

DRAFT OF A DOGMATIC CONSTITUTION ON THE SOURCES OF REVELATION

The following is a translation of the *Schema Constitutionis Dogmaticae de Fontibus Revelationis* which was prepared by the Preparatory Theological Commission and, after it had been approved by the Central Preparatory Commission and by Pope John XXIII, was sent to the Council Fathers as one of the draft-documents they were to discuss at the first session of the Council.

In the summer of 1960, a subcommission of the Preparatory Theological Commission (PTC) reviewed the results of the world-wide consultation instituted a year earlier and produced a summary outline, *Schema compendiosum Constitutionis de fontibus Revelationis*. On October 27, 1960, a subcommission of the PThC was appointed to prepare a full draft. They met seventeen times between October 1960 and June 1961. The whole PTC reviewed their work in February 1961, approved their completed text in September 1961, and sent it a month later for review by the Central Preparatory Commission (CPC).¹

The Draft of the PTC was presented to the CPC on November 9, 1961 and discussed on the following day.² Revisions were made of the text as a result of these discussions. Approved by the CPC by Pope John XXIII on July 13, 1962, it was sent out ten days later to all the Council Fathers. It was formally presented in the Council hall on November 14, 1962.³

The following translates the text as it was presented to the Council Fathers. It is possible to reconstruct the text as it had been presented to the CPC: material added after the CPC discussion is here **shaded**, and any other alterations in the text are explained by comments added in a bracketed sentence or by an indented paragraph. In this way, all the significant changes from one text to another are accounted for, and one has the data for an assessment of the work of both the CPC and of the PThC.

CHAPTER I THE TWOFOLD SOURCE OF REVELATION

1. The Revelation of the Old and New Covenants.

The revelation, which, in his wisdom and goodness, God deigned to bestow upon man, comes to us in the economy of the Old and New Covenants. Under the Old Covenant, in many and various ways God spoke to our fathers through the prophets (see Hb 1:1); but under the New Covenant, through his own Son and his Apostles, God spread the treasures of his wisdom and knowledge abroad to the whole human race (see Jn 14:26 and 16:14; **Hb 1:2**).

¹ See *Acta et Documenta Concilio Oecumenico Vaticano II Apparando, Series II (Praeparatoria), Vol. II, pars I* (Typis Polyglottis Vaticanis, 1965), pp. 523-32.

² See *Ibid.*, pp. 532-554.

³ For the text presented to the CPC see *ADP, III/I* (Typis Polyglottis Vaticanis, 1969), pp. 15ff, for the one presented to the Council, see *Acta Synodalia, I/III* (Typis Polyglottis Vaticanis, 1971), pp. 14-26.

2. *The Initial Spreading of the New Covenant's Revelation.*

In God's plan, this revelation of the New Covenant, which greatly surpasses and completes that of the Old, was chiefly spread by preaching and received by listening, **just as the Apostle said: "Faith comes from what is heard, and what is heard comes through the word of Christ" (Rm 10:17).** For during his lifetime Christ the Lord revealed the mysteries of the Kingdom of heaven to the children of Israel by word of mouth; and after his resurrection he commanded his Apostles to preach to every creature (see Mk 16:15): "All power in heaven and on earth has been given to me; going, therefore, teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all that I have commanded you" (Mt 28:18-20). **It is because the Apostles preach the doctrine of Christ and indeed do so in his name that in the Scriptures they are said simply to speak "the Word of God" or "the Word of the Lord" (see Acts 4:29; 8:25; 13:46; 14:36); indeed, their own preaching is called "the Word of God" (see Acts 6:2,7; 11:1; 12:24; 13:7,48; etc.), inasmuch as it is truly God's speech being addressed to men through them, as the Apostle said to the Thessalonians: "...we thank God constantly for this, that when you received the word of God which you heard from us, you accepted it not as the word of men but as what it really is, the word of God which is at work in you who believe" (I Th 2:13).** So it is, as St. Clement of Rome testifies, that "the Apostles were established for us as preachers of the Gospel by the Lord Jesus Christ. Jesus Christ was sent by God. Christ is from God and the Apostles from Christ; thus both come in proper order by the will of God. And so the Apostles, after they had received their orders and in full assurance by reason of the resurrection of our Lord Jesus Christ, being full of faith in the word of God, went out in the conviction of the Holy Spirit preaching the good news of the coming of God's Kingdom."¹

3. *The Transmission of the New Covenant's Revelation.*

Throughout the centuries, the ministry of the Word which Christ and the Apostles inaugurated has always been preserved in the Church. **For as the Apostles handed on what they had received from Christ (see I Cor 15:3 along with 11:23) and entrusted it for safekeeping to their successors (see I Tm 6:20; II Tm 1:14),** so Bishops, who succeed to the place of the Apostles in the Church, have always by their preaching handed on that doctrine and authoritatively interpreted it. Some of the Apostles or apostolic men, under divine inspiration, also put the revelation into writing; but the living preaching of the Apostles was neither annulled nor diminished by these writings; it was rather strengthened, preserved more securely, and authoritatively explained [PTC: "was strengthened and recommended"].

4. *The Twofold Source of Revelation.*

Instructed by the commands and examples of Christ and of the Apostles, therefore, Holy Mother Church has always believed and believes still that the complete revelation is not contained

¹ Clement of Rome, *Ep. ad Cor.*, 42:1-3 (PG 1, 292).

in Scripture alone but in Scripture and in Tradition as in a twofold source,² although in different ways. Besides containing what was revealed, the books of the Old and New Testaments were also written under the inspiration of the Holy Spirit, so that they have God as their author.³ But truly divine Tradition, preserved in the Church by a continuous succession, contains all the matters of faith and morals which the Apostles received either from the mouth of Christ or from the suggestions of the Holy Spirit and which they transmitted [PTC: "outside Holy Scripture"] as it were by hand to the Church so that in it they might be handed on further by the Church's preaching.⁴ Therefore, the things which divine Tradition contains by itself [*ratione sui*] are drawn not from books, but from the Church's living preaching, from the faith of believers, and from the Church's practice. [PTC added here: "As for things belonging to the past, many are known from various written, although not inspired, documents."]

5. *The Relationship between the Two Sources.*

Let no one, therefore, dare to consider Tradition to be of inferior worth or refuse it his faith. For although Holy Scripture, since it is inspired, provides a divine instrument for expressing and illustrating the truths of faith, still its meaning can be *clearly* and *fully* [not underlined in PTC] understood or even presented only by means of the apostolic Tradition. Indeed, Tradition and it alone is the way in which some revealed truths, particularly those concerned with the inspiration, canonicity and integrity of each and every sacred book, are clarified and become known to the Church.

6. *The Relationship of Each Source to the Magisterium.)*

In order that the two sources of revelation might harmoniously and more effectively work together for the salvation of man, the provident Lord handed them over, as a single deposit of faith to be kept safe and defended and authoritatively interpreted, not to individual believers, however learned, but to the Church's living Magisterium alone.⁵ It is the responsibility of the Church's Magisterium, as the proximate and universal norm for believing, not only to pass judgement, **having made use of the means which divine providence offers**, in matters directly or indirectly concerning faith and morals, on the meaning and interpretation both of the Holy Scriptures and also of the documents and monuments in which the Tradition has in the course of time been recorded and

² See Vatican I, *De fide cath.*, ch. 2 (D 1787). See II Th 2:15: "Keep the traditions which you learned from us either by word of mouth or by letter," on which St. Thomas comments: "It is thus clear that many things in the Church, though not written down, were taught by the Apostles and are, therefore, to be preserved."

³ See Vatican I, *Ibid.*

⁴ See Vatican I, *Ibid.*, and the Council of Trent, Sess. IV, Decr. *De can. script.* (D 783).

⁵ See Pius XII, *Humani generis* (AAS 42 [1950] 567, 569; D 2314).

manifested, but also to illustrate and to explain those things which are obscurely and implicitly contained in each source.⁶

CHAPTER II THE INSPIRATION, INERRANCY, AND LITERARY COMPOSITION OF SACRED SCRIPTURE

7. The Inspiration and Canonicity of Sacred Scripture.

Besides using the living voices of Prophets and Apostles, God also wished to hand his word over to men and for it to be more accurately preserved in the Holy Scriptures of the Old and New Testaments, which constitute the other splendid source of supernatural revelation.¹ This is that Scripture "divinely inspired" (II Tm 3:16), handed over to the Catholic Church by the Apostles and duly acknowledged and received in the sacred canon,² that the Church might always make use of it to fulfil its teaching role, for the governing of the Christian life, **and for the salvation of all men.**

8. The Specific Nature and Definition of Inspiration.

To produce this divine Scripture, God himself so prompted and internally moved certain sacred writers (hagiographs) to write and was so present to them as they were writing, that all those things which he, the primary Author of the Scriptures, intended, they would correctly conceive in their minds and faithfully put into writing.³ For, according to the constant teaching of the Church, biblical Inspiration is a special charism for writing, by which God, working in and through the sacred writer, speaks to men [PTC had said: "reveals his mind"] in writing, and therefore he himself is called and truly is the principal author of the sacred text. The sacred writer, in composing the book, is the "organ" or instrument of the Holy Spirit, a living and rational instrument, whose own character and individual traits can therefore be inferred from the sacred book.⁴ For this reason, the Church rightly condemns utterly any attempt to attenuate the nature of Inspiration, and especially the attempt to reduce to a merely natural impulse or movement of mind this supernatural way of writing which unites both God and man.⁵

⁶ Ibid., 569 (D 2314).

¹ Leo XIII, *Providentissimus Deus* (EB 82).

² Council of Trent, Sess. IV, Decr. *De can. script.* (D 784); Vatican I, *De fide cath.*, ch. 2 and can. 4 (D 1787, 1809); Benedict XV, *Spiritus Paraclitus* (EB 448); Pius XII, *Divino afflante* (EB 538).

³ Leo XIII, *Providentissimus Deus* (D 1952).

⁴ Pius XII, *Divino afflante* (EB 556).

⁵ St. Pius X, *Lamentabili* and *Pascendi* (D 2009-10, 2090); see also Vatican I, *Ibid.* (D 1787); Leo XIII, *Providentissimus Deus* (D 1952).

9. The Several Human Authors.

At any time God is the one primary Author of each and every book in the Old and New Testaments. But there were many human authors over the centuries right down till the completion of revelation; in fact, sometimes one and the same book had two or more authors. According to the Church's teaching, all of them are to be considered ministers who were taken up by the Holy Spirit in order to write down the divine word.

10. The Personal Inspiration of the Hagiograph and the Community.

As can be gathered from the Scriptures themselves (see II Pt 1:21) and as the Church has always taught, the charism of sacred Inspiration was personal and proper to the sacred writers chosen and directed by God, and it was not a charism common or communicated to the group of believers. But by God's providence, the origin of the sacred book and the book itself are so connected to the events and the life of the civil or religious community in which the author lived, that they can be more easily understood if reference is made to them.

11. The Extent of Inspiration.

Similarly, since God himself by the inspiring Spirit is the Author of all Holy Scripture and, as it were, the writer of everything produced in it by the hagiograph's hand, it follows that all and each of the parts of the sacred books, even the slightest parts, are inspired.⁶ Therefore, everything stated by the hagiograph must be considered to have been stated by the Holy Spirit.

12. Inerrancy as a Consequence of Inspiration.

Because divine Inspiration extends to everything, the absolute immunity of all Holy Scripture from error [PTC had said "the infallibility and inerrancy"] follows directly and necessarily. For we are taught by the ancient and constant faith of the Church that it is utterly forbidden to grant that the sacred author himself has erred, since divine Inspiration of itself as necessarily excludes and repels any error in any matter, religious or profane, as it is necessary to say that God, the supreme Truth, is never the author of any error whatever.⁷

13. How Inerrancy is to be Determined.

This inerrancy is to be determined from the manner in which the truth is reached in the sacred book. This manner is particularly evident from the general character of a book, about which, in case of doubt, definitive judgement belongs to the Church alone. In historical or didactic books, the truth is expressed in one way, but in other ways in prophetic, poetic, allegorical, or parabolic books. As for details, the way truth is reached is also to be determined from the meaning which the sacred

⁶ Pont. Bibl. Comm., Decr., June 18, 1915 (D 2180); Holy Office, Letter, Dec. 22, 1923 (EB 499).

⁷ Pius XII, *Divino afflante* (EB 539), using the words of Leo XIII, *Providentissimus Deus* (D 1950); see also EB 44, 46, 125, 420, 463, etc.

author expressed in particular circumstances in the conditions of his time.⁸ For the truth and faith of Holy Scripture, that is, what the author really wished to say in writing, is often not rightly understood if attention is not paid to the customary native ways of thinking, speaking and narrating that prevailed in the sacred author's time and were customarily employed then in social relationships.⁹ But since, while keeping safe the authority and holiness of the Scriptures, all these things are found in the divine utterance, which is expressed for men and uses human means and words,¹⁰ they cannot be accused of error any more than when equal or similar practices were or even still are employed in daily usage; and therefore they do not in any way take away from the authority and holiness of Sacred Scripture.

In the original draft of the PThC, this paragraph read: "This inerrancy is to be determined from the meaning which the sacred author expressed in particular circumstances in the conditions of his time. For the truth and historical credibility of Sacred Scripture in its manner of narrating are correctly understood if attention is duly paid to the customary native ways of thinking, speaking and narrating which prevailed at the time of the sacred authors and which were then customarily employed in social relationships. But, since, while keeping safe the authority and holiness of Holy Scripture, all these things are found in the divine utterance, which is expressed for men and uses human means and words, they cannot be accused of error any more than when equal or similar practices were or even still are employed in daily usage."

14. The Divine Condescension.

As long as the truth and holiness of God are respected, all this may be said to reveal the condescension of eternal Wisdom in clothing his divine word in human signs and letters, and in so offering it to men; just as once he did in the only begotten Word of the Father, who, having assumed man's weak flesh, willed to become like us in all things except sin (see Hb 4:15)¹¹ **and ignorance.**

CHAPTER III THE OLD TESTAMENT

15. The Authority of the Old Testament in the Church.

Through the Holy Scriptures of the Old Testament, God sought, from earliest times, to instruct with saving counsels about human affairs the people he adopted as his own possession and bound to himself in a loving covenant. Therefore, the force, authority and usefulness of the Old

⁸ St. Augustine, *De doctrina christiana*, II, 18,26 (PL 34, 75-76).

⁹ Pius XII, *Divino afflante* (D 2294).

¹⁰ "When God speaks through the mouth of a man, he speaks in human fashion" (St. Augustine, *De civitate Dei*, XVII, 6,2 [PL 41, 537]; see Letter of Pont. Bibl. Comm., Jan. 16, 1948 (D 2302).

¹¹ Pius XII, *Divino afflante* (D 2294).

Testament are not to be considered to be lessened, especially in those areas which till the end of time concern the foundations of the Christian religion, whether in words or in historical deeds. "For whatever has been written was written for our instruction, so that through patience and the consolation of the Scriptures we might have hope" (Rm 15:4).

16. The Relationship between the Old and New Covenants.

Ever since Adam's sin, God's relationship with man has had this aim, that through the promises made to the fathers and the ever increasingly illuminating oracles and pronouncements of the prophets about Redemption, a way might be opened for every creature to hope for salvation. "The prophets who prophesied of the grace that was to be yours searched and inquired about this salvation" (1 Pt 1:10). The Holy Scriptures of the Old Testament bear witness to Christ (see Jn 5:39), and, by the will of the omnipotent and most merciful God, it was necessary that everything said there about the promised Savior be fulfilled, as our Lord Jesus Christ taught his disciples when at last he himself opened their minds to understand the Scriptures (see Lk 24:44-45).

It is, therefore, the purpose and the importance of the whole Old Testament to head towards the New and to become clear in it. "What could be surer or more certain than a matter on which the preaching of the Old and New Testaments coincides?...For, as blessed John said, 'The Law was given through Moses, but grace and truth come through Jesus Christ' (Jn 1:17); in him are fulfilled both the promises contained in the prophetic symbols and the meaning of the Law's prescriptions, for by his presence he teaches the prophetic truth and by his grace he makes the Law's demands possible."¹

17. The Nature of the Old Testament.

Therefore, on the basis of the evangelical and apostolic teaching, this Sacred Vatican Council solemnly teaches that God, the author and inspirer of both Testaments, in his wisdom so established the Old Covenant that he might by his gentle providence prepare for the New, prophetically announcing it in various ways and symbolizing it in various types, so that the books of the Old Testament themselves also describe the supernatural journey and course of a single divine revelation and divine plan of salvation. But because of the incomplete character of the former economy,² whatever is contained in them, especially in moral matters, must be in the end compared to the Gospel of Christ preached by the Apostles. A correct judgement on such matters is to be duly submitted to the living magisterium of the Church, that is, to the judgement of those "who along with the succession to the episcopate have by the Father's will received the sure charism of truth."³

¹ St. Leo the Great, *Sermo 51 de Transfig.*, 4 (PL 54, 311).

² Pius XI, *Mit brennender Sorge* (AAS 29 [1937] 150ff).

³ St. Irenaeus, *Adv. Haer.*, IV, 26,2 (PG 7, 1053-54).

18. The Human Authors of the Old Testament.

Finally, with regard to the human authors of the Old Testament books, although their authenticity does not of itself and directly affect the dogma about their divine inspiration, Catholic interpreters of the Scriptures should religiously maintain whatever there is certain about this matter in either source of revelation. And insofar as this question touches upon the faith, only the Church may pass final judgement on the matter.

CHAPTER IV
THE NEW TESTAMENT

19. The Gospels and their Authors.

Everyone agrees that among all the divine authorities contained in the Scriptures, the Gospels rightly stand alone.¹ Always and everywhere, and without any doubt, the Church of God has believed and still believes that the four Gospels had an apostolic origin; and it has constantly held and still holds that their human authors were those men whose names are in the canon: Matthew, Mark, Luke and John, the one whom Jesus loved.

20. The Historical Value of the Gospels.

With firm and most constant faith, the same Holy Mother Church has held and still holds that the four Gospels reliably hand on what Jesus, the Son of God, really said and did for the eternal salvation of men (see Acts 1:1) while he lived among men. For, although the Gospels do not always agree (nor need they) with the methods of historical composition now used by scholars, still the words and deeds written in them by the Spirit's inspiration were put into writing for this purpose, that we might know the truth about those matters about which we have been instructed, drawn from the testimony and tradition of those "who from the beginning were eyewitnesses and ministers of the word" (Lk 1:2-4).

PTnC: "...still the words and deeds written in them by the Spirit's inspiration were set down in accordance with the truth, from the testimony and tradition of those who 'from the beginning were eyewitnesses and ministers of the word.'"

21. The Truth of the Gospels concerning the Deeds of Christ.

For this reason this most sacred Vatican Council condemns those errors by which, for whatever reason and in whatever manner, the genuine historical and objective truth² of the facts of the life of our Lord Jesus Christ as they are narrated in those Gospels is denied or attenuated. These

¹ St. Augustine, *De consensu Evangelist.*, 1,1 (PL 34, 1041-42).

² See Holy Office, *Monitum*, June 20, 1961 (AAS 53 [1961] 507).

errors become all the more pernicious when they call into doubt facts which affect the faith itself, for example, the infancy of Christ [PTC: "the history of the infancy of Christ"], the signs and miracles of the Redeemer, and his wondrous resurrection from the dead and glorious ascension into heaven.

22. The Truth of the Gospels concerning the Words of Christ.

Similarly, the most sacred Vatican Council condemns the errors which assert that the words of Christ, which and insofar as they are ascribed to the Lord by the Gospels, often are not, at least as regards the reality meant by the words, the words of Christ himself, but rather report the mind of the Evangelist or, what is even more serious, the mind of the primitive Christian community.

The original draft of the PThC had read: "Similarly, the most sacred Vatican Council condemns the errors that deny that the divine words of Christ which are written in the Gospels were really uttered by our Lord himself, if not always to the letter at least always with regard to their tenor and substance. Nor are those errors less guilty of temerity which maintain that the most holy words of the Son of God often express the mind of the primitive Christian community rather than reliably reporting the teaching of the Savior himself."

23. The Truthfulness of the Teaching of the Apostles in the Canonical Scriptures.

It is forbidden to say that the teaching of the Apostles contained in the other canonical Scriptures of the New Testament was in the course of time elaborated by merely human effort and ingenuity or from Jewish or Gentile opinions, apart from or against what Christ himself both taught and willed. For Christ was present to his Apostles whom he sent out into the world to teach all nations (Mt 28:20), and he also sent them the promised Holy Paraclete of his Father that he might teach them all things and recall to their minds (see Jn 14:26) all that is of Christ (see Jn 16:14) and was to be kept safe forever for the eternal salvation of the human race.

CHAPTER V

HOLY SCRIPTURE IN THE CHURCH

24. The Church's Care for Holy Scripture.

The heavenly treasure of the sacred Books, which the Holy Spirit in his great charity and generosity handed over to men through the Church,¹ has never lain hidden away in the Church. Right from the beginning, Christ's Church has guarded the divine writings with the greatest reverence and vigor, has defended them from any false interpretation, has made careful use of them for the

¹ The words are taken from the Council of Trent, Sess. V, *Decr. de reformatione*, ch. 1, adding the words "through the Church" (EB 65).

salvation of souls, especially in sacred preaching,² and has never ceased daily to present them to all in its liturgy.

25. *The Latin Vulgate Translation.*

Without prejudice to the surpassing authority of the original texts of Holy Scripture, the Latin Church has over the centuries preferred one of the many Latin translations which once circulated, namely, the Vulgate translation, which it considers an authoritative and trustworthy witness of the faith [PTC: "which it has considered and still considers to be authoritative [*authentica*]."] From the legitimate use of this version for so many centuries in the Church, it is clear that as it was and is understood by the Church it is quite free from any error in matters of faith or morals and that it can safely and without fear of error be cited in arguments, talks, and sermons.³ So great is the connection between the Vulgate and the Church's Magisterium that it may be said to enjoy the authority of tradition. At the same time, however, this most Holy Vatican Council reverently accepts other venerable and popular translations in the eastern Churches, above all that very ancient Greek translation of the Old Testament, called the Septuagint, which has been sanctioned by its use by the Apostles.

26. *Priests and the Reading of Scripture.*

Every minister of the Church should remember the advice of St. Paul the Apostle: "All Scripture is inspired by God and profitable for teaching, for reproof, for correction, and for training in righteousness, that the man of God may be complete, equipped for every good work" (2 Tm 3:16-17). According to the advice of the Fathers of the Church, "those who exercise the ministry of preaching must never neglect the study of the sacred books;"⁴ a priest's sermon "should be based on a reading of the Scriptures,"⁵ lest externally he become an inept preacher because "internally he is not a listener."⁶ The Sacred Writings "are able to instruct one for salvation through faith in Jesus Christ" (2 Tm 3:15), since they are received from the hands of the Church and since docility of mind and a desire to learn what is spiritually edifying move the pious reader.

27. *The Faithful and the Reading of Scripture.*

By God's kind providence, it has fortunately happened in our time that many of the faithful also read the Scriptures in the original texts and that, especially for the use and benefit of all the faithful, many translations of the sacred books have been made from the original texts into popular

² Pius XII, *Divino afflante* (EB 538).

³ Council of Trent, Sess. IV *Decr. De can. script.* (D 785); Pius XII, *Divino afflante* (D 2292).

⁴ St. Gregory the Great, *Reg. Past.*, 2,11 (PL 77, 50).

⁵ St. Jerome, *Ep. ad Neopotian.*, 8 (PL 22, 534).

⁶ St. Augustine, *Sermo 179*, 1 (PL 38, 966).

languages.⁷ Special joy must be expressed about the active love with which Christ's Gospels and the writings of the Apostles are published and distributed. As the Fathers and Doctors of the Church bear witness and as holy men have always experienced, this sacred reading illumines the mind, strengthens the will, and enkindles the heart's love of God. Nevertheless, this most sacred Vatican Council strongly urges the faithful, when they approach the sacred text itself, to be attentive to the Church's teaching and to have a solid and appropriate training. This especially holds for the reading of the Old Testament; but in the New Testament also "there are some things hard to understand, which the ignorant and the unstable twist to their own destruction" (2 Pt 3:16). Therefore, versions for the use of the faithful must be reviewed and approved by the Bishops, "among whom is the apostolic teaching,"⁸ and they are to be supplied with necessary and truly adequate explanations according to the mind of the Church,⁹ whose living magisterium is the proximate norm for believing. For the genuine meaning of the divine utterances cannot be **authoritatively** established by any person, not even by a learned one, but only by the magisterium of the Church, to which the deposit of the Sacred Scriptures was entrusted for interpretation. And any effort to popularize or explain the Sacred Scriptures for the Christian people must also be submitted to the Bishops' authority.

28. *Catholic Exegetes.*

Although today, because of recent discoveries, many things are being brought forward which contribute to a fuller understanding of the literal sense, which is the sense especially to be sought in the divine Scriptures, still those who in the Church and for its benefit deserve praise for devoting themselves to the scientific study of the sacred writings, should remember that they always need the help of God's Holy Spirit in their explanations of Holy Scripture,¹⁰ and that Scripture is not to be understood except in accord with "that meaning intended by the Holy Spirit by whom it was written."¹¹ God did not give men the Holy Scriptures so that they could exercise their ingenuity, but for their spiritual good. That is why, as they draw out and explain the spiritual teaching, the superior erudition of today's interpreters must be accompanied by that gentleness of speech in which the older Fathers and Doctors, moved solely by love of the Church and the salvation of souls, excelled. Catholic exegetes, therefore, should cultivate as much as they can the theological teaching of the sacred texts, so that not only will they and other theologians provide help to one another but they will also help priests to be more effective in presenting Christian doctrine to their people and help all the faithful to lead a holy life.¹² All this can be done only if in explaining the Bible, they always give the

⁷ Pius XII, *Divino afflante* (EB 549).

