useful to consider Jesus Himself as the supreme model of love for the Church.

a) Extent of this love

1098 (22, 48, 59, 63, 66) And first let us imitate the extent of this love. Certainly, the Spouse of Christ which is the Church is unique; nonetheless, the love of the Divine Bridegroom extends so widely that, excluding no one, He embraces in his Spouse the human race in its entirety. If Our Savior poured out his blood on the Cross, He did so in order to reconcile all men with God, separated as they are by nation and race, and to unite them in one Body. Therefore, the true love of the Church requires, not only that we should be members one of another within the Body itself, and solicitous for one another (a), members who will rejoice with the member who receives glory, and feel compassion when he suffers (b), but it requires also that other men, not yet joined to us in the Body of the Church, should be recognized as brothers of Christ according to the flesh, called together with us to the same eternal salvation. Doubtless, alas! there are not lacking those especially today, who proudly glorify struggle, hatred, and jealousy, as a means of extolling and

1096a 1 Cor. 12:22-23.

1096b Cf. *Decret. S. Officii*, Dec. 2, 1940: MARRIAGE, N. 598a.

1096c Cf. Genesis 4:10.

1098b Cf. 1 Cor. 12:26.

1098a Cf. Rom. 12:5; 1 Cor. 12:25.

heightening human dignity and human virtue. But we, who see with sorrow the pernicious fruits of this doctrine, let us follow our King of Peace, who teaches us to love not only those who are sprung from another nation or another people (c), but even our very enemies (d). With souls penetrated with the most sweet teaching of the Apostle of the Gentiles, let us celebrate with him the length and breadth, the height and depth of the charity of Christ (e), which neither the diversity of race or custom can break, nor immense wastes of ocean diminish, nor even wars, whether undertaken for just or unjust causes, can destroy.

In this very grave hour, Venerable Brothers, when so much suffering harasses the body and such grief weighs upon the mind, we ought to exhort all to this supernatural charity, so that, the forces of all men of good will working together—We have especially in mind those who are working in societies dedicated to relief of every kind—help may be brought to the immense needs of soul and body in an admirable effort of piety and mercy. It is thus that the generous liberality and inexhaustible fecundity of the Mystical Body of Jesus Christ will shine resplendent in the whole world.

b) Its eager activity

But since to the amplitude of the charity wherewith Christ has loved the Church there corresponds an active constancy in charity, let us all in our turn, with an assiduous and active will, love the Mystical Body of Christ. For it is impossible to name a moment in the life of Our Redeemer when He did not labor at the formation or the consolidation of his Church: from his Incarnation, when He laid the foundation of his Church, to the end of his mortal life, by the shining example of his sanctity, by his preaching, his teaching, his appeals, his institutions: labored even to exhaustion, although He was the Son of God. We desire, therefore, that all men who acknowledge the Church as their Mother carefully weigh the fact that not only the ministers of the altar and those who have consecrated themselves to religious life, but also all other members of the Mystical Body of Jesus Christ, each in his own way, have the duty to labor diligently for the edification and the increase of this Body. We wish this to be borne in mind especially by members of Catholic Action who collaborate

1098c Cf. Luke 10:33-37.

1098d Cf. Luke 6:27-35; Matt. 5:44-48. 1098e Cf. Ephes. 3:18

with the Bishops and clergy in the Apostolic function—and to their praise, be it said, they do realize it—and also by those, too, who in pious associations give their services for the same end. There is no one, in fact, who does not see that the assiduous activity of all men is, under present conditions, of the highest importance and the utmost gravity.

1101 Nor can We here pass over in silence the fathers and mothers
(221) of families to whom Our Savior has confided the most tender members of his Mystical Body. We urge them for the love of Christ and of the Church to watch over the children entrusted to them with the most diligent care; and to forearm them against the dangers of every sort into which it is so easy to fall today.

c) By continual prayer

1102 Our Redeemer has shown his burning love for the Church
(231) in a special way by the pious supplications He addressed to his Father on her behalf. Everybody knows, Venerable Brothers,—and We only recall these things here—that when He was about to undergo the torment of the Cross He prayed repeatedly for Peter (a), for the other Apostles (b), finally, for all those who by the preaching of the divine word would come to believe in Him (c). We, too, imitating the example of Christ, daily beseech the Lord of the harvest to send laborers into his harvest (d); daily our common prayer should rise to heaven to recommend every member of the Mystical Body of Jesus Christ. In the first place, the Bishops, to whom is confided the particular care of each diocese; then priests, religious men and women, who, called to God's service, either at home or abroad in pagan lands, protect, increase, and extend the Kingdom of the Divine Redeemer. Let this common supplication forget no member of this venerable Body; and let those especially be remembered who are afflicted with suffering and trials on this earth, or who are being purified by expiatory fire after death. Nor should our prayer omit those who are being instructed in the Christian teachings so that as soon as possible they may be purified in the waters of Baptism.

1103 And We ardently desire that these common prayers look with
(56) burning love towards those who have not yet received the light

1102a Cf. Luke 22:32.

1102c Cf. John 17:20-23.

1102b Cf. John 17:9-19.

1102d Cf. Matt. 9:38; Luke 10:2.

of the Gospel and have not yet entered into the safe fold of the Church; or those who, by reason of an unfortunate division in the unity of faith, are separated from Us who in spite of Our unworthiness hold the place of Jesus Christ on earth. To this end We repeat the divine prayer of Our Savior to his Heavenly Father: "That they all may be one, as thou, Father, in me and I in thee, that they all may be one in us, that the world may believe that thou has sent me" (a). 59)

For those who are not yet his members

For those who do not yet belong to the visible organism of the Catholic Church, you know well, Venerable Brothers, that from the beginning of Our Pontificate We have committed them to the divine protection and guidance, solemnly affirming that, following in the footsteps of the Good Shepherd, We have nothing so much at heart as that they may have life and have it more abundantly (a). This solemn assurance, after having implored the prayers of the entire Church, We wish to reiterate in this Encyclical Letter, in which We have celebrated the praise of the "great and glorious body of Christ" (b), inviting all men, and each one in particular, in a most loving manner to yield themselves freely and willingly to the interior movements of divine grace so as to liberate themselves from that state in which no man can be sure of his own eternal salvation (c). For even if they should find themselves turned towards the Mystical Body of the Redeemer by unconscious desire and aspiration, they would lack very many and very great supernatural helps which it is possible to enjoy only in the Catholic Church. Therefore, let them enter into Catholic unity, and joined with Us in the one organism of the Body of Jesus Christ, let all hasten to the one Head in a most glorious society of love (d). Without ever interrupting Our prayers to the Spirit of love and truth, We await them, with arms wide open, as those who approach, not a stranger's house, but the home of their father. 1104 (40, 59-62)

But if We desire to see rise up to God this uninterrupted prayer of the whole Mystical Body, that all wanderers may enter 1105 (59,

1103a John 17:21.

1104a Cf. *Encycl. Summi Pontificatus*; above No. 955 ff.

1104b St. Irenaeus, *Adv. Haer.*, IV, 33, 7.

1104c Cf. Pius IX, *Jam vos omnes*, Sept. 13, 1868; above, No. 313 ff.

1104d Cf. St. Gelasius I, *Epist.* XIV.

60) as soon as possible into the one fold of Jesus Christ, We declare at the same time that it is absolutely necessary that this be done freely and willingly, since no man can believe unless he will it (a). Therefore, if there are any who, though they do not believe, are in reality compelled to enter the edifice of the Church so as to approach the altar and receive the sacraments, beyond any doubt they do not become true Christians (b); for faith, without which "it is impossible to please God" (c) must be an entirely free "homage of the intellect and the will" (d). Hence, if it should happen that, contrary to the constant teaching of this Apostolic See (e), anyone should be brought against his will to embrace the Catholic faith, We cannot do otherwise, in the realization of Our duty, than disavow such an action. For, since all men possess free will, and can, under the impulse of passion or base desires, abuse their liberty, it is necessary that the Father of lights draw them effectively to the truth by the Spirit of his beloved Son. But if many, alas! still wander far from the Catholic truth and are unwilling to yield to the inspiration of divine grace, the reason is to be found in the fact that not only they themselves (f) but even the faithful do not address more fervent prayers to God for this intention. We earnestly beg all, therefore, who have a burning love for the Church to pray constantly for this end, after the example of the Divine Redeemer.

For rulers

1106
(94) Moreover, in the present state of affairs it seems not only opportune but necessary to address fervent prayers for kings and princes and for all those who, exercising the office of ruler, can assist the Church by giving her their external protection, so that, when right order has been established, "peace, the work of justice" (a) breathed out by divine charity, may rise up over the human race, exhausted by the terrible waves of this tempest, and our Holy Mother the Church will be able to lead a quiet and peaceable life in all piety and chastity (b). We must ask God that all those who rule the peoples may love wisdom (c), so that

1105a Cf. St. Augustine, *In Joann. Ev. tract.*, XXVI, 2.

1105b Cf. St. Augustine, *Ibid.* 1105c Heb. 11:6.

1105d Conc. Vat., *Const. de fide cath.*, cap. 3.

1105e Cf. Leo XIII, *Immortale Dei*; above no. 466 ff.; *Cod. Jur. Can.*, c. 1351.

1105f St. Augustine, *Ibid.*

1106b Cf. 1 Tim. 2:2.

1106a Isaias 32:17.

1106c Wisdom 6:23.

this grave verdict of the Holy Spirit may never touch them: "The Most High will examine your works, and search out your thoughts: because, being ministers of his kingdom, you have not judged rightly, nor kept the law of justice, nor walked according to the will of God. Horribly and speedily will He appear to you: for a most severe judgment shall be for them that bear rule. For to him that is little, mercy is granted; but the mighty shall be mightily tormented. For God will not except any man's person, neither will He stand in awe of any man's greatness: for He made the little and the great, and He hath equally care of all. But a greater punishment is ready for the more mighty. To you, therefore, O kings, are these my words, that you may learn wisdom, and not fall from it" (d).

d) By filling up what is wanting in the sufferings of Christ

But it is not only by his incessant labor and his constant 1107
prayer that Christ the Lord has shown his love for his immaculate Spouse, but by his sufferings and his agony, which He bore (29)
freely and lovingly for her. "Since he had loved his own, he loved them to the end" (a). And it was only with his blood that He redeemed the Church (b). Let us, therefore, willingly follow in the bloody footsteps of our King, as we must to assure our salvation: "For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection" (c), and "if we be dead with him, we shall live also with him" (d). It is this, too, which true and active charity requires, whether for the Church, or for the souls which she brings forth to Christ. For in fact, even if Our Savior, by his cruel suffering and bitter death merited a truly infinite treasure of graces for his Church, nonetheless, in the designs of God's providence the gifts of these graces are given to us only by degrees, and their greater or lesser abundance depends largely on our good acts, which draw down spontaneously upon the souls of men the dew of God's heavenly favors. Now this dew of heavenly graces will certainly be most abundant, if, not content with offering our fervent prayers to God, especially by piously participating daily, where possible,

1106d Wisdom 6:4-10.

1107a John 13:1.

1107b Cf. Acts 20:28.

1107c Rom. 6:5.

1107d 2 Tim. 2:11.

in the Eucharistic Sacrifice, not content with endeavoring to relieve by the works of Christian charity the very great suffering of the needy, we prefer to the perishable goods of this world the imperishable goods of the next, and if we also subdue the mortal body by voluntary mortification, denying it illicit pleasures and even imposing upon it severity and austerity; finally, if we humbly accept from God's hand the labor and difficulty of this present life. For thus, according to the Apostle "we will fill up those things that are wanting of the sufferings of Christ, in our flesh, for his Body, which is the Church" (e).

1108 (29) While We write We have before Our eyes the multitude, almost infinite, alas! of those unhappy ones whom We must grieve over with tears: We mean the sick, the poor, the mutilated, and so many others, who, by reason of their own sufferings or those dear to them, it is not rare to see languishing unto death. We extend a paternal invitation to all, whatever be the nature of the misfortune or suffering that afflicts them, to look with confidence to heaven, and to offer their pain to Him who will one day give them a rich reward. And let all of them remember that their suffering is not in vain, but that it is of great profit to themselves and to the Church, if, with eyes turned towards the goal they suffer with patience. For a more effective realization of this end, it is of very great advantage to offer oneself daily to God, as the members of that pious association called the Apostleship of Prayer, an association which We have much at heart to recommend here as most pleasing to God.

1109 (116) If in every epoch we should associate our sufferings with those of our Divine Savior to procure the salvation of souls, this is particularly a duty of all men today, Venerable Brothers, when the gigantic conflagration of war covers almost the whole earth, and causes so many deaths, so much suffering, so much distress. Likewise, let all today make it their special duty to abstain from vice, from the allurements of the world, and the frenzied search for pleasures of the flesh, as well as the vanity and emptiness of the things of earth, which do not avail for the formation of a Christian mentality or the conquest of heaven. Rather, we should engrave on our minds the sober words of

1107e Cf. Col. 1:24.

Our immortal Predecessor Leo the Great, warning us that by baptism we have become the flesh of the Crucified (a), and the splendid prayer of St. Ambrose: "Bear me, O Christ, on the Cross, which is the salvation of the wanderers, in which alone is the rest of the weary, and the life of those who die" (b).

Before closing, We cannot refrain from exhorting all men 1110
once more to love Holy Mother Church with zealous and active (231)
charity. For her safety and happy increase let us offer our prayers, works, and sufferings of each day to the Eternal Father, if we have truly at heart the salvation of the human family, redeemed by the Divine Blood. And while the sky grows dark with clouds streaked by lightning, and great dangers threaten the human race as well as the Church herself, let us entrust ourselves and our interests to the Father of mercies, praying: "Look down, we beseech Thee, O Lord, on this Thy family, for which Our Lord Jesus Christ did not hesitate to let Himself be betrayed into the hands of the wicked and undergo the death of the Cross" (a).

EPILOGUE

The Blessed Virgin Mary

May the Virgin Mother of God, Venerable Brothers, accomplish 1111
Our paternal desires, which are certainly yours: may (33)
she obtain for us all the true love of the Church, for her most holy soul was, more than all other creatures of God taken together, filled with the Spirit of Jesus Christ. She consented, "in the name of the whole human race" that "a spiritual marriage between the Son of God and human nature" (a) should take place. She it was who in a marvelous birth brought forth Christ the Lord, the source of all heavenly life, and already, in her virginal womb, adorned with the dignity of Head of the Church. It was she who presented Him as a newborn child to those who came first to adore Him, from Jews and Gentiles, as Prophet, King, and Priest. Besides, her only-begotten Son, yielding to his mother's prayer "in Cana of Galilee," worked the miracle as a result of which "his disciples believed in Him" (b). It was she who, free from all guilt inherited or actual, and ever most closely united to her Son, offered Him to his Eternal Father as a holo-

1109a Cf. *Serm.*, LXIII, 6; LXVI, 3.

1109b *In Ps.* 118, XXII, 30. 1111b *John* 2:11.

1111a *S. Thom.*, III, q. 30, a. 1. 1110a *Off. Major. Hebdom.*

caust on Golgotha, together with her maternal rights and her mother's love, like a new Eve, for all the sons of Adam bearing the wretched taint of his sin. So she who in her body was the Mother of our Head became the Mother of all his members by a new title of suffering and of glory. It was she who by her most powerful prayers obtained that the Spirit of the Divine Redeemer, already given on the Cross, was conferred on the newborn Church in miraculous gifts on the day of Pentecost. Finally, it is she who, bearing in her strong and faithful soul immense suffering, more than all the faithful, the true Queen of Martyrs, "filled up those things that are wanting of the sufferings of Christ... for his Body, which is the Church" (c), she who lavishes on the Mystical Body of Christ, born from the pierced Heart of Our Savior (d) the same maternal care and eager charity with which she cherished the Child Jesus in the crib and fed Him with her milk.

1112 Therefore, may she who is the most holy Mother of all
(33) Christ's members (a), to whose Immaculate Heart We have with confidence consecrated all men, and who is now splendid in heaven in the glory of her body and soul as she reigns with her Son, hasten to obtain from Him abundant showers of grace raining down from the Head on all of the members of the Mystical Body without interruption. And may her most efficacious patronage protect the Church today as it has done in the past, and obtain at last from God for the whole race of mankind more peaceful times.

GUARDIAN OF HOLY SCRIPTURE

Encycl. *Divino Afflante*, September 30, 1943.

(*The fiftieth anniversary of the encyclical "Providentissimus Deus".—Leo XIII and the impulse given by him to biblical studies.—Pius X and the Biblical Institute.—Pius XI and the revision of the Vulgate.—Present state of biblical studies.*)

1113 Let exegetes of Holy Scripture, remembering that they have
(102) to do with a divinely inspired word whose custody and interpretation has been confided to the Church by God himself, be not less diligent in taking account of the interpretations and

1111c Col. 1:24.

1111d Cf. *Off. SSmi. Cordis*, in hymno ad vesp.

1112a Cf. St. Pius X, *Ad diem illum: OUR LADY*.

declarations of the Magisterium of the Church, as also of the explanations given by the Holy Fathers, and also of "the analogy of faith", as Leo XIII warns them so wisely in the encyclical *Providentissimus Deus*.

(*The spiritual sense of Scripture.—Rules of biblical exegesis.—The Bible and the instruction of the faithful and of seminarians.—Exhortation.*)

THE MYSTERY OF THE CHURCH

All. to the Roman Curia, December 4, 1943.

(*Closing of the spiritual exercises at the Vatican.*)

The Lord who rules the universe governs us also and 1114
directs the destiny of the human race by his inscrutable counsels. (3,
But among the mysteries of his Providence which are beyond 78,
the reach of our intelligence, God has willed that there should be 205,
one that we can, so to say, touch with our hands: the visible 228-
mystery of the indefectibility of the Church in the world. Around 229)
her, many thrones and empires and public institutions have
crumbled; strewn in ruins they lie in the remnants of their
grandeur along the path which for twenty centuries the Church
has walked, seeking to bring back to the Divine Shepherd the
lost sheep or those led astray into error, to purify, perfect, and
sanctify those already belonging to the fold of Christ and
nourished with his Body and his Blood. This mission, which
she has lovingly confided to her priests, imposes upon them,
especially today, very grave obligations in their own regard,
very grave responsibilities and duties with regard to the faithful
confided to their care.