⁸ St. Irenaeus, *Adv. Haer.*, IV, 32,1 (PI 7, 1071).

⁹ See *Code of Canon Law*, c. 1391.

¹⁰ St. Jerome, *In Mich.*, 1,10-15 (PL 25, 1215).

¹¹ St. Jerome, *In Gal.*, 5,19-21 (PL 26, 445).

¹² See Pius XII, *Divino afflante* (D 2293).

appropriate reverence and obedience to the analogy of faith, the tradition of the Church, and the norms of the Apostolic See on this matter.¹³

29. The Relationship of Theology to Holy Scripture.

Since Holy Scripture, along with Tradition, is as it were the soul of all theological doctrine, **and since the sacred disciplines grow ever younger by the study of both sources**, teachers of theology should assign great importance to the progress of their own discipline which comes from a correct interpretation of the sacred books. For the holy books and the teaching deposited with the Church have one and the same author: God; and so it cannot happen that a meaning which in any way disagrees with that teaching could be gathered from a legitimate interpretation of those books.¹⁴ Our theologians, then, should by their science strive to illustrate and to prove the complete harmony of Catholic doctrine, from the beginning down to our day, with those divine utterances written down under the wondrous assistance and plan of the Holy Spirit for the Church and for the salvation of all.

¹³ See *Antimodernist Oath* (D 2146).

¹⁴ Leo XIII, *Providentissimus Deus* (EB 144).

APPENDIX: SOURCES CITED IN THE FIRST DRAFT

The following is a list of the authorities to which reference is made in the draft "The Sources of Revelation," either by quotation or by simple reference.

Scripture

Quotations.....	24 (19 in ch. I)
References.....	<u>11</u> (4 in ch. I)
Total.....	35

Fathers and Theologians

Clement of Rome.....	1
Irenaeus.....	2
Augustine.....	3
Jerome.....	3
Leo I.....	1
Gregory I.....	1
Thomas Aquinas.....	<u>1</u>
Total.....	13

Ecumenical Councils

Trent.....	4
Vatican I.....	<u>5</u>
Total.....	9

Popes

Leo XIII.....	5
Pius X.....	3
Benedict XV.....	1
Pius XI.....	1
Pius XII.....	<u>11</u>
Total.....	21

Other

Holy Office.....	2
Biblical Comm.....	2
Code of Canon Law..	<u>1</u>
Total.....	5
TOTAL.....	83

DRAFT OF A DOGMATIC CONSTITUTION DEFENDING INTACT THE DEPOSIT OF FAITH

PREFACE

1. The Serious Duty to Defend the Deposit

Before God and the Redeemer of the human race, the second Holy Vatican Synod is fully aware that unless the deposit of faith is preserved pure and inviolate, the Church cannot at all fulfill its heavenly mandate to teach, sanctify, and rule so that it may be the salt of the earth and the light of the world (see Mt 5:13-14). The defense of this sacred deposit is not only entrusted to individual pastors as a duty for which they will render an account to the Lord (see Hb 13:17); it especially belongs to all the bishops gathered into one apostolic group by the Spirit of Christ and under the Roman Pontiff.

For the sacred ecclesiastical hierarchy with its pastors and teachers was established so that we may "all attain to the unity of faith" and may no longer be children, tossed by waves and swept along by every wind of teaching arising from human wickedness, from cunning, in the wiles of deceitfulness (see Eph 4:11-14). Upon this hierarchy appropriately falls the duty of which the Apostle warned Timothy: "Guard the deposit, avoiding godless novelties and the contradictions of falsely so-called knowledge, by professing which some have fallen from the faith" (1 Tm 6:20-21).

2. The Mind of the Holy Synod

It has not escaped the Holy Synod that the minds of people today are being disturbed by various pernicious teachings, especially concerning the primary truths about human existence, that is, about the origin, nature, and purpose of man's life on earth and about the way by which one can come to God and to full inner happiness. The same Holy Synod also knows that many other seeds of error are being strewn with the result that the faithful are sometimes being burdened by anxiety and that many are no longer maintaining sound doctrine but are turning away from listening to the truth and turning instead to fables (see 2 Tm 4:4). For this reason, the conciliar Fathers, that they might religiously fulfill the task entrusted to them and might show people today the way by which they can safely seek and find God and his only-begotten Son, consider it their duty to bring forward certain truths from the deposit God entrusted to Holy Church, especially those that concern the foundations of religion itself, and in the chapters that follow to present those truths concisely and to defend them from errors, for the benefit of all the faithful and of all those who seek God with a sincere heart.

CHAPTER I
THE KNOWLEDGE OF TRUTH

3. Theological Foundation

Since faith illumines reason and protects it from error,¹ the Holy Synod, relying upon what divine revelation says about the dignity of man created in the image of God (see Gn 1:26-27; Wis 2:23; Sir 17:1); about the mission of Christ who freed us by the truth (see Jn 8:32); about the Holy Spirit sent by the Lord to teach us all truth (see Jn 16:13); and about the Church, the pillar and bulwark of the truth (see 1 Tm 3:15), teaches that by his nature man enjoys the sublime ability to attain the truth, since, if this ability is denied, human reason itself falls and indeed both revelation and faith perish. But, taught by the Spirit of truth, the Church not only firmly acknowledges that man enjoys the ability to understand things as they are in themselves,² but also believes that the human intellect can be and in fact is so elevated by God that, illumined by faith, it can know truths that surpass the grasp of any created mind, until in heaven it gazes face to face upon the First Truth, God One and Three, in the light and splendor of the beatific vision.³

4. The Truth of the First Principles

Continually relying on the divine word, the Church has always held that truth is not something merely subjective,⁴ but must rather be considered the singular perfection of the human mind by which that mind can be conformed to the totality of things, as Augustine said: "Reasoning does not make things so; it finds them so."⁵ With equal firmness it has also always held that man's intellect is endowed with the ability to attain necessary and immutable truths⁶ and to make statements about them that are not subject to change.⁷ But because these universal principles, which scholars usually call the principles of identity, contradiction, sufficient reason, and efficient and final causality,⁸ and which are so obvious that they are known almost spontaneously to everyone, are the basis on which the whole edifice of human knowledge rests and upon which indeed the very order of the doctrine of the faith is in some way constructed,⁹ the Sacred Council teaches that no one may in any way call these principles into doubt.

5. Remedies for the Obscuring of Truth

From the time when, because of the first Fall, man fell into the slavery of ignorance and the passions, the light of natural reason has been clouded¹⁰ and knowledge of the truth is therefore now rendered more difficult, especially in matters that pertain to religion and morality (see Wis 9:13-19; Rm 1:18-32). For this reason, despite the wondrous progress of all the sciences today, it is only "to divine revelation that must be attributed the fact that matters concerning divine realities, which of themselves are not beyond human reason even in the present condition of the human race, can be known by all easily, with firm certainty, and without the admixture of error."¹¹ Quite rightly, however, has the Church never denied the usefulness and effectiveness of proper dispositions of the whole soul if religious and moral truths are to be known and embraced; indeed, it has always taught that the lack of such dispositions can be the reason why an intellect, held back by the passions and by bad will, does not see correctly and wanders from the truth.¹²

NOTES

¹ See the Vatican Council, Sess. III, Dogmatic Constitution *On the Catholic Faith*, ch. 4 (D 1799).

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² See St. Thomas, *In Ioh.*, ch. 18, n. 11. Also Pius XII, Address to Participants in the First Symposium on Medical Genetics, Sept. 7, 1953 (*AAS* 45 [1953] 601): "Thinkers at every time, based upon sound reason, and Christian thinkers in particular are aware that they must maintain the essential principle: truth is the agreement of the judgement with the being of things determined in itself." See John XXIII, Radio Message, Dec. 22, 1960 (*AAS* 53 [1961] 7-8); and St. Thomas, *Summa theol.*, I, q. 16, a. 1.

³ Vatican I, Sess. III, Dogmatic Constitution *On the Catholic Faith*, ch. 4 (D 1795-96); Pius IX, Letter *Gravissimas inter*, against J. Frohschammer; D 1673.

⁴ Holy Office, Decree *Lamentabili*, prop. 58, condemning the view that "truth is no more immutable than man himself; rather it evolves with him, in him, and through him" (D 2058).

⁵ St. Augustine, *De vera religione*, ch. 39, n. 73 (PL 34, 155).

⁶ Pius XII, Encyclical *Humani generis* (D 2320): "the attainment of certain and immutable truth."

⁷ Holy Office, Decree *Lamentabili*, prop. 58 (D 2058).

⁸ Pius XII, Encyclical *Humani generis*: "The philosophy acknowledged and received in the Church defends the truth and genuine value of human knowledge, the unshaken metaphysical principles--sufficient reason, causality and finality--and lastly the attainment of certain and immutable truth" (D 2320). See Address to Physicians, Sept. 7, 1953 (*AAS* 45 [1953] 601); Address to the Gregorian University, Oct. 17, 1953 (*AAS* 45 [1953] 685); St. Thomas, *Summa contra Gentes*, II, c. 83: "Our intellect knows *being* and the things that in themselves belong to being as being; on this knowledge is based the knowledge of the first principles, such as, '*One cannot affirm and deny at the same time*,' and others like it. Our intellect naturally knows only these principles, but conclusions it knows through them."

⁹ Vatican Council, Dogmatic Constitution *On the Catholic Faith*, ch. 4 (D 1799): "Not only can faith and reason not disagree with one another, but they provide help to one another, since *right reason demonstrates the foundations of faith*;" see Pius XII, Encyclical *Humani generis* (D 2321-2322)

¹⁰ Council of Trent, Sess. V, *De peccato orig.*: "By that sinful offence, the whole Adam, body and soul, fell into a worse state" (D 788). See St. Thomas, I, q. 95, a. 1.

¹¹ Vatican I, Sess. III, Dogmatic Constitution *On the Catholic Faith*, ch. 2 (D 1786). See St. Thomas, I, q. 1, a. 1.

¹² See Pius XII, Encyclical *Humani generis* (D 2324).

CHAPTER II GOD

6. Knowledge of God, the Final Goal of Man

Relying upon the testimonies of divine revelation, the Church has always held that it is in the natural knowledge of the existence of God the Creator that the foundation of all religious life is to be placed insofar as in that knowledge is had a sort of preamble to the knowledge of God himself that comes through faith. It further professes that God, who is love (1 Jn 4:8) and the light of truth (see 1 Jn 1:5), and thus the source of all good things, by whom we were created and from whom we await our eternal happiness, in order to make knowledge of such great importance accessible, has manifested himself to men both by supernatural works of his Providence and by the common works of creation which he so wisely disposed that they bear open witness to him. For he is not far from any of us (see Act 14:17), and "he did not leave himself without testimony, doing good from heaven, giving rain from and fruitful seasons, and filling our hearts with food and gladness" (Acts 14:16).

7. That God can be Known is Affirmed

Furthermore, the same holy Mother Church believes and teaches that the existence of the invisible God can be known with certainty and therefore can also be demonstrated even by the mere light of natural reason, from the visible works of creation, as a cause is known from its effects.¹ For, "ever since the creation of the world, his invisible attributes of eternal power and divinity are clearly seen, being understood by the things that are made" (Rom 1:20).

8. An Argument from the Perfections of the World

Indeed, the holy Fathers and Doctors of the Church² by various and very strong arguments have demonstrated that God is "the cause of the organized universe, the light by which truth is known, and the spring from which happiness may be drunk."³ For truly the incomparable magnificence and beauty that are observed in the world and the wonderful order with which all things powerfully and constantly pursue their ends most certainly proclaim a most wise and powerful Author and Governor, that is, a personal God;⁴ so that they must be considered foolish who look at the works but do not acknowledge who their workman was, and who are delighted by their beauty but do not consider how much more beautiful is their ruler (see Wis 13:1-5).⁵

9. An Argument from the Imperfections of Creatures

The imperfections that are present in all the things of this world, for example, mutability, inconstancy, causal dependence, contingency, limitation, and others of this sort, plainly show that such realities were not engendered by themselves or by other worldly principles that labor under the same imperfections, but drew their origin from a Creator transcending the world who possesses all perfections. But, while the Church considers these arguments stronger, she does not neglect nor disparage other arguments, for example, those which argue from man's innate desire for happiness or from the absolute obligation of the moral law; for these too have their effectiveness and are very suitable for at least some people.

10. Rejection of Errors

Since, therefore, the existence of the one true God is so splendidly manifest, the blindness of

those who wretchedly reject God is all the more deplorable.⁶ For this reason, the Holy Synod condemns first the error of those who, regarding matter to be the one universal principle, utterly deny God⁷ and indeed are impiously striving, even by the use of force, to eradicate the name of God from the minds of men. It also rejects the error of those who, abusing a falsely so-called philosophy or science, substitute for the personal God impersonal or merely ideal and therefore useless fictions, or who, rejecting a demonstration based upon objective truth, profess that the existence of God rests only on a subjective and merely voluntary adherence of the mind to God.⁸

11. A Commendation of the Doctrine about God

Finally, the Holy Synod warmly encourages the faithful to value above all other goods the correct doctrine about God which they have received, to guard it carefully, to defend it from attacks, to take it as a norm for their whole life, and not to devote their energies to beclouding the arguments by which the human mind is raised to God, but instead to work at explaining them.⁹ Lastly, all should always remember that they were baptized in the name of the living God, Father, Son and Holy Spirit, so that they might believe and serve the God who in his great love revealed himself to us in the Lord Jesus (see 1 Jn 1:1-3; Eph 2:4).

NOTES

¹ Pius IX, Letter *Gravissimas inter* (against Frohschammer), December 11, 1862 (D 1670); Vatican Council, Sess. III, Dogmatic Constitution *On the Catholic Faith*, ch. 2 (D 1785) collated with canon 1 (D 1806); *Antimodernist Oath*, September 1, 1910 (D 2145); Pius XII, *Humani generis*, August 12, 1950 (D 2317).

² St. Gregory Nazianzen, *Orat.* 28, 6 & 16 (PG 36, 31 and 45); St. John Chrysostom., *Comm. on Romans*, *Hom.* 3, 2 (PG 60, 412-13); St. Augustine, *Confess.*, XI, 4, 6 (PL 32, 811); *Sermo.* 141 (PL 38, 776-78); *De libero arbitrio*, II, 7, 15 to 15, 39 (PL 32, 1249-62); St. Thomas, *Summa theol.*, I, q. 92, a. 3; *In Ev. Ioh.*, Prol. in prol. St. Jerome; see Pius XI, Encyclical *Studiorum ducem*, June 29, 1923 (*AAS* 15 [1923] 317); Pius XII, *Address to the Pontifical Academy of Science*, Nov. 22, 1951 (*AAS* 44 [1952] 31f).

³ St. Augustine, *De civitate Dei*, VIII, 10, 2 (PL 41, 235).

⁴ Pius XII, Encyclical *Humani generis* (D 2317); see *Ibid.* (D 2325); see Pius XI, *Mit brennender Sorge*, March 14, 1937 (*AAS* 29 [1937] 149).

⁵ See also Rm 1:20-21.

⁶ Pius XI, *Mit brennender Sorge* (*AAS* 29 [1937] 148-50); Decree of the Holy Office on Communist Parties, July 1, 1949 (*AAS* 41 [1949] 334).

⁷ Vatican I, Sess. III, Dogmatic Constitution *On the Catholic Faith*, ch. 1 (D 1782-84) and the corresponding canons (D 1801-1805). See Pius XII, Encyclical *Humani generis* (D 2306 and 2323).

⁸ St. Pius X, Encyclical *Pascendi*, September 8, 1907 (D 2072-74); Pius XII, Encyclical *Humani generis* (D 2325).

⁹ Pius XII, Encyclical *Mediator Dei* (AAS 39 [1947] 525-26).

CHAPTER III
THE CREATION AND EVOLUTION
OF THE WORLD¹

12. The Creation of the World at the Beginning of Time

The divinely inspired account of the creation of the world is of supreme importance both for attaining a correct notion of God and for professing the true religion, since God's supreme dominion over men rests upon that creation. The second Holy Vatican Synod, supported by the testimony of the Word of God written and handed down, therefore again confirms the doctrine many times asserted by the Church's Magisterium and states that the whole world was so created by God out of nothing that it began the course of its existence at some point. For only "the true God, out of his goodness and omnipotent power, not to increase his happiness nor to acquire it, but to manifest his perfection through the goods which he gives to creatures, in utter freedom created simultaneously at the beginning of time and out of nothing creatures both spiritual and corporeal, that is, angelic and mundane, and then the human creature, a common creature, composed of spirit and body."²

13. Rejection of Materialistic and Pantheistic Evolutionism.

Most opposed to this doctrine is the materialistic evolutionism that maintains that the world, which incessantly changes and develops, did not take its origin from God and is not governed by him and that in its progress all that happens is that unmade matter continually changes and that out of it are brought forth new and more perfect structures that were, therefore, already in some way pre-contained in unmade matter. But the dogma of creation is also openly distorted by that pantheistic evolutionism whose proponents do indeed admit that the world comes from a single and immaterial principle, which they call divine, but mistakenly conceive things, as if the world were nothing but the totality of the changes, especially in the life of the human spirit, that are produced by the gradual self-evolution of that principle. Of these two views, the first utterly destroys the notion of God and religion, while the other clearly confuses religious matters, attributing to God what is mundane and human and to man and the world what is divine.

14. False Modern Views on the Creation and Evolution of the World.

The children of the Church should also take care not to be deceived by erroneous opinions and so to distort any of the revealed truths. They must not corrupt the concept of creation by imagining that it consists in this: that God gradually brings into unity some primordial multiplicity of realities already existing before any divine action. They must not weaken the Catholic doctrine on the subsistence of the world in itself and on the utter simplicity and perfection of God, by daring to think that God so directs the world's evolution that he is gradually gathering all things into himself, that he is somehow joining them to himself, and that he thus in some way becomes a participant in the world's construction. Neither scientific investigation nor sound philosophy can give suitable arguments for maintaining such false opinions.

15. The Doctrine of the Faith and True Scientific Study of Evolution.

The things which a science worthy of the name prudently studies about the evolution of the world and which it is able to present, not as conjecture, but as really certain, whether they concern the formation of the universe's shape, or the history of the earth and the manifold development of life

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on it, or even the origin and growth of the human race, bring no harm to the doctrine of the faith; to the contrary they provide suitable help to illumine it. For "there can never be any real disagreement between faith and reason, since the same God who reveals his mysteries and infuses faith also gave the light of reason to the human mind."³ The appearance of contradiction that sometimes arises between scholars in the sacred and the profane sciences arises chiefly from the fact that "either the dogmas of faith have not been understood and expounded according to the mind of the Church, or that uncertain theories are taken for verdicts of reason."⁴ But the conclusions of scientific investigations of this sort do not equal in dignity or in certainty the judgements of faith to which, helped by the light of grace, we cleave with the firmest possible assent, relying upon God himself, who is the supreme truth. Therefore, certain questions concerning the evolution of the world, which directly or indirectly touch upon the Catholic faith, are to be treated with supreme caution, so that the genuine statements of faith are not contradicted or endangered. Individual believers should be prepared to submit to the judgement of the Church, to which Christ entrusted the task of guarding and interpreting the deposit of faith.⁵

16. *The Creation of Man and the Evolution of Life.*

As for scientific investigation of the beginnings of life, especially with regard to the question whether the human race might have originated from some earlier living organism, Catholic doctrine about the composition of man from spirit and matter, which essentially differ from one another, must above all be preserved; and the same is true of the doctrine about the immediate divine creation of each man's soul from nothing, so that it may not in any way be admitted that the human soul arose from some vital principle already somehow existing before. Moreover, the first origin of the human body must be treated with supreme moderation and caution, for this topic does not concern only the natural sciences, but in part philosophy also; indeed it touches upon many truths contained in the sources of divine revelation, for example, the statements of faith about the special intervention of God in forming the bodies of the first parents and those about the wondrous state of original justice in which they were first created.⁶

NOTES

¹ The first three paragraphs of this Constitution deal first with the creation of the world *in general* according to *Catholic faith* and then with *philosophical* doctrines opposed to that faith on this matter. The last two paragraphs deal with the *doctrine of faith* with regard to creation, especially with regard to the *creation of man*, and with its relationship to *scientific investigations*.

² Vatican I, Sess. III, Dogmatic Constitution *On the Catholic Faith*, ch. 1 (D 1783); see Lateran IV, ch. 1 (D 428).

³ Vatican I, *On the Catholic Faith*, ch. 4 (D 1797).

⁴ *Ibid.*

⁵ See Pius XII, Encyclical *Humani generis* (D 2326).

⁶ See Pius XII, Encyclical *Humani generis* (D 2327).

CHAPTER IV
PUBLIC REVELATION AND CATHOLIC FAITH

17. The Catholic Notion of Revelation

The external and public revelation¹ by which the object of Catholic faith was divinely communicated to the Church is that act of speaking by which the most kind God, once through the prophets and last of all in the Son, testified to the mysteries of salvation and to related truths, prescribing for all "the obedience of faith" (Rm 16:26).² God, who also teaches inwardly, so that individuals may be able to receive "the word of salvation" (Acts 13:26) as they should, adds to the gift of external revelation the illumination and inspiration of grace to make it a joy to consent to and believe in the truth.³

18. Revelation and the History of Salvation

Among the objects of divine revelation, the clearest and most important is the long series of saving events that finally reaches its summit in the life, death and resurrection of Christ, and in it are announced to us the loftiest mysteries. For this reason, although it must be admitted that revelation was given to us in the history of human salvation, whether foretold or narrated,⁴ it is not at all to be thought that revelation was already so constituted by those mere events that it is only secondarily completed by the words of Christ, the Son of God, and of other divine legates. For those events belong to the revealed order of salvation only because of the mysteries that are hidden in them or connected to them, truths declared to us by the words of Christ or of God's legates and to be held by us in faith.⁵

19. Revelation and Doctrine

Revelation, furthermore, besides the mysteries displayed in the individual facts of the history of salvation, also contains universal truths of both the natural and supernatural orders; and it primarily regards God himself, whom the elect are to gaze upon in heaven in the ineffable mystery of the three divine Persons. That is why the Fathers of the first Vatican Synod rightly called the sum-total of revealed truths by the term "the doctrine of faith;"⁶ in this they were following our Lord, who states, "My doctrine is not mine, but his who sent me" (Jn 7:16), and the Apostle, who writes to Titus about the holy life Christians must live, so that by worthy lives "they might adorn the doctrine of God our Savior in all things" (Tt 2:10).⁷

20. Revelation and the Manifestation of Christ

The fullness of divine revelation is rightly said to have appeared in Christ, the Son of God,⁸ not only because he, the author and finisher of faith (see Hb 12:2), taught men the chief truths of faith, but also because by his whole life he showed us the way of salvation. It remains true, nonetheless, that it is because of the teaching of Christ that his whole life has the character of a divine testimony and that the whole mystery of Christ is to be believed because of the authority of God, who can neither deceive nor be deceived. It cannot be held, therefore, that divine and Catholic faith is primarily constituted by an experience in which the whole mystery of Christ and everything revealed in it is perceived to be true, and only secondarily consists in the act by which the things that were reached first and in a higher degree in the experience are expressed in concepts and words. Rather, Catholic faith includes both an acknowledgment of the teaching authority of God and an assent, because of his authority, to the revealed truths as they are presented for belief by the Church.⁹ But this faith, perfected by charity and the gifts of the Holy Spirit, can be augmented by the mind of

Christ (see 1 Cor 2:16) to a deeper understanding of revealed truths and indeed by an obscure enjoyment of the mystery of the Son of God, who, with the Father and the Holy Spirit, dwells in the souls of the just.¹⁰

21. Errors Quite Contrary to the Catholic Notion of Revelation

The Catholic notion of revelation is completely abandoned by those who mistakenly maintain that God cannot, through legates instructed or inspired by him, communicate with man by means of express words or also in Sacred Writings. The same thing is to be said about some others who are of the view that divine revelation produced not only the religion of the Old and New Covenants but also, though more imperfectly, produced all the religions, and that revelation consists in the fact that religious men, in order to be able to gaze upon the absolute towards which the human mind is borne, choose sacred things for themselves and fashion notions for themselves, which, even if they do not correspond to reality, nonetheless help the mind somehow to search for God.¹¹

22. A Recent Form of Relativism

There is also a dangerous departure from the truth in those who think that the statements and concepts by which, even though incompletely and imperfectly, revealed truths are communicated, are incapable of quite truly expressing divine realities. They think that the statements and concepts are to be regarded as approximations, ever changeable and ever in need of whatever correction may be required by some higher sense of the mystery believed or by some change in the way men think. On the contrary, the God who reveals and the Church which with God's aid carries out the task of guarding and interpreting the whole of revealed truth often clearly indicate that they do not intend to speak only symbolically but often also properly and truly and therefore demand a full and immutable assent to the doctrine of faith, understood in that sense which their words and statements display.¹²

23. The Signs of External Revelation

The saving faith by which we believe God proceeds from a light divinely instilled in the mind, as John says, "The Son of God has come and has given us understanding that we might know the true God and be in his true Son" (1 Jn 5:20). Since that grace of faith lies hidden in the mind, however, the most wise God, wishing the submission of our faith, which comes from hearing, to be in accord with reason (see Rm 10:17 and 12:1), joined to the internal aids of the Holy Spirit manifold signs of revelation, and especially external signs, befitting the public character of revelation and the social nature of those called to faith. And these signs make it possible for right reason to prove by certain arguments the divine origin of revelation.¹³

24. A Certain Priority of Miracles and Prophecies

Because of the weight and the clarity of the argument which they offer, the most important of these signs are miracles and prophecies,¹⁴ as the first Vatican Council most wisely taught.¹⁵ It is only because of false prejudiced opinions that these signs are either absolutely denied or greatly weakened; about these signs, however, Our Lord declared: "The works which the Father has granted me to accomplish, these very works which I am doing, bear me witness that the Father has sent me" (Jn 5:36); and also, "You search the Scriptures...and they bear witness to me" (Jn 5:39).

25. The Resurrection of Christ, the Messianic Prophecies, Christ Himself

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Now the Church has always considered and still considers the greatest sign to be the bodily resurrection of Christ, which, clearly predicted by him, because of the discovery of the empty tomb and the appearances of the Revivified One himself, has become a shining historical sign. Among the arguments drawn from prophecies, the Church has also considered especially wondrous the fulfilment in Christ Jesus of the prophetic expectation of the Messiah and of his reign. The Lord himself first used this argument (see Lk 24:13-32), and St. Peter also wrote about it: "We have the prophetic word made more sure. You will do well to pay attention to this as to a lamp shining in a dark place, until the day dawns" (2 Pt 1:19). Nor should one pass over that the especially illustrious divine sign, which by its clarity is able to draw especially the humble of heart, is Jesus the Teacher himself, whose sublime wisdom and supreme holiness so solidly confirm the testimony which he bore about himself that, while distinguishing between himself and his miracles, he could say, "Even though you do not believe me, believe my works" (Jn 10:38).¹⁶

26. *The Pre-eminence of the Church as Sign*

By its presence even now on earth and by the abundance of gifts with which Christ never ceases to adorn it, the Church in itself stands out among the signs of revelation. "Because of its wondrous growth, outstanding holiness, and inexhaustible fruitfulness in all good things, because of its catholic unity and invincible stability, it is a great and perpetual motive of credibility"¹⁷ and, as it were, a sign raised up among the nations (see Is 11:12).¹⁸

27. *Internal Testimonies and Signs*

So it happens that for those who, moved by God's grace, are seeking faith or those who have already received the light of faith from God, a broad avenue is opened for acquiring and increasing a fitting knowledge of the external signs and proofs which invincibly confirm divine revelation. To these signs and arguments are added many forms of internal witness and internal calls to believe. By these God can so urge the mind on that they can even confirm and corroborate what sometimes remains obscure in the knowledge of the external signs; indeed sometimes, by God's mercy, they can even substitute for the external signs themselves.¹⁹ One should certainly not overlook such internal testimonies and signs by which God, as St. Paul says, shines in hearts (see 2 Cor 4:6); but one should also beware of making too much of them and of thereby slighting the external and more manifest signs. The First Vatican Council, speaking about the signs of Christian revelation, solemnly forbade anyone to think that "men must be moved to faith only by each individual's internal experience or private inspiration."²⁰

28. *Credere Deum, Deo et in Deum*

But if saving faith is prepared and protected by arguments proving the divine origin of revelation, it is not acquired by them; saving faith is, rather, received with humble assent as a gift of God's grace. We do not embrace divine revelation with such faith until that revelation has been presented, as something we must believe, in a judgement that proceeds from the divine light. Indeed, the very act of faith is the full submission of intellect and will by which a person, moved and drawn by the grace of God (see Jn 6:44), is related in his believing to God in three ways: he relies upon God as an infallible teacher [*credit Deo*]; he affirms God in the whole revealed doctrine [*credit Deum*]; and he is freely moved by a holy desire for God our salvation [*credit in Deum*].²¹

NOTES

¹ That revelation is the speech of God to which faith corresponds is clear first from the Sacred Scriptures; see Jn 3:11; 8:25-28; 12:50; 14:10; 17:13; Rm 10:17 on faith from hearing; and Hb 1:1, also cited at the Vatican Council. Add the fact that the deposit of faith, in which is contained the whole revelation to be believed, is called "the Word of God written and handed down." As for the Magisterium, it will not be unhelpful to adduce texts which directly or indirectly help to confirm the notion of revelation as the speech of a witnessing God [*locutio Dei attestantis*] as is stated in the Constitution. This statement seems opportune so that the traditional notion of revelation, which is also grounded in the Scriptures, may be protected against inaccurate views, to which, after Protestant authors, some Catholic theologians are also inclining. The texts of the Magisterium now follow:

Symbol of Epiphanius (D 13): "And we believe in the Holy Spirit, who *spoke* in the Law and preached through the prophets and descended at the Jordan, *spoke* to the Apostles, and dwells in the saints."

Nicene-Constantinopolitan Symbol (D 86): "And we believe...in the Holy Spirit,...who *spoke* through the holy prophets."

Second Council of Constantinople (D 212): "We profess that we hold and preach the faith which from the beginning was given to the apostles by our great God and Savior Jesus Christ, and was *proclaimed* by them to the whole world, and which the holy Fathers professed and explained...."

Fourth Council of the Lateran (D 428-29): "This Holy Trinity... *communicated the doctrine of salvation to the human race*, first through Moses, the holy prophets, and their other servants. And finally the only-begotten Son of God, Jesus Christ,...showed the way of life more clearly."

Council of Florence (D 706): "The holy Roman Church...professes that one and the same God is author of the Old and New Testaments, that is, of the Law, the Prophets, and the Gospel, because by inspiration of the same Spirit, the saints of both covenants *have spoken*."

Council of Trent, Sess. IV, Decree on the Canonical Scriptures (D 783): "...the purity of the Gospel..., which was *promised* of old through the prophets in the Sacred Scriptures and which our Lord Jesus Christ *first promulgated from his own lips*, and in turn ordered that it be *preached* through the Apostles to all creatures as the source of all saving truth and rule of conduct."

Council of Trent, Sess. VI, Decree on Justification, ch. 6 (D 798): "Adults are disposed for that justice when...they conceive faith *from hearing* and are freely led to God."

Pius IX, Encyclical *Qui pluribus*, November 9, 1846 (D 1636): "Indeed, as our holy religion is not invented by human reason but mercifully *disclosed* by God to men, everyone can easily see that this religion *receives all its strength from the authority of God who is speaking*."

Pius IX, *Ibid.* (D 1637).

Vatican I, Sess. III, Dogmatic Constitution on the Catholic Faith, ch. 2 (D 1785): "The same Holy Mother Church holds and teaches that...it pleased his wisdom and goodness to *reveal* himself and his eternal decrees..., as the Apostle says, 'In many and various ways God *spoke* of old to our fathers by the prophets; but in these last days he *has spoken* to us by the Son' (Hb 1:1f)."

Vatican I, *Ibid.*, (D 1787): "Further, this supernatural revelation...is contained in the *written books* and the unwritten traditions which have come down to us, having been received by the Apostles from *the mouth of Christ* himself or from the Apostles themselves *by the dictation of the Holy Spirit* and have been *transmitted* as it were by hand."

Vatican I, *Ibid.*, ch. 3 (D 1792): "All those things are to be believed with divine and Catholic faith which are contained *in the Word of God written or handed down*;" (D 1793): "God has instituted the Church through his only-begotten Son...so that she may be recognized by all men as the guardian and teacher of *the revealed word*."

Vatican I, *Ibid.*, ch. 4 (D 1800): "*The doctrine of faith* which God has revealed...has been handed on to the Spouse of Christ as a divine deposit." See Sess. IV, Dogmatic Constitution on the Church of Christ, ch. 4 (D 1836): "*The revelation handed down* or the deposit of faith..."

Vatican I, *Ibid.*, ch. 3 (D 1791): "...Still no one can 'assent to the *Gospel preaching*' as is necessary to obtain salvation, 'without the illumination and inspiration of the Holy Spirit who gives to all joy in assenting to the truth and believing it,'" collated with the Second Council of Orange (529) (D 178f).

Leo XIII, Epistle *Testem benevolentiae*, January 22, 1899 (D 1967): "Many think that this must be understood not only of the discipline of life., but also of the *doctrines* that are contained in the deposit of faith."

Antimodernist Oath (D 2145): "I sincerely accept *the doctrine of faith* which was handed down to us in the same meaning and always with the same purport from the Apostles through the orthodox Fathers.... I hold most certainly...that faith...is the genuine assent of the intellect to a truth *which is received from outside 'by hearing'*, by which assent, given on the authority of the all-truthful God, we believe to be true what has been *said, attested to, and revealed* by the personal God, our Creator and Lord."

Holy Office, Decree *Lamentabili*, July 3, 1907 (D 2059), condemning proposition 59: "Christ did not teach a definite *body of doctrine* acceptable to all times and to all men, but rather began a religious movement which is and must be adapted to different times and places."

Code of Canon Law, c. 1322, 1: "Christ the Lord entrusted the deposit of faith to the Church so that, with the constant assistance of the Holy Spirit, she might religiously defend and faithfully present the revealed *doctrine*."

Pius XI, Encyclical *Mortalium animos*, January 6, 1928 (*AAS* 20 [1928], 8): "It is therefore clear that there can be no true religion apart from the one which rests upon the revealed *Word of God*." *Ibid.*, pp. 11-12: "Both of Christ's commands..., the one about *teaching* and the other about *believing* in order to obtain eternal salvation, cannot indeed be understood unless the Church presents the integral and clear *Gospel doctrine* and unless in presenting it she is immune from any danger of error." *Ibid.*, p. 14: "revealed doctrines."

Pius XI, Encyclical *Mit brennender Sorge*, March 14, 1937 (*AAS* 29 [1937], 156): "Revelation in the Christian sense is *the Word of God to men* [*Offenbarung in christlichen Sinn ist das Wort Gottes an die Menschen*]."

² See Vatican I, Session III, Canons *On Catholic Faith*: "If anyone should say that human reason is so independent that faith cannot be commanded of it by God, A.S." (D 1810).

³ Second Council of Orange, can. 7 (D 180); Vatican I, Dogmatic Const. on the Catholic Faith, ch. 3 (D 1791).

⁴ St. Augustine, *De vera religione*, XXV, 46 (PL 34, 142): "What was to be done for the human race God wished to make known through history and prophecy" (PL 34, 142).

⁵ On the one hand, the Constitution intends to acknowledge what is true in what many are saying about the historical character of the object of revelation; on the other hand, it intends to reject what is false in what is being said about it. Some people, affected by anti-intellectualism, wish to maintain that revelation is constituted by saving events, to which the discourses of God's legates are only added in subsidiary fashion; this means that Christian faith is assisted by such discourses, but it is not governed by them. George Tyrrell wrote: "Revelation is not a statement, but a 'showing.' God speaks by deeds not by words" (*Through Scylla and Charybdis*, London, p. 287). Many Protestants make similar statements; some Catholics dangerously stress only the historical aspect, only the events in divine revelation.

⁶ Vatican I, Sess. III, Dogmatic Constitution on the Catholic Faith, ch. 4 (D 1800).

⁰ The Modernists were already opposing revelation as an experience and impression of events (which they admitted) to revelation as a doctrine divinely presented for belief (which they rejected). So, again, Tyrrell: "Revelation belongs rather to the category of impressions than to that of expression" (*Op. cit.*, p. 280); "Faith is now an intellectual assent to this revealed theology as deriving directly from the divine intellect; it is no longer the adhesion of the whole man, heart, mind and soul, to the divine spirit within--primarily a spirit of life and love and only thereby a guide or beacon leading the mind gradually to a fuller instinctive apprehension of the religious truth implicit in the inspirations of grace" (p. 213). Some Catholics do not sufficiently guard themselves from such views, since they say that God did not reveal doctrine and that the object of faith is history and not doctrine.

⁸ Pius XI, *Mit brennender Sorge*, l.c., p. 150: "The fullness of divine revelation has appeared in Jesus Christ, the incarnate Son of God."

⁹ Vatican I, Sess. III, Dogmatic Constitution on the Catholic Faith, ch. 3 (D 1789, 1792).

¹⁰ The tendencies corrected in paragraph 20 are an application to the coming of Christ of the tendencies addressed by the Constitution in the two preceding paragraphs. The views here corrected unduly stress the mystical aspect of faith and unduly play down its doctrinal aspect. Many such views are found among Protestant authors, and some Catholics are somewhat affected by their view.

¹¹ This view, which is not so different from others already condemned in the Decree of the Holy Office, *Lamentabili* (D 2020) and in the Encyclical *Pascendi* (D 2075), is taken from Henri Duméry, who, among other things, says the following: "The subject, penetrated deep within by the presence of the Absolute, can only recognize it by reflecting it; he projects it upon external objects (the sacred) or upon internal objects (the sanctification of his intentions, of his psychological acts, of his conduct)" (*Philosophie de la religion*, vol. II, p. 189, n. 4). "Every religion reveals and is revealed: the process of revelation is identical with the series of measures which consciousness must take in order to strive for the Absolute *through* and *in* the representations which it succeeds in making of it" (*Ibid.*, p. 254, n. 4). "Christianity follows a general rule: it establishes an aspiration for God upon a selection of facts or of objects 'revelatory of God,' according to a process found in all the hierophanies known to history. Its superiority, however, shines in the excellence of its choice: it does not insinuate the sacred into things, nor does it lodge it in beings deprived of reason; it lodges the sacred in men--the biblical writers--especially in one man in whom the 'revelation' culminates because he professes the universal of charity and because one cannot imagine what could be added to the commandment of love" ("Foi, dogmes et sacrements," *Encyclopédie française*, vol. XIX, 19, 38, 10).

¹² This is the form of dogmatic and theological relativism rejected by Pius XII in the Encyclical *Humani generis*, August 12, 1950 (*AAS* 42 [1950] 565-67).

¹³ See Vatican I, Sess. III, Dogmatic Constitution on the Catholic Faith, ch. 4 and can. 4 (D 1795, 1813). This paragraph of the present Constitution does not add much that is new (except about the fittingness of external signs to the nature of man); but it is almost necessary to prepare for what follows on the different signs.

¹⁴ That the word "works" means miracles is clear from Jn 9:4-7; 10:12; 15:24, etc.

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¹⁵ Vatican I, Sess. III, Dogmatic Constitution on the Catholic Faith, ch. 3 (D 1790).

¹⁶ The teaching of Vatican I is recalled because it is being forgotten by many (D 1795, 1813). The pre-eminence of miracles and prophecies is also explained. A note is added, because it is quite opportune today, on the resurrection of Jesus as a historical sign and on the messianic prophecies. Something is also added on the sign which by his wisdom and sanctity Jesus himself is, lest the Council seem to have neglected this sign which is so important to many of the faithful, drawn towards Christ by divine grace.

¹⁷ Vatican I, Sess. III, Dogmatic Constitution on the Catholic Faith, ch. 3 (D 1794).

¹⁸ The pre-eminence of the Church as sign is explained. Nothing is added to the description of the Church as sign given at Vatican I, because any addition would have to take the matter further while not preferring one private opinion to another--and this would, it seems, be difficult.

¹⁹ St. Thomas: "A believer has sufficient motives for believing; for he is motivated by the authority of a divine teaching confirmed by miracles and, what is more, by the inner instinct of God's invitation, so that he does not lightly believe. But because he does not have sufficient motivation for knowledge, his act remains meritorious (*Summa theol.*, II-II, q. 2, a. 9, ad 3). "The inner instinct by which Christ could manifest himself without external miracles belongs to the power of the First Truth which internally illumines and teaches men" (*Quodlib. II*, q. 4, a. 6, ad 3m). In notes to the pre-conciliar drafts of Vatican I, this is said: "It must be held that the inner grace of God supplies what is lacking, for men of this sort [the unlettered], in the external presentation of the faith. But this is no reason for denying a presentation of the faith through motives adapted to their ability and using the necessary diligence, or for reducing the whole matter to inner experience and inner instinct" (*Coll. Lac.*, vol. VIII, col. 1623).

²⁰ Vatican I, Sess. III, Canons on the Catholic Faith, (D 1812).

²¹ See the Council of Trent, Sess. VI, Decree on Justification, ch. 6 (D 798).

CHAPTER V
THE DEVELOPMENT OF DOCTRINE

29. Receiving the Treasure of Truth from Christ

The second Holy Vatican Synod firmly professes that the treasure of truth, by which the Christian life is to be nourished until the end of the world, was received from Christ Jesus, author and finisher of faith (see Hb 12:2), in such fashion that, after it was completed by the Apostles,¹ it could no longer in itself be increased.² For the Apostles, illumined by the Paraclete who taught them all things and reminded them of all that the Teacher had said to them (see Jn 14:26), preached everywhere what he had heard from the Father (see Jun 15:15) and handed it on to their successors as a precious deposit (see 1 Tm 6:20) to be faithfully defended by the Church, supported by the help of the Holy Spirit dwelling within her.³

30. How the Treasure is to be Defended

This treasure is not effectively and fruitfully defended merely by preserving books or by repeating words but by a living magisterium by which the Church truly directs faith and morals,⁴ as this may be required for a genuine understanding of the things revealed,⁵ by the efforts of Christian piety to explore the riches of Christ more deeply,⁶ by the attacks of mistaken men,⁷ and finally by the needs of the times and new questions that need answers.⁸ For these reasons, the Sacred Synod teaches that the very nature of the sacred magisterium entails both the study of the sources of revelation and careful, reverent, and serious reflection on the mysteries themselves.

In no way does such inquiry tear minds away from divine revelation; for in no way does it attempt to exchange what was divinely handed on for human inventions or to substitute them for it.⁹ Its purpose instead is to examine and to explain the riches hidden in revelation itself,¹⁰ making use of means that are strictly connected with the things revealed.¹¹

31. An Affirmation of Doctrinal Development

The Sacred Council, therefore, acknowledges and professes that true development in understanding and presenting the doctrine of faith does take place in Christ's Church, in such a way that new definitions of revealed truth can even be made.¹² But it declares legitimate only a development which consists simply in an increase in human knowledge about revelation, and not in the growth of the deposit itself. For the deposit remains in itself immutable, since any truth that may be proposed newly by the Church is contained therein at least implicitly and therefore is supported by divine authority.

NOTES

¹ Council of Trent, Sess. IV, Decree on the Canonical Scriptures (D 783); Holy Office, Decree *Lamentabili*, July 3, 1907, prop. 21 (D 2021).

² Brief *Eximiam tuam* to the Archbishop of Cologne (against Günther, D 1656); Pius IX, *Syllabus*, prop. 5 (D 1705); Vatican I, Sess. III, Dogmatic Constitution on the Catholic Faith, ch. 4 (D 1800).

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³ Vatican I, *Ibid.*, (D 1800); Pius XII, Encyclical *Humani generis* (D 2307, 2313, 2314).

⁴ Leo X, Bull *Exsurge Domine*, June 15, 1520 (D 767); Pius XII, Encyclical *Humani generis* (D 2313).

⁵ Vatican I, Dogmatic Constitution on the Catholic Faith, ch. 4 (D 1796); Pius XII, Encyclical *Humani generis* (D 2314).

⁶ Pius XII, Encyclical *Mystici corporis*, June 29, 1943 (*AAS* 35 [1943], 196).

⁷ St. Simplicius, Epistle *Quantum presbyterorum*, January 9, 476 (D159): "...I urge you, my beloved brother, to use whatever means in the synod to resist the efforts of the perverse. A council is never called except when some new and evil view has arisen or some uncertainty appeared in the statements of faith, so that by dealing with it in common, the authority of the priests' deliberation can cast light on what is obscure." St. Gelasius I, Epistle *Licet inter varias*, July 28, 493(?) (D 161); Pius IX, Epistle *Gravissimas inter* to the Bishop of Munich and Frising (against Frohschammer), December 11, 1862 (D 1675); Pius XII, Encyclical *Humani generis* (D 2308); Encyclical *Mystici Corporis*, l.c., pp. 197-98 (*AAS* 35 [1943] 197-98).

⁸ As culture develops, new problems arise, especially in moral matters; but in more speculative orders developments also occur because of recently raised religious needs; see *Mystici Corporis*, l.c., pp. 196-97.

⁹ Pius IX, *Eximiam tuam* (D 1656); *Syllabus*, prop. 5 (D 1705); Vatican I, Dogmatic Constitution on the Catholic Faith, ch 4 (D 1800); Sess. IV, Dogmatic Constitution on the Church of Christ, ch. 4: "Nor was the Holy Spirit promised to Peter's successors so that by his revelation he might manifest new doctrine, but so that by his assistance they might carefully defend and faithfully explain the revelation given by the Apostles, that is, the deposit of faith" (D 1836).

¹⁰ St. Simplicius, *Quantum presbyterorum* (D 159); St. Gelasius I, *Licet inter varias* (D 1616).

¹¹ Vatican I, Sess. III, Dogmatic Constitution on the Catholic Faith, ch. 4 (D 1800), with can. 3 (D 1818); Holy Office, Decree *Lamentabili*, prop. 59-65 (D 2059-65); St. Pius X, Encyclical *Pascendi*, September 8, 1907 (D 2080).

¹² Pius IX, Bull *Ineffabilis Deus*, December 8, 1854 (D 1641); Vatican I, Sess. IV, Dogmatic Constitution on the Church of Christ, ch. 3 (D 1831), ch. 4 (D 1838); Pius XII, Apostolic Constitution *Munificentissimus Deus*, November 1, 1950 (D 2332).

CHAPTER VI PRIVATE REVELATIONS

32. The Value of Private Revelations¹

Since the Lord himself indicated that there would always be charisms and miracles in the Church and the Apostle warned, "Do not extinguish the Spirit" (1 Th 5:19), the Church reverently receives private revelations and other charismatic gifts as long as they show fitting signs of their divine origin; in this it is following the words of the Doctor of the Gentiles, "Test all things, and keep what is good" (1 Th 5:21).

But with regard to private revelations which are claimed to have occurred after the death of the Apostles, the Holy Synod declares that they are to be subjected completely to the judgment of the Church's Pastors, lest the faithful be deceived, since Christ warned, "False prophets will arise and will deceive many" (Mt 24:11). It also declares that they are worthy of consideration only when they are in total agreement with the truths contained in the public treasury of faith and when they promote the living of the Christian life under the leadership of the Pastors. They cannot offer an opportunity to bring forth any ecclesiastical institutions unless they have a dogmatic foundation elsewhere. And, finally, it is never permitted because of them to introduce new doctrines or to begin new undertakings if the Church is unwilling.

It further teaches that we neither must nor can give private revelations, even approved ones, the assent of Catholic faith but only the assent of human faith, according to the rules of prudence if these indicate that such revelations are probable and piously credible.²

The Christian faithful should thus carefully restrain immoderate curiosity about wonders that are not sufficiently approved by the Church's Pastors. For there are people who pursue such things as if the very Deposit of faith were insufficient to nourish the Christian life or as if richer pastures lie before the sheep of Christ outside the Deposit.

33. The Pernicious Practice of Spiritism

Such curiosity becomes truly pernicious when it moves believers to give themselves over to superstitious divination of any form, but especially to that spiritualism that attempts by human effort to evoke sensible communication with spirits or with separated souls in order to attain various information or various helps. "There shall not be found among you anyone who practices divination, a soothsayer, or an augur, or a sorcerer, or a charmer, or a medium, or a wizard, or a necromancer. For the Lord abominates all these things" (Dt 18:10-12).³ The Apostolic See has not neglected in various of its documents to oppose evil spiritualism with appropriate remedies.⁴

34. A Rejection of Practices

In many regions superstition is creeping widely and is being spread more every day, sometimes also deceitfully under the false title of parapsychology, the discipline whose task it is to explain facts that appear to contradict the ordinary laws of psychology. The Sacred Council declares that the divine law prohibits as a very serious sin against religion both to want to call out the souls of the dead and to wish to establish perceptible communications with them or with any other spirits, however it may be done, publicly or privately, even if the intention is to address only good spirits

and the whole exhibition has the appearance of propriety, piety and religion. It forbids all Christians even out of mere curiosity to attend or to promote in any way spiritualist sessions or other meetings of this sort.

35. *The Cult of the Faithful Departed and of Guardian Angels*

The Holy Synod does, however, exhort all the faithful to imitate the example of holy Mother Church by praying for the faithful departed that they may attain the vision of God and intercede with him for us; it also exhorts them to commend themselves to the holy Angels who in God's fatherly providence guard the human race and are ready by direction, assistance, and enlightenment to help individuals not to succumb to their malicious enemies.⁵

NOTES

1. Benedict XIV, *De servorum Dei beatif. et canoniz.* (Prati, 1840), Bk. III, c. 52-53; thus (ch. 53, n. 15): "To [private] revelations, even those approved, we must not and cannot give the assent of Catholic faith, but only that of a human faith, according to the rules of prudence, as these indicate that such revelations are probable and piously credible." See also *Ibid.*, II, 32. Benedict XV, Decretal Letter *Ecclesiae consuetudo*, May 13, 1920; *AAS* 12 (1920) 486.

St. Pius X, Encyclical *Pascendi*, September 8, 1907 (*ASS* 40 [1907], 649): "When a judgement is to be made about pious traditions, one needs to remember that the Church uses such great prudence in this matter that it does not permit such traditions even to be put in writing without great caution and only if the statement of Urban VIII is placed as a preface. Even if this is done correctly, the Church does not assert the truth of the fact but, unless human arguments for believing it are lacking, simply does not forbid its being believed. So, thirty years ago, the Sacred Council for protecting legitimate rites declared (Decree of May 2, 1877): 'Such apparitions or revelations were neither approved nor condemned by the Apostolic See, but only permitted as things to be believed with a merely human faith, according to the tradition they bear, confirmed by suitable testimonies and monuments.' Anyone who holds this will be free of any fear. For devotion towards any Apparition, insofar as it regards the fact itself and is called relative, always has as its implicit condition the truth of the fact; insofar as it is absolute, however, it always rests on the truth, for it is directed towards the very persons of the Saints who are honored."

Pius XI, Encyclical *Miserentissimus Redemptor*, May 8, 1928 (*AAS* 20 (1928) 177-78); Pius XII, Encyclical *Haurietis aquas*, May 14, 1956 (*AAS* 48 [1956] 328, 346-48); see *Ibid.*, p. 340: "not properly having the nature of some private revelation divinely granted."