The Catholic Church is the great *visible* mystery, visible 1115
as is her Head on earth, the Vicar of Christ, visible as are her (2,
ministers, visible in her life, visible in her cult, visible in her 9-
work for the salvation and perfection of men. Visible likewise 10,
is her indefectibility, inasmuch as it is historically demonstrable, 88,
the past through which she has lived being the gauge of her 228-
future (a). Hence a great non-Catholic historian of the last 229)
century, after recognizing, as it were in spite of himself, that

1115a *La Chiesa cattolica è il gran mistero visibile, perchè visibile è il suo Capo sulla terra, il Vicario di Cristo, visibili sono i suoi ministri, visibile la sua vita, visibile il suo culto, visibile l'opera e l'azione sua per la salvezza e la perfezione degli uomini. Visibile*

the Catholic Church has remained "full of life and youthful vigor," observed, "If we reflect upon the frightful assaults which she has survived, it is difficult for us to imagine how she can perish" (b). But if this indefectibility is a matter of experience, it remains, nonetheless, a *mystery*, for it cannot be explained naturally, but only by reason of the fact, which is known to us by divine revelation, that Christ who founded the Church is with her in every trial to the end of the world (c).

(Benefits of the spiritual exercises.—Recommendations in those which have just been given.—Gratitude for good wishes.)

THE STRENGTH OF THE CHURCH

All. to the Cardinals, December 24, 1943.

(The Pope's joy at the proof of the *Cor Unum* of his immediate collaborators.)

1116 This "*cor unum et anima una*" (a) which united the first (48, followers of Christ, was the burning spiritual weapon of the little flock of the primitive Church which, without earthly 89, means, by the word, by disinterested charity, and the sacrifice 133) of life, began and brought to a conclusion her victorious action in the face of a hostile world. Against the force of their resistance, of zeal, of contempt for torture and death, the products of this heart and mind, the blandishments and the attacks of adverse powers which combatted her existence, her doctrine, her growth and consolidation, could do nothing.

Thus, by union the hearts and minds of all the faithful formed, as it were, one single heart and one single mind, which the propagation of the faith through the centuries developed and continues to develop in so many regions and peoples. And such a beautiful garland of hearts and minds from every land and every shore is presented to Us, and even with a renewal

è anche la sua indefettibilità, in quanto che è storicamente dimostrabile, mentre il suo passato cammino è arra del suo avvenire. . . .

1115b Macaulay, *Critical and Historical Essays*, von Ranke, London, 1860, vol. 2, pp. 128-131.

1115c *Ma se tale indefettibilità si può mostrare per via di esperienza, è tuttavia un mistero, perchè non è spiegabile naturalmente, bensì solo con fatto, da noi conosciuto per rivelazione divina, che Cristo, il quale l'ha fondata, è con lei in tutti i cimenti alla fine dei secoli.*

1116a Acts 4:32.

of strength and vigor at the present time, a moment of common afflictions and anguish, of common desires and hopes. Thanks be to the Divine Spirit, Life-giver and Sanctifier, who establishes and conserves the Spouse of Christ, always the same in her unity and universality, even in the midst of revolutions which bring the downfall of nations (b).

(The meaning of the approaching message of Christmas.—The cross, a sign of contradiction.)

BONDS OF UNITY

Encycl. *Orientalis Ecclesiae*, April 9, 1944.

(The 15th centenary of Saint Cyril of Alexandria.—His authority in the East.—His life and doctrine.)

But if We congratulate from the heart all the Christian 1117 peoples of the Orient because of their fervent veneration of (40, Saint Cyril, We grieve nonetheless that all have not come to 44, that most desirable unity which he so ardently loved and propa- 46, gated. Especially do We regret this in these our times when 48) it is so necessary for Christians, united in intention and in forces, to be gathered into the one Church of Jesus Christ to form a single, compact army, united and unshakable, to repulse the increasing attacks of impiety.

But to obtain these results it is absolutely necessary that all, pressing forward in the footsteps of Saint Cyril, realize this unanimity of mind, which must be assured by that triple bond by which Christ Jesus, the Founder of the Church, willed it to be bound and maintained as by a heavenly and unbreakable bond established by Himself; namely, by that single Catholic faith, that single charity towards God and towards all men, and, finally, by that one single obedience and submission to the

1116b *Così dall'unione dei cuori e delle anime di tutti i fedeli si formava come un cuor solo e un'anima sola, che la propagazione della fede attraverso i tempi estese e ancora estende per tante regioni e popoli; e un così bel vincolo di cuori e di anime da tutte le terre e da tutti i lidi arriva fino a noi, e più vivo e forte si rinnova nell'ora presente delle comuni afflizioni e invocazioni e delle comuni brame e speranze, mercè del divino Spirito Vivificatore, e Santificatore, che fa e conserva la Sposa di Cristo, sempre la medesima nella sua unità e universalità, anche in mezzo ai rivolgimenti che sovvertono le Nazioni.*

legitimate hierarchy given by the Divine Redeemer Himself. These three bonds, as you know well, Venerable Brothers, are so necessary that were one of them to be lacking, true unity and concord in the Church of Christ could not even be conceived.

(The defender of the unity of the faith.)

The living magisterium

1118 And he makes this abundantly clear—as all those who have (60, read through the letters which he wrote on the Antioch affair 96, admit without much difficulty—that the Christian faith, which 102, must be safeguarded and defended with all our strength, was 109) given to us by Holy Scripture and the teaching of the Holy Fathers (a), and that it is proposed to us clearly and legitimately by the living and infallible magisterium of the Church. For when the bishops of the province of Antioch pretended that to establish and preserve peace it was sufficient to retain simply the faith of Nicaea, Saint Cyril, while adhering firmly himself to the Nicæan Creed, required from his brothers in the episcopate the repudiation and condemnation of the heresy of Nestorius in order to strengthen unity. For none knew better than he that it is not enough to accept with submission the ancient documents of the ecclesiastical magisterium, but that it is also necessary to embrace with a humble and faithful mind all those things which afterwards the Church, in virtue of her supreme authority, orders us to believe. Even more, even under the pretext of restoring peace and concord, it is wrong to dissemble even so much as a single dogma; for as the Alexandrian Patriarch admonishes us: “To desire peace is certainly the highest and principal good... but we may not, for that reason, despise the virtue of piety in Christ” (b). Therefore, it does not lead to the much desired return of the erring children to real and true unity in Christ, this method which accepts merely certain doctrinal headings, on which all, or very nearly all, of the communities who glory in the name of Christian are agreed; rather that method should be adopted which lays down as the basis of concord and harmony among Christians all the divinely revealed truths in all their integrity.

(His union with the Pope.—His suffering for the faith.)

1118a Cf. Epist. LV.

1118b Epist. LXI, *Ibid.*, 325.

The bond of charity

To the bond of faith must be joined charity, which unites 1119 us all with one another and with Christ; charity which, ani- (43, mated and moved by the Divine Spirit, connects all the members 48, of the Mystical Body of the Redeemer among themselves with 59) an irrefragable bond. This charity does not refuse to embrace all men in error or deceived as to the way.

(The work of the reconciliation of the Eastern Churches pursued by the Popes.)

The legitimate diversity of rites

Moreover, all must know and hold for certain that they will 1120 never be forced to change their own lawful rites and the ancient (49) institutions they have received for Latin rites and institutions; all of them, indeed, Latin and Eastern, must be held in the same esteem and the same honor for they surround the Church, the common Mother, with a quasi-regal variety. Even more, this diversity of rites and institutions, while it keeps intact and inviolable what is precious and ancient for each one, is in no sense an impediment to true and sincere unity (a). More than ever in our times when discord and warring rivalry have almost everywhere on earth alienated the minds of men from one another, is it fitting that all men, moved by Christian charity be more and more impelled, by every means in their power, to re-establish unity in Christ and through Christ.

However, the work of faith and charity would be absolutely 1121 faulty and ineffective to strengthen unity in Christ Jesus unless (139, it were founded on that unshakable rock on which the Church 161) was divinely founded: namely on the supreme authority of Peter and his Successors.

(Saint Cyril presided at the Council of Ephesus in the name of the Pope.—Work and pray for the return of the dissidents.—Incitation to the dissidents to return to unity.)

1120a ... quæ quidem omnia, æquali æstimatione æqualique decore habenda, communem matrem Ecclesiam quasi regia circumdant varietate. Quin immo ejusmodi rituum institutionumque diversitas, dum id, quod unicuique antiquum est atque pretiosum, sartum tectumque servat, veræ sinceræque unitati minime obsistit.

All. to the Consistory, June 2, 1944.

(The feast of Saint Eugenius.—The war and its ruins.—The sufferings of Rome.—Solicitude of the Holy See for the victims.)

1122 But above all these exterior cares and the particular duties
(91, imposed by the necessities of time and place, Venerable Brothers,
141) Our central and supreme duty, from the complete and conscientious execution of which it is not in any human power to turn Us aside, nor can any exterior difficulty separate Us from it, Our duty remains the absolute obedience to the Lord's command: *Pasce agnos meos! Pasce oves meas!* Feed my lambs! Feed my sheep! (a).

1123 This divine command, which, from the first Peter through
(58, the long series of Roman Pontiffs has come at last to Us, their
141- unworthy Successor, comprises in the confusion and anguish of
142) today's world a still greater accumulation of sacred responsibilities, and encounters impediments and opposition which require of the Church, in her visible Head and in her members, increased activity and vigilance.

Today in fact more than ever, there appear before the eyes of every clear-sighted and impartial observer the sadly deficient results which separation from Holy Mother Church has brought about for Christianity in the course of the centuries.

(Influence expected of Christianity in the organization of the world.)

Evil results of separation

1124 Mother Church, Catholic, Roman, which has remained
(99, faithful to the constitution received from her Divine Founder,
140, which still stands firm today on the solidity of the rock on which
144, his will erected her, possesses in the primacy of Peter and of his
145, legitimate successors the assurance, guaranteed by the divine
161, promises, of keeping and transmitting inviolate and in all its
224, integrity through centuries and millenia to the very end of time,
228- the entire sum of truth and grace contained in the redemptive
229) mission of Christ.

1125 And, stimulated and strengthened in the consciousness of
(133) this double treasure, the Church finds in it the power to triumph

1122a John 21: 15-17.

over the darkness of error and deterioration of morals, while she extends her action not only for the benefit of Christianity, but for the entire world, by inspiring sentiments of conciliatory justice and of genuine fraternal love in the great controversies, in the midst of which blessings and calamities, abundant crops and poor harvests are often to be found side by side.

But how much stronger and more efficacious would be the radiation of Christian thought and life on the moral foundations of future plans for peace and social reconstruction, if it were not for this wide division and dispersion of religious confessions, which in the course of time have detached themselves from the Mother Church! Who today can fail to recognize how much the support of faith, how much the intimate strength of resistance to anti-religious influences have lost in these numerous groups as a result of this separation?

Of this sad reality, one eloquent proof among many is the history of rationalism and naturalism in the last two centuries. There where the office committed to the one invested with the primacy—*confirma fratres tuos*, "confirm thy brethren" (a)—, was not able to exercise and exert its protective and preserving influence, the cockle of rationalism has penetrated in a thousand different ways with its noxious tendrils and roots into the thoughts and sentiments of many souls who call themselves Christian; it has poisoned what still remained in them of the divine seed of revealed truth, causing above all a darkening of, a separation from, and a growing abandonment of faith in the divinity of Christ (b).

The will of Christ in the institution of the primacy

Between Christ and Peter there existed from the day of the promise at Caesarea Philippi and its accomplishment by the sea of Tiberias a mysterious but eminently real bond,

1127a Luke 22:32.

1127b *Là ove l'ufficio commesso a chi è investito del primato, "confirma fratres tuos", non può esercitare e svolgere la sua azione protettrice e preservatrice, la zizzania del razionalismo è penetrata in mille specie diverse, coi suoi culmi e le sue cariossidi infeste, nel pensiero e nel senso di molte anime che si dicono cristiane, e ha intossicato ciò che in essa era ancora rimasto del seme divino della verità rivelata, causando soprattutto oscuramento, scissione e un crescente abbandono della fede nella divinità di Cristo.*

once in time, but which had its roots deep in the eternal designs of the Almighty. The heavenly Father, who revealed to Simon son of Jonah the mystery of the divine filiation of Christ, also made him ready to respond with an open and prompt confession to the Redeemer's question, and had from all eternity predestined the fisherman of Bethsaida to his extraordinary function; and Christ Himself did nothing more than accomplish the will of his Father when, in the promise and conferral of the primacy, He used expressions which were to fix forever the uniqueness of the privileged position granted to Peter.

1129 From that time those who—as not long ago it was stated (or
(28, better, repeated) by certain representatives of religious confes-
144- sions who profess to be Christians—those who declare that there
145, is no Vicar of Christ upon earth because Christ Himself has prom-
147, ised to remain with his Church as its Head and Lord to the end
155, of time, not only destroy the foundation of every episcopal
165) office, but they misunderstand and falsify the profound meaning
of the papal primacy, which is not a denial but a fulfillment of
this promise of Christ. This is why if it is true that Christ in the
plenitude of his divine power disposes of a great variety of
means of enlightening and sanctifying, thanks to which He is
really present to those who confess Him, it is not less certain
that He willed to confide to Peter and to his successors the di-
rection and government of the universal Church and the treasures
of truth and of grace in his redemptive work. The words of
Christ to Peter admit of no doubt as to their meaning: so did
the West and the East recognize and believe in them in admir-
able harmony at a period which is beyond suspicion. To wish to
create an opposition between Christ as Head of the Church and
his Vicar, to wish to see in the affirmation of the one the nega-
tion of the other, this is tantamount to corrupting the clearest
and most luminous pages of the Gospel, to close the eyes to the
most ancient and venerable witnesses of tradition, and to de-
prive Christianity of that precious heritage, the correct knowl-
edge and proper esteem of which, at the moment known to God
alone and thanks to the light of grace which He alone can impart,
can arouse in our separated brethren the longing desire for the
Father's house and the efficacious will to return to it.

1130 When, each year, on the eve of the feast of the Prince of
(60, the Apostles, We visit Our patriarchal Basilica of the Vatican,

to implore on the tomb of the first Peter the strength to serve 75,
the flock confided to Us according to the designs and for the 79,
ends of the eternal High Priest, in the majestic entablature of 89,
this lofty edifice there appear to Our gaze in gleaming mosaic 160)
the mighty words with which Christ expressed his desire to
build the Church on the rock of Peter, and We are reminded of
Our imprescriptible duty to guard intact that incomparable
legacy of the Divine Redeemer. Then We see shining before
Us the glory of Bernini, and above the *cathedra*, held on high
by the gigantic figures of an Ambrose and an Augustine, of an
Athanasius and a John Chrysostom, We admire the symbol of
the Holy Spirit, resplendent and dominant in magnificent light.
We feel and experience all the sacred character, all the super-
human mission, which the will of the Lord with the assistance
of the Spirit promised and sent by Him, has conferred on this
central point of the Church of the living God, *columna et firma-
mentum veritatis*, "the pillar and ground of the truth" (a). And
in this octave of Pentecost from Our heart and from Our lips
wells up the prayer to the Creator Spirit, that He may deign to
give to our separated brethren the desire to return to the lost
unity and the strength to follow that desire. May all those, *qui
christiana professione censentur* (b), understand what incom-
parable field of action is reserved for Christianity at the present
moment, if, in plenary union of faith and will, they dedicate
themselves to the salvation of the human family and to pre-
paring for it a better future!

(The problem of peace.—Wishes in favor of a true public
order.)

CATHOLICITY

All. to the Pontifical Missionary Societies, June 24, 1944.

(Words of welcome.)

While in fact there still rages the most gigantic struggle of 1131
peoples which history has ever recorded, your international (131)
character and your fraternity in work make evident and as it
were palpable that distinctive sign of the Catholic Church, which
is the negation and the living contradiction of the discords by
which the nations are torn and engulfed: We mean the univer-

1130a I Tim. 3:15.

1130b Who are numbered among Christians.

salinity of faith and love which rises above all battlefields and all the frontiers of States, of every continent and every ocean, a universality which is a stimulus and a spur to your goal, which is to extend the borders of the Kingdom of God until they coincide with the limits of the world.

1132 This characteristic note may suffer somewhat under the (131- influence of the events and the propaganda of the war, and (132) become obscure in the thoughts of the faithful; but it is so proper and essential to the very nature of the Church that no adverse force can weaken or diminish it in her, for in her there is no longer "pagan or Jew, Barbarian or Scythian, slave or free, but Christ is all and in all" (a).

1133 Nevertheless, the war has had this result: it has in great (134) part restricted the exterior and visible forms of that catholicity. For We Ourselves, for some years, have had to endure with bitter pain the lack of personal and direct contact with many countries. All the more agreeable to Us, therefore, is it to be able to salute in you as it were the sign and symbol of the Church universal (a).

1134 Is there a more evident manifestation of the profound con- (131, sciousness which the Spouse of Christ has of her mission in all (134) countries and among all peoples than her missionary action in the last centuries? Certainly the idea of catholicity has ever remained living in the Church, who, faithful to the command of her Divine Founder: "Go ye into the whole world, preach the Gospel to every creature" (a), has ever and always turned her hand to missionary labor wherever doors hitherto closed to the preaching of the gospel have been opened before her. (Crusades and missions.—The future of the missions.)

1132a *Tale nota caratteristica può ben soffrire, sotto l'influsso delle vicende e della propaganda di guerra, qualche offuscamento nei sentimenti di singoli fedeli; ma alla Chiesa come tale è così propria ed essenziale, che nessuna forza contraria potrebbe in lei indebolirla o scemarla, "dove non è più Gentile nè Giudeo, . . . Barbaro o Scita, servo o libero, ma tutto e in tutti è Cristo"; Col., 3:11.*

1133a *Una cosa nondimeno la guerra ha conseguito: essa ha in gran parte slegate le forme esteriori e visibili di questa cattolicità. Ed invero anche Noi da vari anni abbiamo dovuto con amarezza sentire la mancanza del contatto personale e diretto con molti Paesi. Tanto più grato ed accetto Ci è quindi il poter salutare in voi quasi il segno e il simbolo della Chiesa universale.*

1134a *Mark 16:15.*

THE PROPER END OF THE CHURCH

All. to the members of the Tribunal of the Sacred Rota, October 2, 1944.

(Matrimonial cases.)

The matrimonial process in the ecclesiastical court is a function of the juridical life of the Church. In Our encyclical on the Mystical Body of Christ We have explained how the Church—the so-called "juridical Church"—is certainly of divine origin, but is not the whole Church; how in some sort she represents only the body which must be vivified by the Holy Spirit and by his grace. In the same encyclical We have explained, on the other hand, how the whole Church, in its body and in its soul, in what concerns the participation of goods and the profit which derives from them, is established exclusively for "the salvation of souls," according to the words of the Apostle: *Omnia vestra sunt* (a). There is the indication of the supreme unity and the supreme goal to which have been designed and are directed the juridical life and every juridical function within the Church. It follows that even the thoughts, the will, the personal actions in the exercise of this activity must tend to the end proper to the Church: the salvation of souls. In other words, the last end, the first principle, the supreme unity, are nothing else than "the care of souls"; as the entire work of Christ on earth was the care of souls, such has been and such is the whole work of the Church (b).

But the jurist who, as such, considers the law in all its purity and strict justice, usually shows himself, as if by instinct, a stranger to the ideas and intentions of the "care of souls"; he defends a clear separation between the two "courts", the interior forum of conscience and the external order of juridico-social life. This tendency towards a clear division between the two domains

1135a "All things are yours"; 1 Cor. 3:22.

1135b *Con ciò è indicata la superiore unità e il superiore scopo, cui sono destinate e si dirigono la vita giuridica e ogni giuridica funzione nella Chiesa. Ne segue che anche il pensiero, il volere e l'opera personale nell'esercizio di una tale attività debbono tendere al fine proprio della Chiesa: la salute delle anime. In altri termini il fine superiore, il principio superiore, l'unità superiore non dice altro che "cura delle anime", come tutta l'opera di Cristo sulla terra fu cura delle anime, e cura delle anime fu ed è tutta l'azione della Chiesa.*

is, up to a certain point, legitimate, inasmuch as the judge and his collaborators in the juridical process have not as their proper and direct function the care of souls. But it would be a pernicious error to affirm that they too do not find themselves in the last resort at the service of souls. This would be equivalent to putting oneself, in an ecclesiastical judgment, outside the goal and the unity of action which are proper to the Church by virtue of her divine institution; it would be as if the members of a body were no longer to be part of the totality of the body, and were unwilling to order their activity and submit it to the end and aim of the whole organism.

(Effectiveness of this ordering.)

Juridical consequences

1137 The thought of belonging to a service which works to attain
(3, the end of the Church confers, moreover, on all those who par-
13, ticipate in her juridical activity the necessary independence and
91, autonomy vis-à-vis the civil judiciary. Between Church and
123- State, as We noted in the aforementioned encyclical on the
124) Mystical Body of Christ, there exists a profound difference, al-
though they are both, in the full sense of the word, perfect
societies. The Church has a particular character proper to her-
self which is of divine origin and imprint. From this derives,
even in her juridical life, a characteristic peculiar to her, an
orientation, even in ultimate consequences, towards superior,
other-worldly, eternal thoughts and goods. Hence, it is not as
an opinion, but rather as an erroneous judgment—and that for
more reasons than one—that we must consider the assertion of
those who hold that the ideal toward which ecclesiastical juris-
prudence should tend is the closest possible conformity and
assimilation to civil juridical organization.

(This subordination of the juridical activity to the universal
end of the Church will assist in finding the proper balance in
judgment.)

CHRIST THE LIFE OF THE CHURCH

All. to the prelates of the Curia, December 9, 1944.

(Close of the retreat preached to the Curia.—The exercitants
have been living in Christ's intimacy.)

1138 In fact, in the course of these exercises Christ has shown
(24- Himself to us as our Head, that is to say, He is more, incom-

parably more than simply our Master, more, incomparably more 25,
than companion, counselor, and support. He has appeared to us as 28,
He truly is, the Head of the Body of which we are the members, 89,
the Head which moves and directs the entire organism of his 95)
Mystical Body, over which He exercises his triple power of teach-
ing, governing, and leading to holiness the whole Body and each
one of those who compose it. He does all this because He is the
Head, the Center from which life passes into the organs and into
the members with the blood, in the same way in which the
strength passes from the sap of the vine into the branches and the
grapes, making us *eius divinitatis esse consortes, qui humanitatis
nostrae fieri dignatus est particeps, Jesus Christus . . . Dominus
noster* (a).

(Meditation forms the bond between one's personal life and
the life of the Church.)

Perpetual youth of the Church

And, in truth, to the end of the world, because Christ has 1139
willed it to be so, because his omnipotence divinely supports (227)
her, the Church lives and will live in a state of ever-youthful
freshness. This is a profound consolation for all of us who have
consecrated our lives to her service. Our times, which can truly
be said to be apocalyptic, have seen the destruction of organiza-
tions, powers, earthly systems, already ages old, or which men
hoped to create for the ages, and the present war seems likely
to give to formidable transformations both sanction and realiza-
tion. And is it not possible that we will see verified in our day,
for those who despise or persecute the Church, the words of
the Prophet: "Thy arrogancy hath deceived thee, and the pride
of thy heart . . . but though thou shouldst make thy nest as high
as an eagle, I will bring thee down from thence, saith the
Lord?" (a)

No doubt, great political and social revolutions usually bring, 1140
exteriorly, profound consequences, even in the Church; but they (93,
cannot touch and never will touch her life. Divine Providence 228)
has, up to now, extended its protecting hand over us, too. Let
us trust ourselves to it calmly for the future. Violent storms can
raze temple of stone, the symbols of the Church; they can exact

1138 "Take part in the divinity of Him who was pleased to become
partaker of our humanity, Jesus Christ, Our Lord" (Canon of
the Mass.) 1139a Jer. 49:16.

a toll of human life, and certainly all of us will be ready, if the Lord so will, to offer our lives, these brief mortal lives, for our brothers. But the Church and the Papacy—we have the sure guarantee of the divine promise on this—the rock of Peter and the world Church built upon it can emerge from the storm only with renewed strength and greater solidity.
(*Exhortation.*)

THE POPE SUPPORTS THE BISHOPS

All. to the Cardinals, December 24, 1944.

(*Thanks for good wishes.—Too many episcopal sees are vacant.*)

1141 (156) Not less intensely are we afflicted by reason of the obstacles which make more difficult, or, in many parts of the world, quite impossible for the Bishops to come to the Eternal City to venerate the tomb of Peter and visit his Successor, however unworthy he may be; such a visit is the symbol and the powerful support of the union of all the members of the Church with its visible Head. We look forward anxiously to the day on which, when the route to Rome has been re-opened to travel from all countries, we will be able to greet here our Venerable Brothers, and confer with them about their needs, which are more acute than any known in the past, as well as about the formidable problems which the Church, in her active solicitude, will have to solve in every part of the world after the war, but which require special attention in mission lands.

(*Glance over the past year.—Concern for the post-war period.*)

The charity of the Church

1142 (72, 228) At the very center of humanity which, passing through this tragic present, is making its way towards an uncertain future, there rises up, vigilant and protective, the *Civitas supra montem posita*, "the City set on a mountain," the Church of Christ.

The turbulent fury of the sea's waves breaks against her walls; but, within, the *Sancta Sanctorum* of her faith and of her hope remains unshakable.

In the tempest of earthly events, and in spite of the deficiency and weakness which may dim her luster to our eyes, she has the security of remaining imperturbably faithful to her mission to the end of time.

Strong in so consoling a certainty, which is not founded on human ability but on the assistance of the divine omnipotence, the Spouse of Christ can and must, in the midst of the present turmoil, with a tenderness that is as profound as it is intimate, and an even greater devotedness, bend over the immense multitudes of her children in distress, in anguish, perplexed, and so often in error and misled.

In our time when the victims of error, be they innocent or culpable, have become legion, when the number of those who, whether because of suffering, want, oppression, injustice, spiritual abandonment, or bad example, have strayed from the right path, has increased in such an alarming way, a luminous message shines before the eyes of the Church, of her ministers, of all her children called to the apostolate of word or action. Animated with the generous, salvific love of God, the Church repels the proud rigidity, the vain-glorious justice of pharisaism in its proud and haughty isolation, mindful of the Redeemer's words: "*Non veni vocare justos, sed peccatores*" (a).

The defense of the truth

Nonetheless a limit, a barrier, rises before this merciful charity, a barrier which charity itself has not the right to disregard: the Truth.

In a period when is verified in a more poignant and painful fashion than ever before the complaint: "*Desiit fidelitas inter filios hominum*" (a);

in a period in which error, widely disseminated with a violence sometimes open, sometimes ill concealed, endeavors to seize key positions and mold public opinion;

in a period in which the words *liberty, independence, democracy* are for some aspirations and the tendency of certain minds only a means of rendering ineffective the vigilance of those whose fidelity would never allow them willingly to abandon or to endanger the heritage received from the whole of the Christian past;

in a period when, more skillfully than ever, the enemy of Christ and of his Church is seeking, according to the expression

1144a "I came not to call the just, but sinners"; Luke 5:32.

1145a Ps. 11:2. "Truths are decayed from among the children of men."

of the Apostle of the Gentiles, to transform himself into an angel of light (b);

146 in such a period the Church and her Supreme Pastor, responsible for the inheritance of the Lord, have, more than ever, the duty of proclaiming the Truth, of defending it against the insidiousness of prevalent errors, without human respect and without weakness, of opening the eyes of all men of good will, and especially of the faithful, to the dangers of certain modern tendencies, to help them to judge with discernment so that they will recognize in time the errors which are garbed in an appearance of truth (a), so that the peoples will not learn too late and to their own great cost the bitter words of the Prophet: *Arastis impietatem, iniquitatem messuistis, comedistis frugem mendacii* (b).

The message of Christmas

1147 Anxious to fulfill this grave duty, as in the past years so on the present solemnity of the Nativity, We address on this very day a message to the faithful of the whole world. Many of them, materially separated by reason of the world conflict from this See of Peter, have an added reason to feel united, as members equally real and equally loved, to the great family of the Church. Happy shall We be if Our words reach them, bearers of love and beneficence, even to those who are not united to Us by the holy bond of faith.

1145b *In un tempo in cui le parole: libertà, indipendenza, democrazia, non sono per alcune aspirazioni e tendenze di spirito che un mezzo per sopire la vigilanza di coloro, la cui fedeltà non si presterebbe mai scientemente ad abbandonare o a mettere in pericolo il retaggio loro trasmesso da tutto il passato cristiano; in un tempo in cui, più abilmente che mai, il nemico di Cristo e della sua Chiesa cerca, secondo l'espressione dell'Apostolo delle Genti, li travestirsi in Angelo di luce; cf. 2 Cor. 2:14.*

1146a *In un tempo come questo, la Chiesa e il Pastore Supremo, responsabile della eredità del Signore, hanno più che mai il dovere di proclamare la Verità, di difenderla contro le insidie degli errori dominanti, senza rispetto umano e senza debolezza, di aprire gli occhi agli uomini di buona volontà, e segnatamente ai fedeli, sui pericoli di alcune moderne correnti, di acuire la perspicacia dei loro giudizi per discernere tempestivamente gli errori che rivestono un'apparenza di verità . . .*

1146b "You have ploughed wickedness, you have reaped iniquity, you have eaten the fruit of lying"; Osee 10:13.

A BEACON TO THE NATIONS

R. M. to the world, December 24, 1944.

(The conditions of a sane democracy.—The characteristics proper to citizens of such a government.—The characteristics of the governors.—Peace and the United Nations.—War crimes.—The Church the protector of human dignity.)

If the future belongs to democracy, an essential part in the implementation of it must revert to the religion of Christ and to the Church as the bearer of the Redeemer's words and the continuer of his saving mission. She it is, in fact, who teaches and defends the truth; she communicates the supernatural strength of grace to realize the order of being and of ends willed by God, as ultimate foundation and directive norm of any democracy.

By her very existence the Church stands before the world a shining beacon which constantly recalls this divine order. Her history clearly reflects her divine mission. The struggles which, constrained by the abuse of force, she has had to sustain for the defense of the liberty received from God, have been, at the same time, struggles for the true liberty of man.

The Church has the mission to announce to the world, desirous of better and more perfect forms of democracy, the most noble and the most necessary message that there is: the dignity of man, his vocation to become a son of God (a).

(Appeal for charity and alms.)

ORIGIN OF ECCLESIASTICAL POWER

All. to the members of the Tribunal of the Sacred Rota, October 2, 1945.

(In spite of apparent resemblances, the judiciary powers of the Church and the State differ by reason of: 1) their origin and nature; 2) their object; 3) their end.—On this occasion the Holy Father treats the first point only, reserving treatment of the others for future occasions) (a).

1150a *La Chiesa ha la missione di annunziare al mondo, bramoso di migliori e più perfette forme di democrazia, il messaggio più alto e più necessario che possa esservi: la dignità dell'uomo, la vocazione alla figliolanza di Dio.*

1151a Cf. below, Nos. 1195 ff. and 1207 ff.

1151 The judicial power is an essential part and a necessary
(13, function of the power of the two perfect societies, the ecclesi-
120, astical and the civil. This is why the question of the origin of
124) the judicial power is identified with the question of the origin
of power.

But precisely because of this, besides the resemblances al-
ready noted, it has been thought possible to find others still
more profound.

It is strange to see how certain partisans of various modern
concessions have in turn invoked the civil power to confirm and
to support their opinion of the presumed analogies with the
ecclesiastical power. This is valid neither for what is called
totalitarianism or *authoritarianism*, nor for their opposite, modern
democracy. For in fact these more profound resemblances do
not exist in any one of the three cases, as a brief examination
will easily demonstrate.

Examination of the three forms of civil power

1152 It is incontestable that one of the vital needs of any human
(9, community, as much for the Church as for the State, consists
39, in assuring in a durable fashion unity in the diversity of its
41) members.

(No one of the three forms mentioned above can fully
satisfy this requirement.) (a)

1153 If, on the other hand, we consider the preferred thesis of
(138) democracy—a thesis which distinguished Christian thinkers
have defended in every age—that is to say, that the original
subject of the civil power derived from God is the people (but
not the "mass"), we get an even clearer idea of the distinction
between the Church and the State, even the democratic State.

Comparison between the power of the State and the power of the Church

1154 Essentially different from the civil power in fact is the
(12- ecclesiastical power, and by the same token, the judicial power
14, of the Church.
19,

The origin of the Church, unlike the origin of the State, is
137- not to be found in the natural law. The most extensive and most
138) accurate analysis of the human person offers no basis for con-

1152a The portions of this discourse herein omitted may be found
in their entirety in PEACE WITHIN THE NATION, Nos. 897 ff.

cluding that the Church, like civil society, would have come
to be and would have developed naturally. She derives from a
positive action of God, above and beyond the social character
of men, with which she is, notwithstanding, in perfect harmony;
wherefore the ecclesiastical power—and with it the corresponding
juridical power—was born from the will and the act by which
Christ founded his Church. But this is no hindrance to the fact
that, once constituted as a perfect society by the action of the
Redeemer, there should spring from her inmost nature many
elements of resemblance with the structure of civil society.

In one point especially the fundamental difference seems 1155
particularly evident. The foundation of the Church as a society (77-
was effected, contrary to the origin of the State, not from be- 78,
neath, but from above—not from lower elements to higher ones, 85-
but from above, that is to say, that Christ, who in his Church 86,
has realized the Kingdom of God upon earth announced by 100,
Him and destined for all men of every age, did not confide to 138,
the faithful the mission of Master, of Priest, and of Pastor 194,
received by Him from his Father for the salvation of the human 205)
race, but He gave it and communicated it to a college of
Apostles or envoys, chosen by Him, so that by their preaching,
by their sacerdotal ministry, and the social power of their office,
they would effect the entry into the Church of a multitude of
faithful to sanctify them, to enlighten them, and to guide them
to the fullness of the following of Christ (a).

The testimony of Holy Scripture

Examine the words by which He communicated his powers 1156
to them: power to offer the sacrifice in memory of Him (a), (77,

1155a *La fondazione della Chiesa come società si è effettuata, con-
trariamente all'origine dello Stato, non dal basso all'alto, ma dall'
alto al basso; vale a dire che Cristo, il quale nella sua Chiesa ha
attuato sulla terra il Regno di Dio da lui annunziato e destinato
per tutti gli uomini di tutti i tempi, non ha affidato alla comunità
dei fedeli la missione di Maestro, di Sacerdote e di Pastore rice-
vuta dal Padre per la salute del genere umano, ma l'ha trasmessa
e comunicata a un collegio di Apostoli o messi, da lui stesso
eletti affinché con la loro predicazione, col loro ministero sacer-
dotale e con la potestà sociale del loro ufficio facessero entrare nella
Chiesa la moltitudine dei fedeli, per santificarli, illuminarli e
condurli alla piena maturità dei seguaci di Cristo.*

1156a Luke 22:19.