2. Benedict XIV, l.c.

3. See also Lv 19:31 and 20:6; Is 8:19-20; Jer 27:9; Acts 8:9-23; 16:16-19 and 19:13-20; Gal 5:20; Rev 21:8.

4. Besides the more ancient documents of Alexander IV, *Quod super nonnullis*, Sept. 27, 1258; John XXI (said to be XXII), *Super illius*, 1326; Innocent VIII, *Summis desiderantes*, Dec. 5, 1484; Leo X, *Supernae dispositionis*, May 5, 1514; *Honestis petentium*, Feb. 13, 1521; Sixtus V, *Coeli et terrae*, Jan. 5, 1585; Gregory XV, *Omnipotentis Dei*, March 20, 1623; Urban VIII, *Inscrutabilis*, April 11, 1631, see especially the Encyclical of the Holy Office *on the abuse of magnetism*, Aug. 4, 1856 (*ASS* 1 [1865], 177-78; D 1653-54); the response of the Holy Office, Apr. 24, 1917 (*AAS* 9 [1917]. 168; D 2182); *Code of Canon Law*, c. 1399,7. On spiritualism and related matters at Vatican I, see Mansi 53, 773; CL VII, 784.

5. See Roman Catechism, IV, 9, 4; the hymn *Custodes hominum*; the prayer *Angel of God*.

CHAPTER VII
THE NATURAL AND SUPERNATURAL ORDER

36. God the Author of Nature and Giver of Grace

Since, according to the doctrine of the Scriptures and of the holy Fathers, "what fell in the first Adam is raised in the second,"¹ the Sacred Council believes and professes that almighty God, whose essence is goodness, from the beginning created man in his own image and likeness and destined him to the blessed vision of himself to be gained through the gift of grace.

34. The Great Dignity of Man who by his Nature is Ordained for the Service of God.

Head and crown of all visible beings (see Ps8:6-9)² because endowed with a rational soul in which the image of God shines forth (see Gn 1:27),³ man is by his very nature ordered towards serving God and rendering him the worship of adoration, love and praise.

But in the utterly free decision of his will, God willed to raise man to a share in the divine nature, so that he who by nature is but a slave might by the grace of adoption become a son, one who, enriched with the virtues of faith, hope and love, would worship his Creator not only as Lord, but also as Father, and, when the time of testing is over, would attain eternal life in the perfect possession and enjoyment of God One and Three.⁴

35. The Mystery of our Elevation to the Supernatural Order

Acknowledging the mystery of divine love and returning the most heartfelt thanks to the generous God, the Holy Synod teaches the faithful that so great a gift is at once gratuitous and wondrously suitable to human nature.⁵

For man's exaltation to a share in the divine nature through the grace of adoption, which here on earth is a certain beginning of eternal glory, exceeds all the powers and exigencies of human nature; for that reason it must be said to be a gratuitous blessing of God, or, as the Doctors of the Church, following the teaching of the Fathers, say, a supernatural gift.⁶ "Eye has not seen," said the Apostle, "nor ear heard, nor has it entered the heart of man, what God has prepared for those who love him" (1 Cor 2:9).

Following the teaching of the same Fathers and Doctors, however, one must acknowledge in human nature not only a capacity to receive this supernatural gift,⁷ but also its wonderful fittingness. For, created in the image of God, man bears a natural desire that cannot be fully quieted by any finite good⁸, and attains in the vision of God his ultimate and perfect happiness, and when that is reached, there is nothing more to desire.⁹

36. The Supernatural End is the Only End to Which, even after Sin, Man Remains Ordained

From the supreme kindness by which God called us to the supernatural order, it follows that man has only one ultimate end, to which, in God's plan, even after sin, he remains ordered; and, should he not attain that goal, even if he were to have enjoyed the goods of nature in abundance, it means nothing, for he would not have attained even his natural end (see Mt. 16:26).

37. Grace Perfects Nature.

In that supernatural end, however, man's natural end, which he might have been able to attain by the powers of his own nature, is contained as the perfectible in the perfect; and the goods of nature

itself that conform to the heavenly state are preserved and perfected. For the supernatural order neither destroys nor weakens the natural order, but instead raises and perfects it,¹⁰ for it renders it stronger assistance and fulfills its native capacities.

38. Errors are Rejected

The Sacred Council rejects, therefore, the errors both of those who do not properly distinguish between the natural and supernatural orders and assert that man's call to the state of grace and glory is owed to human nature or that it must be granted him by God, and of those who, blinded by naturalism or a false humanism, are so ungrateful for the grace of God that they either spurn those gifts or deny that they are to be desired above all others.

NOTES

1. St. Leo the Great, *Sermon* 12, 1 (PL 54, 168). To this refer all the texts of Scripture which speak of the *reconciliation, restoration, renewal*, etc. effected by Christ; they all seem fittingly drawn together in the words of St. Leo.
2. See also Wis 9:2-3; 10:1-2; Gn 1:28-30; Eccl 17:1-2.
3. See also Eccl 17:1; 1 Cor 11:7; Col 3:10.
4. Pius XII, Encyclical *Mystici Corporis*, June 29, 1943 (AAS 35 [1943] 232).
5. It seems necessary to insist upon the two boundaries of Catholic truth about the mystery of our elevation to the supernatural order, its gratuity and its supreme fittingness; beyond those limits remains only the freedom to err.
6. See the condemned errors of Baius, prop. 21 (D 1021); of Paschasius Quesnel, prop. 35 (D 1385); and of the Synod of Pistoia, prop. 16 (D 1516). See St. Pius X, Encyclical *Pascendi*, September 8, 1907 (D 2103), and Pius XII, Encyclical *Humani generis*, August 12, 1950 (D 2318).
7. St. Pius X, Encyclical *Pascendi* (D 2103): "Here again we must strongly complain that there are Catholics who, seem to admit in human nature not merely a capacity and fittingness for the supernatural order--which Catholic apologists, with proper qualifications, have always demonstrated--but also a full and proper exigency." St. Augustine, *De Trin.*, XIV, 8, 11 (PL 42, 1045): "By the very fact that he is God's image, man is capable of him and can share in him;" see *Ibid.*, XIV, 4, 6 (PL 42, 1040): "because he is capable of the supreme nature and can participate in it, great is man's nature;" St. Thomas, *Summa theol.*, I-II, q. 113, a. 10: "...and in this respect, the justification of the wicked man is not miraculous, because the soul is naturally capable of grace; for by the very fact that it is made in the image of God it is capable of God through grace, as Augustine said;" *Ibid.*, III, q. 9, a. 2, ad 3: "The blessed vision or knowledge is in some ways above the nature of the rational soul, that is, insofar as it cannot reach it by its own power; but in another way it is in accord with his nature, that is, insofar as he is capable of it, that is, insofar as he was made in the image of God, as was said above [in the body of the article]."
8. St. Augustine, *Confess.*, I, 1,1 (PL 32, 661): "You have made us for yourself, and our hearts are restless till they rest in you;" St. Thomas, *Summa contra Gent.*, III, ch. 50: "Nothing finite can quiet the desire of the mind."

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9. St. Augustine, *De Civ. Dei*, XII, 1,3 (PL 41, 349): "...[rational nature] was created in such excellence that...it will [not] fulfill its need unless it is happy, and cannot be completely fulfilled except by God." St. Thomas, *Summa theol.*, I-II, q. 3, a. 8: "The ultimate and perfect happiness cannot be anything but the vision of the divine essence." *Ibid.*, I-II, q. 2, a. 8: "It is impossible for man's happiness to consist in any created good." The same view is expressed by authors writing about man's last end, which totally quiets his appetite, who adopt the same argument of St. Thomas.

10. Pius XI, Encyclical *Divini illius Magistri*, December 31, 1929 (D 2206).

CHAPTER VIII
ORIGINAL SIN IN THE CHILDREN OF ADAM¹

42. Introduction

Since also in our time opinions are being spread around about original sin and its transmission to all men that corrupt the authentic notion of faith and damage the very foundations of the Christian life with profane novelties of words (see 1 Tm 6:20), the second holy Vatican Synod considers it necessary again to confirm the doctrine defined by earlier Councils and to state it more strongly.

43. The Dogma of Original Sin is Shrouded in Mystery

In the first place, in order to cut the root of many aberrant opinions, it strongly warns the Christian faithful to remember that original sin is a dogma of faith for the exploration of which human reason does not suffice.

For although the life of man itself, filled as it is with hardships and trials, affords some testimony to the existence of the sin by which the human race was infected from its origins, the inner nature of that sin, as it is presented for belief by revelation, is shrouded in mystery; and this mystery is in some way illuminated by the solidarity of the human race with Jesus Christ the Redeemer (see Rm 5:17-21).

Those, therefore, who are troubled by the difficulty of the question, must be ruled by the rudder of authority, which is the rule of faith; for, even if the nature of original sin is not easy to examine or to explain in words, "nevertheless, that is true which was of old preached by the trustworthy Catholic faith and is believed by the whole Church."²

44. The Original Sin with which Men are Born Infected has the True Character of Sin

As the custom of baptizing even infants also shows, the whole Church always believes and preaches that the sin which is passed on from the one man to the whole human race by propagation or generation is not, as some modern people state, a defect flowing out of the limitations of human nature, or the privation of union with a society of people who are serving God, or the very variety and division under which the whole human race has labored from the beginning, or only a tendency towards evil which all men experience from their birth; rather, although in a different way than is personal sin, it is sin in a true and proper sense, which holds men guilty and drags them towards perdition unless what was contracted by generation is blotted out by a regeneration.

We know from what faith teaches that men are born without the life of God (see Eph 4:18), unjust, dead in their souls, by nature children of wrath (see Eph 2:3); and that, unless they are reconciled to God through the merit of Christ and are reborn in Christ, they cannot attain the eternal life for which they are destined. "For through the misdeed of one," says the Apostle, "condemnation has befallen all men" (Rm 5:18).

45. In what Sense Original Sin is Sin

The Church further believes and professes that original sin, which is in each person as his own, does not draw its sinful character from the fact that by birth a man becomes a member of a corrupt society of men, but from the fact that man is generated in a nature infected by the sin of Adam since he was the beginning, the head and the source of the human nature.³ "In the first Adam we offended [God]," says Irenaeus, witness of the venerable tradition, "by not obeying his command."⁴ And,

similarly, St. Ambrose, Doctor of the Church, says: "We have all sinned in the first man, and through the succession of nature a succession also in guilt has been transmitted from one to all."⁵

46. Through Original Sin the Human Race was Changed for the Worse

The Church also believes and professes that through that transgression of the first parent the whole human race not only lost its innocence with the result that all men since are necessarily born without the justice they should have, but also that the human race itself was changed for the worse both in body and soul.

For by the loss of original justice which Adam lost both for himself and for all his posterity when he transgressed God's command, men have been made subject to the reign of death also of the body and have received the wounds of concupiscence and ignorance. Although their free will has not indeed been utterly extinguished by these wounds, it has been so weakened and has contracted such a bent towards evil, that not only can it do nothing that makes for salvation without the help of prevenient grace, as the Lord said, "Without me you can do nothing" (Jn 15:5), but it is also unable to keep the whole natural law or to avoid sin for long unless it is divinely freed and assisted. But men must never despair after the transgression of Adam. For Adam was the type of the one who was to come (see Rm 5:14), that is, of Christ the Lord who has redeemed us from the power of sin and given us a much more abundant grace. For "the gift is not like the transgression. For if by that one man's transgression the many died, how much more did the grace of God and the gracious gift of the one man Jesus Christ overflow for the many," (Rm 5:15) that is, for all, who are reborn through him from water and the Holy Spirit (see Jn 3:5).

47. The Revelation of Original Sin is Contained in the Epistle to the Romans

Confirming and stating the doctrine of the Council of Trent and of earlier Councils,⁶ this holy Synod holds and maintains that the truth about the original sin which has passed into all men is taught by the Apostle in the Epistle to the Romans, 5:12-19, as the Catholic Church throughout the world has always understood those words.

48. The Doctrine of the Common Origin of the Human Race

There are some today, even among the children of the Church, who either deny or call into doubt the unity of origin of the human race. In order, therefore, to safeguard the integrity of the doctrine presented above, by which we believe that sin was transmitted from one man⁷ to all men by generation,⁸ and in order to foster the bonds of relationship and love among all peoples who, as they all derive from one source, are also called to the one grace of Christ, the second holy Vatican Synod professes and teaches that the whole Church, relying on divine revelation, has always held and taught that here on earth men (living after Adam), whatever their form or color, have both a common natural origin and a common author of salvation.⁹ For the Apostle says, "As through the sin of the one man condemnation has befallen all men, so through the justice of the one man justification unto life has come upon all" (Rm 5:18); and again, "As in Adam all die, so also in Christ all will come to life" (1 Cor 15:22).

The same Apostle, preacher of this truth, also said that God "made from one the whole human race to dwell upon the broad face of the earth" (Acts 17:26), for he shaped "the first man,"¹⁰ Adam, and his wife, who is called the mother of all the living (Gn 3:20), so that those two spouses would be the natural principle of the whole human race; from them human beings would descend wherever they might be born.

49. *A Rejection of Views Opposing Monogenism*

The sacred Synod, therefore, rejects the views of those who assert either that after Adam there have been here on earth true men who did not derive by natural generation from that one first parent or that Adam represents some multitude of first parents; such views contradict Catholic doctrine. For it is not at all apparent how such views are compatible with what the sources of revealed truth and the acts of the Church's Magisterium present about original sin, which proceeds from the sin truly committed by the one Adam and which is transmitted to all by generation, and which is in each person as his own.¹¹

NOTES

1. Notes for the individual paragraphs:

For #43: If one considers all the elements that revelation presents about original sin: that it is true sin and not only a penalty for sin, that it is voluntary by the will of the first parent, that it is transmitted by generation even by parents in whom it has already been remitted, that it consists in the privation of original justice--it seems impossible to deny that original sin is in the nature of a mystery.

But while stating that original sin is a mystery, we must avoid settling the disputed question whether the existence of original sin can be proven by reason alone from the evils of this life. We know that St. Augustine used this argument (see, for example, *Contra Iulianum*, IV, 16,82. St. Thomas writes that "a defect of this sort [death and concupiscence] can probably enough be proven to be penal; and so it can be concluded that the human race was originally infected by some sin" (*Contra Gentes*, IV, 52). St. Bonaventure was of the view "that for Catholic doctors it appeared certain not only on faith but also by the evidence of reason" that human nature was cast down into its present condition because of an initial transgression (*In II Sent.*, d. 30, a. 1, q. 1).

It was necessary, therefore, to distinguish between the existence of original sin, to which the life of man, filled with trials and hardships, bears witness, no one we know disagreeing, and the precise or accurate notion of original sin, which is shrouded in mystery.

Thus it seems good to use the words with which St. Augustine wrote against the rationalism of Julian of Eclanum when they were disputing about original sin.

For #44: That original sin has the true character of sin was defined at the Second Council of Orange, c. 2 (D 175) and at the Council of Trent, Sess. V, Decree on Original Sin, c. 2 (D. 789). The Council of Trent expressed this notion of sin in many ways: it speaks about the *guilt* or original death that is remitted in baptism (D 792), of original sin as the soul's death (D 789) which makes men unjust from conception (D 793), ungodly (D 796), enemies of God (D 799), children of wrath (D 793), in need of reconciliation with God through Christ the Lord (D 790). Moreover, the Second Council of Lyon (D 464) and the Council of Florence (D 693) defined that the souls of those who die in actual mortal sin, even if *only original* sin, immediately descend into hell, to be punished with unequal penalties.

All these things need to be stressed because of those who are trying either to deny or to weaken the guilt of original sin, thinking that original sin is nothing but a defect of human nature that derives from its finitude (radical evil), or the lack of a religious community to which by God's disposition man ought to belong, or a powerful tendency which inclines men towards evil, or (this view is obscure) the multiplicity of things that existed before it was reduced to unity by the help of evolution.

For #45: This needs to be stressed both because of those who say that men contract original sin because at birth they are inserted into a society of people who are not serving God but sin, and because of those who have tried to defend polygenism or at least to prove that polygenism is not certainly excluded by Catholic faith.

For #46: In writing paragraph 46, in accord with a proposal by some members of the Subcommission, a distinction was made between the loss of sanctifying grace and the necessity of dying and the wounds of ignorance and concupiscence.

That by original sin man was changed for the worse, see the Second Council of Orange, c. 1 (D 174) and the Council of Trent, Sess. V, Decree on Original Sin (D 788). On the wounds of original sin,

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see St. Thomas' clear statement, *Summa theol.*, I-II, q. 85, a. 3. On free will's not being extinguished but weakened and distorted, see the Council of Trent, Sess. VI, Decree on Justification (D 793).

Finally, these very words of the Council of Trent are explained by the doctrine that grace is necessary both to be able to perform the works of salvation and in order to avoid for a long time sins against God's natural law; these doctrines need to be stressed because of those who, by praising the Pelagian doctrine on the powers of free will, reject the necessity of grace.

For #47: It is well known how many interpretations are given of Rom 5:12. From a dogmatic point of view, however, it seems that the Church's Magisterium has given an authoritative interpretation of the Apostle's words, so that it is not possible to twist them to mean something else. For:

(a) The Council of Carthage, approved by Pope Zosimus, after speaking about the original sin which infants contract at birth, added this: "For there is no other way to interpret what the Apostle said: 'Through one man sin entered the world, and through sin death, and so it passed to all men in the one in whom all sinned,' than in the way in which the universal Catholic Church has always understood it" (D 102). These very words are repeated by the Council of Trent (D 791).

(b) The Second Council of Orange asserts that those who deny that original sin, the death of the soul, passed into all men contradict the Apostle who said, "Through the one man, etc." (D 175). The Council of Trent also repeats these words (D 789).

It should be added that at the Council of Trent, the third of the errors against which the Decree on Original Sin was written is this: "Third, the error of the Pelagians, which Erasmus has also followed, that Paul in Rom 5 makes no mention at all of this original sin."

2. St. Augustine, *Contra Iulianum*, VI, 5, 11 (PL 44, 829).

3. See St. Thomas, *Ad Romanos* 5:12, lect. 3; *Quaestio Disp. de Malo*, IV 1, ad 1.

4. St. Irenaeus, *Adv. Haer.*, V, 16, 3 (PG 7, 1177).

5. St. Ambrose, *Apologia prophetae David*, II, 12, 71 (PL 14, 915; CSEL 32, 2, 276).

6. See Council of Trent, Sess. V, Decree on Original Sin (D 789 and 791); Council of Carthage (418), approved by Pope Zosimus (D 102); and Second Council of Orange, c. 2 (D 175).

7. That original sin is transmitted to his descendants from *one man* and cannot be understood as a sin committed by some *multitude* of men, see Council of Trent *Ibid.* (D 788): "If anyone does not confess that the first man, Adam, when he transgressed the command of God in paradise..."; Sess. VI Decree on Justification, ch. 4 (D 796): "In these words the justification of the wicked is taught, so that there is a transferral from that state in which a man is born a son of the first Adam into the state of grace...through the second Adam, Jesus Christ," Sess. V, Decree on Original Sin, 2 (D 789): "If anyone should say that Adam's transgression injured only himself and not his whole posterity, or that he lost only for himself and not for us too the sanctity he had received from God,...let him be anathema;" Pius XII, Encyclical *Humani generis* (see below n. 11).

8. That original sin is transmitted to posterity *by generation* is in Sacred Tradition before the Pelagian controversy. See Tertullian *De testimonio animae*, 3 (PL 1, 613); Cyprian, *Epist.* 64, 5 (PL 3, 1018-191); Novation, *De Trinit.*, 29 (PL 3, 944); Origen, *In Levit. hom.* 8,3 (PG 12, 496); Athanasius, *In Psalm.* 50, 7 (PG 27, 240); Didymus of Alexandria, *Contra Manich.*, 8 (PG 39, 1096); Aphraates, *Demonstr.*, 6, 14; 23, 3 (PS 1, 291; 2, 6); Ephraem, *Hymn. de instaur. Eccl.*, 4, 1 (Lamy 3, 974); Hilary, *In Psalm.* 118, in Augustine, *Contra Iulianum*, I, 3,9 (PL 44, 645); Ambrose, *Apolog. proph. David*, I, 11,56 (PL 17, 92); *Exp. in Lucam*, 2, 56 (PL 15, 1573); Ambrosiaster, *In Rom.* 5, 12 (PL 17, 92); Gregory Nazianzenus, *Orat.* 38, 16 and 40,8 (PG 36, 330 and 367); *Idem* in Augustine, *Contra Iulianum*, I, 5,15 (PL 44, 649); Chrysostom, *In Ep. ad Rom.*, hom. 10,2 (PG 60, 476-77).

The Pelagian controversy itself hinged on the question whether Adam's sin passed to his posterity *by imitation* or *by propagation*. See Augustine, *De pecc. merit. et remiss.*, I, 9,9 (PL 44, 114); *ibid.*, I,

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9,10 (PL 44, 115); *Opus imperf. contra Iulian.*, I, 48 (PL 45, 1071). St. Thomas clearly teaches that transmission through generation is *de fide* to be believed; see *Summa theol.*, I-II, q. 81, aa. 1 and 3, along with art. 4.

As for the magisterium of the Church, besides Leo the Great, *Serm.* 22,3 (PL 54, 196), see Second Council of Orange, confirmed by Boniface II, c. 2 (D 175): "If anyone asserts that Adam's transgression injured only himself and not his *posterity*..."; Council of Trent, *Decree on Original Sin*, c. 2 (D 789), which repeats the just cited canon of Second Orange. What Trent meant by propagation appears clearly in the *Decree on Justification*, ch. 3 (D 795): "For just as men would not be born unjust were they not propagated and born from the seed of Adam, for by that propagation, when they are conceived, they contract their own injustice; so also they will never be justified unless they are reborn in Christ." In the *Decree on Original Justice*, 4 (D 791), of infants to be baptized it is said "that in them might be cleansed by regeneration what they contracted by generation."

9. On the unity of the human race, see Gen 1:27; 2:5-25; Acts 17:26; Rm 5:13-21; I Cor 15:45-47. As for the Fathers, see the clear statements of Irenaeus, *Adv Haer.*, III, 23,2 (PG 7, 961); Ephraem, *Interpr. in S. Script.: In Genes.* 2 (Lamy, 1, 129); Ambrose, *De Paradiso*, 10, 48 (PL 14, 298); Theodoret, *Graec. affect. curatio*, sermon 5 (PG 83, 944). St. Augustine openly teaches that the truth of the unity of the human race is *de fide*: see *De Gen ad litt.*, IX, 11,19 (PL 34, 400) and *De pecc. orig.*, 24,28 (PL 44, 398). See also *De Civ. Dei*, XVI, 8 and 9 (PL 41, 486-87), passages on the distinction of races and on the antipodes. The Sacred Magisterium agrees: see Pelagius I, *Ep. ad Childebert* (D 228a); Leo XIII, Encyclical *Arcanum divinae* (ASS 12 [1879-80] 386); Pius XII, *Summi Pontificatus* (AAS 31 [1939] 426-27).

10. Sixteenth Council of Carthage, c. 1 (D 101), along with I Cor 15:45).

11. Pius XII, *Humani generis* (D 2328): "For the Christian faithful may not embrace the view of those who assert that after Adam true men have existed on this earth who did not derive by natural generation from the same one, as the first parent of all, or that Adam represents some multitude of first parents; since it is not clear at all how this view is compatible with what the sources of revealed truth and the acts of the Church's Magisterium propose about original sin, which proceeds from the sin truly committed by the one Adam and which is passed on to all by generation and is in each person as his own."

The theologians of Vatican I prepared a canon: "If anyone denies that the whole human race arose from one first parent, let him be anathema" (CL VII, 1637). In notes they stress "the most serious importance of this dogma of the unity and common origins of the whole human race, which in our age, as everyone knows, has been called into doubt by some men for very slight geological and ethnographic reasons" (*Ibid.*, cc. 544-45; see also CL VII, 515a-b, 555-56, 1633a-b).

CHAPTER IX THE LAST THINGS

50. *Preface*

The second holy Vatican Synod, gathered in the Holy Spirit, wishes to confirm the Church's children in the faith which they have received and to repel the errors which in our time too, to the destruction of souls, are being spread with regard to the teaching about the last things. It has decided again to urge and more fully to state that same doctrine which Christ the Lord and the holy Apostles preached most urgently and which the Church has proposed for faith in both its ordinary and solemn magisterium, so that, with the errors repelled, "we might live soberly and justly in this world, awaiting the blessed hope and glorious coming of the great God and our Savior, Jesus Christ" (Tit 2:12-13).

51. *The Time for Merit and Demerit Ends with Death*

In the first place, everyone should remember that the Church holds and teaches as a dogma of faith divinely revealed that the time for merit or demerit, or, as it is called, the state of journey by which we move towards an eternal end, ends with death, and that there is not, after the life we live on earth, another life in which man might look to his own salvation. "It was established for men," says the Apostle, "that they die once, and then comes the judgement" (Hb 9:27).¹

Immediately after death, as the sacred Councils have taught more than once, the souls of those who die in the grace of God without any satisfaction to make for what they have done or failed to do or, if they had something to satisfy for, after they have been cleansed, are received into heaven. Those, however, who died in the state of actual mortal sin or in the state of original sin alone go down into the depths to suffer their unequal punishments.²

The faithful, therefore, should know that the doctrine of reincarnation or metempsychosis is false and execrable,³ and they must utterly avoid it and with all their hearts attempt to follow the Apostle's warning: "While we have time, let us do good" (Gal 6:10). "For the night is coming," says the Lord, "when no one can work" (Jn 9:4).

52. *The Punishment of the Damned will be without End*

It is not only the divine mercy towards those who will be saved that ought to be kept in mind; one must also acknowledge and adore the mystery of divine justice that comes upon those who perish, that is, all those who die in mortal sin.