85, power to remit sins (b), the promise and conferring of the su-
 95, preme power of the keys on Peter and on his successors personal-
 113, ly (c), the communication of the power of binding and loosing
 119, to all the Apostles (d). Finally, meditate on the words with
 138, which Christ, just before his Ascension, transmitted to these same
 141, Apostles the universal mission which He had received from his
 145, Father (e). Is there in all this anything which can give rise to
 150) doubt or equivocation? The whole history of the Church, from
 its beginning down to our own time, does not cease to echo those
 words and to render the same testimony with a clarity and a pre-
 cision which no subtlety can disturb or cloud. Now all these
 words, all this testimony proclaims with one voice that in eccle-
 siastical power the essence, the central point according to the
 express will of Christ, and therefore by divine right, is the mis-
 sion given by Him to the ministers of the work of salvation
 for the community of the faithful and for the entire human race.

Canon Law

1157 Canon 109 of Canon Law has set forth this entire structure
 (91, in full light and with lapidary precision: *Qui in ecclesiasticam*
 138, *hierarchiam cooptantur, non ex populo vel potestatis sæcularis,*
 145, *consensu aut vocatione adleguntur; sed in gradibus potestatis*
 189) *ordinis constituuntur sacra ordinatione; in supremo pontificatu,*
ipsomet jure divino, adimpleta conditione legitimæ electionis
eiusdemque acceptationis; in reliquis gradibus jurisdictionis, cano-
nica missione (a).

1158 *Non ex populo vel potestatis sæcularis, consensu aut voca-*
 (91- *tione:* The faithful people and the secular power often may have,
 92, in the course of the centuries, taken part in the designation of
 138, those upon whom were to be conferred the ecclesiastical func-
 145- tions—for which, moreover,—and this includes the Supreme Pon-
 146, tiff—the descendant of a noble family might be chosen as well
 157, as the son of humble working folk. But in reality, the members

1156b John 20:21-23.

1156d Matt. 18:18.

1157a "The title or source of power in the hierarchy is not the

popular will nor the secular power. For the *power of order*, it is
 sacred ordination. For the *power of jurisdiction*, it is canonical
 appointment with the single exception of the Supreme Pontifi-
 cate, in which the primacy of power comes by divine law, upon
 the acceptance of the office by one who has been legitimately
 elected."

1156c Matt. 16:19; John 21:15-17.

1156e Matt. 28:18-20; John 20:21.

of the ecclesiastical Hierarchy received and always do receive 177,
 their authority from on high, and they must answer for the exer- 203)
 cise of their functions either immediately to God, to whom alone
 is subject the Roman Pontiff, or, in other degrees, to their eccle-
 siastical superiors alone, but they have no account to render
 either to the people or to the civil power, save, naturally, the
 faculty which every one of the faithful has to present to compe-
 tent ecclesiastical authority in due form, or directly to the su-
 preme power in the Church, his demands and requests, especially
 when the petitioner or plaintiff is motivated by considerations
 touching his personal responsibility for his own salvation or the
 salvation of another person.

Conclusions

From what We have explained two conclusions are princi- 1159
 pally to be derived: (119,
 138)

(1) In the Church, contrary to what is true in the State, the
 primordial subject of power, the supreme judge, the highest court
 of appeal, is never the community of the faithful. There does not
 exist in the Church, therefore, and there cannot exist in the
 Church which was founded by Christ, a popular tribunal or a
 judicial power emanating from the people.

(2) The question of the extent and the greatness of ecclesi- 1160
 astical power is also presented in a mode quite different from (13-
 that which regards the State. For the Church what is of prime 14,
 importance is the express will of Christ, who could give her, ac- 80,
 cording to his wisdom and goodness, means and powers more 124-
 or less great, excepting always that minimum necessarily 125)
 required by her nature and her end. The power of the Church
 embraces the whole man, interiorly and exteriorly, in all that
 concerns the achievement of his last end, inasmuch as he is
 entirely subject to the law of Christ, of which the Church has
 been constituted by her Divine Founder the guardian and the
 executor, as well for the external forum as the internal forum, or
 conscience. It is a power, therefore, which is both plenary and
 perfect, although quite alien to that "totalitarianism" which
 does not admit or recognize the honest appeal to the clear and
 imprescriptible dictates of conscience, and which violates the
 laws of individual and social life written in the hearts of men (a).

1160a Rom. 2:15.

The Church, in fact, with her power, does not intend to subject the human person, but to ensure its liberty and perfection, delivering it from its weakness as well as from the errors and deficiencies of mind and heart which sooner or later always end in dishonor and enslavement.

(*Grandeur of the office of the ecclesiastical judge, who demonstrates the beauty of the Church.*)

THE COUNCIL OF TRENT

Letter, *Quartum exactum*, November 21, 1945, to Archbishop de Ferrari of Trent.

(*The fourth centenary of the Council.—Congratulations on the preparations for this anniversary.*)

1161 When We recall the very turbulent period which the ap-
(64, proaching commemoration refers to, and the very sad events
66, which were the cause for holding the Ecumenical Council, and
88, when We review its most happy results and salutary fruits
228) which arose from it and followed upon it, We see once again in
light which shines before the eyes of all men the truth which
Christ guaranteed and of which history is the witness: that the
Church can be assailed, but that she cannot be conquered. In
fact, just as she is united with her Divine Founder by an interior
and unchanging love, so, too, she is united with Him to share in
his struggles and to have part in his victory. Therefore, as often
as Peter's boat is buffeted by violent waves and seems on the
point of foundering, then Christ is nearer to her than ever, and
He, commanding the wind and the waves once again pronounces
these divine words: "Why are you fearful, O ye of little faith?" (a)
... "Have confidence, I have overcome the world" (b).

(*The ills which afflict Christianity.*)

1162 If the Church of Christ had relied solely upon human
(88, strength, then beyond a doubt it would have been necessary
151, to fear her decay and even her dissolution; but even then shone
155, forth that infallible promise of her Divine Founder: "... Behold,
193) I am with you all days even to the consummation of the
world" (a).

But in the very midst of such havoc to minds and to things,
the Roman Pontiffs, to whom by divine mandate is confided

1161a Matt. 8:26. 1161b John 16:33. 1162a Matt. 28:20.

the care of feeding the entire Church (b), and of confirming in their faith their erring brethren (c), mindful, happily, that "often in moments of gravest danger to the Christian state that excellent and most opportune remedy of the General Council and the general assembly of the Bishops had been employed" (d), set about realizing this project.

(*The history of the convocation of the Council of Trent.*)

The fruits of the Council

All men who have impartially and with penetration studied 1163
history, that "light of truth and witness to the times" (a), know, (193)
Venerable Brothers, what great and providential benefits for
the Catholic Church had their beginnings in this most famous
Council, and how much it contributed "towards extirpating very
many and most pernicious heresies, correcting morals, restoring
ecclesiastical discipline, procuring peace and concord for
the Christian people" (b).

For this sacred Synod had been convoked with two principal 1164
ends in view: so that the Catholic faith and the principles of (193)
Christian doctrine which had been profoundly disturbed by the
Reformers, should be placed in their primitive light and effectively
protected and defended against error; secondly, so that
public and private morals and discipline of people and clergy
should be restored to their original decorum and reformed according
to the Gospel teaching. Both these objectives were realized by the
Fathers of the Council with admirable zeal and laudable wisdom (a).

(*Extraordinary influence of the Council's work.—Appeal to separated Christians.*)

1162b Cf. John 21:15-17.

1162c Cf. Luke 22:32.

1162d Paul III, *Bulla indic. Conc. Trid.*

1163a Cf. Cicero, *De Orat.* II, c. 9, 36.

1163b Pius IV, *Bulla confirm. Conc. Trid.*, January 26, 1564.

1164a *Etenim, cum duabus præsertim de causis hæc sacra fuisset Synodus coacta, ut nempe catholica fides christianæque doctrinæ principia, funditus a Novatoribus perturbata, iterum in germana sua luce ponerentur, et ab erroribus tuta ac defensa, redintegraretur in pristinum, parique modo ut privati publicique cleri populique disciplina ad debitum reducerentur decus et evangelico reformarentur afflatu, utrumque a Concilii Patribus mirabili studio mirabilique sapientia præstitum est.*

SUPRA-NATIONALITY OF THE CHURCH
All. to the Cardinals, December 24, 1945.

(The approaching consistory.—The nationality of the new Cardinals.—They come from the four corners of the globe.)

1165 The Catholic Church, of which Rome is the center, is supra-national by her very essence. This is to be understood in two senses: one positive, the other negative. The Church is a Mother, *Sancta Mater Ecclesia*, a real Mother, the Mother of all nations and of every people, no less than of each and every man, and precisely because she is a Mother, she does not belong and she cannot belong exclusively to one or another nation, or to one nation more than another; she belongs to all equally. She is a Mother, and consequently she cannot be a stranger to any place; she is living, or at least by her nature she ought to live in every nation (a). Moreover, just as the Mother, with her husband and her children, forms a family, so the Church, by virtue of a union which is incomparably closer and more intimate, constitutes more than a family and better than a family: the Mystical Body of Christ. The Church is therefore supra-national because she is an indivisible and universal whole.

The indivisible unity of the Church

1166 The Church is an indivisible whole because Christ with his Church is undivided and indivisible. Christ, as Head of the Church, is, to use the profound thought of St. Augustine (a), the *totus Christus*, the whole Christ. This integrity of Christ, according to the holy Doctor, signifies the indivisible unity of the Head and the body in *plenitudine Ecclesiae*, in which plenitude of life of the Church is conjoined every country and every age of redeemed humanity, without exception.

1165a *La Chiesa cattolica, di cui l'Urbe è il centro, è soprannazionale per la sua stessa essenza. Ciò ha un duplice senso, uno negativo ed uno positivo. La Chiesa è madre, Sancta Mater Ecclesia, una vera madre, la madre di tutte le nazioni e di tutti i popoli, non meno che di tutti i singoli uomini, e precisamente perchè madre, non appartiene nè può appartenere esclusivamente a questo o a quel popolo, e neanche ad un popolo più e ad un altro meno, ma a tutti egualmente. È madre, e quindi non è nè può essere straniera in alcun luogo; essa vive, o almeno per la sua natura deve vivere, in tutti i popoli.*

1166a Serm. 341, c. 1.

SUPRA-NATIONALITY OF THE CHURCH

605

Solidly established and profoundly rooted, the Church, placed as she is at the center of the whole history of the human race, in an arena made tumultuous by diverse forces and torn by opposing tendencies, is the butt of every assault against her indivisible integrity, but in vain; far from being disturbed by this state of affairs, she never ceases to radiate her own life of integrity and unity, and she diffuses through the fabric of a torn and divided humanity new forces of healing and harmony, the unifying forces of divine grace, forces of unifying Spirit for which the world is longing, truths which everywhere and always retain their validity, ideals which everywhere and always inspire the heart.

Consequences of secularism

Whence it is evident that every attempt which has been made or which is being made to make the Church the captive or the slave of one or another particular people, or to confine her within the narrow limits of one nation, or to banish her, has been and is a sacrilegious attempt against the *totus Christus*, Christ in his integrity, and at the same time a dastardly crime against the unity of the human race. Such a dismemberment of the integrity of the Church has diminished and is diminishing—all the more seriously as it is further prolonged—for the people who are the victims of it, the benefit of their real and full life.

But the national and political individualism of the last centuries has not only sought to wound the integrity of the Church, to weaken and thwart her power of union and unification, that force which in former times was an essential part in the formation of the unity of western Europe. A superannuated liberalism wished to create a unity without the Church and against the Church by means of a secular culture and a secularized humanism. Here and there, as a result of its disintegrating action and at the same time as its enemy, totalitarianism succeeded it (a). In one word, after a little more than a century, what were the results of all these efforts exercised without, and often against, the Church? The grave of a healthy human liberty; organization by force; a world which, for brutality and savagery, for destruction

1169a *Un vieto liberalismo volle senza e contro la Chiesa creare la unità mediante la cultura laica e un umanesimo secolarizzato. Qua e là, come frutto della sua azione dissolvante e al tempo stesso come nemico, gli succedette il totalitarismo.*

and ruin, but above all for scandalous disunion and lack of security, has never seen the equal.

Exercise of supra-nationality

1170 In a troubled time like our own the Church, for her own
(41) good as well as for the good of humanity, must do all she can to derive the greatest benefit from her own indivisible and undivided integrity. Today more than ever she must be supra-national. This spirit must penetrate and permeate her visible Head, the Sacred College, the entire activity of the Holy See upon which, today especially, are incumbent important duties which concern not only the present but the future.

1171 This is, before all else, a question of point of view; of having
(132- the proper understanding of this supra-nationality, and not of
133) measuring it or determining it according to mathematical proportions or rigorous statistics based upon the nationality of individual persons. For long periods in which, by the disposition of Providence the Italian nation more than any other has given the Church her Head and many of his collaborators in the central government of the Holy See, the Church in her totality has always kept intact her supra-national character. And in fact not a few circumstances have contributed, precisely by this means, to preserve her from dangers of which she would otherwise have been very sensible. We may think, to cite only one example, of the struggles for hegemony of the national European States and of the great dynasties of the past centuries.

1172 Even after the reconciliation of Church and State by the
(133) Lateran Treaty, the Italian clergy, as a whole and without any prejudice to their natural and legitimate love of country, have continued to be faithful supporters and defenders of the supra-national character of the Church. We hope and We pray that they will remain so, especially the young clergy, in Italy and throughout the entire Catholic world; in any case, the delicate conditions of the present hour require a particular care of and safeguard for the supra-nationality and indivisible unity of the Church.

The universality of the Church

1173 Supra-national because she embraces with the same love
(48, every nation and all peoples, she is so also, as We have already
94, emphasized, because in no place is she a stranger. She is living

and developing in every country of the world, and every country 131)
in the world is contributing to her life and to her development. There was a time when the life of the Church, inasmuch as it is visible, developed in all its richness by preference in the countries of the Old World, whence it spread, like a majestic river, to what might be called the periphery of the world; today, on the contrary, she presents the picture of an exchange of life and energy among all the members of the Mystical Body of Christ upon earth. Many countries on other continents have long since emerged from missionary status in their ecclesiastical organization; they are governed by their own hierarchy and today they are giving of their spiritual and material goods to the entire Church, where formerly they only used to receive.

Such progress and such enrichment in the supernatural— 1174
and even in the natural—life of humanity, does it not reveal the (3,
true sense of the supra-national character of the Church? This 9,
supra-nationality does not keep the Church, as it were, suspended 11,
at some inaccessible and intangible distance above the nations; 31,
but, as Christ was in the midst of men, so the Church, in which He 84,
continues to live, is also to be found among the nations. As the Son 131,
of God assumed a real human nature, so too the Church assumes 133)
all that is authentically human, and elevates it by making it a
supernatural force, wherever and in whatever form she finds it (a).

In this way there is realized in the Church of today what 1175
St. Augustine celebrated in his *City of God*: "The Church," he (11,
wrote, "recruits her citizens from every nation; it is from every 84,
tongue that she gathers her people pilgrimaging upon this earth; 132)
she cares not for differences of customs, or laws, or institutions;
she neither rescinds nor destroys any of that; rather it is her
custom to conserve and to adapt. But what is different in dif-
ferent nations, if it is no impediment to the worship of the unique
and sovereign and true God, is always directed to the unique and
single aim of peace on earth" (a).

Like a luminous beacon the Church, in her world-wide 1176
integrity, sheds the splendor of her light on these dark days (71,

1174a *Come Cristo assunse una vera natura umana, così anche la Chiesa prende in sè la pienezza di tutto ciò che è genuinamente umano e lo eleva a sorgente di forza soprannaturale, dovunque e comunque lo trova.* 1175a *De Civitate Dei*, I. IX, c. 17.

228) through which we are passing. No less dark were those days in which the great Doctor of Hippo saw the world which he loved so much passing into the shadows. This light comforted him then, and in its brightness he saluted, as in a prophetic vision, the new dawn of a still more beautiful day. His love for the Church, which was none other than his love for Christ, was his blessed consolation. May all those who today in the suffering and perils of their fatherland, are burdened with sorrows like Augustine's, find as he did in his love for the Church, that universal Home, which according to the divine promise will last to the end of time, courage and strength!

As for Our part, We desire to make this Home ever more secure, ever more habitable for all men without exception. This is why We wish to omit nothing which can express in a visible way the supra-national character of the Church, as a sign of her love for Christ whom she sees and whom she serves in each one of his members throughout the entire world.

(The three conditions of peace: 1) good will and reciprocal confidence; 2) need to halt the distortion of public opinion; 3) need to renounce totalitarianism.—Prisoners.)

THE CHURCH IS THE SUPPORT OF SOCIAL LIFE

All. to the Consistory, February 20, 1946.

(Words of welcome and of congratulation to the new Cardinals.)

1177 Our gaze rests upon you with satisfaction and it sees in you (46, who have come from all parts of the world the entire Church, 48, that "house of the living God", as the Vatican Council calls it, 155, that paternal home which "welcomes all those united by the bond 161) of one faith and love" (a). You have come to Peter in whom, according to the words of the same Council, the Episcopate and the faithful find "the principle and the visible foundation of unity" (b).

Manifestation of the supra-nationality and unity of the Church

1178 When in Our discourse on the vigil of Christmas We announced (4, to the Sacred College Our intention of elevating you

1177a Sess. IV Const. dogm. prima de Eccl. Christi; Denz., n. 1821.
1177b Ibid.

to the sacred purple (a), We were well aware of the profound interest which such a manifestation of the supra-national character of the Church and of her world-wide unity would arouse in the world; poor world, which everywhere hungers and thirsts for unity and in various ways struggles to obtain it! The faithful found in Our words a new motive for encouragement and consolation; to others—We mean men of good will, not those who are bondmen to the "father of lies" (b)—they have offered matter for serious reflection. The Church, as We then said, possesses in God, in the God-Man, in Christ, the invisible but unshakable principle of her unity and integrity, that is, of the unity of her Head and his members in the total plenitude of his own life, which embraces and sanctifies all that is truly human, and the multiple aspirations and particular ends she focuses on and orders to the final and common end of man, which is the most perfect possible likeness to God (c). This Church rises today above a torn and divided world as a warning sign, as a *signum levatum in nationes*, "a standard unto nations," (d), calling to herself all those who do not yet believe and confirming her children in the faith they profess (e), for without God and far from God, there can be for men no true, solid, and certain unity.