For with Catholic faith it must be believed that the punishments to be suffered by the damned in hell, punishments earned by them because of their violations of the eternal law, will be perpetual. "And these will go," says the Lord, "into eternal punishment, the just, however, into eternal life" (Mt 25:46). "Both are eternal," says St. Augustine; "so that if the eternal life of the saints will be endless, the eternal punishment also, for those condemned to it, will assuredly have no end."⁴ The holy Synod, therefore, rejects as alien to the Catholic faith the opinions of those who deny that the punishment of the damned, both of men and of angels, will be without end or perpetual.⁵

It must also be believed with faith that the punishment of the damned who have died guilty of personal sin will consist not only in the deprivation of the vision of God but also, in proportion to the seriousness of their sins, in the torments of Gehenna, that is, that fire which, according to the words of the Lord, "has been prepared for the devil and his angels" (Mt 25:41). And after the resurrection and the general judgement, in which all will have to stand "before the tribunal of Christ

to give an account of the deeds they have done in their bodies, both good and evil" (2 Cor 5:10),⁶ these torments will be extended to the bodies of the damned.

53. The Eternal Happiness of Heaven

As for the happiness which the souls of the just will attain in heaven, where there will be no evil and where no good will lie hidden, when "God will wipe away every tear from their eyes, and death will be no more, nor grief nor moaning nor sorrow" (Apoc 21:4) and he will give them to drink from a torrent of delights (see Ps 35:9): this is what holy Mother Church teaches: that it is the eternal life which the Lord Jesus promised us and merited for us, and it consists in the vision of the One and Three God (see I Cor 13:12), in supreme love (see I Cor 13:8) and in unspeakable joy (see Mt 25:51; Jn 16:22). God will be "the goal of all our longings; we shall see him for ever; we shall love him without satiety, and praise him without wearying."⁷

With the attainment of this happiness, the souls of the just will attain that inestimable freedom (see Jn 8:36) which excludes the ability to sin,⁸ and so, they will always be with the Lord, most certain of the eternity of the happiness they enjoy.

It was of this endless enjoyment that St. Peter was speaking when he said that we are regenerated "into an inheritance incorruptible and undefiled and that cannot fade, ...kept for us in heaven...and ready to be revealed at the end of time" (I Pet 1:4).

54. The Resurrection of the Flesh

This most blessed enjoyment of God is not hindered nor diminished by the fact that the souls of the blessed await the resurrection of their bodies (see Rom 8:24) which will occur in that "rebirth" (Mt 19:28) in which "death, the last enemy, will be destroyed" (I Cor 15:26). With the destruction of death through the resurrection of the flesh at the coming of Christ at the end of the world,⁹ not only will the soul be blessed, but the body also will be graced with full immortality. "For this corruptible body," says the Apostle, "must put on incorruption, and this mortal body immortality" (I Cor 15:51), so that the whole man, who was lost, will be saved. "For just as through a man came death," says the same Apostle, "so through a man comes the resurrection of the dead; and as in Adam all die, so also in Christ all will come to life" (I Cor 15:21).

55. A Commendation of Reflection on the Last Things and of Trust in the Mercy of God

The holy Synod strongly urges the faithful to keep the last things always in mind so that they can avoid sin. But if salvifically struck by the rigor of divine justice, they become aware that they have sinned, they should with all their hearts take refuge in God's mercy and place their most firm hope in it, knowing that there is no sin, however serious it may be, whose forgiveness they cannot obtain through the merits of Christ, if, moved and aided by divine grace, they turn with sincere hearts back to God and implore him who wishes no one to perish, but desires all to come to repentance (see 2 Pet 3:9).

NOTES

1. The text of the Apostle is added, not to refer to the particular judgement since it is not clear that he is speaking of it here, but to confirm the doctrine that after death man is brought into an ultimate and definitive state, since he dies only once--as Christ died once--and after death awaits the judgement.

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2. Council of Lyons (D 464); Council of Florence (D 693); See John XXII, Letter *Nequaquam sine dolore*, November 21, 1323 (D 493a, 530); Leo X, Bull *Exsurge Domine*, June 15, 1520 (D 778). The doctrine of the Councils is rendered almost verbatim in the text; but instead of saying "*in infernum descendunt*," we have preferred to write "*ad inferos descendunt*," because, as it is commonly understood today, the word "*infernum*" appears to suggest not only the pain of damnation, but also what is called the pain of sense.
3. Unfortunately, even today many proponents of spiritualism and theosophy adhere to the doctrine of reincarnation.
4. *De civitate Dei*, XXII, 23 (PL 41, 736).
5. The eternity of the pains in hell was once denied and is being denied now for various reasons, whether for all or for some of the damned.
6. Although 2 Cor 5:10 can be understood of either judgement, particular or universal, it is used of the last judgement in the Symbol of Faith of the Eleventh Council of Toledo (D 286) and in the Apostolic Constitution *Benedictus Dei* of Benedict XII, with reference to the beatific vision (D 531).
7. St. Augustine, *De civitate Dei*, XXII, 30, 1 (PL 41, 802).
8. The fact of the impeccability of the blessed is presented, leaving to theologians the question of the manner or the intimate nature of impeccability.
9. That the resurrection of all does not take place immediately after death but at the end of the ages when Christ will come to judge the living and the dead is so contained in the Sources of Revelation and in the Magisterium of the Church that this truth must be said to belong to the faith. See the "Athanasian" Symbol and the Apostolic Constitution of Pius XII, *Munificentissimus Dei*, November 1, 1950 (*AAS* 42 [1950], 770).

CHAPTER X
THE SATISFACTION OF CHRIST

56. Christ, the Word of God, by Suffering and Dying in the Flesh he Assumed, Rendered True and Proper Satisfaction to God for the Sins of Men

The Spouse of the Divine Redeemer, remembering the words of St. Paul, "Christ loved the Church and handed himself over for her, to sanctify her" (Eph 5:25-26), has always most gratefully acknowledged the Cross of the Lord as the source of all supernatural goods on earth and in heaven. By it and through it the Savior purchased the Church with his own Blood (Acts 20:28), offered himself to the Father for the whole world's salvation, interceded for the human race with a loud cry and tears (see Hb 5:7), gave a heroic example of all the virtues, merited for the Church the inexhaustible source of graces, and superabundantly satisfied for the sins of men. For that reason the Church, born from the side of the second Adam as he slept on the Cross,¹ cannot allow the mystery of salvation to be stained by certain corruptions of doctrine. Because of the errors that are being spread today and so as not to fail in her duty as Mother and Teacher, now in this second Vatican Synod, she in a special way confirms, as a truth rightly to be considered among the chief truths of the Christian religion, the expiatory value of the death of Christ; and she declares that the Word of God, suffering and dying in the human nature he assumed, truly and properly made satisfaction to God for our sins.² "For all have sinned," says the Apostle, "and need the glory of God, being justified freely by his grace, through the redemption that is in Christ Jesus, whom God made to be an propitiation, through faith in his blood" (Rom 3:23-25).³

57. Sin is a True and Proper Offense against God

At least in the present economy of salvation, no created power of men was enough fully to expiate the crimes of men unless the Son of God assumed the human nature that needed to be restored.⁴ According to the utterances of the Holy Spirit, sin is wickedness and an offense against God; for by violating the divine law the sinner sins before God and spurns him, offends the divine majesty and becomes an enemy of God.⁵ Similarly, we are taught that our iniquities separate us from God, call for punishment before God, make men debtors to God and children of wrath, in need of the mercy of God by which they are gratuitously reconciled to him.⁶ Therefore, to repair the injury to the divine majesty, the Son of God himself offered his own blood to the eternal Father through the Holy Spirit (see Hb 9:14) and thus through his death reconciled us to God (see Rm 5:10). To him alone, as the most innocent one, equal to the Father in dignity, are fitting the words of John the Baptist, "Behold the Lamb of God who takes away the sins of the world" (Jn 1:29).

58. By his Vicarious Satisfaction for all Men, Christ Placated the Justice of God

Contemplating the work of the wondrous love of God and of Christ for us, by which the sin of the world is taken away, John the Evangelist, moved by the divine Spirit, confesses: "In this is love, not as if we loved God, but because he loved us first and sent his Son as a propitiation for our sins" (1 Jn 4:10). The propitiation for the sins of the whole world, which is Jesus Christ himself, the Just One (see 1 Jn 2:2), truly had a vicarious satisfactory efficacy." For not only did our Redeemer "die once for our sins, the just one for the unjust" (1 Pt 3:18), but also as our Head and the New Adam, he expiated original sin and the guilt of all men and the punishments due it, insofar as, suffering out of love and obedience, he gave far greater glory to God than recompense for all the human race's offense could have required.⁷ The prophet Isaiah sang beforehand of this role when he spoke of the Servant of Yahweh: "Truly he has born our sufferings, our torments he has suffered" (Is 53:4). Still more openly the Apostle says: "Christ redeemed us from the curse of the law, became a curse for our

sake, as it is written: 'Cursed is everyone who hangs from a tree,' so that the blessing of Abraham might come upon the nations in Christ Jesus" (Gal 3:13-14). For although God, out of his supreme goodness, could have forgiven the sins men have committed against him without satisfaction, thus following only the tendencies of a merciful love,⁸ nevertheless, in order to give a superabundant manifestation of his mercy even in his justice (see Rm 5:20) and in order better to preserve the dignity of man, he preferred to send his Son into the world, so that through him, the God-Man, he would not indeed judge the world but save it; thus he did not spare his own Son, but handed him over for us all (see Rm 8:32). And Christ, obeying the decree of his most merciful and most just Father even to death on the Cross (see Ph 2:8), "loved us and handed himself over for us as an offering and sacrifice whose fragrance is pleasing to God" (Eph 5:2). There was one will, then, in the Father who decided upon and in the Son who accepted the sacrifice of the Cross for the salvation of the human race; so that the Apostle could summarize the whole mystery of redemption in these words: "All things are from God, who reconciled us to himself through Christ" (2 Cor 5:18).

59. Rejections of Views which Pervert the Notion of Sin as an Offense against God and the Notion of Satisfaction Carried out by Christ for Us

This Holy Synod, therefore, drawing the doctrine of human redemption from the most pure sources of divine revelation in the light of the perennial magisterium of the Church,⁹ rejects the views of those who, mistakenly thinking that no true offense is given to God by sin, dare to assert that the sacrifice of Christ on the Cross had no value or efficacy apart from that of example, merit and liberation, not the value of a true and proper satisfaction for human crimes, as if this were repugnant to the divine justice, when rather it most highly accords both with the mercy and the justice of the eternal Father.¹⁰

NOTES

1. Leo XIII, Encyclical *Divinum illud*, May 9, 1897 (*ASS* 29 [1897], 649).

2. First Vatican Council, *Schema secundae Constitutionis dogmaticae De Fide catholica*, can. IV, 3, On the Mystery of the Incarnate Word: "If anyone should deny that the Word of God himself, by suffering and dying in the flesh he assumed, made true and proper satisfaction to God for our sins and earned grace and glory for us, or should dare to assert that vicarious satisfaction, that of the one Mediator for all men, is repugnant to the divine justice, A.S." (Mansi 53, 294).

3. See, for example, Fr. Ceuppens, *Quaestiones selectae ex Epist. S. Pauli* (1951), pp. 32-36.--With St. Thomas and, among more recent exegetes, M.-J. Lagrange, A. Lemonnyer, J. Sickenberger, G. Ricciotti, the distinguished author thus renders the mind of the Apostle: "From all eternity God willed to exhibit Christ as an expiating and propitiating victim and that man share in this expiation through faith in the blood, that is, in the efficacy of the blood of Christ, which faith leads men to justification" (p. 34).

4. See Pius XI, Encyclical *Miserentissimus Redemptor*, May 8, 1928 (*AAS* 20 [1928] 170).

5. See 1 Jn 3:4; Ps 50:6; Lk 15:18; 1 Kgs 2:30; Dt 9:23; Ez 20:8; 20:21; Rm 5:10.

6. See Is 59:2; Gn 4:10; Jas 5:4; Rm 12:19; Mt 6:12; Eph 2:3; Rm 3:23; Col 1:21.

7. St. Thomas, *Summa theol.*, III, q. 48, a. 2: "By suffering out of love and obedience, Christ offered more to God than would be required to compensate for the offences of the whole human race."

8. St. Thomas, *Summa theol.*, III, q. 46, a. 2, ad 3m: "If God had willed to free man without any satisfaction, this would not have gone against justice.... God, however, has no superior, but is himself the supreme and common good of the whole universe. And therefore, if he forgives sin, which has the nature of guilt because it is committed against him, he does no one any injury."

9. It will help to remember:

a) Among the holy Fathers: St. Augustine, *Contra Faustum*, XIV, 4 (PL 42, 297): "Christ took our punishment upon himself without guilt so that he could thus loose our guilt and end our punishment;" *De Trinitate*, IV, 13, 17 (PL 42, 899): "By his death in the one most true sacrifice offered for us, whatever guilt there was because of which the principalities and powers rightly held us in order to punish us, he purged, abolished, and extinguished." St. Gregory the Great, *Moralia*, XVII, 30, 46 (PL 76, 33): "[The Son of God] did sacrifice for us, for sinners offered his body as a sinless victim, which could die in its humanity and cleanse in its justice."

b) Among the Doctors of the Church: St. Thomas, *Summa theol.*, Suppl., q. 13, a. 1: "Satisfaction does not respond to sin except insofar as it is an offense to God."

c) The Magisterium of the Church: Council of Ephesus (D 122): "If anyone says that...[the Word of God] made the offering of himself for his own sake and not rather for us alone..., A.S." Council of Trent, Sess. V, Decree on Original Sin (D 790), speaking of the merit "of Jesus Christ who reconciled us to God, ... having become our justice, sanctification, and redemption (1 Cor 1:30)." Leo XIII, Encyclical *Tametsi futura*, November 1, 1900 (ASS 33 [1900-1901], 275): "When God's plan had come to maturity, the only-begotten Son of God, become man, abundantly *satisfied* for men's accumulated violations of God and by so great a price redeemed and claimed the human race for himself." Pius XII, Encyclical *Orientalis Ecclesiae*, December 15, 1952 (AAS 45 [1953], 13): "To propitiate the divine majesty wounded by so many and such great injuries and offences."

10. F. Ceuppens adduces suitable texts from both Testaments to prove that distributive justice, which only in God includes remunerative and vindictive justice, *formally* befits God (*De Deo Uno*, vol. I [1938], pp. 226-27).

See also: The presynodal acts of Vatican I, cited in note 2. Pius XII, Encyclical *Humani generis*, August 12, 1950 (AAS 42 [1950], 570): "Nor is this enough: for when the definitions of Trent are set aside, the notion of original sin is perverted and, along with it, the notion of sin in general as an offense against God and the notion of the satisfaction which Christ offered for us." Pius XII, Encyclical *Haurietis aquas*, May 15, 1956 (AAS 48 [1956], 322), where he refers to the text of St. Thomas, *Summa theol.*, q. 46, a. 1, ad 3: "For man to be freed by the passion of Christ befitted both his mercy and his justice. His justice because by his passion Christ made satisfaction for the sin of the human race, and so man was freed by the justice of Christ. And his mercy because man could not by himself make satisfaction for the sin of the whole of human nature, ... God gave his own Son to be the one who satisfies."

St. Augustine, *De Trinitate*, XIII, 10, 13 (PL 42, 1042), shows that to liberate the human race "another possible way was not lacking to God..., but there was and should have been no other more suitable way to heal our wretchedness." See A. Hacault, *La satisfaction du Christ-Jésus à la lumière de l'Encyclique "Humani generis"* (Montréal, Canada, 1960).

Acta et Documenta Concilii Oecumenici Vaticani II Apparando, Series I, vol. IV, P. I, t. 2, pp. 355-63.

A P P E N D I X *

1 – SCHEMA CONSTITUTIONIS DOGMATICAE DE DEPOSITO FIDEI PURE CUSTODIENDO

PROOEMIUM

[25]

The "Schema Constitutionis dogmaticae de deposito fidei pure custodiendo," prepared for discussion at Vatican II and sent out with other drafts in the summer of 1962, was never actually discussed on the council floor. It was reprinted in an Appendix to the *Acta Synodalia Sacrosancti Concilii Vaticani Secundi*, vol. I/IV, pp. 654-694.

1. [*Grave officium custodiendi depositum*]. Sancta Vaticana Synodus secunda, coram Deo et humani generis Redemptore, sibi plene conscia est, Ecclesiam minime inaplere posse quod superne accepit mandatum docendi, sanctificandi atque regendi ut esset sal terrae et lux mundi (cf. Mt. 5, 13-14), nisi depositum fidei purum inviolatumque conserveretur. Cuius quidem sacri depositi custodia, non solum singulis pastoribus committitur velut officium, de quo rationem Domino reddituri sunt (cf. Hebr. 13, 17), sed maxime competit Episcopis universis, per Spiritum Christi et sub Romano Pontifice in unum coetum apostolicum congregatis. 5

Ad hoc enimvero instituta est sacra hierarchia ecclesiastica cum suis pastoribus et doctoribus, ut « occurramus omnes in unitatem fidei » et iam non simus parvuli fluctuantes qui circumferuntur omni vento doctrinae in nequitia hominum, in astutia ad circumventionem erroris (cf. Eph. 4, 11-14). In hanc porro hierarchiam apte cadunt quae Apostolus monet Timotheum: « Depositum custodi, devitans profanas vocum novitates et oppositiones falsi nominis scientiae, quam quidem promittentes, circa fidem exciderunt » (1 Tim. 6, 20-21). 10 20

2. [*S. Synodi mens*]. Non praeterit autem S. Synodum mentes hominum nostrae aetatis variis perniciosisque doctrinis turbari, praesertim circa primarias veritates de humanae existentiae ratione, scilicet de origine, natura ac fine vitae hominis super terram et de via qua possit quisque ad Deum et ad intimam plenamque felicitatem pervenire. Novit insuper eadem S. Synodus 25

* Tria schemata referuntur, quae ad Patres missa sunt ante Sacrosanctum Concilium inchoatum (cf. vol. I, pars I, pag. 262, nota), tamen in Concilio discussa non sunt.

[25] plura alia spargi errorum semina, indeque fieri ut ipsi fideles
interdum anxietatibus premantur utque multi sanam doctrinam
iam non sustineant, sed a veritate auditum avertant et ad fabulas
30 convertantur (cf. 2 Tim. 4, 4). Quamobrem conciliares Patres,
ut religiose munere sibi commisso fungantur et hominibus huius
temporis viam ostendant qua secure Deum Filiumque eius Uni-
genitum quaerere et invenire possint, suum esse existimant ex
[26] deposito a Deo S. Ecclesiae concredito nonnullas proferre veri-
tates, de iis imprimis quae ad ipsius religionis fundamenta spec-
tent, atque easdem, ad utilitatem fidelium omniumque Deum
sincero animo quaerentium, in capitibus quae sequuntur concin-
5 ne exponere et ab erroribus vindicare.

[27] CAPUT I
DE COGNITIONE VERITATIS

3. [*Fundamentum theologicum*]. Cum fides illuminet ratio-
nem eandemque ab erroribus tueatur,¹ S. Synodus, innixa divinae
revelationi de dignitate hominis ad imaginem Dei creati (cf. Gen.
1, 26-27; Sap. 2, 23; Eccl. 17, 1); de missione Christi, qui
5 veritate nos liberavit (cf. Io. 8, 32); de Spiritu Sancto a Domino
misso ut nos doceret omnem veritatem (cf. Io. 16, 13); de Eccle-
sia columna et firmamento veritatis (cf. 1 Tim. 3, 15), docet
hominem natura sua gaudere sublimes facultate adipiscendae veri-
tatis, quandoquidem, si haec aptitudo excludatur, ipsa ratio hu-
mana corrumpitur, immo et revelatio et fides perimuntur. At vero
10 Ecclesia, a Spiritu veritatis edocta, non solum firmiter agnoscit
hominem facultate pollere intelligendi res prouti in se sunt,² sed
insuper credit intellectum humanum ita a Deo elevari posse et
elevari, ut fide illuminatus veritates percipere valeat captum
15 cuiusvis creatae mentis excedentes, donec in patria Primam Veri-
tatem, nempe Deum Unum et Trinum, lumine et claritate vi-
sionis beatificae, facie ad faciem intueatur.³

4. [*De veritate primorum principiorum*]. Quemadmodum
autem Ecclesia, divino eloquio iugiter freta, semper tenuit veri-
tatem non esse quid mere subiectivum,⁴ sed potius existiman-
dam esse humanae mentis singularem perfectionem, qua rerum
universitati eadem mens conformari potest, iuxta illud Augu-
20 stini: « Non enim ratiocinatio talia facit, sed invenit »;⁵ ita

pari firmitate semper agnovit hominis intellectum facultate ditari [27]
veritates necessarias et immutabiles assequendi⁶ et de illis propo- 25
sitiones enuntiandi quae mutationi non sint obnoxiae.⁷ Quia vero
super principia illa universalia, quae identitatis, contradictionis,
rationis sufficientis, causalitatis efficientis et finalis ab eruditis
vocari solent,⁸ quaeque tam perspicua sunt, ut quasi sponte cui-
libet innotescant, integrum aedificium cognitionis humanae in- 30
nititur, immo ipse ordo doctrinae fidei quodammodo superstruitur,⁹
ideo Sacrum Concilium docet, principia illa a nemine in dubium
ullatenus vocari posse.

5. [*Obscuratae veritatis remedia*]. Ex quo autem in servi- [28]
tatem ignorantiae et cupiditatum, primi lapsus causa, incidit ho-
mo, lumen naturalis rationis obnubilatum est,¹⁰ proindeque nunc
difficilior redditur cognitio veritatis, in iis praecipue quae ad reli-
gionem et mores pertinent (cf. Sap. 9, 13-19; Rom. 1, 18-32). 5
Quocirca, non obstante miro progressu hodierno omnium scientia-
rum, solummodo « divinae revelationi tribuendum est, ut quae in
rebus divinis humanae rationi per se impervia non sunt, in prae-
senti quoque generis humani conditione, ab omnibus expedite,
firma certitudine et nullo admixto errore cognosci possint ». ¹¹ At- 10
tamen Ecclesia, iure quidem ac merito, utilitatem quoque atque
efficacitatem bonarum totius animi dispositionum ad veritates reli-
giosas ac morales plene cognoscendas et amplectendas semper affir-
mavit: immo semper docuit huiuscemodi dispositionum defectum
causam esse posse cur intellectus, cupiditatibus praeterea et mala 15
voluntate detentus, non recte videat et a veritate aberret.¹²

NOTAE

¹ Cf. CONC. VAT., Sess. III, Const. dogm. *De fide cath.*, c. 4: DENZ. 1799.

² Cf. S. THOMAS, *In Iob.* cap. 18, n. 11. Insuper PIUS XII, *Alloc. iis qui interfuerunt Primo Symposio Internationali Geneticae Medicae*, 7 sept. 1953: AAS 45 (1953) p. 601: « La pensée de tous les temps, basée sur la saine raison, et la pensée chrétienne en particulier sont conscientes de devoir maintenir le principe essentiel: la vérité est l'accord du jugement avec l'être des choses déterminé en lui-même ».

Cf. IOANNES XXIII, *Nurtius Radiophonicus*, 22 dec. 1960: AAS 53 (1961) pp. 7-8.

Cf. S. THOMAS, *Summa Theol.* I, q. 16, a. 1.

³ Cf. CONC. VAT., Sess. III, Const. dogm. *De fide cath.*, c. 4: DENZ.

[28] 1795-1796; PIUS IX, Epist. *Gravissimas inter*, 11 dec. 1862 (contra Iac. Frohschammer): DENZ. 1673.

⁴ S. C. S. OFFICII, Decr. *Lamentabili*, 3 iulii 1907, prop. 58: DENZ. 2058, damnatur: « Veritas non est immutabilis plus quam ipse homo, quippe quae cum ipso, in ipso et per ipsum evolvitur ».

⁵ S. AUGUSTINUS, *De vera religione*, c. 39, n. 73: PL 34, 155.

⁶ PIUS XII, Litt. Encycl. *Humani generis*, 12 aug. 1950: DENZ. 2320: « certae et immutabilis veritatis assecutionem ».

⁷ Cf. S. C. S. OFFICII, Decr. *Lamentabili*, prop. 58: DENZ. 2058.

⁸ PIUS XII, Litt. Encycl. *Humani generis*, l. c.: « Quae quidem philosophia in Ecclesia agnita ac recepta, et verum sincerumque cognitionis humanae valorem tuetur, et metaphysica inconcussa principia — rationis nempe sufficientis, causalitatis et finalitatis — ac demum certae et immutabilis veritatis assecutionem »;

[29] Cf. *Alloc. ad medicos*, 7 sept. 1953: AAS 45 (1953) p. 601; *Alloc. ad Univ. Greg.*, 17 oct. 1953: AAS 45 (1953) p. 685;

S. THOMAS, *Summa contra Gent.*, II, c. 83: « Intellectus noster cognoscit ens et ea quae sunt per se entis, in quantum huiusmodi: in qua cognitione fundatur primorum principiorum notitia; ut, non esse simul affirmare et negare, et alia huiusmodi. Haec igitur sola principia intellectus noster naturaliter cognoscit, conclusiones autem per ipsa ».

⁹ CONC. VAT., Sess. III, Const. dogm. *De fide cath.*, c. 4: DENZ. 1799: « Neque solum fides et ratio inter se dissidere numquam possunt, sed opem quoque sibi mutuam ferunt, cum recta ratio fidei fundamenta demonstrat... ».

Cf. PIUS XII, Litt. Encycl. *Humani generis*: DENZ. 2321-2322.

¹⁰ CONC. TRID., Sess. V, Decr. *De peccato orig.*: DENZ. 788: « Totumque Adam per illam praevaricationis offensam secundum corpus et animam in deterius commutatum fuisse »;

Cf. S. THOMAS, *Summa Theol.* I, q. 95, a. 1.

¹¹ CONC. VAT., Sess. III, Const. dogm. *De fide cath.*, c. 2: DENZ. 1786;

Cf. S. THOMAS, *Summa Theol.* I, q. 1, a. 1.

¹² Cf. PIUS XII, Litt. Encycl. *Humani generis*: DENZ. 2324.