17,
38,
73,
78,
80,
131,
134)

How the Church exercises her influence...

If therefore today so many men everywhere, in anxious expectation and fearful hope are turning towards the Church and are asking her what is her part in the salvation of human society, 1179 (133)

1178a Above No. 1165 ff.

1178b John 8:44.

1178c *La Chiesa possiede in Dio, nell'Uomo-Dio, in Cristo, l'invisibile, ma incrollabile principio della unità e della sua interezza, vale a dire della unità del suo Capo e delle sue membra nella intiera pienezza della sua propria vita, la quale abbraccia e santifica tutto ciò che è veramente umano, e le molteplici aspirazioni e i fini particolari rivolge e ordina allo scopo totale e comune dell'uomo, che è la sua somiglianza il più possibile perfetta con Dio.*

1178d Conc. Vatic. Sess. III Const. dogm. de fide cath; Denz. n. 1794.—Isaias 11:12.

1178e Pius XII returned to the same idea in the allocution to the Diplomatic Corps on February 25, 1946: "This double universality of the Sacred College and of the Diplomatic Corps gives a visible image of the true supranationality of the Church, who, far from taking umbrage at the differences of nationality and seeking to reduce them to a single gray uniformity, on the contrary favors them, and by harmonious combinations brings

in the establishment of that inestimable good, more precious than all other treasures, which is a true and lasting peace at home and abroad, the Church's reply can be multiple and varied, as the possibilities are varied. At the same time, the great, the definitive reply, to which all the others can be reduced, remains always the unity and the integrity of the Church founded in God and in Christ. Whence the necessity—in the first place for the Church's children, but also for human society in general—to have a clear and exact notion of the influence which this unity and this integrity will exercise in practice. This influence will be exercised on the foundation, on the structure, and on the dynamism of human society. The prime importance of the first of these three points invites Us to make it the object, in connection with Our Christmas message, of the words which We address to you today on this solemn and extraordinary occasion which gathers about Us the new members of the Sacred College, worthy representatives of the Universal Church.

*On the point of security:
The Church and modern imperialism*

1180 (132) "The unity and the integrity of the Church," high-lighted by the manifestation of her supra-national character, are of great importance for the foundation of social life. Not that it is the office of the Church to comprise and in some way to enclose, like a gigantic world Empire, the whole of human society. Such a concept of the Church, as an earthly Empire and a world power, is fundamentally false; in no period of history has it been either true or in line with the facts, unless we wish—wrongly—to transfer to past centuries the ideas and the terminology proper to our own times.

1181 The Church—for all that she is accomplishing the command of her Divine Founder to spread through the whole world and to subject every creature to the Gospel (a)—is not an Empire, above all not in the imperialistic sense which is ordinarily given to this word. She follows in her progress and her expansion a direction which is the reverse of that followed by modern imperialism. She makes progress first of all in depth, then in length

out the true value of the character and resources of each in her respect for their autonomy and their originality."
1181a Cf. Mark 16:15.

and breadth. She seeks first of all man himself; she endeavors to form man, to fashion him and perfect in him the divine resemblance. Her work is carried on in the depths of the heart of each one, but it has its repercussion on the whole of his life, in every field of his activity. In men formed in this way the Church is preparing for human society a basis on which it can rest secure. Modern imperialism, on the contrary, moves in the opposite direction. It grows in length and breadth. Not man as such, but things and the power which he must serve; consequently, it bears within itself the seeds of destruction for the bases of human society. In such conditions, can anyone be surprised at the present anxiety of the peoples for their reciprocal security? An anxiety which derives from the exaggerated tendency towards expansion which bears within it the canker of continual worry, and causes one need for security to tread hard upon the heels of another, perhaps even more urgent.

*Consistency and balance —
Action of the Church on man's nature*

But the solidity of the foundation would be in vain if the construction were to lack cohesion and balance. Now the Church contributes also to the cohesion and to the balance of all the multiple and complex elements of the social structure. Here, too, her action is before all else an interior one. The supports, the buttresses applied from outside to a crumbling structure are only a precarious remedy, which at best put off for a time the fatal collapse. If the eroding action of time, which has not spared so many monuments of recent date, has respected the magnificent Gothic cathedrals of the thirteenth century, if they continue to rise serenely above the ruins that surround them, it is because their buttresses do no more than furnish from without an assistance, precious, no doubt, but accessory to the intrinsic power of the ogival organism of an architecture of genius, no less firm and precise than bold and light.

So with the Church: she acts on the most intimate part of man, on man in his personal dignity as a free creature, in his infinitely higher dignity as a son of God. This man the Church forms and educates, because he alone, complete in the harmony of his natural and supernatural life, in the orderly development of his instincts and his inclinations, in his rich qualities and his

1182 (84)

1183 (84)

varied aptitudes, is at the same time the origin and end of social life, and consequently also the principle of its equilibrium (a).

1184 This is the reason why the Apostle of the Gentiles, speaking
(213) of the Christians, says that they are no longer (a) unsteady on their feet in the midst of human society. Our Predecessor of happy memory, Pius XI, in his encyclical on the social order *Quadragesimo anno*, drew from this same thought a practical conclusion when he enunciated a principle which is of general application, namely: what individual men can do by themselves by the exercise of their own strength ought not to be taken from them and transferred to the community; a principle which is equally valid for smaller groups of a lower order with respect to larger groups of a higher order. For—thus the Holy Pontiff continued—every social activity is by its nature subsidiary; it must serve as support for the members of the social body, never to destroy or absorb them (b). These are truly luminous words, valid for social life in every one of its degrees, and also for the life of the Church without prejudice to her hierarchical structure (c). *(Comparison with imperialistic regimes.)*

Equality. — Man the center of the social order

(The State is turned in upon itself.)

1185 Once again it is the Church who can tend and cure such a
(84, 224) sickness. And here again she does so by penetrating to the inmost depths of the human being and by placing him at the center of all social order. Now this human being is not man in the abstract, or man considered solely in the order of pure nature, but the complete man such as he is in the eyes of God, his Creator and Redeemer, such as he is in his concrete and historic reality, which we cannot lose sight of without compromising the normal economy of the human community. The Church knows this and she acts accordingly. If, at certain times and in certain places one or

1183a "Questo uomo la Chiesa forma ed educa, perchè egli solo, completo nell'armonia della sua vita naturale e soprannaturale, nell'ordinato sviluppo dei suoi istinti e delle sue inclinazioni, delle sue ricche qualità e delle sue svariate attitudini, è al tempo stesso l'origine e lo scopo della vita sociale, e con ciò anche il principio del suo equilibrio". 1184a Eph. 4:14.

1184b Pius XI, *Quadragesimo anno*, cf. PEACE WITHIN THE NATION, Nos. 638-640.

1184c For the portions of this discourse herein omitted, see *Ibid.*, Nos. 950 ff.

another civilization, one or another ethnic group or social class has surpassed others in its influence upon the Church, this does not signify either that she is in vassalage to it, or that she became petrified, so to say, at a given moment of history and closed herself to any further development. On the contrary, inclined toward man as she is with constant attention, listening to all the beatings of his heart, she knows all his rich possibilities, she perceives all his aspirations with that clairvoyant intuition and penetrating finesse which can derive only from the supernatural light of Christ's teaching and the supernatural warmth of his divine charity. Thus, the Church in her progress, neither pausing nor stumbling, walks on the providential road of time and circumstance. Such is the profound meaning of her vital law of adaptation, which some men, incapable of rising to so magnificent a concept, have interpreted and presented as opportunism. No, the universal comprehension of the Church has nothing to do with the narrowness of a sect, or with the exclusiveness of an imperialism imprisoned within its own tradition.

She is tending with all her strength towards the end which 1186
St. Thomas Aquinas, following the thought of the Stagirite, (8) assigns to the life of the community, which is to unite men among themselves with the bonds of friendship (a). It has been said that with all the modern means of communication peoples and men are more isolated now than they ever were before. But this cannot be said of Catholics, of the members of the Church.

Normal development in time and space

The Church is, in fact, the perfect society, the universal 1187
society, which embraces and unites in the Mystical Body of (6, 8, 13, 39, 131) Christ all men: "All the nations thou has made shall come and adore before Thee, O Lord" (a). All people and each individual man is called to come to the Church.

(The term "come" does not conjure up pictures of emigration or deportation.—Necessity for stable territory and traditions.—The Church endeavors to secure these for men.)

The Church living in the heart of man and man living in 1188
the bosom of the Church, here, Venerable Brothers, is the most (78) profound and the most efficacious union that can be conceived. By this union the Church raises man to the perfection of his

1186a St. Thomas, Ia-IIae, q. 92, art. 2. 1187a Psalm 85:9.

being and his vitality to give to human society men like the following: men founded in their inviolable integrity as images of God; men proud of their personal dignity and wholesome liberty; men rightly jealous of their equality with other men in all that touches most profoundly their human dignity; men attached in a stable way to their country and their tradition; men, in a word, characterized by these four elements—this is what gives to human society a solid foundation and procures for it security, balance, evenness, normal development in time and space. Such is therefore the true meaning and the practical influence of the supra-nationality of the Church, which—far from resembling an Empire—rises above all differences, above space and time, and is constantly constructing the unshakable foundations of all human society. Let us have confidence in her; if everything is crumbling about her, she remains firm. To her can still be applied in our day the words of the Lord: "The earth is melted, and all that dwell therein: I have established the pillars thereof" (a).

(The two principal supports of society: the family and the State.)

The difficult mission of the Church

1189 And now, what are the consequences of all this for the
(80) Church? She must, today more than ever, live her mission: she must, more energetically than ever, reject that narrow and false conception of her spirituality and of her interior life, which would confine her, blind and dumb, to the retreat of the sanctuary.

1190 The Church cannot shut herself up inactive in the seclusion
(74, of her temples and thus abandon the mission which Divine
94, Providence has confided to her of forming the complete man,
105) and, by so doing, constantly collaborate in laying a solid foundation for society. This mission is essential to her. Considered from this point of view, the Church can be said to be the society of those who, under the supernatural influence of grace, in the perfection of their personal dignity as sons of God and in the harmonious development of every human inclination and energy, are building up the powerful armature of the human community (a).

1188a *Etsi moveatur terra cum omnibus incolis suis, ego firmavi columnas eius* (Psalm 74:4).

1190a *La Chiesa può dirsi la società di coloro che, sotto l'influsso soprannaturale della grazia, nella perfezione della loro dignità*

From this point of view, Venerable Brothers, the faithful, 1191
and more precisely the laity, find themselves in the front lines (74,
of the Church's life; through them the Church is the vital 133,
principle of human society. Consequently they, especially they, 210,
must have an ever clearer consciousness not only of belonging to 217,
the Church, but of being the Church, that is to say the community 221)
of the faithful on earth under the guidance of a common Head,
the Pope, and the Bishops in communion with him (a). They are
the Church, and consequently from the earliest times of her
history the faithful, with the consent of their Bishops, were
united in special associations concerned with the various
manifestations of her life. And the Holy See has never ceased
to approve of them and to praise them.

Hence, the principal meaning of the supra-nationality of the Church is to give in a lasting manner figure and form to the foundation of human society, over and above all diversities, over and above the limits of time and space.

(Difficulties of this work in the midst of present antagonism and forgetfulness of the past.)

The Sacrifice of the Mass and unity

The Church alone can bring man back from the shadows 1192
into the light; she alone can give him back the consciousness of (51,
a vigorous past, a mastery of the present, security for the future. 67-
But her supra-nationality does not operate in the manner of an 68,
Empire which extends its tentacles in all directions with a 132)
view to world domination. Like the mother of a family, each
day she gathers together in intimacy all her children scattered
throughout the world; she reunites them in the oneness of her
own divine life principle. Do we not see daily on our innumerable
altars how Christ the Divine Victim, with arms extended

personale di figli di Dio e nello sviluppo armonico di tutte le inclinazioni e le energie umane, edificano la potente armatura della convivenza umana".

1191a *Sotto questo aspetto, V.F., i fedeli, e più precisamente i laici, si trovano nella linea più avanzata della vita della Chiesa; per loro la Chiesa è il principio vitale della società umana. Perciò essi, specialmente essi, debbono avere una sempre più chiara consapevolezza, non soltanto di appartenere alla Chiesa, ma di essere la Chiesa, vale a dire la comunità dei fedeli sulla terra sotto la condotta del Capo comune, il Papa, e dei vescovi in comunione con lui.*

from one end of the world to the other, enfolds and contains at one and the same time the entire human race in its past, its present, and its future? It is Holy Mass, that unbloody sacrifice instituted by the Redeemer at the Last Supper, "destined to represent the bloody sacrifice accomplished once and for all on the Cross, and to perpetuate the memory of it to the end of time, and to apply its saving fruits for the remission of the sins which we daily commit" (a).

(*Meditation on the Mass gives an understanding of unity.*)

1193 Venerable Brothers, in the Holy Sacrifice the Church gives, (132) therefore, her greatest support to the foundation of human society. Every day, from the rising of the sun to its setting, without distinction of peoples or nations, there is offered up a pure oblation (a), in which participate in intimate fraternal union all the children of the Church throughout the entire world, and each one finds there a refuge in his necessities and security in his dangers.

Love the Church

1194 Let us love the Church, that Holy Church, lovable and (41, strong, that truly supernatural Church. Let us make her loved by 126, all nations and by all men. Let us be ourselves the stable foundation 133) of society, that it may become in fact that "one nation, *una gens*", of which the great Bishop of Hippo speaks. "One nation," because of only one faith, only one hope, only one love, only one expectation. (a)

(*The Pope hopes that all will understand their duty.—Blessing.*)

THE CARE OF SOULS

All, to the Lenten preachers, March 16, 1946.

(*The duties of the post-war period.—Charity.*)

1195 Innumerable souls are turning their eyes and their hearts (115, towards the Church with hope and faith. And it is this very 205) spectacle, always present to Our thoughts, which moves Us to consider particularly the direct, immediate care of souls in parish life, in the daily action of the priest at the altar, in the pulpit, in the confessional, in the teaching office, among the young, at the bedside of the sick, in personal contact. This assiduous labor

1192a Council of Trent, *sess.* XXII, c. I, No. 938.

1193a Cf. Malach. 1:11. 1194a *Enarr.* in Ps. 85; P. L., 37-1092

has been and is everywhere and always the fundamental basis and, as it were, the solid armature which assures the perennial vitality of the Church.

Through this work the Church brings in a real way to the 1196 restoration of human society its precious contribution; We have (84, spoken of this in a recent discourse (a). It consists in fact in 205) forming man himself, the complete man, image and son of God, the man who is prepared and ready to observe faithfully in the natural and the supernatural order the commandments received from God, his Creator and his Father (b). But a man like this, how does the Church form and prepare him, if not, before all else in the daily ministry of souls? This supernatural education has in view primarily the supernatural and eternal life, but at the same time it assures to human society dignity and order, happiness and peace. In this way, in the obscure and incessant labor carried on in the whole world by priests in each individual soul, is prepared and fostered the great and difficult work of the Church for the greater good of humanity.

(*Anxiety for those living far from the Church.—Preaching.—True eloquence.*)

Object of the preaching of faith

The object of the preaching of faith is the Catholic teaching, 1197 that is to say, revelation with all the truth it contains, with all (102- the fundamentals and the notions which it supposes, with all the 103) consequences implicit in it for the moral conduct of man, with respect to himself, in domestic and social life, in public life, even in political life. Religion and moral in their close union constitute an indivisible whole; and the moral order, the commandments of God, are equally valid for every domain of human activity, without any exception; however extensive these domains may be, the mission of the Church extends to all of them, and consequently, so does the word of the priest, his teaching, his admonitions, his counsels to the faithful confided to his care. The Catholic Church will never allow herself to be shut up in the four walls of her temples. Separation between religion and life, between the

1196a Cf. above Nos. 1173 ff.

1196b *Esso invece consiste nel formare l'uomo stesso, l'uomo completo, immagine e figlio di Dio, l'uomo preparato e pronto ad osservare fedelmente nell'ordine naturale e soprannaturale la consegna ricevuta da Dio, suo Creatore e suo Padre.*

Church and the world, is contrary to the Christian and Catholic idea (a).

*Rights and Duties of the Priest
in Questions which Concern Public Life*

1198 Let us conclude with some propositions which are more precise and more concrete:
(79, 99)

1. It is a right and at the same time an essential duty of the Church to instruct the faithful, by word and by writing, from the pulpit and in all the other usual forms, in all matters touching faith and morals, or on any matter which is irreconcilable with her own teaching, and which is therefore inadmissible for Catholics, whether it be a philosophic or religious system, or the objectives which their authors propose, or their moral concepts with regard to individual or community life.

(The right to vote.—The priest and political parties.)

THE OBJECT OF THE JUDICIARY POWER

All. to the members of the Tribunal of the Sacred Rota, October 6, 1946.

(The Pope recalls the preceding discourse [a] on the difference, in nature and origin, between the two supreme powers of the Church and State.)

1199 We come to the same conclusion if we consider the proper object of each one. There again are to be found common elements and characteristics. In fact, in both these perfect societies the protection of the *bonum commune*, the common good, requires that the rights and the goods of their members should be recognized, guaranteed, and restored by juridical means. Furthermore, these rights and these goods are in part the same for both Church and State. The Church is also a visible society, whose life is necessarily bound to a physical order of being, to conditions in time and space in which man lives. But on the other hand there are rights and goods so peculiar and so proper

1197a *Fin dove questi giungono, si estende anche la missione della Chiesa, e perciò anche la parola del sacerdote, il suo insegnamento, le sue ammonizioni, i suoi consigli ai fedeli affidati alle sue cure. La Chiesa cattolica non si lascerà mai chiudere nelle quattro mura del tempio. La separazione fra la religione e la vita, fra la Chiesa e il mondo è contraria alla idea cristiana e cattolica.*
1199a Cf. above, Nos. 1151-1160.

to ecclesiastical jurisdiction that by their nature they are not and cannot be the objects of the juridical power of the State (b).

The defense of the Faith—the Holy Office

Among the goods which the ecclesiastical tribunals (those of the Ordinaries of dioceses as well as those of the Apostolic See) have had to defend in the course of history—sometimes forcibly to defend—should be noted the faith itself, the foundation of all supernatural life. The tribunal for the defense of the faith is, therefore, a legitimate organ of the judicial power of the Church, inasmuch as she is a perfect religious society. Her role is to respond juridically to every attack directed against one of her most vital and important possessions. The evils of heresy and apostasy cannot find the Church indifferent or inert. Doubtless in the course of centuries the tribunal for the defense of the faith may have assumed forms and methods not required by the very nature of things, but which are to be explained in the light of particular historical circumstances; it would, nonetheless, be false to wish to derive from this fact an argument against the legitimacy of such a tribunal in itself (a).

We are not unaware of the fact that the very name of this tribunal is offensive to many men in our time. They are the ones whose thought and judgment is fascinated by a teaching which, rejecting all idea of the supernatural and of revelation, attributes to human reason the power to understand the world thoroughly, the prerogative to dominate the whole of life, and consequently requires complete independence of man with respect to any authority whatever. Of this doctrine We know the sources, the adherents, and the progress: We know its influence upon the in-

1199b *Poichè anche la Chiesa è una società visibile, la cui vita è necessariamente legata al modo di essere fisico, alle condizioni di spazio e di tempo, in cui vive l'uomo. D'altra parte però, vi sono diritti e bene così peculiari e propri della giurisdizione ecclesiastica, che per la loro natura non sono nè possono essere oggetto del potere giudiziario dello Stato.*

1200a *I delitti dell'eresia e dell'apostasia non potevano nè possono lasciare la Chiesa indifferente od inerte. Senza dubbio nel volger dei secoli il tribunale per la difesa della fede ha potuto assumere forme e metodi non richiesti dalla natura stessa delle cose, ma che trovano la loro spiegazione alla luce delle particolari circostanze storiche; sarebbe tuttavia falso di volerne trarre un argomento contro la legittimità del tribunale stesso.*

tellectual life, the moral, social, economic and political life, but We know too its vagaries in the course of the history of the last centuries, especially in the last hundred years. Its representatives appeal to the principle of "liberty of conscience", to the principle of "toleration" in matters which concern the spiritual life, above all the religious life. Nonetheless, it is all too often the case that when they themselves have acquired power they press forward to do violence to consciences and to impose on the Catholic part of their people an oppressive yoke, especially where the rights of parents over the education of their children are concerned.

1202 (59-60) If it may appear to our way of thinking that the repression of dangers to the faith did, on occasion, overstep just limits in past centuries, on the other hand in our own day human society in general shows an excessive insensibility and indifference in these matters. Increasingly frequent contacts and the spread of different religious confessions within the boundaries of a single nation have induced civil tribunals to follow the principle of "toleration" and of "liberty of conscience." Moreover, there is in this a political, civic, and social tolerance for the members of other confessions, which in such circumstances is also a moral danger for Catholics.

(Citation of Canon 1351: "No one may be forced against his will to embrace the Catholic faith," of the teaching of Leo XIII, and of a text of Lactantius.—A recent statement of a public official that the Pope would have approved "forced conversions" is denied.)

Limits of "liberty of conscience"

1203 (13, 55, 102, 110, 123) We must add that the ecclesiastical tribunal in the exercise of its jurisdiction cannot make her own the rule followed by the civil courts. The Catholic Church, as We have already said, is a perfect society which has as its basis the truth of faith infallibly revealed by God. All that is opposed to this truth is necessarily an error and we cannot objectively grant to error the same rights as those granted to truth. In this way, liberty of thought and liberty of conscience have their essential limits in the veracity of God revealing. We said "their essential limits," if in fact truth is not equal to error and if in fact a right conscience in man is the voice of God. It follows that a member of the Church cannot without fault deny or repudiate the Catholic truth already known and admitted; and if the Church, after having as-

certained the fact of heresy or apostasy, punishes it,—for example, excluding the culprit from the communion of the faithful,—she remains strictly within her competence and acts to protect, so to say, her domestic rights (a).

Matrimonial cases

Another object which clearly brings out the difference between ecclesiastical and civil judicial procedure is marriage. Marriage is, according to the will of the Creator, a *res sacra*. That is why, when it is a question of union between baptized persons, it remains, by its nature, outside the competence of the civil authority. (*Competence of the State over the civil effects.*) But much more far-reaching and more profound is the competence of the Church in matrimonial questions, because it is on her, by divine institution, that depends primarily what concerns the protection of the marriage bond and the sanctity of the union.

(*The multiplication of annulment cases, a sign of decadence of morals.*)

Matters falling under the jurisdiction of the Holy Office

Among the objects of the ecclesiastical judiciary We should also mention those matters which—over and above the defense of the faith—are proper to the Tribunal of the Supreme Sacred Congregation of the Holy Office. The severity of the procedure is determined by the sanctity of the goods which it has a mission to defend and by the gravity of the offenses which it is called upon to judge. There would be no reason to make particular mention of this if the method of procedure had not been denounced as contrary to the principle, today generally admitted, of the publicity given to the verdicts, considered as a necessary guaranty against arbitrary decisions.

1203a *In tal guisa la libertà di pensiero e la libertà di coscienza hanno i loro limiti essenziali nella veridicità di Dio rivelatore. Diciamo: i loro limiti essenziali, se realmente la verità non è uguale all'errore e se realmente la sana coscienza nell'uomo è la voce di Dio. Da ciò consegue che un membro della Chiesa non può senza colpa negare o ripudiare la verità cattolica già conosciuta ed ammessa; e se la Chiesa, dopo di aver accertato il fatto della eresia e dell'apostasia, lo punisce, per esempio, escludendolo dalla comunione dei fedeli, rimane strettamente nella sua competenza ed agisce a tutela, per così dire, del suo diritto domestico.*

1204

(79)

1205

(79)

The activity of the Supreme Tribunal, even in criminal cases, is certainly, in fact, carried out with the obligation of secrecy. But it is particularly necessary to recall that penal codes of the civil State make provision for the debates taking place, in whole or in part *in camera*, when such a procedure is required for the common good; it is just this same principle which the Church applies in the penal cases before the Holy Office.

(Furthermore, the accused are not deprived of the proper guarantees.—Importance of the function of a judge of the Church.)

THE EDIFICE OF THE CHURCH

R. M. to the National Catechetical Congress (Boston, U.S.A.), October 26, 1946.

1206 In the Sermon on the Mount the Divine Redeemer has illuminated the path that leads to the Father's will and eternal life, but from Golgotha's gibbet flows the full and steady stream of graces, of strength and courage, that alone enable man to walk that path with firm and unerring step.
 63, 68, 75, 77, 99-100, 115, 126, 134, 139, 142, 160-161, 227-228) Those graces are channeled to your souls through the Church. Christ's work was not wholly accomplished at his death. In one sense it was only beginning. He has finished, finished perfectly, the work assigned to Him by his Father to do in his mortal body. But he would live on to ensure that his beloved creatures should profit by the redemption He had wrought. And so He told his disciples that He was going to build a Church; its foundation, the basis of its strength and unity, would be one of them, Peter. Impregnable against the powers of evil, imperturbable amid the crash of mere human institutions, deriving always its comprehensiveness and its oneness from him who in an unbroken, continuous line would be the successor of the first Christ-Vicar, it was to carry on until time and space are no more, until the book of human history is closed. He gave it the divine mandate to go forth and to teach all men of all nations. It would be the pillar and mainstay of the truth. It would be the holy mother imparting to her children a life of faith and sanctity which is the pledge of everlasting life. It would be his beloved spouse, for whom He delivered Himself up, that He might sanctify her... that she might be holy and without blemish (a).

1206a Ephes. 5:26 ff.

RECOGNITION BY THE CHURCH

Apost. Const. *Provida Mater Ecclesia*, February 2, 1947.

(*The Church and the practice of the evangelical counsels.*)

How closely and intimately the history of sanctity in the Church and the Catholic apostolate is linked with the history of canonical religious life, which under the life-giving impulse of the grace of the Holy Spirit never ceases to increase and grow strong, marvelously varied as it is in the midst of a very deep and profound unity, is clear to all. It is not to be wondered at if the Church, too, has faithfully followed in the field of law, the movement which a wise Providence has so clearly indicated to her, and that she has surrounded with vigilance and stipulated with deliberation what shall constitute the canonical state of perfection, to the point that she has raised upon it, as on one of the foundation stones, the edifice of ecclesiastical legislation. Hence, first of all, the public state of perfection was counted among the three principal ecclesiastical states, and the Church took no other state but this one to constitute the second canonical order or degree of persons (a). This thing, in fact, merits great attention: while the two other canonical orders of persons, namely, clerics and laymen, are founded, by reason of the divine law (to which is added ecclesiastical institution) (b), on the Church as a society hierarchically constituted and ordered, the grade of religious, placed between clerics and laity (c), is derived from the close and peculiar relation of this state to the Church's end, namely, sanctification, and to the efficacious and adequate means for effecting it.

Nor is this enough. In order that this public and solemn profession of sanctity may never be thwarted and fall into disuse, the Church, with a constantly increasing rigor, wishes to recognize this canonical state of perfection only in societies founded and ruled by her, namely in "Religions" (a), for which, after mature deliberation, she has, by her magisterium, fixed the general form and rule, for which, finally, in each case, she has examined closely the constitution and rules, not only with regard to doctrine and in the abstract, but also in the light of her own experience and in the practical order.

1207a Canon 107. 1207b Canon 107, 108 § 3.

1207c Canon 107. 1208a Canon 488, 1.

(Congregations with simple vows.—Secular institutes.—Particular law for these institutes.)

THE RAVAGES OF TIME

Encycl. *Fulgens radiatur*, March 21, 1947.

(*Christ present through his Saints.—Saint Benedict, a light in a period of decadence.*)

1209 In fact, while earthly enterprises and earthly institutions, (227, since they can count only on human wisdom and human strength, 229) one after another in the course of the ages grow, reach their zenith, and then of their own nature, decline, fall into ruins, and disappear, on the contrary the community which our Redeemer established, enjoys heavenly life and perpetual vigor by his divine foundation. Supported and sustained by Him, she victoriously surmounts the destructive forces of time, of events, of men, and even brings forth from their disgrace and ruin a new era happier than the last, while at the same time she creates and rears in Christian teaching and Christian understanding a new society of citizens, of peoples and of nations.

(*The 14th centenary of St. Benedict.—His life and foundations.—His rule and its present vigor.—The restoration of Monte Cassino.*)

SPOUSE OF BLOOD

All. to the members of Italian Catholic Action, September 7, 1947.

(*The objectives of Catholic Action: regain lost ground, make new conquests.*)

1210 The Church is always young! Strength and virtue of God, (29, custodian and eternal dispenser of the divine to the world, she 66, cannot, in the course of time, succumb to age, but, exempt from 88, all error, she lives an indestructible life, she finds over and over 227- again her youthful vigor, according to the will and the grace of 228) Him who is at her side until the end of time.

But the immortal youth of the Church is manifest—oh, marvell—especially in suffering. She is a "spouse of blood" (a). In blood are her children, her ministers calumniated, imprisoned, killed, tortured. Who would ever have believed possible, in this

1210a Cf. Exod. 4:25.

twentieth century—after such progress in civilization, after so many affirmations of liberty—such oppression, so many persecutions, so much violence? But the Church does not fear. She wishes to be a Spouse of blood and of suffering, to reproduce in herself the image of her Divine Spouse, to suffer, to do combat, to triumph with Him. (The patrons of Catholic Action.)

THE ULTRA-TERRESTRIAL END OF THE CHURCH

All. to the members of the Tribunal of the Sacred Rota, October 29, 1947.

(*Reproaches addressed to the Church by reason of her interventions in favor of truth and justice.*)

But the Church continues straight ahead on her road, always tending towards the end for which she was instituted by her Divine Founder, that is, to lead men by the supernatural paths of virtue and the good life to eternal and celestial happiness: by this very fact she favors at the same time the peace and prosperity of the human community. 1211 (14, 77)

This thought leads Us naturally to the third point of the theme which We proposed for your consideration in these last two years (a). And so, having treated of the differences between the ecclesiastical judicial order and the civil judicial order in what concerns the origin and nature as well as the objects of both, it remains for Us today to speak of the essentially different ends of the two societies.

Distinction, not separation

This ultimate difference, founded on the respective ends, excludes beyond a doubt the forced submission to and the insertion of the Church within the State, contrary to the nature of each of the societies, which all totalitarian systems tend, at least in principle, to realize. At the same time it certainly does not deny all union between the two societies, still less does it create between them a cold and divisive atmosphere of agnosticism and indifference. Whoever would wish to interpret in such a fashion the real doctrine according to which the Church and the State are perfect societies, would fall into error. He could not explain the multiple forms, proper to the past and to the present, and, in different degrees, fruitful of union between the two powers; 1212 (13, 14, 91, 94)

1211a Cf. above Nos. 1151 ff; Nos. 1199 ff.

above all, he would not be taking into account the fact that Church and State both spring from the same source, God, and that both are concerned with the same man, in his personal dignity, both natural and supernatural. All of this Our glorious Predecessor Leo XIII could not, and did not wish to neglect, when in his Encyclical *Immortale Dei* of the 1st of November 1885 he clearly defined, from the perspective of their diverse ends, the limits of the two societies, and pointed out that it is incumbent upon the State, directly and before all else, to watch over the temporal interests, and, upon the Church, to procure for men heavenly and eternal goods (a), inasmuch as men need security and support either from the State, for earthly matters, or from the Church in things eternal.

The body and soul

1213 Do we not see in this, from certain points of view, some (14, 94) analogy with the relationship between body and soul? Both work together in such fashion that the psychological character of man feels the effects at every moment of his temperament and his physical condition, while, vice versa, the moral impressions, the emotions, the passions, are reflected so powerfully in his physical make-up that the soul even moulds his facial features, on which it imprints, so to say, its image.

1214 There exists, therefore, a difference of end between the two (14, 123-124) societies, a difference which exercises a profound and disparate influence on the Church and on the State, principally upon the supreme power in both societies, and also on the judiciary power, which is nothing else but a part and a function of the former. Independent of this circumstance, and whether individual judges are conscious of it or not, all their judicial activity is and remains included in the fullness of the life of the Church with her sublime end: *cælestia ac sempiterna bona comparare*, "to procure the heavenly and everlasting good." This *finis operis* of the ecclesiastical judicial power gives it an objective character and makes of it an institution of the Church as a supernatural society (a). And because this character comes from the ultra-terrestrial end of the Church, the ecclesiastical judicial power will never

1212a Cf. above No. 466 ff.

1214a Esiste dunque quella differenza del fine, differenza che esercita un diverso e profondo influsso sulla Chiesa e sullo Stato.

fall into the rigidity and immobility to which purely earthly institutions for fear of responsibility, or through indolence, or again from ill-intentioned solicitude for the protection of the good—certainly a high one—of the security of the law, are easily subject.

(*The error of "the vitality of the law".*)

Rightly to understand the juridical norm in the sense of the 1215 legislator and correctly to analyze each case in order to apply (123) the norm to it, is an intellectual labor which is an essential part of concrete judicial activity. Without such a procedure the sentence of the judge would be a simple commandment and not what the term "positive law" intends to express, that is to say, in each individual case, and therefore in each concrete case, to put order into the world which was created by the divine wisdom as a whole in order and for order.

Is not this domain of the judicial activity rich in life? More, the ecclesiastical law is ordered to the common good of the ecclesiastical society; it is consequently inseparably bound up with the end of the Church. Whenever, therefore, the judge applies the law to a particular case, he contributes to the realization of the fullness of the end for which the Church lives (a).

(*This connection serves as a light for the judge, and as a guarantee for the law.*)

Delicate cases

For all that, We do not intend in any way to minimize the 1216 practical difficulties which, in spite of everything, modern life (123, 216) occasions also to the ecclesiastical judiciary, more, from certain points of view, than in the area of civil powers. Consider only certain spiritual possessions, with respect to which the judicial

principalmente sul potere supremo di ambedue le società, e quindi anche sulla potestà giudiziaria, la quale non ne è che una parte e una funzione. Indipendentemente dalla circostanza se i singoli giudici ecclesiastici ne siano o no consapevoli, tutta la loro attività giudiziaria è e rimane inclusa nella pienezza di vita della Chiesa col suo alto fine: cælestia ac sempiterna bona comparare. Questo finis operis della potestà giudiziaria ecclesiastica le dà la impronta oggettiva e ne fa una istituzione della Chiesa come società soprannaturale.

1215a La legge ecclesiastica è volta al bene comune della società ecclesiastica, e quindi inseparabilmente legata al fine della Chiesa. Mentre dunque il giudice applica la legge al caso particolare, coopera a compiere la pienezza del fine che vive nella Chiesa.

power of the State feels less committed, or maintains a conscious indifference. Typical, in this sense, are the misdemeanors against the faith or apostasy, those which concern "liberty of conscience" and "religious toleration", as also matrimonial cases. In these cases, the Church, and consequently the ecclesiastical judge, cannot adopt the neutral attitude of States of mixed religious confession and still less the attitude of a world fallen into unbelief and religious indifferentism, but she has to allow herself to be guided solely by the essential end given to her by God.