CAPUT II

[30]

DE DEO

6. [*Cognitio Dei, finis ultimi hominis*]. Ecclesia, testimoniis innixa divinae revelationis, semper tenuit in cognitione naturali existentiae Dei Creatoris reponendum esse totius vitae religiosae fundamentum, quatenus in ea habetur veluti praecambulum ad Dei ipsius cognitionem, quae per fidem obtinetur. Profitetur insuper Deum, qui caritas est (cf. 1 Io. 4, 8) et lux veritatis (cf. 1 Io. 1, 5), atque ideo fons omnium bonorum, a quo et creati sumus et aeternam beatitudinem expectamus, ad veritatem tanti momenti perviam reddendam, sese hominibus manifestasse, tum suae Providentiae operibus supernaturalibus, tum etiam communibus creationis operibus, quae ita sapienter disposuit, ut apertum de se ipso redderent testimonium. Non enim longe est ab unoquoque nostrum (cf. Act. 17, 27) et « non sine testimonio semetipsum reliquit benefaciens de coelo, dans pluvias et tempora fructifera, implens cibo et laetitia corda nostra » (Act. 14, 17).

7. [*Affirmatur Dei cognoscibilitas*]. Porro eadem sancta Mater Ecclesia credit et docet invisibilis Dei existentiam vel solo naturali rationis lumine per visibilia creationis opera, tamquam causam per effectus, certo cognosci adeoque et demonstrari posse; ¹ « Invisibilia enim ipsius, a creatura mundi, per ea quae facta sunt, intellecta, conspiciuntur; sempiterna quoque eius virtus et divinitas » (Rom. 1, 20).

8. [*Argumentum ex perfectionibus mundi*]. Profecto sancti Patres et Doctores Ecclesiae ² variis atque firmissimis argumentis demonstrarunt Deum esse et « causam constitutae universitatis, et lucem percipiendae veritatis et fontem bibendae felicitatis ». ³ Re enim vera incomparabilis magnificentia et pulchritudo, quae in mundo conspiciuntur, item ac mirus ordo quo omnia firmiter constanterque ad finem suum contendunt, certissime proclamant sapientissimum ac potentissimum Auctorem ac Governatorem,

31] Deum nempe personalem,⁴ ita ut vani censendi sint qui, operibus attendentes, non agnoscant quis sit artifex, et illorum specie delectati, non cogitent quanto his dominator eorum speciosior sit (cf. Sap. 13, 1-5).⁵

5 9. [*Argumentum ex imperfectionibus creaturarum*]. Imperfectiones quoque, quae omnibus huius mundi rebus insunt, v. g. mutabilitas, inconstantia, dependentia causalis, contingentia, limitatio et id genus aliae, plane ostendunt eiusmodi res nec a seipsis neque ab aliis mundanis principiis, quae iisdem imperfectionibus laborent, esse progenitas, sed a Creatore mundum transcendente, qui omnimodis perfectionibus polleat, originem traxisse. Ceterum Ecclesia, quamquam ista argumenta potiora habet, non negligit neque parvi facit alia, e. g. quae promuntur ex innata propensione hominis ad felicitatem vel ex absoluta obligatione legis moralis, cum et haec sua efficacitate ditentur et saltem
15 quorundam hominum ingenio sint valde accommodata.

10. [*Errorum reprobatio*]. Cum igitur exsistentia unius veri Dei tam egregie resplendeat, eo magis deploranda est caecitas eorum qui Deum misere abiiciunt.⁶ Quapropter imprimis Sancta
20 Synodus damnat errorem eorum qui, unum et universale principium in materia reponentes, Deum esse omnino negant,⁷ quinimmo impie satagunt, etiam vi adhibita, Dei nomen ex humanis mentibus eradicare. Etiam eorum reprobatur errorem qui, falsi nominis philosophia vel scientia abutentes, loco Dei personalis
25 figmenta impersonalia vel mere idealia et adeo inania substituunt, vel, reiecta demonstratione in obiectiva veritate fundata, in subiectiva tantum et mere voluntaria mentis adhaesione Dei existentiam niti profitentur.⁸

30 11. [*Doctrina de Deo commendatur*]. Demum Sacra Synodus fideles enixe hortatur ut rectam quam acceperunt de Deo doctrinam quibuslibet bonis anteponant, sollicitè custodiant, ab impugnationibus defendant, tamquam totius vitae normam assumant atque ingenii vires non in obnubilandis rationibus, quibus mens humana ad Deum elevatur, sed iis elucidandis potius impendant.⁹ Denique semper meminerint omnes se esse baptizatos in nomine Dei vivi, Patris, et Filii, et Spiritus Sancti, ut Deo, qui propter nimiam caritatem suam se manifestavit nobis in Domino Iesu, credant eique serviant (cf. 1 Io. 1, 1-3; Eph. 2, 4).

NOTAE

[32]

¹ PIUS IX, Epist. *Gravissimas inter* (contra Iac. Frohschammer), 11 dec. 1862: DENZ. 1670;

CONC. VAT., Sess. III, Const. dogm. *De fide cath.*, c. 2: DENZ. 1785; coll. can. 1: DENZ. 1806;

Iusiurandum contra errores modernismi, 1 sept. 1910: DENZ. 2145; PIUS XII, Litt. Encycl. *Humani generis*, 12 aug. 1950: DENZ. 2317.

² S. GREGORIUS NAZIANZ., *Orat.* 28, nn. 6 et 16: PG 36, 31 et 45. S. IOANNES CHRYSOST., *In Ep. ad Rom. hom.* 3, 2: PG 60, 412-413. S. AUGUSTINUS, *Confess.* XI, 4, 6; PL 32, 811; *Sermo* 141: PL 38, 776-778; *De lib. arb.* II, 7, 15 usque 15, 39: PL 32, 1249-1262.

S. THOMAS, *Summa Theol.* I, q. 92, a. 3; *In Ev. Ioh.*, Prol. in prol. S. Hieronymi.

Cf. PIUS XI, Litt. Encycl. *Studiolorum ducem*, 29 iun. 1923: AAS 15 (1923) p. 317;

PIUS XII, *Alloc. ad Pont. Acad. Scient.*, 22 nov. 1951: AAS 44 (1952) pp. 31 s.

³ S. AUGUSTINUS, *De Civ. Dei*, VIII, 10, 2: PL 41, 235.

⁴ PIUS XII, Litt. Encycl. *Humani generis*: DENZ. 2317; cf. *ibid.*: DENZ. 2325;

Cf. PIUS XI, Litt. Encycl. *Mit brennender Sorge*, 14 mart. 1937: AAS 29 (1937) p. 149.

⁵ Cf. etiam Rom. 1, 20-21.

⁶ PIUS XI, Litt. Encycl. *Mit brennender Sorge*: AAS 29 (1937) pp. 148-150; cf. S. C. S. OFFICII, Decr. *De partibus communistarum*, 1 iulii 1949: AAS 31 (1949) p. 334.

⁷ CONC. VAT., Sess. III, Const. dogm. *De fide dogm.*, c. 1: DENZ. 1782-1784 et canones correspondentes: DENZ. 1801-1805;

Cf. PIUS XII, Litt. Encycl. *Humani generis*: DENZ. 2306 et 2323.

⁸ S. PIUS X, Litt. Encycl. *Pascendi*, 8 sept. 1907: DENZ. 2072-2074; PIUS XII, Litt. Encycl. *Humani generis*: DENZ. 2325.

⁹ PIUS XII, Litt. Encycl. *Mediator Dei*, 20 nov. 1947: AAS 39 (1947) pp. 525-526.

CAPUT III

DE CREATIONE ET EVOLUTIONE MUNDI¹

12. [*Mundi creatio initio temporis*]. Cum divinitus inspirata narratio de creatione mundi vi et momento summopere excellat tum ad rectam Dei notionem consequendam, tum ad veram religionem profitendam, quandoquidem in huiusmodi creatione nititur supremum Dei dominium in homines, S. Vaticana Synodus secunda, verbi Dei scripti et traditi suffulta testimonio, doctrinam ab Ecclesiae Magisterio compluries assertam rursum confirmat atque asseverat universum mundum ita a Deo ex nihilo creatum esse, ut quondam suae existentiae cursum inchoaverit. Solus enim « verus Deus bonitate sua et omnipotenti virtute, non ad augendam suam beatitudinem, nec ad acquirendam, sed ad manifestandam perfectionem suam, per bona quae creaturis impertitur, liberrimo consilio simul ab initio temporis utramque de nihilo condidit creaturam, spiritualem et corporalem, angelicam videlicet et mundanam ac deinde humanam, quasi communem ex spiritu et corpore constitutam ».²

13. [*Reprobatio evolutionismi tum materialistici, tum pantheistici*]. Cui doctrinae maxime adversatur evolutionismus materialisticus, asserens mundum, qui incessanter mutatur et progreditur, nec a Deo originem traxisse nec ab eo gubernari, atque eius progressu id tantummodo effici ut materia non facta continuo immutetur ex eademque aliae aliis perfectiores proferantur compagine, quae propterea in ipsa materia non facta quodammodo praecontinebantur. Dogma autem creationis aperte detorqueatur etiam ab eo evolutionismo pantheistico, cuius assertores admittunt quidem mundum procedere a principio uno et immateriali, quod divinum vocant, at perperam rem concipiunt quasi mundus non esset nisi summa immutationum quae ab hoc principio gradatim sese evolvente, maxime in vita humani spiritus, producuntur. Ex quibus sententiis, prima Dei et religionis notionem omnino perimit, altera ea quae ad religionem pertinent plane permiscet, cum Deo mundana humanaque assignet, homini vero et mundo divina tribuat.

14. [*Sententiae hodiernae de creatione et evolutione mundi, a fidelibus praecavendae*]. Caveant insuper Ecclesiae filii ne, aberrantibus opinionibus decepti, quamlibet ex veritatibus revelatis depravent. Creationis notionem ne corrumpant, sibi fingentes hanc in eo consistere quod Deus gradatim in unitatem redigat quamdam primordiale multiplicitem rerum, iam existentium ante omnem divinam actionem. Doctrinam catholicam de mundi subsistentia in seipso deque omnimoda Dei simplicitate et summa perfectione ne labefactent, asserere audentes Deum ita dirigere mundi evolutionem, ut res universas in seipsum gradatim colligat et easdem sibi quodammodo iungat ac proinde mundanae compositionis quadamtenus particeps fiat. Neque enim investigatio scientifica, neque sana philosophia apta argumenta praebere possunt, quibus falsae huiusmodi opiniones sustineantur.

15. [*Doctrina fidei et investigatio verae scientiae de evolutione*]. Ea autem quae veri nominis scientia de mundi evolutione prudenter investigat et non per modum coniecturae, sed ut reapse certa proponere valeat, sive de formatione figurae universi, sive de historia terrae et de multiplici vitae progressu in ea, sive de mum de origine et incremento humani generis, nullum prorsus detrimentum inferunt doctrinae fidei; quin contra aptum praebent subsidium ad eam illustrandam. Etenim « nulla... unquam inter fidem et rationem vera dissensio esse potest, cum idem Deus, qui mysteria revelat et fidem infundit, animo humano rationis lumen indiderit ».³ Species autem contradictionis, quae nonnumquam inter cultores scientiae sacrae et profanae oritur, ex eo potissimum provenit « quod vel fidei dogmata ad mentem Ecclesiae intellecta et exposita non fuerint vel opinionum commenta pro rationis effatis habeantur ».⁴ Attamen conclusiones huiusmodi indagationum scientificarum cedunt dignitate et certitudine sententiis fidei, quibus, lumine gratiae adiuti, assensu maxime firmo adhaeremus, Deo ipso innixi, qui summa veritas est. Quapropter quaestiones quaedam ad evolutionem mundi pertinentes, quae directe aut indirecte fidem catholicam tangunt, summa cautela tractandae sunt, ne genuinis fidei assertis contradicatur, neve eadem asserta in periculum adducantur; singuli autem fideles parati sint oportet sese submittere iudicio Ecclesiae, cui a Christo munus demandatum est depositum fidei custodiendi atque interpretandi.⁵

16. [*De creatione hominis et evolutione vitae*]. Quod igitur attinet ad investigationem scientificam de initiis vitae, ratione praesertim habita quaestionis sitne humani generis origo quodammodo repetenda ab aliquo organismo vivo praeexistente, imprimis servanda est doctrina catholica de compositione hominis spiritu et corpore, essentialiter inter se differentibus, itemque de divina et immediata productione animae cuiusvis hominis ex nihilo, ita ut nullo modo admitti possit animam humanam ab alio quocumque principio vitali iam antea quomodolibet existente ortam esse. Insuper de ipsa corporis humani prima origine cum summa moderatione et cautela tractandum est, nam hoc argumentum non tantum ad scientias naturales, sed partim etiam ad philosophiam spectat, immo plures veritates tangit quae in divinae revelationis fontibus continentur, ut puta fidei effata de speciali Dei interventu in formandis corporibus protoparentum ac de miro iustitiae originalis statu in quo iidem primum constituti sunt.⁶

NOTAE

¹ In tribus primis huius Capituli paragraphis agitur in primis de creatione mundi *universim* secundum *fidem catholicam* et deinde de doctrinis *philosophicis* quae hac in re eidem fidei adversantur.

In duabus ultimis paragraphis agitur de *doctrina fidei* circa creationem, maxime autem circa *creationem hominis* et de eius relatione cum *investigatione scientifica*.

² CONC. VAT., Sess. III, Const. dogm. *De fide cath.*, c. 1: DENZ. 1783; cf. CONC. LATERAN. IV, c. 1: DENZ. 428.

³ CONC. VAT., Sess. III, Const. Dogm. *De fide cath.*, c. 4: DENZ. 1797.

⁴ Ibid.

⁵ Cf. PIUS XII, Litt. Encycl. *Humani generis*, 12 aug. 1950: DENZ. 2326.

⁶ Cf. PIUS XII, *ibid.*: DENZ. 2327.

CAPUT IV

DE REVELATIONE PUBLICA
ET DE FIDE CATHOLICA

[36]

17. [*Notio catholica revelationis*].¹ Revelatio externa et publica, qua obiectum fidei catholicae divinitus communicatum est cum Ecclesia, est locutio qua benignissimus Deus, olim in prophetis, novissime in Filio (cf. Hebr. 1, 1), semetipsum, mysteria salutis veritatesque connexas testatus est (cf. Io. 3, 11), « oboeditionem fidei » (Rom. 16, 26) omnibus praecipiens.² Externae autem revelationis dono, Deus, qui interius etiam docet, ut singuli « verbum salutis » (Act. 13, 26) sicut oportet suscipere queant, illuminationem inspirationemque gratiae adiungit quae suavitatem confert in consentiendo et credendo veritati.³

18. [*Revelatio et historia salutis*]. Longa illa series eventuum salutarium, quae in vita, morte et resurrectione Christi fastigium suum tandem attigit, inter obiecta divinae revelationis conspuitate et momento eminent, in eademque nobis altissima mysteria annuntiata sunt. Quapropter, etsi agnoscendum sit revelationem nobis datam esse in humanae salutis historia, sive praenuntiata sive narrata: ⁴ tamen minime sentiendum est, revelationem meris istis eventibus iam ita constitutam esse, ut sermone Christi, Filii Dei, aliorumque Dei legatorum secundarie tantum compleatur. Nam ad revelatum ordinem salutis ii eventus non pertinent, nisi per veritates quae in iis latent aut cum iis connectuntur, sermone Christi et legatorum Dei declarandas atque a nobis fide tenendas.⁵

19. [*Revelatio et doctrina*]. Insuper revelatio, praeter mysteria, in singularibus factis historiae salutis exhibita, continet etiam veritates universales tum naturalis, tum supernaturalis ordinis, atque primarie respicit Deum ipsum, quem electi in ineffabili mysterio trium Personarum divinarum in patria conspecturi sunt. Ideo Patres primae Synodi Vaticanae summam veritatum revelationum iure nuncupaverunt « doctrinae fidei » nomine,⁶ vestigiis

[37] inhaerentes Domini nostri qui asseverat: « Mea doctrina non est mea, sed eius qui misit me » (Io. 7, 16), necnon Apostoli qui scribit ad Titum de vita sancta a christifidelibus agenda, ut dignis moribus, « doctrinam Salvatoris nostri Dei ornent in omnibus » (Tit. 2, 10).⁷

20. [*Revelatio et manifestatio Christi*]. Divinae revelationis plenitudo in Christo Filio Dei recte dicitur apparuisse,⁸ non solum quia ipse, auctor et consummator fidei (cf. Hebr. 12, 2), praecipuas fidei veritates homines docuit, sed insuper quia per totam vitam suam nobis viam salutis monstravit. Nihilominus verum manet in ipsa doctrina Christi, Verbi Dei incarnati, causam reponebam esse cur tota eius vita habeat indolem divini testimonii, totumque mysterium Christi propter auctoritatem Dei qui nec falli nec fallere potest, sit credendum. Proinde teneri non potest fidem divinam et catholicam constitui primarie experientia, qua totum mysterium Christi in eoque omne revelatum verum percipiatur, et secundarie tantum in actu consistere quo, per conceptus et verba, ea exprimentur quae prius altiori gradu experientia attigerit. Quin potius catholica fides complectitur et agnitionem magisterii Dei et assensum, propter ipsius auctoritatem, veritatibus revelatis, prout ab Ecclesia credendae proponuntur.⁹ Eadem autem fides, caritate et donis Spiritus Sancti perfecta, augeri potest sensu Christi (cf. 1 Cor. 2, 16), ad veritates revelatas profundius intelligendas, immo quadam fruitione obscura mysterii Filii Dei, qui cum Patre et Spiritu Sancto animam iustorum inhabitat.¹⁰

21. [*Errores qui notioni catholicae revelationis plane adversantur*]. Catholicae revelationis notio penitus abiicitur ab iis qui falso contendunt Deum non posse, per legatos ab ipso eruditos aut inspiratos, communicare cum hominibus prolatis verbis aut Sacris etiam Litteris. Idem dicendum est de aliis quibusdam, opinantibus divinam revelationem non tantum religionem Veteris Novique Foederis, sed, etsi imperfectius, omnes religiones protulisse, eamque in eo consistere quod homines religiosi, ut ad absolutum, ad quod mens humana defertur, aliqua ratione spectare queant, res sacras sibi eligant, notionisque sibi effingant, quae, etsi conformitate cum re careant, inservirent tamen ad Deum quodammodo mente prosequendum.¹¹

22. [*Recens relativismi forma*]. Periculose etiam a vero discedunt qui sentiunt enuntiationes et conceptus quibus, etsi utique incomplete et imperfecte, veritates revelatae communicantur, impares esse ad res divinas omnino vere significandas; sed consideranda esse ut approximationes semper mutabiles semperque denuo corrigendas prout postulet sive altior quidam sensus mysterii quod creditur, sive mutata inter homines cogitandi ratio. Dum contra Deus revelans et Ecclesia quae, Deo adiuvante, munus exercet custodis et interpretis totius revelatae veritatis, saepe aperte significant se, non symbolice tantum, sed etiam proprie vereque loqui velle propterea que assensum plenum immutabilemque postulant doctrinae fidei illo sensu intellectae quem eorum sermones declarationesque exhibent.¹²

23. [*Externa revelationis signa*]. Etsi fides salutaris, qua Deo credimus, secundum illud Ioannis: « Filius Dei venit et dedit nobis sensum, ut cognoscamus verum Deum et simus in vero Filio eius » (1 Io. 5, 20), procedit a lumine divinitus in mentem immisso, nihilominus, cum illa gratia fidei lateat in mente, sapientissimus Deus, volens ut obsequium fidei nostrae, quae est ex auditu, rationi consentaneum esset (cf. Rom. 10, 17 et 12, 1), internis Spiritus Sancti auxiliis coniunxit multiplicia revelationis signa, eaque imprimis externa, atque indoli publicae revelationis et naturae sociali hominum, qui ad fidem vocantur, accommodata. Quae quidem signa efficiunt, ut recta ratio divinam revelationis originem certis argumentis probare valeat.¹³

24. [*Primatus quidam miraculorum et prophetiarum*]. Inter ea signa, momento et perspicuitate argumenti quod praebent, eminent miracula et prophetiae,¹⁴ ut sapientissime docuit Concilium Vaticanum primum.¹⁵ Quae nonnisi ob praeiudicatas falsas opiniones vel absolute negantur, vel nimium extenuantur; at vero de illis Dominus noster declaravit: « Opera enim, quae dedit mihi Pater ut perficiam ea, ipsa opera, quae ego facio, testimonium perhibent de me, quia Pater misit me » (Io. 5, 36) etiamque: « Scrutamini Scripturas, ... illae sunt quae testimonium perhibent de me » (Io. 5, 39).

25. [*Resurrectio Christi, prophetiae messianicae, Christus ipse*]. Ecclesia autem maximum in genere signorum semper habuit et habet resurrectionem corporalem Christi quae, ab Ipso

[39] clare praenuntiata, ob sepulchrum deprehensum vacuum apparitionesque ipsiusmet Redivivi, fulgens signum historicum facta est. In genere autem argumentorum ex prophetiis desumptorum, Ecclesia plurimum semper aestimavit admirandam in Christo Iesu adimpletionem propheticam expectationis Messiae et regni eius. Quod argumentum ipse Dominus prius adhibuit (cf. Lc. 24, 13-32) et de eo scripsit insuper S. Petrus: « Habemus firmiorem propheticum sermonem cui bene facitis attendentes, quasi lucernae lucenti in caliginoso loco, donec dies elucescat » (2 Petr. 1, 9). Nec praetereundum est prae-fulgens signum divinum, quod praesertim humiles corde sua claritate allicere valet, esse ipsum Iesum Magistrum, cuius sublimis sapientia et summa sanctitas testimonium quod de se perhibuit adeo solide confirmant, ut ipse, distinguens inter se et miracula sua, asseverare potuerit: « Si mihi non vultis credere, operibus credite (Io. 10, 38).¹⁶

26. [*Praestantia quaedam signi Ecclesiae*]. Ecclesia ipsa, pro sua etiam nunc in orbe terrarum praesentia ac pro abundantia donorum quibus Christus eam ornare numquam destitit, per se inter revelationis signa praestat. « Ob suam nempe admirabilem propagationem, eximiam sanctitatem et inexhaustam in omnibus bonis foecunditatem, ob catholicam unitatem invictamque stabilitatem magnum quoddam et perpetuum est motivum credibilitatis », ¹⁷ ac veluti signum levatum in nationes.¹⁸

27. [*Testimonia signaque interna*]. Sic fit, ut iis qui Dei moventis gratia fidem quaerunt, aut iis qui a Deo fidei lumen iam acceperunt, largus aditus pateat ad congruam notitiam acquirendam eamque augendam externorum signorum et probationum quae divinam revelationem invictè demonstrant. Quibus signis et argumentis accedunt plures formae interni testimonii internaëque vocationis ad credendum, iisque Deus ita mentem percellere potest, ut confirmare et corroborare etiam valeant ea quae obscura interdum manent in notitia signorum externorum; immo interdum, peculiarem gratiam Deo largientè, ipsa signa externa supple-re possunt.¹⁹ Talia autem interna testimonia atque signa, quibus Deus, ut ait sanctus Paulus, in cordibus illucet (cf. 2 Cor. 4, 6), non sunt quidem praetermittenda: at cavendum etiam est ne plus aequo extollantur neve exinde despiciantur manifestiora signa externa. Synodus enim Vaticanæ Prima, de signis christianae revelationis agens, sollemniter prohibuit ne

quis censeret « sola interna cuiusque experientia aut inspiratione privata homines ad fidem moveri debere ».²⁰ [40]

28. [*Credere Deo, Deum et in Deum*]. Quod si fides salutaris argumentis quae divinam revelationis originem probant, praeparatur atque protegatur, non tamen eisdem acquiritur; quin immo consensu humili suscipitur ut donum gratiae Dei. Fide enim non amplectimur divinam revelationem, nisi postquam haec ut credenda exhibita est ope iudicii ex divino lumine procedentis; immo ipse fidei actus est plenum intellectus et voluntatis obsequium, quo homo, impulsus et tractus gratia Dei (cf. Io. 6, 44), credit Deo, Deum et in Deum: Deo nempe ut infallibili magistro innititur, Deum in tota doctrina revelata affirmat, in Deum salutem nostram sancto desiderio libere movetur.²¹

NOTAE

¹ Quod revelatio sit locutio Dei cui correspondeat fides, constat imprimis ex Sacra Scriptura. Vide Io. 3, 11; 8, 25-28; 8, 38; 12, 50; 14, 10; 17, 13; Rom. 10, 17 de fide ex auditu, et Hebr. 1, 1, citatum etiam in CONC. VATIC. Adde quod depositum fidei, in quo continetur tota revelatio credenda, vocatur « verbum Dei scriptum et traditum ». Quod ad S. Magisterium attinet, haud inutile erit eos adducere textus, qui directe aut indirecte conferunt ad confirmandam notionem revelationis ut locutionis Dei attestantis prouti declaratur in Constitutione. Quae declaratio opportuna videtur, ut traditionalis revelationis notio, in Sacra Scriptura etiam fundata, protegatur contra sententias minus rectas in quas, praecurrentibus auctoribus protestantibus, aliqui etiam catholici theologi inclinant. Sequuntur nunc textus Magisterii:

1. *Symbolum Epiphaniæ*: DENZ. 13: « Credimus et in Spiritum Sanctum, qui locutus est in lege, et per prophetas praedicavit, et ad Iordanem descendit, in apostolis locutus est, et in sanctis habitat ».

2. *Symbolum Nicaeno-Constantinopolitanum*: DENZ. 86: « Credimus ... et in Spiritum Sanctum, ... qui locutus est per sanctos Prophetas ».

3. CONC. CONSTANTINOP. II: DENZ. 212: « Confitemur fidem tenere et praedicare ab initio donatam a magno Deo et Salvatore nostro Iesu Christo sanctis Apostolis et ab illis in universo mundo praedicatam, quam et sancti Patres confessi sunt et explanaverunt... ».