1217 In this way we are constantly meeting the profound difference which diversity of end sets up between the ecclesiastical (3, 89, 123) and the civil judiciary. Doubtless nothing prevents one from reaping the results attained by the other, in theory as well as in practice; at the same time it would be an error to wish to transfer automatically elements and norms from one to the other, and still more to wish to establish an absolute equivalence between them. The ecclesiastical judiciary and the ecclesiastical judge have no need to seek elsewhere their ideal, but ought to bear it within themselves; they must have ever present before their eyes the fact that the Church is a supernatural organism possessing an innate supernatural principle, a principle which must animate and direct even the judicial power and the ecclesiastical judge (a).

(The judicial power is included in the power of government.)

1218 Judges in the Church in virtue of their office and by reason (89, 120, 124, 200, 211) of the divine will are the Bishops of whom the Apostle says that they "are constituted by the Holy Spirit to govern the Church of God" (a). But "to govern" includes "to judge" as a necessary function. Therefore, according to the Apostle, the Holy Spirit calls the Bishops no less to the office of judge than to that of governor within the Church. Hence it is from the Holy Spirit that the sacred character of this function derives (b). The faithful

1217a *La potestà giudiziaria ecclesiastica e il giudice ecclesiastico non hanno da cercare altrove il loro ideale, ma debbono portarlo in se stessi; debbono aver sempre presente al loro sguardo che la Chiesa è un organismo soprannaturale, cui è insito un principio vitale divino, principio che deve muovere e dirigere anche la potestà giudiziaria e l'ufficio di giudice ecclesiastico.*

1218a Acts 20:28.

1218b *Ma il "reggere" include il "giudicare" come una necessaria funzione. Dunque secondo l'Apostolo lo Spirito Santo chiama i*

of the Church of God, "bought by Him at the price of his own blood", are those to whom the judicial action has reference. The law of Christ is fundamentally the one according to which, in the Church, sentences are pronounced. The divine vital principle moves all the faithful and everything in the Church to her end, therefore the juridical power and the judge, too, *caelestia ac sempiterna bona comparare*, "procure the heavenly and everlasting good." (Exhortation to the judges.)

THE WORSHIP OF THE MYSTICAL BODY

Encycl. *Mediator Dei*, November 20, 1947.

(The work of the Redemption.)

The Divine Redeemer has so willed it, that the priestly life 1219 begun with the supplication and sacrifice of his mortal Body (113-114, 115, 117) should continue without intermission down the ages in his Mystical Body which is the Church. That is why He established a visible priesthood to offer everywhere the clean oblation (a) which would enable men from East to West, freed from the shackles of sin, to offer God that unconstrained and voluntary homage which their conscience dictates.

In obedience, therefore, to her Founder's behest, the Church prolongs the priestly mission of Jesus Christ mainly by means of the sacred Liturgy. She does this in the first place at the altar, where constantly the Sacrifice of the Cross is re-presented (b) and, with a single difference in the manner of its offering, renewed (c). She does it next by means of the Sacraments, those special channels through which men are made partakers in the supernatural life. She does it finally by offering to God, all good and great, the daily tribute of her prayer of praise.

(The liturgical revival.—The character of the liturgy.—From heaven Christ the High Priest assists the human race.)

He aids us likewise through his Church, where He is present 1220 indefectibly as the ages run their course; through the Church (31, 78, 95) which He constituted "the pillar of truth," and dispenser of grace, and which, by his sacrifice on the Cross, He founded, consecrated and confirmed forever.

Vescovi non meno all'ufficio di giudice che al governo della Chiesa. Dallo Spirito Santo deriva perciò il carattere sacro di quell'ufficio. 1219a Cf. Malachy 1:11.

1219b Council of Trent, Sess. XXII, c. 1. 1219c *Ibid.*, c. 2.

The Church has, therefore, in common with the Word Incarnate the aim, the obligation and the function of teaching all men the truth, of governing and directing them aright, of offering to God the pleasing and acceptable Sacrifice; in this way the Church reestablishes between the Creator and his creatures that unity and harmony to which the Apostle of the Gentiles alludes in these words: "Now, therefore, you are no more strangers and foreigners; but you are fellow citizens with the saints and domestic of God, built upon the foundations of the apostles and the prophets, Jesus Christ Himself being the chief cornerstone: in whom all the building, being framed together, groweth up into a holy temple in the Lord, in whom you also are built together into a habitation of God in the Spirit" (a).

1221 Thus the society founded by the Divine Redeemer, whether (28, 31, 71, 78) in her doctrine and government, or in the Sacrifice and Sacraments instituted by Him, or finally, in the ministry, which He has confided to her charge with the outpouring of his prayer and the shedding of his blood, has no other goal or purpose than to increase ever in strength and unity.

This result is in fact achieved when Christ lives and thrives, as it were, in the hearts of men, and when men's hearts in turn are fashioned and expanded as though by Christ. This makes it possible for the sacred temple, where the Divine Majesty receives the acceptable worship which his law prescribes, to increase and prosper day by day in this land of exile on earth. Along with the Church, therefore, her divine Founder is present at every liturgical function: Christ is present at the august Sacrifice of the altar both in the person of his minister and above all under the Eucharistic species. He is present in the Sacraments, infusing into them the power which makes them ready instruments of sanctification. He is present finally in the prayer of praise and petition we direct to God, as it is written: "Where there are two or three gathered together in My Name, there am I in the midst of them" (a).

The worship of the Mystical Body

1222 The sacred Liturgy is consequently the public worship (117) which our Redeemer as Head of the Church renders to the Father as well as the worship which the community of the faithful

1220a Ephes. 2:19-22.

1221a Matt. 18:20.

renders to its Founder, and through Him to the Heavenly Father. It is, in short, the worship rendered by the Mystical Body of Christ in the entirety of its Head and members (a).

(*Origin of the Liturgy.—Exercise of the priestly function by the Liturgy, both an interior and an exterior worship.*)

Sources of efficacy

It should be clear to all, then, that God cannot be honored 1223
worthily unless the mind and heart turn to Him in quest of the (66,
perfect life, and that the worship rendered to God by the Church 117)
in union with her divine Head is the most efficacious means of
achieving sanctity.

This efficacy, where there is question of the Eucharistic Sacrifice and the Sacraments, derives first of all and principally from the act itself (a). But if one considers the part which the Immaculate Spouse of Jesus Christ takes in the action, embellishing the Sacrifice and Sacraments with prayer and sacred ceremonies, or if one refers to the "Sacramentals" and the other rites instituted by the Hierarchy of the Church, then its effectiveness is due rather to the action of the Church (b), inasmuch as she is holy and acts always in closest union with her Head.

(*Errors concerning "objective piety".—Divine action and human cooperation.*)

Harmony and equilibrium among the members of the Mystical Body

Here is the source of the harmony and equilibrium which 1224
prevails among the members of the Mystical Body of Jesus Christ. (39,
When the Church teaches us our Catholic faith and exhorts us to 45,
obey the commandments of Christ, she is paving a way for her 80,
priestly, sanctifying action in its highest sense; she disposes us 112,
likewise for more serious meditation on the life of the Divine 221)
Redeemer and guides us to profounder knowledge of the myste-
ries of faith where we may draw the supernatural sustenance,
strength and vitality that enable us to progress safely, through

1222a *Sacra igitur Liturgia cultum publicum constituit, quem Redemptor Noster, Ecclesiae caput, caelesti Patri habet; quemque Christifidelium societas Conditori suo et per Ipsum aeterno Patri tribuit; utque omnia breviter perstringamus, integrum constituit publicum cultum mystici Jesu Christi corporis, capitis nempe membrorumque ejus.*

1223a *Ex opere operato.* 1223b *Ex opere operantis Ecclesiae*

Christ, towards a more perfect life. Not only through her ministers, but with the help of the faithful individually, who have imbibed in this fashion the spirit of Christ, the Church endeavors to permeate with this same spirit the life and labors of men—their private and family life, their social, even economic and political life—that all who are called God's children may reach more readily the end He has proposed for them.

(*Personal piety prepares for the Liturgy.*—There is no contradiction between “the jurisdiction and teaching office of the ecclesiastical Hierarchy, and the specifically priestly power exercised in the sacred ministry”.)

The hierarchy of order

1225 (8, 13, 45, 47, 136-137) The Church is a society, and as such requires an authority and Hierarchy of her own. Though it is true that all the members of the Mystical Body partake of the same blessings and pursue the same objective, they do not all enjoy the same powers, nor are they all qualified to perform the same acts. The Divine Redeemer has willed as a matter of fact, that his Kingdom should be built and solidly supported, as it were, on a holy order, which resembles in some sort the heavenly Hierarchy (a).

1226 (113-114, 207) Only to the Apostles, and thenceforth to those on whom their successors have imposed hands, is granted the power of the priesthood, in virtue of which they represent the person of Jesus Christ before their people, acting at the same time as representatives of their people before God. This priesthood is not transmitted by heredity or human descent. It does not emanate from the Christian community. It is not a delegation from the people. Prior to acting as representative of the community before the throne of God, the priest is the ambassador of the Divine Redeemer. He is God's vicegerent in the midst of his flock precisely because Jesus Christ is Head of that Body of which Christians are the members (a). The power entrusted to him, therefore, bears no natural resemblance to anything human. It is entirely

1225a *Divinus siquidem e Redemptor Regnum suum sacro constare ordine voluit, ac stabili veluti fundamento inniti; qui quidem ordo caelestis Hierarchiae imaginem quodammodo refert.*

1226a *Antequam populi nomine apud Deum agat, sacrorum administrator divini Redemptoris legatus existit; atque idcirco quod Jesus Christus illius Corporis Caput est, cujus christiani sunt membra, ipse Dei vices apud demandatam sibi gentem gerit.*

supernatural. It comes from God. “As the Father hath sent me, I also send you”... (b) “He that heareth you heareth me”... (c) “Go ye into the whole world and preach the gospel to every creature; he that believeth and is baptized shall be saved” (d).

That is why the visible, external priesthood of Jesus Christ 1227 is not handed down indiscriminately to all members of the (113-115) Church in general, but is conferred on designated men, through what may be called the spiritual generation of Holy Orders.

This latter, one of the seven Sacraments, not only imparts the grace appropriate to the clerical function and state of life, but imparts an indelible “character” besides, indicating the sacred ministers' conformity to Jesus Christ the Priest, and qualifying them to perform these official acts of religion by which men are sanctified and God is duly glorified in keeping with the divine laws and regulations.

In the same way, actually, that Baptism is the distinctive 1228 mark of all Christians, and serves to differentiate them from those (50, 113, 115, 205) who have not been cleansed in this purifying stream and consequently are not members of Christ, the Sacrament of Holy Orders sets the priests apart from the rest of the faithful who have not received this consecration. For they alone, in answer to an inward supernatural call have entered the august ministry, where they are assigned to service in the sanctuary and become, as it were, the instruments God uses to communicate supernatural life from on high to the Mystical Body of Jesus Christ. Add to this, as We have noted above, the fact that they alone have been marked with the indelible sign “conforming” them to Christ the Priest, and that their hands alone have been consecrated “in order that whatever they bless may be blessed, whatever they consecrate may become sacred and holy, in the name of Our Lord Jesus Christ” (a). Let all then who would live in Christ, flock to their priests. By them they will be supplied with the comforts and food of the spiritual life. From them they will procure the medicine of salvation assuring their cure and happy recovery from the fatal sickness of their sins. The priests, finally, will bless their homes, consecrate their families and help them, as they breathe their last, across the threshold of eternal happiness.

1226b John 20:21. 1226c Luke 10:16. 1226d Mark 16:15-16.
1228a Pont. rom., *De ordinatione presbyteri.*

The Liturgy depends on ecclesiastical authority

1229 Since therefore it is the priest chiefly who performs the
(104, sacred Liturgy in the name of the Church, its organization, reg-
121) ulation and details cannot but be subject to Church authority.
This conclusion, based on the nature of Christian worship itself,
is further confirmed by the testimony of history.

Additional proof of this indefeasible right of the Ecclesiastical Hierarchy lies in the circumstance that the sacred Liturgy is intimately bound up with doctrinal propositions which the Church proposes as perfectly true and certain, and must as a consequence conform to the decrees respecting Catholic faith issued by the Supreme Teaching Authority of the Church with a view to safeguarding the integrity of the religion revealed by God.

(The liturgy attests the faith of the Church.—Stability of the divine elements of the liturgy.—Development of the human elements: their regulation.)

Its development may not be left to private judgment

1230 It follows from this that the Sovereign Pontiff alone enjoys
(104, the right to recognize and establish any practice touching the
121) worship of God, to introduce and approve new rites, as also to modify those he judges to require modification (a). Bishops, for their part, have the right and duty carefully to watch over the exact observance of the prescriptions of the sacred canons respecting divine worship. Private individuals, therefore, even though they be clerics, may not be left to decide for themselves in these holy and venerable matters, involving as they do the religious life of Christian society along with the exercise of the priesthood of Jesus Christ and worship of God; concerned as they are with the honor due to the Blessed Trinity, the Word Incarnate and his august Mother and the other Saints, and with the salvation of souls as well. For the same reason no private person has any authority to regulate external practices of this kind, which are intimately bound up with Church discipline and

1230a *Quamobrem uni Summo Pontifici jus est quemlibet de divino cultu agendo morem recognoscere ac statuere, novos inducere ac probare ritus, eosque etiam immutare, quos quidem immutandos judicaverit; Cf. Canons 1257, 1261.*

with the order, unity and concord of the Mystical Body and frequently even with the integrity of Catholic faith itself (b).

Some rash abuses

The Church is without question a living organism, and as 1231
an organism in respect of the sacred Liturgy also, she grows, (224)
matures, develops, adapts and accommodates herself to temporal needs and circumstances, provided only that the integrity of her doctrine be safeguarded. This notwithstanding, the temerity and daring of those who introduce novel liturgical practices, or call for the revival of obsolete rites out of harmony with prevailing laws and rubrics, deserve severe reproof.

(Various abuses.—Introduction of the vernacular.)

Latin, a sign of unity

The use of the Latin language, customary in a considerable 1232
portion of the Church, is a manifest and beautiful sign of unity, (49)
as well as an effective antidote for any corruption of doctrinal truth. In spite of this, the use of the mother tongue in connection with several of the rites may be of much advantage to the people. But the Apostolic See alone is empowered to grant this permission. It is forbidden, therefore, to take any action whatever of this nature without having requested and obtained such consent, since the sacred Liturgy, as We have said, is entirely subject to the discretion and approval of the Holy See.

(Ancient rites.)

The more recent liturgical rites likewise deserve reverence 1233
and respect. They too owe their inspiration to the Holy Spirit, (78,
88)
who assists the Church in every age even to the consummation of the world (a). They are equally the resources used by the majestic Spouse of Jesus Christ to promote and procure the sanctity of men. (Culpable antiquarianism.)

Authority in liturgical matters

In every measure taken, then, let proper contact with the 1234
Ecclesiastical Hierarchy be maintained. Let no one arrogate to (117,

1230b *Eademque ratione privato nemini ulla facultas est externas hoc in genere actiones moderari, quæ cum Ecclesiastica disciplina et cum mystici Corporis ordine, unitate ac concordia, immo haud raro cum catholicæ etiam fidei integritate conjunguntur quam maxime.*
1233a Cf. Matt. 28:20.

119, himself the right to make regulations and impose them on others
142, at will. Only the Sovereign Pontiff, as the successor of Saint Pe-
153, ter, charged by the Divine Redeemer with the feeding of his en-
185, tire flock (a), and with him, in obedience to the Apostolic See,
188, the Bishops "whom the Holy Ghost has placed . . . to rule the
200) Church of God" (b), have the right and the duty to govern the
Christian people. Consequently, Venerable Brethren, whenever
you assert your authority—even on occasion with wholesome se-
verity—you are not merely acquitting yourselves of your duty; you
are defending the very will of the Founder of the Church.
(*The Eucharistic sacrifice.*)

The life of Christ communicated to his members

1235 The cooperation of the faithful is required so that sinners
(28, may be individually purified in the Blood of the Lamb. For
45) though, speaking generally, Christ reconciled by his painful
death the whole human race with the Father, He wished that all
should approach and be drawn to his Cross, especially by means
of the Sacraments and the Eucharistic Sacrifice, to obtain the
salutary fruits produced by Him upon it. Through this active and
individual participation, the members of the Mystical Body not
only become daily more like to their divine Head, but the life
flowing from the Head is imparted to the members, so that we
can each repeat the words of St. Paul: "With Christ I am nailed
to the Cross: I live, now not I, but Christ liveth in me" (a).
(*Participation of the faithful in the sacrifice.*)

Errors concerning the 'priesthood' of the faithful

1236 The fact, however, that the faithful participate in the Eucha-
(207, ristic Sacrifice, does not mean that they also are endowed with
212) priestly power. It is very necessary that you make this quite clear
to your flocks.

For there are today, Venerable Brethren, those who, approx-
imating to errors long since condemned (a), teach that in the
New Testament by the word "priesthood" is meant only that
priesthood which applies to all who have been baptized; and
hold that the command by which Christ gave power to his Apos-
tles at the Last Supper to do what He Himself had done, applies
directly to the entire Christian Church, and that thence, and

1234a John 21:15-17. 1234b Acts 20:28. 1235a Gal. 2:19-20.
1236a Cf. Council of Trent, Sess. XXIII, c. 4.

thence only, arises the hierarchical priesthood. Hence they assert
that the people are possessed of a true priestly power, while the
priest only acts in virtue of an office committed to him by the
community.

(*The faithful participate in the Sacrifice, not by 'co-celebrat-
ing' but by offering with the priest; by offering themselves with
the Victim.*)

The Sacrifice of the Mystical Body

For if, as St. Augustine writes, our mystery is enacted on the
Lord's table, that is Christ our Lord Himself (a), who is the
head and symbol of that union through which we are the Body
of Christ (b) and members of his Body (c): if St. Robert Bellar-
mine teaches, according to the mind of the Doctor of Hippo,
that in the Sacrifice of the altar there is signified the general
sacrifice by which the whole Mystical Body of Christ, that is all
the city of the redeemed, is offered up to God through Christ,
the High Priest (d): nothing can be conceived more just or fit-
ting than that all of us in union with our Head, who suffered for
our sake, should also sacrifice ourselves to the Eternal Father.
For in the Sacrament of the altar, as the same St. Augustine has
it, the Church is made to see that in what she offers she herself
is offered (e).

(*How to make the faithful participate in the Mass.—Diocesan
liturgical commissions.—The priest's Communion.—Com-
munion of the faithful.*)

The Church of Jesus Christ needs no other bread than this
to satisfy fully our souls' wants and desires, and to unite us in
the most intimate union with Jesus Christ, to make us "one
body" (a), to get us to live together as brothers who, breaking
the same bread, sit down to the same Heavenly Table to partake
of the elixir of immortality (b).

(*How to receive Communion.—Eucharistic worship.—Divine
office.—The liturgical year.—Practices not strictly liturgical.—Li-
turgical arts.—The liturgical life.—Vigilance against errors in mat-
ters liturgical.*)

1237a Cf. *Serm.* CCLXXII.

1237b Cf. 1 Cor. 12:27.

1237c Cf. Ephes. 5:30.

1237d Cf. St. Robert Bellarmine, *De Missa*, Book II, c. 8.

1237e Cf. *De Civitate Dei*, Book X, c. 6. 1238a 1 Cor. 10:17.

1238b Cf. St. Ignatius Martyr, *Ep. ad Ephes.*, XX.

1239 Watch with like diligence lest the false teaching of those
(88) be propagated, who wrongly think and teach that the glorified human nature of Christ really and continually dwells in the "just," by his presence and that one and numerically the same grace, as they say, unites Christ with the members of his Mystical Body.
(Obedience to the hierarchy.—Hopes for a still greater union in the holy liturgy.)

THE CHURCH'S POWER OVER THE SACRAMENTS

Apost. Const. *Sacramentum Ordinis*, November 30, 1947.

1240 The Sacrament of Orders, instituted by Christ the Lord, a
(113, sacrament which transmits spiritual power and confers grace for
122, the proper fulfilling of ecclesiastical functions, is unique and
137) identical for the universal Church; this is what the Catholic faith professes; for as Our Lord Jesus Christ gave the Church only one government under the authority of the Prince of the Apostles, one single faith, one single sacrifice, so He gave only one single treasury of signs producing grace, namely, the sacraments. Nor has the Church in the course of centuries substituted other sacraments for those sacraments instituted by Christ, nor has she the power to make this substitution, for, according to the teaching of the Council of Trent (a), the seven sacraments of the New Law were instituted by Our Lord Jesus Christ, and the Church has no power over "the substance of the sacraments", that is, over those things which, according to the sources of divine revelation, Christ the Lord Himself prescribed must be maintained in the sacramental signs.

(Doubts on the subject of the matter and form of Orders.—According to the Council of Florence itself, the tradition of instruments is not part, by the will of Our Lord, of the substance of the sacrament.)

1241 But if, by the will and prescription of the Church, these
(122) rites were at one time necessary for the validity (of the sacrament), everyone knows that what the Church has decreed she also has the power to change or to abrogate.
(Matter and form of Orders.)

1240a Conc. Trid. Sess. VII, can. 1, *De Sacram. in genere*.

A STANDARD UNTO THE NATIONS

All. to the members of Italian Catholic Action, September 12, 1948.

(The will to maintain Christian civilization.—The triple victory which has overcome the world.—Victory over the denial of God.)

Was there ever a time when the Catholic Church appeared, 1242 as she does today, as *signum levatum in nationes*, "a standard (102, unto the nations" (a)? We are today witnesses of formidable 115, upheavals, perhaps even more grave in their consequences than 224, the fall of the ancient Roman Empire. Political power has 228) changed radically, within nations and among nations. Ancient dynasties have disappeared, one after the other; dictators who dreamed of the domination of the world for a millenium have been overthrown; entire continents find themselves on the decline or in the ascendant; social organizations are undergoing profound transformations. But one institution remains firm, forever identical with herself, and yet always new and adapted to the realities of each age: the Church of Christ, strong with the strength of truth and grace, of which she is the depository, the herald, and the dispenser; strong in the firmness of faith and the constancy of her children.

(Victory over matter.—Victory over social ills.—The conditions of this triple victory.)

CONFIRM THY BRETHREN

R.M. to the world, December 24, 1948.

Grave and at the same time tender, like the testament and 1243 farewell words of a most loving Father, are the words of the (155, Divine Redeemer to his first Vicar on earth: *Confirma fratres 165- tuos*, "Confirm thy brethren!" (a) They have not ceased to 166, resound in Our mind and Our heart since the day when, in 224) his inscrutable designs, He willed to confide to Our weak hands the helm of Peter's barque.

Immortal words deeply graven in the depths of Our soul, they become all the more penetrating each time when, in the exercise of the apostolic ministry, We have to communicate to the Episcopate and to the faithful of the world the teaching,

1242a Isaias 11:12.

1243a Luke 22:32.

the norms, and the exhortations which the plenary accomplishment of the saving mission of the Church requires, and which, without prejudice to their substantial immutability, must nevertheless be adapted as occasion demands to the constantly changing circumstances and a variety of times and places.

(*Persecutions against the Church.—The courage of the martyrs.—Disasters.*)

The impossible condition

1244 The Church's maternal eye follows these souls, temporarily (60, lost or in danger, with vigilant love and redoubled solicitude. 88) She is not troubled. She prays. She waits: she waits for the return of her children and is anxious to find means of hastening that hour. To this end she does not recoil from any sacrifice; no effort is too painful for her to reach that end. She is ready for anything, with the exception of one thing: let no one ask her to obtain the return of the children separated from her—either in times past or in recent ones—at the price of minimizing or clouding any item at all in the deposit of Christian faith confided to her safe-keeping (a).

(*The Christian in the trials of this world.—The true Christian will for peace.*)

ROME THE ETERNAL

All. to Roman students, January 30, 1949.

(*The privilege of Roman youth: to live in a city rich in world history.—The Latin language.—The Italian language.—Secular history of Rome: the ruins of the Roman Empire.*)

1245 On the contrary, when we stand before the witnesses of the (224, Christian past we always feel something immortal: the faith 226- which they reveal still lives, and is multiplied indefinitely in the 227) number of those who profess it; the Church still lives to which

1244a *Essa non si adira. Essa prega. Essa attende: attende il ritorno di quei figli, pensosa di trovare i mezzi atti ad accelerarne l'ora. Per ciò Essa non indietreggia dinanzi a nessun sacrificio; nessuna pena è per lei troppo grave a tal fine. Essa è pronta a tutto. A tutto, tranne soltanto una cosa: che non le si chiegga di ottenere il ritorno dei figli da lei separati—sia in tempi passati, sia recentemente—al prezzo di qualsiasi menomazione od offuscamento del deposito della fede cristiana affidato alla sua custodia.*

they belong, and she is always the same through the centuries. She is the Church of Christ, today, in what concerns her visible aspect, more perfect, more complete, more developed than in the dawn of her nativity and the first ages of her external manifestation. Today the Church, with her more than 350 million faithful spread over the face of the earth, needs quite another cohesiveness, different bonds of organization and laws, a more effective guidance by means of a central government, than in primitive times when Christians numbered only a few thousand, and, with very rare exceptions, belonged to the very State and civilization of the Roman Empire itself. But the structure of the Church in its essential characteristics and in its interior life was then, as always, the same, even more in certain points than historical research would have led us to expect. In her maturity which knows no enfeeblement, the Church has not changed the expression of her face; her voice, keeping its own unalterable tonality, has acquired still more vigor and force.

The gauge of immortality

With this affirmation we find ourselves once more at Rome 1246 near Peter's Chair. Because Christ has realized his will to found (20, a Church, one and indestructible, and to do so by the promise 40, made to Peter, by the institution of the primacy, or, what is the 137- same thing, the Papacy. The Church established on Peter and 140, his successors, and she alone, must be the Church of Christ, one 161, in herself and destined to remain until the end of time by means 182) of submission to a personal and visible Head (a).

It was a disposition of divine Providence that Peter chose Rome as his episcopal See. Here, in the circus of Nero—we possess incontrovertible archeological proofs of this—he died as a confessor of Christ; beneath the central point of the gigantic cupola was, and is, the place of his entombment. His successors, the Popes, have continued his mission to the present day.

1246a *Con questa affermazione ci troviamo di nuovo in Roma presso la Cattedra di Pietro. Perché Cristo ha attuato la sua volontà di fondare una Chiesa indistruttibile ed una con la promessa a Pietro, con la istituzione del primato o, ciò che è lo stesso, del Papato. La Chiesa, stabilita su Pietro e sui suoi Successori, è soltanto essa, doveva essere la Chiesa di Cristo, una in sé e duratura sino alla fine dei tempi mediante la sottomissione ad un Capo personale e visibile.*

1247 In the succession of Roman Pontiffs there are many who, (145, like the Prince of the Apostles, have sealed with their own blood their fidelity to Him whose visible representatives they were. 169- Many were great by reason of their sanctity, their genius, their 170, learning, the authority of their person. There were others whose 228) purely human qualities corresponded less accurately to the dignity of their supreme pastoral office. But the most formidable tempests unleashed from the time of the Apostle Peter down to our own have not been able to shake the Church or prejudice the divine mission of her Rulers. Each Pope, in the very moment in which he accepts his election, receives it immediately from Christ with the same power and with the same privilege of infallibility (a).

1248 If there should ever come a day—We say this as a matter (143) of pure hypothesis—when the physical reality of Rome were to crumble; if ever this Vatican Basilica, the symbol of the one, invincible, and victorious Catholic Church, were to bury beneath its ruins the historical treasures and the sacred tombs it enshrines, even then the Church would not, by that fact, be overthrown or undermined; the promise of Christ to Peter would always remain true, the Papacy would continue unchanged, as well as the one, indestructible Church founded on the Pope alive at that time.

Thus it is: *Rome the Eternal* in the Christian and supernatural sense, is superior to the Rome of history. Her nature and her truth are independent of the historic City.

1249 And such, beloved sons and daughters, should your faith be, (215) too; unshakable, because it has for foundation the rock on which the Church is built. Proclaim it and bear it, this faith of yours, among your associates and your fellow students, with clear-sighted vision, with profound conviction, with a courage certain of victory. And pray for the Pope, that the Lord, who has willed him to be the shepherd and bishop of your souls (a), may grant him to help by word and example those whom he rules, and with them to attain life everlasting (b).

1247a *Ogni Papa la riceve, nel momento stesso in cui accetta la sua elezione, immediatamente da Cristo, con gli stessi poteri e con lo stesso privilegio della infallibilità.*

1249a Cf. 1 Peter 2:25.

1249b Cf. *Miss. Rom. Orat. pro Papa.*

CAN THE POPE BE SILENT?

All. to the faithful of Rome, February 20, 1949.

(*The condemnation of Cardinal Mindszenty.—Persecutions today and in the past.*)

Romans! The Church of Christ is following the way marked 1250 out by her Divine Redeemer. She feels that she is eternal; she (93- knows that she cannot perish, that the most violent storms will 94, not overpower her. She does not beg for favors; the threats of 227) disgrace of earthly powers do not intimidate her. She does not meddle in questions which are purely political or economic; she does not care to debate on the utility or the lack of it in one or another form of government. Always desirous, as far as it depends upon her, to have peace with all men (a), she gives to Caesar what belongs to him by right, but she cannot give up or abandon what belongs to God.

Now, it is well known what the totalitarian and anti-religious 1251 state exacts and expects of her as the price of her toleration and (100, her problematic recognition. This is what it wants her to be: 111, a Church that will be silent, when she should speak; 117, a Church that will water down God's law, adapting it to 125, the tastes of the human will when she should proclaim it aloud 225) and defend it;

a Church that would detach itself from the unshakable foundation on which Christ built it, and take up a convenient position on the moving sands of the opinions of the day, or yield herself to the passing currents;

a Church that will not resist the oppression of consciences and will not defend the legitimate rights and the just liberties of the people;

a Church that, with shameful servility, will remain enclosed in the four walls of the temple, forgetting the divine mandate received from Christ: "Go ye into the highways (a); teach all men" (b).

Beloved sons and daughters! Spiritual heirs of an innumerable 1252 legion of confessors and of martyrs! (145-

Is this the Church that you love and venerate? Do you recog- 146, nize in such a Church the features of your Mother's face? Could 160-

1250a Cf. Rom. 12:18. 1251a Matt. 22:9. 1251b Matt. 28:19.

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 (9, 111) Finally, We wish to add one more word relative to public 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 (9, 12, 19, 78-79, 213) As for the Church, since she is herself a great social organism, 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

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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, to the Executive Committee of the Pontifical Missionary Societies 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 to see former adherents of rationalism today frequently desiring

1274a Above No. 1131.

1274b 1 Cor. 12:26.

1274 (6, 77, 82-84, 93, 133, 135)

1275 (96,

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 voti obædientiæ.—Jamvero Summus Pontifex, ut in universam Ecclesiam, ita in unamquamque diocesim et in singulos christifideles ordinariæ et immediatæ 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.

1367
(85,
97-
98,
165,
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198)

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 (1388 Scripture and "Tradition". Certainly, Sacred Scripture narrates (102) 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 potestas sacrificandi, nec inveniatur proprie vereque appellandum sacerdotium.* 1392a 1 Peter 5:3.

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(200,
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(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
(81) Many and serious are the problems in the social field. 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
(80) Common sense, and truth as well, are contradicted by whoever asserts that these and like problems are outside the field 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. Clergy and laity must realize that the Church is fitted and authorized, as also are the Bishops for the faithful entrusted to them, in accordance with Canon Law, to promote ecclesiastical discipline and see to its observance, i.e., to establish an external norm of action and conduct for matters which concern public order and which do not have their immediate origin in natural or divine law. Clerics and laity may not exempt themselves from this discipline; rather all should be concerned to obey it, so that by the loyal observance of the Church's discipline the action of 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 with the jurisdiction of Bishops, who are shepherds of the souls 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-

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(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 auspitem, 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.

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.

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

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 per- 1425
meated the human race with definite principles which, little by (84)
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.

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

The Church fears nothing from the world and in the world, 102,
because at every moment she is living the mystery of Easter, 139,
encouraged by the salutation, as well as by the promise, of the 217)
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.

(*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-

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. 84, 128)

(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 "j*ure 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 209, toward the endless debates carried on by modern men and 224- especially by the young about the importance or even—as some 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 importune*" (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, understood 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, imparting it to the souls confided to their care with the same understanding 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 sufferings of Purgatory exceeds the greatest suffering of this life,
18, he says (a).
77)

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 missionary 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 deposi-
 (78, tary of supernatural Revelation, she is its guardian and its
 81, uniquely authorized interpreter; the teaching authority which
 99, she exercises with regard to this sacred trust supposes the power
 103) 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 orien-
 tation 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 intellec-
 tual and moral principles as well as the comportment which re-
 sponds 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 Cath-
 (219) olic 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 ac-
 cepts 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
 (80) of the ecclesiastical magisterium to the domain of principles,
 and exclude the domain of facts, of concrete life. They pre-
 tend that this latter area belongs to the layman, that the lay-
 man 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
 (6, authority unduly limited, she does not suppress nor does she
 31, diminish by that fact the liberty and initiative of her children.

The ecclesiastical hierarchy is not the whole Church, and she 32,
 does not exercise her power from without after the manner of 48,
 the civil power, for example, which treats its subjects solely on 124,
 the juridical plane. You are the members of the Mystical Body 217)
 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 exer-
 cise 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, Octo-
 ber 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 considera- 1490
 tions destined to make precise the nature of the Apostolate (85,
 of the Laity: "The laymen charged with teaching religion with 86,
missio canonica, with the ecclesiastical mandate to teach, and 96,
 for whom this teaching constitutes perhaps even the sole pro- 98,
 fessional activity, does he not by that very fact pass from the 100,
 'lay apostolate' to the 'hierarchical apostolate'?" 119,
 To answer this question We must remember that Christ 120,
 confided to the Apostles themselves a double power: first the 137,
 sacerdotal power of consecrating which was granted in all its 142,
 plenitude to all the Apostles; in the second place, that of teach- 186,
 ing and governing, that is to say, of communicating to men, 205)
 in God's name, the infallible truth that binds them and of deter-
 mining 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 the sacred sciences, but also those who follow the path of rational philosophy, that they owe to the authority of the Catholic Church complete submission and the greatest reverence (a).
(96, 109)

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 eminent men of the Dominican Order who have been distinguished by their piety and the sanctity of their lives, as soon as the voice of the Church's magisterium is heard, either in her extraordinary or her ordinary teaching, receive it with attentive 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. 1505 (63, 129)

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) 1506 (157, 209)

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

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(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. *Memnisse 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. Irenaeus, *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 1580
priest, whom the manifest indication of divine Providence has (193)
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 1581
Apostles, ever splendid with an incomparable beauty! (5,

I. This solemn union of the two Apostles, this cult of their 186-
memory, is like an echo answering their voice as it announces the 187,
Gospel: it is the sign of the unity of an authority which is always 197)
refulgent; it is a clear invitation to that perfect adhesion, *mente, 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 characteristic 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, il
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.

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INDEXES

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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

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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,
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and particularly to the teaching of the Sovereign Pontiff: 1269,
which no one is permitted to neglect: 1269, 1278.

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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,
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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.,
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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,
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- (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,
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 1273, 1424, 1511, IV°, c. III°,
 made up of visible men: 435, 468, 541, 658, 755, 986,
 1152, 1272,
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 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:
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- (11) — with the obligation to act upon human society: 1255,
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- (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,
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 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°,
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 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,
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 her dignity as spouse: 711, cf. (63) ff.;
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 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.,
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 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 dissidents: 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, submitting 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 depositary 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 depositary: (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.