4. CONC. LATERAN. IV: DENZ. 428-429: « Haec sancta Trinitas, ... primo per Moysen et sanctos Prophetas aliosque famulos suos, iuxta ordinatissimam dispositionem temporum, doctrinam humano generi tribuit salutarem. Et tandem unigenitus Dei Filius Iesus Christus ... viam vitae manifestius demonstravit ».

5. CONC. FLORENT.: DENZ. 706: « Sacrosancta Romana Ecclesia ... unum atque eundem Deum Veteris et Novi Testamenti, hoc est, Legis

[41] et Prophetarum atque Evangelii profitemur auctorem; quoniam eodem Spiritu Sancto inspirante utriusque Testamenti *Sancti locuti sunt* ».

6. CONC. TRID., Sess. IV, Decr. *De can. script.*: DENZ. 783: « ... puritas ipsa Evangelii ... quod *promissum* ante per Prophetas in Scripturis sanctis, Dominus noster Iesus Christus Dei Filius *proprio ore primum promulgavit*, deinde per suos Apostolos tanquam fontem omnis et salutaris veritatis et morum disciplinae omni creaturae *praedicari* iussit ».

7. CONC. TRID., Sess. VI, Decr. *De iustificatione*, c. 6: DENZ. 798: « Disponuntur autem ad ipsam iustitiam, dum ... fidem *ex auditu* concipientes, libere moventur in Deum ».

8. PIUS IX, Litt. Encycl. *Qui pluribus*, 9 nov. 1846: DENZ. 1636: « Et sane cum sanctissima nostra religio non ab humana ratione fuerit inventa, sed a Deo hominibus clementissime *patefacta*, tum quisque vel facile intelligit, religionem ipsam ex eiusdem Dei *loquentis auctoritate omnem suam vim acquirere* ».

9. PIUS IX, *ibid.*: cf. DENZ. 1637.

10. CONC. VAT., Sess. III, Const. dogm. *De fide cath.*, c. 2: DENZ. 1785: « Eadem sancta mater Ecclesia tenet ac docet ... placuisse eius [Dei] sapientiae et bonitati, ... seipsum et aeterna voluntatis suae decreta humano generi *revelare*, dicente Apostolo: "Multifariam multisque modis olim Deus *loquens* patribus in Prophetis: novissime diebus istis *locutus est* nobis in Filio" (Hebr. 1, 1 s.) ».

11. CONC. VAT., *ibid.*: DENZ. 1787: « Haec porro supernaturalis revelatio ... continetur in *libris scriptis* et sine scripto traditionibus, quae ipsius *Christi ore* ab Apostolis acceptae, aut (ab) ipsis Apostolis *Spiritu Sancto dictante* quasi per manus *traditae*, ad nos usque pervenerunt ».

12. CONC. VAT., *ibid.*, c. 3: DENZ. 1792: « Fide divina et catholica ea omnia credenda sunt, quae *in verbo Dei scripto vel tradito continentur* »; DENZ. 1793: « Ecclesiam instituit (Deus per Filium suum) ... ut ea tanquam custos et magistra *verbi revelati* ab omnibus posset agnosci ».

13. CONC. VAT., *ibid.*, c. 4: DENZ. 1800: « *Fidei doctrina*, quam Deus revelavit, ... tanquam divinum depositum Christi *Sponsae tradita* »; cf. Sess. IV, Const. dogm. *de Ecclesia Christi*, c. 4: DENZ. 1836: « *Traditam revelationem* seu fidei depositum ».

14. CONC. VAT., *ibid.*, c. 3: DENZ. 1791: « Nemo tamen "*evangelicae praedicationi* consentire" potest, sicut oportet ad salutem consequendam: "absque illuminatione et inspiratione Spiritus Sancti qui dat omnibus suaviter in consentiendo et credendo veritati" »; coll. CONC. ARAUSIC. II (a. 529): DENZ. 178 s.

15. LEO XIII, Ep. *Testem benevolentiae*, 22 ian. 1899: DENZ. 1967: « Id autem non de vivendi solum disciplina, sed de *doctrinis* etiam, quibus fidei depositum continetur, intelligendum esse multi arbitrantur ».

16. *Iusiurandum contra errores modernismi*: DENZ. 2145: « *Fidei doctrinam* ab Apostolis per orthodoxos Patres eodem sensu eademque semper sententia ad nos usque *transmissam*, sincere recipio... Certissime teneo... fidem... (esse) verum assensum intellectus veritati *extrinsecus acceptae ex auditu*, quo nempe, quae a Deo personali, creatore ac Domino no-

stro *dicta, testata et revelata* sunt, vera esse credimus, propter Dei auctoritatem summe veracis ».

17. Decr. S. C. S. OFFICII *Lamentabili*, 3 iul. 1907: DENZ. 2059, damnatur prop. 59: « Christus determinatum *doctrinae corpus* omnibus temporibus cunctisque hominibus acceptabile non docuit, sed potius inchoavit motum quendam religiosum diversis temporibus ac locis adaptatum vel adaptandum ».

18. CIC, can. 1322, 1: « Christus Dominus fidei depositum Ecclesiae concredidit, ut ipsa Spiritu Sancto iugiter assistente, *doctrinam* revelatam sancte custodiret et fideliter exponeret ».

19. PIUS XI, Litt. Encycl. *Mortalium animos*, 6 ian. 1928: AAS 20 (1928) p. 8: « Liqueat inde, veram religionem esse posse nullam praeter eam quae *verbo Dei* revelato nititur ». *Ibid.*, pp. 11-12: « Utrumque Christi praeceptum... alterum scilicet *docendi*, alterum *credendi* ad aeternae salutis adeptionem, ne intelligi quidem potest, nisi Ecclesia *evangelicam doctrinam* proponat integram ac perspicuam, sitque in ea proponenda a quovis errandi periculo immunis ». *Ibid.*, p. 14: « *revelatae doctrinae* ».

20. PIUS XI, Litt. Encycl. *Mit brennender Sorge*, 14 mart. 1937: AAS 29 (1937) p. 156: « Revelatio sensu christiano est *verbum Dei ad homines* [Offenbarung im christlichen Sinn ist das Wort Gottes an die Menschen] ».

² Vide CONC. VAT., Sess. III, Canones *De fide cath.*: DENZ. 1810: « Si quis dixerit, rationem humanam ita independentem esse, ut fides ei a Deo imperari non possit, A. S. ».

³ Cf. CONC. ARAUSIC. II, can. 7: DENZ. 180;

CONC. VAT., Sess. III, Const. dogm. *De fide cath.*, c. 3: DENZ. 1791.

⁴ Ad rem S. AUGUSTINUS, *De vera religione*, c. 25, n. 46; PL 34, 142: « Quid autem agatur cum genere humano, per historiam commendari voluit [Deus] et per prophetiam ».

⁵ Constitutio intendit ex una parte agnoscere ea quae vera sunt in eis quae multi dicunt de indole historica obiecti revelationis, sed ex altera parte improbare ea vult quae falso de ea re dicuntur. Non desunt qui, anti-intellectualismo imbuti, velint statuere revelationem constitutam esse eventibus salutaribus, quibus sermones legatorum Dei subsidiarie tantum additi essent; quod significat fidem christianam iis sermonibus adiuvari posse, sed non regi debere. Scripsit G. TYRREL, *Through Scylla and Charybdis*, London, p. 287: « Revelation is not a statement, but a "showing". God speaks by deeds not by words ». Plures protestantes similia placita proferunt; quidam catholici periculose efferunt solum adspectum historicum, solos eventus in divina revelatione.

⁶ CONC. VAT., Sess. III, Const. dogm. *De fide cath.*, c. 4: DENZ. 1800.

⁷ Iam modernistae opponerent revelationem ut experientiam et impressionem eventuum, quam admittebant, revelationi ut doctrinae divinitus propositae ad credendum, quam reiiciebant. « Revelation — ita iterum TYRREL [*op. cit.*, p. 280] — belongs rather to the category of impressions, than to that of expression »; itemque [p. 213]: « Faith is now an intellectual assent to this revealed theology as deriving directly from the divine

intellect; it is no longer the adhesion of the whole man, heart, mind and soul, to the divine spirit within—primarily a spirit of life and love, and only thereby a guide or beacon leading the mind gradually to a fuller [43] instinctive apprehension of the religious truth implicit in the inspirations of grace ».

Non desunt catholici qui ab huiusmodi placitis non satis caveant, cum dicant Deum non revelasse doctrinam, et obiectum fidei esse historiam, non doctrinam.

⁸ PIUS XI, Litt. Encycl. *Mit brennender Sorge*, 17 mart. 1937: AAS 29 (1937) p. 150: « In Jesus Christus, dem menschgewordenen Gottessohn, ist die Fülle der göttlichen Offenbarung erschienen ».

⁹ CONG. VAT., Sess. III, Const. dogm. *De fide cath.*, c. 3: DENZ. 1789 et 1792.

¹⁰ Tenduntiae quae corriguntur in hoc numero 20 sunt veluti applicatio, ad adventum Christi, propensionum de quibus Constitutio egit sub duobus numeris praecedentibus. Quae hic corriguntur indebite efferunt ad spectum mysticum fidei indebiteque deprimunt ad spectum eius doctrinalem. Plura huiusmodi inveniuntur apud auctores protestantes, quorum opinione aliqui catholici quadamtenus moventur.

¹¹ Haec opinio, non adeo differens ab aliis, iam damnata in Decr. S. C. S. OFFICII *Lamentabili* et in Litt. Encycl. *Pascendi* (cf. DENZ. 2020 et 2075), desumitur ex auctore H. DUMERY, qui inter alia sequentia habet: « Le sujet pénétré en son fond par la présence de l'Absolu, ne peut la reconnaître qu'en la réfléchissant; il la projette sur les objets extérieurs (le sacré) ou sur ses objets intérieurs (sanctification de ses intentions, de ses actes psychologiques, de ses conduites) » [*Philosophie de la religion*, t. II, p. 189, n. 4];

« Il n'y a de religion que révélatrice et révélée: le processus de révélation se confond avec la suite des démarches que la conscience doit accomplir pour viser l'Absolu par et dans les représentations qu'elle parvient à s'en faire » (*op. cit.*, p. 254, n. 4);

« Le christianisme obéit à une règle générale: il établit une visée de Dieu sur une sélection de faits ou d'objets "révélateurs de Dieu" selon le processus de toutes les hiérophanies connues dans l'histoire. Sa supériorité éclate néanmoins dans l'excellence de son choix: il n'insinue pas le sacré dans les choses, il ne le dépose pas sur des êtres dépourvus de raison; il le dépose sur des hommes — les écrivains bibliques — spécialement sur un homme en qui la "révélation" culmine parce qu'il professe l'universel de la charité et qu'on ne voit rien qui puisse être ajouté au commandement de l'amour » (*Encyclopédie française*, t. XIX, art. *Foi, dogmes et sacrements*, 19, 38, 10).

¹² Ea est relativismi dogmatici et theologici forma quae reprobatur a PIO XII in Litt. Encycl. *Humani generis*, 12 aug. 1950: AAS 42 (1950) pp. 565-567.

¹³ Vide CONG. VAT., Sess. III, Const. dogm. *De fide cath.*, c. 4: DENZ. 1795, et can. 4 *De fide*: DENZ. 1813.

Haec paragraphus praesentis Constitutionis non multa nova addit (quaedam tamen circa congruentiam signorum externorum cum natura hominis).

Est autem fere necessaria ad praeparanda ea quae sequuntur de diversis signis.

¹⁴ Quod vox « opera » indicat miracula, patet ex Io. 9, 4-7; 10, 12, 15, 24; etc.

¹⁵ CONG. VAT., Sess. III, Const. dogm. *De fide cath.*, c. 3: DENZ. [44] 1790.

¹⁶ Recolitur doctrina CONG. VAT., quia a pluribus oblivioni mandatur (DENZ. 1795, 1813). Praeterea explicatur in quo consistat primatus miraculorum et prophetiarum. Additur, quia hodie valde opportuna esse videtur, aliqua nota circa resurrectionem Iesu ut signum historicum et circa prophetias messianicas. Additur etiam aliquid de signo quod ipse Iesus cum sua sapientia et sanctitate constituit, ne videatur Concilium hoc signum neglegere quod tanti momenti est multis fidelibus, divina gratia in Christum attractis.

¹⁷ CONG. VAT., Sess. III, Const. Dogm. *De fide cath.*, c. 3: DENZ. 1794.

¹⁸ Explicatur in quo consistat primatus signi quod est Ecclesia. Nihil additur descriptioni signi Ecclesiae a Concilio Vaticano I datae, quia additio deberet rem perficere, sed nulli sententiae privatae magis quam alii etiam licitae favere. Hoc autem videtur difficile.

¹⁹ Audiamus S. THOMAM, in: *Summa Theol.*, II-II, q. 2, a. 9, ad 3: « Ille qui credit habet sufficiens inductivum ad credendum: inducitur enim auctoritate divinae doctrinae miraculis confirmatae, et, quod plus est, interiori instinctu Dei invitantis, unde non leviter credit. Tamen non habet sufficiens inductivum ad sciendum. Et ideo non tollitur ratio meriti »;

Quodlib. II, q. 4, a. 6, ad 3: « Interior instinctus, quo Christus poterat se manifestare sine miraculis exterioribus, pertinet ad virtutem Primae Veritatis, quae interius homines illustrat et docet »; cf. etiam *loc. laud.* ad 2.

In Adnotationibus in Schemata prosynodalia Concilii Vaticani, haec habentur: « Tenendum etiam est, gratiam Dei internam supplere id, quod pro huiusmodi hominibus (rudibus) deficit in propositione fidei externa, Sed non propterea propositio fidei per motiva captui accommodata et diligentia necessaria negari ac totum ad internam experientiam et ad internum instinctum revocari potest » (*Coll. Lac.*, t. VII, col. 1623).

²⁰ CONG. VAT., Sess. III, Canones *De fide cath.*: DENZ. 1812

²¹ Cf. CONG. TRID., Sess. VI, Decr. *De iustificatione*, c. 6: DENZ. 798.

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CAPUT V
DE PROGRESSU DOCTRINAE

29. [*Thesaurus veritatis a Christo accipiendus est*]. Sancta Vaticana Synodus secunda firmiter profitetur thesaurum veritatis, quo vita christiana usque ad finem mundi alenda est, a Christo Iesu, auctore et consummatore fidei (cf. Hebr. 12, 2), hac ratione fuisse acceptum ut, postquam cum Apostolis completus fuit,¹ in seipso augeri amplius non possit.² Apostoli enim, illustrati a Paraclito, qui eos docebat omnia, iisque suggerebat omnia, quaecumque dixerat Magister (cf. Io. 14, 26), praedicaverunt ubique quae ille audiverat a Patre (cf. Io. 15, 15), eaque successoribus tradiderunt tamquam pretiosum depositum (cf. 1 Tim. 6, 20), ab Ecclesia, Spiritus Sancti in se inhabitantis auxilio freta, fideliter custodiendum.³

30. [*Custodiendi thesauri fidei ratio*]. Hic autem thesaurus efficaciter fructuoseque non custoditur quidem mera librorum conservatione et verborum repetitione, sed viventi magisterio, quo Ecclesia fidem et mores reapse dirigat,⁴ prout sane postulentum sincera revelatorum intellegentia,⁵ tum fidelium pietas ad altiore investigationem Christi impellens,⁶ tum errantium impugnationes,⁷ tum demum novae temporum necessitates novaeque quaestiones solvendae.⁸ Quamobrem docet Sancta Synodus ipsam naturam sacri magisterii secum ferre et investigationem revelationis fontium, et sedulam ac piam sobriamque ipsorum fidei mysteriorum perscrutationem.

Quae inquisitio mentes a divina revelatione minime avellit; nam nullatenus contendit divinitus tradita humanis inventis mutare aut quomodolibet subrogare,⁹ sed eo potius spectat ut divitias in ipsa revelatione latentes scrutetur atque declaret,¹⁰ iis sane viis quae connexionem cum revelatis adamussim servent.¹¹

31. [*Progressus doctrinalis affirmatio*]. Quapropter Sancta Synodus agnoscit et profitetur in Ecclesia Christi verum in doctrina fidei intellegenda et proponenda progressum peragi, adeo ut etiam novae definitiones veritatum revelatarum haberi valeant;¹² sed illum tantum legitimum declarat, qui in incremento humanae

duntaxat cognitionis de revelatione consistit, non vero in ipsius depositi augmento. Illud enim in seipso immutatum permanet, cum quaelibet veritas quae ab Ecclesia noviter proponatur, saltem implicite ibidem contineatur, ideoque auctoritate divina fulciatur.

NOTAE

¹ CONC. TRID., Sess. IV, *Decr. De can. script.*: DENZ. 783; *Decr. S. C. S. OFFICII Lamentabili*, 3 iul. 1907, prop. 21: DENZ. 2021.

² PIUS IX, *Breve Eximiam tuam* ad Archiep. Coloniensem, 15 iun. 1857 (contra Guenther): DENZ. 1656; *Syllabus* prop. 5: DENZ. 1705; CONC. VAT., Sess. III, Const. dogm. *De fide cath.*, c. 4: DENZ. 1800.

³ CONC. VAT., *ibid.*; PIUS XII, Litt. Encycl. *Humani generis*, 12 aug. 1950: DENZ. 2307, 2313, 2314.

⁴ LEO X, *Bulla Exsurge Domine*, 15 iun. 1520: DENZ. 767; PIUS XII, Litt. Encycl. *Humani generis*: DENZ. 2313.

⁵ CONC. VAT., Sess. III, Const. dogm. *De fide cath.*, c. 4: DENZ. 1796; PIUS XII, Litt. Encycl. *Humani generis*: DENZ. 2314.

⁶ PIUS XII, Litt. Encycl. *Mystici Corporis*, 29 iun. 1943: AAS 35 (1943) p. 196.

⁷ S. SIMPLICIUS, Epist. *Quantum presbyterorum*, 9 ian. 476: DENZ. 159: « ... Hortor (ergo), frater carissime, ut modis omnibus faciendae synodi perversorum conatibus resistatur, quae non alias semper indicta est, nisi cum aliquid in pravis sensibus novum aut in assertione dogmatum emerit ambiguum: ut in commune tractantibus, si quae esset obscuritas, sacerdotalis deliberationis illuminaret auctoritas... »;

S. GELASIUS I, Epist. *Licet inter varias*, 28 iul. 493 (?): DENZ. 161;

PIUS IX, Ep. *Gravissimas inter* ad Episc. Monaco-Frising. (contra Frohschammer), 11 dec. 1862: DENZ. 1675;

PIUS XII, Litt. Encycl. *Humani generis*: DENZ. 2308; Litt. Encycl. *Mystici Corporis*: AAS 35 (1943) pp. 197-198.

⁸ Maxime in re morali, progrediente cultura, oriuntur nova problema; attamen etiam in ordine magis speculativo progressus fit ob necessitates religiosas recenter exortas: cf. Litt. Encycl. *Mystici Corporis*: *ibid.*, pp. 196-197.

⁹ PIUS IX, *Breve Eximiam tuam*, 15 iun. 1857: DENZ. 1656; *Syllabus*, prop. 5: DENZ. 1705;

CONC. VAT., Sess. III, Const. dogm. *De fide cath.*, c. 4: DENZ. 1800; Sess. IV, Const. dogm. I *De Eccl. Christi*, c. 4: DENZ. 1836; « ... Neque enim PETRI successoribus Spiritus Sanctus promissus est, ut eo revelante novam doctrinam patefacerent, sed ut, eo assistente, traditam per Apostolos revelationem seu fidei depositum sancte custodirent et fideliter exponerent ».

¹⁰ S. SIMPLICIUS, epist. *Quantum presbyterorum*: DENZ. 159; S. GELASIUS I, epist. *Licet inter varias*: DENZ. 161.

¹¹ CONC. VAT., Sess. III, Const. dogm. *De fide cath.*, c. 4: DENZ. 1800; coll. can. 3: DENZ. 1818;

- [47] Decr. S. C. S. OFFICII *Lamentabili*, 3 iul. 1907, prop. 59-65: DENZ. 2059-2065; S. PIUS X, Litt. Encycl. *Pascendi*, 8 sept. 1907: DENZ. 2080.
¹² PIUS IX, Bulla *Ineffabilis Deus*, 8 dec. 1854: DENZ. 1641;
 CONC. VAT., Sess. IV, Const. dogm. I *De Eccl. Christi*, c. 3: DENZ. 1831; c. 4: DENZ. 1838;
 PIUS XII, Const. Apost. *Munificentissimus Deus*, 1 nov. 1950: DENZ. 2332.

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CAPUT VI

DE REVELATIONIBUS PRIVATIS

32. [*Privatarum revelationum valor*].¹ Cum ipse Dominus significaverit charismata et miracula semper fore in Ecclesia, Apostolus vero monuerit: « Spiritum nolite extinguere » (1 Thess. 5, 19), revelationes privatas necnon alia dona charismatica, dummodo idonea divinae originis signa ostendant, Ecclesia reverenter suscipit secundum verba Doctoris gentium: « Omnia autem probate, quod bonum est tenete » (1 Thess. 5, 21).

Circa privatas autem revelationes, quae post mortem Apostolorum contigisse ferantur, Sancta Synodus declarat eas iudicio Pastorum Ecclesiae penitus subiciendas esse, ne fideles seducantur, cum Christus monuerit: « Pseudoprophetae surgent, et seducent multos » (Mt. 24, 11); item declarat tunc solum consideratione dignas esse, cum omnino congruant veritatibus in publico fidei thesauro contentis et ad vitam christianam agendam, sub Pastorum ductu, impellant; praebere autem non posse occasionem ad instituta ecclesiastica quaelibet proferenda, nisi aliunde fundamentum dogmaticum habeant; numquam demum licere earum causa novas induci doctrinas, vel nova incoepa, invita Ecclesia, inchoari.

Insuper docet revelationibus privatis, etsi approbatis, non debere, nec posse a nobis exhiberi assensum fidei catholicae, sed tantum fidei humanae, iuxta regulas prudentiae, secundum quas praedictae revelationes sunt probabiles et pie credibiles.²

Proinde christifideles strenue cohibeant immoderatam curiositatem circa mira, non satis probata ab Ecclesiae Pastoribus. Sunt enim qui talia prosequantur perinde ac si ipsum fidei Depositum insufficiens esset ad vitam christianam fovendam, vel quasi extra Depositum uberiora pascua ovibus Christi paterent.

33. [*Praxis pernicioosa spiritismi*]. Curiositas illa prorsus pernicioosa evadit, quando fideles, ea permoti, sese tradunt divinationi superstitiosae, cuiuslibet formae, praesertim autem spiritismo, quo cum spiritibus vel animabus separatis sensibilis communicatio humanis industriis provocare intenditur ad varias notitias variaeque auxilia consequenda. « Nec inveniatur in te (ait Dominus Deus) qui ariolos sciscitetur, et observet somnia atque auguria, nec sit maleficus nec incantator, nec qui pythones consulat, nec divinos, aut quaerat a mortuis veritatem. Omnia enim haec abominatur Dominus » (Deut. 18, 10-12).³ Apostolica vero Sedes non praetermisit variis suis documentis spiritismi malo apta opponere remedia.⁴

34. [*Reprobatio praxium*]. Cum autem constet multis in regionibus late serpere atque magis in dies diffundi superstitionem, etiam nonnumquam dolo malo sub falso titulo parapsychologiae, seu illius disciplinae cuius est ea explicare facta, quae legibus ordinariis psychicis contradicere videntur: Sacrum Concilium divina lege omnino prohibitum declarat, utpote peccatum gravissimum contra religionem, velle tum animas mortuorum evocare, tum perceptibilem cum iisdem vel quibuscumque aliis spiritibus communicationem ad quemlibet finem consequendum velle instituere, quocumque modo id fiat, publice vel privatim, etiamsi habeatur intentio sese dirigendi ad solos spiritus bonos atque tota exhibitio speciem honestatis, pietatis religionisque prae se ferat. Vetat insuper omnes christianos, ne vel ex mera curiositate sessionibus spiritisticis aut aliis huius generis conventibus intersint aut quocumque modo faveant.

35. [*Cultus fidelium defunctorum et Angelorum custodum*]. Omnes autem fideles S. Synodus hortatur, ut exemplum piae Matris Ecclesiae imitantes, preces effundant pro fidelibus defunctis, ut iisdem visionem Dei consecuti pro nobis apud eum intercedant; item ut sese commendent sanctis Angelis, qui ex paterna Dei providentia custodiunt humanum genus, singulisque hominibus praesto sunt, ne succumbant invidiantibus hostibus, gubernatione, auxilio, illuminationibus.⁵

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NOTAE

¹ BENEDICTUS XIV: *De servorum Dei beatif. et beat. canoniz.*, Prati, 1840, l. III, c. 52-53. Ita, cap. 53, n. 15: « Revelationibus [privatis], etsi approbatis, non debere, nec posse a nobis exhiberi assensum fidei catholicae, sed tantum fidei humanae, iuxta regulas prudentiae, iuxta quas praedictae revelationes sunt probabiles et pie credibiles »;

Cf. etiam, *ibid.*, II, 32.

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BENEDICTUS XV, Litt. Decr. *Ecclesiae consuetudo*, 13 maii 1920: AAS 12 (1920) p. 486.

S. Pius X, Litt. Encycl. *Pascendi*, 8 sept. 1907: ASS 40 (1907) p. 649: « Quum autem de piis traditionibus iudicium fuerit, illud meminisse oportet: Ecclesiam tanta in hac re uti prudentia, ut traditiones eiusmodi ne scripto narrari permittat nisi cautione multa adhibita praemissaque declaratione ab Urbano VIII sancita; quod etsi rite fiat, non tamen facti veritatem adserit, sed, nisi humana ad credendum argumenta desint, credi modo non prohibet. Sic plane sacrum Consilium legitimis ritibus tuendis, abhinc annis XXX, edicebat [Decr. 2 maii 1877]: " Eiusmodi apparitiones seu revelationes neque approbatas neque damnatas ab Apostolica Sede fuisse, sed tantum permissas tamquam pie credendas fide solum humana, iuxta traditionem quam ferunt, idoneis etiam testimoniis ac monumentis confirmatam ". Hoc qui teneat, metu omni vacabit. Nam Apparitionis cuiusvis religio, prout factum ipsum spectat et relativa dicitur, conditionem semper habet implicitam de veritate facti: prout vero absoluta est, semper in veritate nititur, fertur enim in personas ipsas Sanctorum qui honorantur ».

Pius XI, Litt. Encycl. *Miserentissimus Redemptor*, 8 maii 1928: AAS 20 (1928) pp. 177-178.

Pius XII, Litt. Encycl. *Haurietis aquas*, 15 maii 1956: AAS 48 (1956) pp. 328, 346-348; cf. *ibid.*, p. 340: « non proprie rationem habens privatae cuiusvis patefactionis divinitus patratae... ».

² Cf. BENEDICTUS XIV: *l. c.*

³ Vide etiam Lev. 19, 31 et 20, 6; Is. 8, 19-20; Ier. 27, 9; Act. 8, 9-23; 16, 16-19 et 19, 13-20; Gal. 5, 20; Apoc. 21, 8.

⁴ Praeter documenta antiquiora ALEXANDRI IV, *Quod super nonnullis*, 27 sept. 1258; IOANNIS XXI, dicti XXII, *Super illius*, anni 1326; INNOCENTII VIII, *Summis desiderantes*, 5 dec. 1484; LEONIS X, *Supernae dispositionis*, 5 maii 1514, *Honestis petentium*, 13 febr. 1521; SIXTI V, *Coeli et terrae*, 5 ian. 1585; GREGORII XV, *Omnipotentis Dei*, 20 mart. 1623; URBANI VIII, *Inscrutabilis*, 11 apr. 1631, conferas imprimis Encycl. S. C. S. OFFICII, *De magnetismi abusu*, 4 aug. 1856: ASS 1 (1865) pp. 177-178; DENZ. 1653-1654; Responsionem S. C. S. OFFICII 24 apr. 1917: AAS 9 (1917) p. 168; DENZ. 2182; CIC, can. 1399, 7^o. De spiritismo et rebus annexis in CONC. VAT., vide MANSI 53, 773; CL VII, 784.

⁵ Cf. *Catech. Romanus*, IV, 9, 4; Hymnus: *Custodes hominum*; Orat. *Angele Dei*.

CAPUT VII

[51]

DE ORDINE NATURALI ET SUPERNATURALI

36. [*Deus auctor naturae et largitor gratiae*]. Cum, iuxta Scripturae sanctorumque Patrum doctrinam, « quod cecidit in Adam primo, erigitur in secundo », ¹ credit et profitetur Sacrosancta Synodus omnipotentem Deum, cuius essentia bonitas, hominem creasse ad imaginem et similitudinem suam eumque ad sui visionem beatificam per donum gratiae consequendam destinasse.

37. [*Magna hominis dignitas, qui natura sua ordinatur ad servitium Dei*]. Homo quidem, universitatis rerum visibilium caput et corona (cf. Ps. 8, 6-9) ² utpote anima praeditus rationali, in qua imago Dei resplendet (cf. Gen. 1, 27), ³ sua ipsa natura ordinatur ad serviendum Deo eique cultum praestandum adorationis, amoris et laudis.

Voluit autem Deus, liberrimo suae voluntatis consilio, hominem ad consortium divinae naturae sublimare, ut qui natura potius est servus, adoptionis gratia esset filius, idemque, virtutibus fidei, spei et caritatis auctus, Creatorem suum coleret non solum tamquam Dominum, verum etiam tamquam Patrem, atque, exacto probationis tempore, ad vitam sempiternam in perfecta possessione et fruitione Dei unius et trini perveniret. ⁴

38. [*Mysterium nostrae elevationis ad ordinem supernaturalem*]. Porro Sacrosancta Synodus dilectionis divinae mysterium agnoscens atque summas grates largitori Deo rependens, fideles docet tantum donum simul esse prorsus gratuitum et naturae humanae mire conveniens. ⁵

Homini quippe exaltatio in consortium divinae naturae per adoptionis gratiam, quae hisce in terris est aeternae gloriae quaedam inchoatio, excedit omnes vires et exigentias humanae naturae, ideoque gratuitum Dei beneficium dicenda est, seu, ut aiunt Ecclesiae Doctores, sanctorum Patrum doctrinae inhaerentes, donum supernaturale. ⁶ « Oculus non vidit, inquit Apostolus, nec

2] auris audivit, nec in cor hominis ascendit, quae praeeparavit Deus iis, qui diligunt illum » (1 Cor. 2, 9).

Eorundem tamen Patrum ac Doctorum praeunte doctrina, agnoscenda est in humana natura non solum capacitas ad supernaturale hoc donum suscipiendum,⁷ verum etiam admirabilis convenientia. Homo enim ad imaginem Dei creatus, naturale gerit desiderium felicitatis quod in nullo bono finito ex toto quiescere potest,⁸ atque ultimam ac perfectam beatitudinem, qua adepta nihil remaneat appetendum, Dei visione consequitur.⁹

10 39. [*Finis supernaturalis est unicus finis ad quem, etiam post peccatum, homo ordinatus manet*]. Ex summa vero benignitate, qua nos Deus ad ordinem supernaturalem vocavit, id consequitur, ut homo nonnisi unum habeat ultimum finem, ad quem ex Dei consilio, etiam post peccatum, ordinatus manet; quodsi eum
15 non attingat, nihil ei prodest naturae bonis plurimum affluxisse, cum ne naturalem quidem finem consequatur (cf. Mt. 16, 26).

40. [*Gratia perficit naturam*]. In supernaturali autem fine et naturalis, ad quem viribus suae naturae homo pervenire potuisset, continetur tamquam perfectibile in perfecto, et ipsius bona naturae, quae caelesti statui congruunt, plene servantur ac perficiuntur. Etenim ordo supernaturalis nec destruit nec extenuat naturalem ordinem, sed potius extollit perficitque,¹⁰ quippe qui eidem potiora auxilia praestet atque in eo insitas capacitates compleat.

25 41. [*Errores reprobantur*]. Igitur Sacrosancta Synodus tum eorum reprobatur errores, qui, non apte inter ordinem naturalem et supernaturalem distinguentes, vocationem hominis ad statum gratiae et gloriae debitam esse naturae humanae, aut ei a Deo necessario concedendam asseverant; tum eorum, qui, naturalismo
30 aut falso humanismo caecati, eo usque ingratitude in gratiam Dei procedant, ut eadem dona aut spernant aut summe esse appetenda negent.

NOTAE

¹ S. LEO M., *Sermo* 12, 1: PL 54, 168. Huc faciunt omnes textus S. Scripturae qui de *reconciliatione, restitutione, renovatione...* per Christum operata loquuntur, qui tamen omnes apte in verbis citatis S. Leonis perstringi videntur.

² Vide etiam Sap. 9, 2-3 et 10, 1-2; Gen. 1, 28-30; Eccli, 17, 1-2.

³ Vide quoque Eccli. 17, 1; 1 Cor. 11, 7; Col. 3, 10.

⁴ PIUS XII, Litt. Encycl. *Mystici Corporis*, 29 iun. 1943: AAS 35 (1943) p. 232.

⁵ Urgendi videntur duo limites veritatis catholicae circa mysterium nostrae elevationis ad ordinem supernaturalem, nempe gratuitas et summa convenientia, extra quos limites manet tantummodo libertas erroris.

⁶ Cf. damnatos errores Baii, prop. 21: DENZ. 1021; Paschasii Quesnel, prop. 35: DENZ. 1385; Synodi Pistoriensis, prop. 16: DENZ. 1516;

S. PIUS X, Litt. Encycl. *Pascendi*, 8 sept. 1907: DENZ. 2103, necnon PII XII, Litt. Encycl. *Humani generis*, 12 aug. 1950: DENZ. 2318.

⁷ S. PIUS X, Litt. Encycl. *Pascendi*: DENZ. 2103: « Hic autem queri vehementer Nos iterum oportet, non desiderari e catholicis hominibus, qui... in natura humana non capacitatem solum et convenientiam videantur admittere ad ordinem supernaturalem, quod quidem apologetae catholici opportunis adhibitis temperationibus demonstrarunt semper, sed germanam verique nominis exigentiam ».

S. AUGUSTINUS, *De Trin.*, XIV, 8, 11: PL 42, 1044: « Eo quippe ipso imago eius est, quo eius capax est eiusque particeps esse potest »;

Id., *De Trin.*, XIV, 4, 6: PL 42, 1040: « quia summae naturae capax est, et esse particeps potest, magna natura est [homo] ».

S. THOMAS, *Summa Theol.*, I-II, q. 113, a. 10: « et quantum ad hoc, iustificatio impii non est miraculosa, quia naturaliter anima est gratiae capax, eo enim ipso quod facta est ad imaginem Dei, capax est Dei per gratiam, ut Augustinus dicit »;

Id., *Summa Theol.*, III, q. 9, a. 2, ad 3: « Visio seu scientia beata est quodammodo supra naturam animae rationalis, in quantum scilicet propria virtute ad eam pervenire non potest; alio modo vero est secundum naturam ipsius, in quantum scilicet capax est eius, prout scilicet ad imaginem Dei facta est, ut supra dictum est [in corp. art.] ».

⁸ S. AUGUSTINUS, *Confess.* I, 1, 1: PL 32, 661: « Fecisti nos ad te, et inquietum est cor nostrum donec requiescat in te ».

S. THOMAS, *Summa contra Gent.*, III, c. 50: « Nihil finitum desiderium intellectus quietare potest ».

⁹ S. AUGUSTINUS, *De Civ. Dei*, XII, 1, 3: PL 41, 349: « ... in tanta excellentia creata est (rationalis natura), ut ... (non) expleat indigentiam suam nisi utique beata sit, eique explendae non sufficiat nisi Deus ».

S. THOMAS, *Summa Theol.*, I-II, q. 3, a. 8: « Ultima et perfecta beatitudo non potest esse nisi in visione divinae essentiae »; *Ibid.*, I-II, q. 2, a. 8: « Impossibile est beatitudinem hominis esse in aliquo bono creato ».

Eadem recinunt auctores qui de hominis fine ultimo, qui totaliter quietet appetitum, loquuntur idem adhibentes S. Thomae argumentum.

¹⁰ PIUS XI, Litt. Encycl. *Divini illius Magistri*, 31 dec. 1929: DENZ. 2206.

CAPUT VIII

DE PECCATO ORIGINALI IN FILIIS ADAE¹

42. [*Introductio*]. Cum nostro etiam tempore de peccato originali eiusque transfusione in omnes homines opiniones circumferantur, quae genuinam fidei notionem corrumpunt et ipsa fundamenta vitae christianae laedunt profanis vocum novitatibus (cf. 1 Tim. 6, 20), sacrosancta Vaticana Synodus secunda necessarium esse ducit doctrinam a superioribus Conciliis definitam quoad idem originale peccatum iterum confirmare et pressius declarare.

43. [*Dogma de peccato originali mysterii velamine obtecuratur est*]. Primum quidem enixe monet Christi fideles, ut meminerint, ad multarum aberrantium opinionum resecandam radicem, peccatum originale esse dogma fidei, cui perscrutando humana ratio non sufficit.

Licet enim de existentia peccati, quo ab origine genus humanum infectum est, etiam ipsa vita hominum, aerumnis et tentationibus plena, testimonium quoddam praebet, eiusdem tamen peccati intima natura, prout a revelatione credenda proponitur, mysterii velamine obtecuratur est; quod autem mysterium solidaritate, ut aiunt, generis humani cum Iesu Christo Redemptore aliquo modo illustratur (cf. Rom. 5, 17-21).

Igitur, etiam qui experiuntur difficultatem quaestionis, regatur oportet gubernaculo auctoritatis, quod est regula fidei; etsi enim natura peccati originalis non facili ratione pervideatur, nec expedite sermone explicetur, « verum tamen est quod antiquitus veraci fide catholica praedicatur et creditur per Ecclesiam totam ».²

44. [*Peccatum originale, quo homines infecti nascuntur, veram habet peccati rationem*]. Porro semper credit et praedicat Ecclesia universa, quemadmodum et consuetudo baptizandi etiam infantes ostendit, peccatum, quod ab uno homine in omne genus humanum propagatione seu generatione transfunditur, non esse ut quorundam ferunt placita modernorum, defectum ex limitatione humanae naturae manantem, vel privationem unionis cum

societate hominum Deo servientium, vel ipsam varietatem divisionemque qua universum genus humanum inde ab initio laborat, vel solum propensionem in malum, quam omnes a nativitate experiuntur, sed esse, licet diversa ratione ac peccatum personale, vere et proprie peccatum, quod homines reos tenet eosque, nisi per regenerationem deleatur quod generatione contractum est, in perditionem vitae aeternae trahit.

Novimus enim, docente fide, homines nasci expertes vita Dei, iniustos, mortuos quantum ad animam, natura filios irae (cf. Eph. 2, 3), eosdemque, nisi per meritum Christi Deo reconcilientur et in Christo renascantur, vitam aeternam, ad quam destinati sunt, consequi non posse: « Per unius delictum, ait enim Apostolus, in omnes homines in condemnationem » (Rom. 5, 18).

45. [*Quanam causa peccatum originale habeat rationem peccati*]. Credit praeterea ac profitetur Ecclesia originale peccatum, quod inest unicuique proprium, non ex eo habere peccati rationem, quod homo nascendo fit membrum societatis hominum corruptae, sed ex eo quod homo generatur in natura peccato Adami infecta, quippe qui fuit principium, caput et fons totius humanae naturae.³ « In primo quidem Adam (Deum) offendimus, inquit venerandae traditionis testis Irenaeus,⁴ non facientes eius praeceptum », et similiter Ecclesiae Doctor Ambrosius: « Omnes, inquit, in primo homine peccavimus, et per naturae successionem culpae quoque ab uno in omnes transfusa successio est ».⁵

46. [*Per peccatum originale genus humanum in deterius commutatum est*]. Item credit et profitetur Ecclesia per illam praevagationem primi parentis universum genus humanum non solum innocentiam amisisse indeque id obvenisse ut omnes homines debitae iustitiae expertes deinceps necessario nascantur, verum etiam ipsum genus humanum, quoad corpus et animam, in deterius mutatum esse.

Amisita enim originali iustitia, quam sibi et universae suae propagini mandatum Dei transgrediendo Adam perdidit, homines imperio mortis etiam corporalis subacti sunt et vulnera susceperunt concupiscentiae et ignorantiae; quibus liberum eorum arbitrium, etsi minime extinctum fuerit, adeo tamen attenuatum est ac talem ad malum proclivitatem contraxit ut non solum ad opera salutis facienda nihil valeat sine gratiae praevenientis auxilio, dicente Domino: « Sine me nihil potestis facere » (Io. 15, 5), sed

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[56] etiam ad totam legem naturalem servandam diuque peccata vitanda, nisi divinitus liberatum adiutumque, impares habeat vires. Minime autem hominibus post praevaricationem Adae desperandum est; nam ipse Adam forma fuit futuri (cf. Rom. 5, 14), scilicet Christi Domini, qui nos de potestate peccati redemit et gratiam largitus est multo magis abundantem. Nam « non sicut delictum, ita et donum; si enim unius delicto multi mortui sunt: multo magis gratia Dei et donum in gratia unius hominis Iesu Christi in plures abundavit » (Rom. 5, 15); in omnes videlicet, qui renascuntur per ipsum ex aqua et Spiritu Sancto (cf. Io. 3, 5).

47. [*Peccatum originale revelatum continetur in Epistola ad Romanos*]. Tenet insuper ac profitetur sacrosancta Synodus, doctrinam Concilii Tridentini et superiorum Conciliorum confirmans ac declarans,⁶ veritatem de peccato originali, quod in omnes homines pertransiit, ab Apostolo doceri in *Epistola ad Romanos*, cap. 5, 12-19, prout verba illa Ecclesia catholica ubique diffusa semper intellexit.

48. [*Doctrina de communi origine generis humani*]. Cum exsistent, etiam inter Ecclesiae filios, qui, nostris diebus, unitatem originis humani generis aut negent aut in dubium vocent, sacrosancta Vaticana Synodus secunda ad integritatem tutandam doctrinae supra expositae, qua credimus peccatum originale illud ab uno⁷ in omnes generatione transfundi,⁸ et ad fovenda necessitudinis caritatisque vincula inter omnes populos, qui ad unam Christi gratiam vocantur quemadmodum ab uno fonte promanant, profitetur et docet, quod universa Ecclesia, divina innixa revelatione, semper tenuit et docuit, homines nempe hisce in terris (post Adam viventes), quamlibet gerant corporis formam vel colorem, communem suae naturae habere originem sicut communem salutis habent auctorem.⁹ Ait enim Apostolus: « Sicut per unius delictum in omnes homines in condemnationem, sic per unius iustitiam in omnes homines in iustificationem vitae » (Rom. 5, 18) et ulterius: « Sicut in Adam omnes moriuntur, ita et in Christo omnes vivificabuntur » (1 Cor. 15, 22).

35 Deus quippe, ut idem ait Apostolus, huius praeco veritatis, « fecit ex uno omnes genus hominum inhabitare super universam faciem terrae » (Act. 17, 26) formans « primum hominem » (cf. 1 Cor. 15, 45),¹⁰ Adam, eiusque uxorem, quae « mater cunctorum viventium » (Gen. 3, 20) appellata est, ut bini illi coniuges

totius humani generis naturale essent principium, ex quo scilicet [57] qui ubilibet nascerentur homines generatione descenderent.

49. [*Opiniones contra monogenismum reprobantur*]. Reprobatur igitur sacrosancta Synodus eorum placita, qui asseverant vel post Adam hisce in terris veros homines exstitisse, qui non ab eodem protoparente naturali generatione originem duxerint, vel per Adam multitudinem quamdam protoparentum significari, cum huiusmodi opiniones contradicant doctrinae catholicae. Nequaquam enim apparet, quomodo huiusmodi sententiae componi queant cum iis, quae fontes revelatae veritatis et acta Magisterii Ecclesiae proponunt de peccato originali, quod procedit ex peccato vere commisso ab uno Adamo, quodque generatione in omnes transfusum, inest unicuique proprium.¹¹

NOTAE

¹ Ad singulas paragraphos notes:

Ad § 43: *Peccatum originale naturam induit mysterii.*

Si considerentur omnia elementa, quae a revelatione de peccato originali perhibentur, nempe quod est verum peccatum et non solum poena peccati, quod est voluntarium voluntate primi parentis, quod generatione transfunditur etiam a parentibus quibus iam est remissum, quod in privatione iustitiae originalis consistit, negari non posse videtur in peccato originali naturam mysterii latere.

Tamen cavendum est ne declarando peccatum originale esse mysterium quaestionem disputatam definire velimus, scilicet utrum sola ratione ex malis huius vitae existentia peccati originalis demonstrari possit. Novimus S. AUGUSTINUM adhibuisse hoc argumentum (cf. v. g. *Contra Iulianum*, IV, 16, 82). S. THOMAS scribit quod « satis probabiliter probari potest huiusmodi defectus [mortem et concupiscentiam] esse poenales; et sic colligi potest humanum genus peccato aliquo originaliter esse infectum » (*Summa contra Gentes*, IV, 52). S. BONAVENTURA existimat « catholicis doctoribus non solum fide sed etiam rationum evidentia certitudinaliter [apparere] » humanam naturam in praesentis vitae conditionem defectam esse merito primae praevaricationis (*In II Sent.* d. 30, a. 1, q. 1).

Quapropter necessarium erat distinguere inter existentiam peccati originalis, cui et vita hominum plena tentationibus et aerumnis testimonium saltem probabile, nemine, quantum scitur, diffidente reddit, et definitam seu accuratam notionem peccati originalis, quae tegitur mysterii velamine.

Item placuit citare verba S. Augustini, quae occasione disputationum de peccato originali contra rationalismum Iuliani Eclanensis prolata sunt.

Ad § 44: *Peccatum originale veram habet peccati rationem.*

Peccatum originale veram habere rationem peccati definitum fuit in Concilio Arausicano II, can. 2 (DENZ. 175), et in Concilio Tridentino, Sess.

3] V, Decr. *De peccato orig.*, can. 2 (DENZ. 789). Quam notionem peccati multis modis Concilium Tridentinum exprimit; loquitur enim de *reatu* peccati originalis qui in baptisate remittitur (DENZ. 792), de peccato originali quod mors est animae (DENZ. 789), quod homines a conceptione iniustus facit (DENZ. 795), impios (DENZ. 796), Deo inimicos (DENZ. 799), filios irae (DENZ. 793), qui Deo indigent reconciliari per Dominum Christum (DENZ. 790). Praeterea Concilium Lugdunense II (DENZ. 464) et Concilium Florentinum (DENZ. 693) definierunt illorum animas qui in actuali mortali peccato vel *solo originali* decedunt, mox in infernum descendere, poenis disparibus puniendas.

Quae omnia urgenda esse videntur propter eorum opiniones qui reatum peccati originalis aut negare aut enervare contendunt, existimantes peccatum originale nihil esse aliud quam defectum humanae naturae ex eius finitudine provenientes (malum radicale), aut defectum communitatis religiosae cui ex dispositione divina homo pertinere deberet, aut propensionem vehementem qua homines ad malum feruntur, aut (obscura est sententia) rerum multipliciter antequam multipliciter ope evolutionis ad unitatem redigatur.

Ad § 45: *Peccatum originale est voluntarium voluntate primi parentis.*

Urgendum videtur tum propter quorundam opiniones, qui dicunt homines trahere peccatum originale quia nascendo inseruntur in societatem hominum qui non Deo serviunt sed peccato, tum propter eos, qui polygenismum defendere conati sunt vel saltem demonstrare certum non esse quod a fide catholica excludatur.

Ad § 46: *Per peccatum originale totus homo in deterius commutatus est.*

In § 46 redigenda, iuxta desiderium a quibusdam membris Subcommissionis expressum, facta est distinctio inter amissionem gratiae sanctificantis et necessitatem moriendi vulneraque ignorantiae et concupiscentiae.

Quod homo per peccatum originale sit in deterius commutatus, cf. CONC. ARAUSIC. II, can. 1 (DENZ. 174) et CONC. TRID., Sess. V, Decr. *De peccato orig.*: DENZ. 788.

De vulneribus peccati originalis praeclare S. THOMAS, *Summa Theol.*, I-II, q. 85, a. 3.

De libero arbitrio non extincto quidem, sed attenuato et inclinato, cf. CONC. TRID., Sess. VI, Decr. *De iustif.*: DENZ. 793.

Tandem haec ipsa verba CONCILII TRIDENTINI explicantur per doctrinam de necessitate gratiae tum ad opera salutis faciendam, cum ad peccata contra legem Dei naturalem diu vitanda, quae urgenda videntur propter eos qui doctrinam pelagianam de viribus liberi arbitrii exaltantes gratiae spernunt necessitatem.

Ad § 47: *Peccatum originale revelatum in Epistula ad Romanos continetur.*

Compertum est quam diversae perhibeantur interpretationes de pericope ad Rom. 5, 12. Porro rem dogmatice considerando, videtur Magisterium Ecclesiae authentice interpretatum fuisse verba Apostoli ita ut non liceat in alios sensus illa detorquere. Nam:

a) Concilium Carthaginense a Zosimo Summo Pontifice approbatum,

postquam egit de peccato originali quod infantes nascendo trahunt, haec addit: « Quoniam non aliter intelligendum est quod ait Apostolus: " Per unum hominem peccatum intravit in mundum, et per peccatum mors, et ita in omnes homines pertransiit, in quo omnes peccaverunt ", nisi quemadmodum Ecclesia catholica ubique diffusa semper intellexit » (DENZ. 102). Haec ipsa verba repetit CONC. TRID., Sess. V, Decr. *De peccato orig.*: DENZ. 791.

b) CONC. ARAUSIC. II asserit eos qui negant peccatum originale, quod mors est animae, in omnes pertransire, contradicere Apostolo dicenti: Per unum hominem, etc. (DENZ. 175). Etiam haec verba repetit CONC. TRID., *ibid.*: DENZ. 789.

Addendum est in CONCILIO TRIDENTINO inter errores, quos refellendi causa decretum de peccato originali editum est, tertio loco istum recenseri: « Tertius est Pelagianorum, quem etiam secutus est Erasmus, Paulum ad Rom. 5 huius peccati originalis nullam prorsus facere mentionem ».

² S. AUGUSTINUS, *Contra Iulianum*, VI, 5, 11: PL 44, 829.

³ Cf. S. THOMAS, *Ad Roman.* 5, 12, lect. 3; *Q. D. de Malo* IV, 1, ad 1.

⁴ S. IRENAEUS, *Adv. Haeres.* V, 16, 3: PG 7, 1177.

⁵ S. AMBROSIIUS, *Apologia prophetae David*, II, 12, 71: PL 14, 915, CSEL 32, 2, 276.

⁶ Cf. CONC. TRID., Sess. V, Decr. *De peccato orig.*: DENZ. 789 et 791; CONC. CARTH. anni 418, approbatum a Zosimo Papa: DENZ. 102 et CONC. ARAUSIC. II, can. 2: DENZ. 175.

⁷ Quod peccatum originale ab uno homine in posteros transfunditur et non intellegi potest ut peccatum a *multitudine* quadam hominum commissa, cf. CONC. TRID., *ibid.*: DENZ. 788: « Si quis non confiteretur, primum hominem Adam, cum mandatum Dei in paradiso fuisset transgressus... »; Sess. VI, Decr. *De iustific.*, c. 4: DENZ. 796: « Quibus verbis iustificationis impij descriptio insinuat, ut sit translatio ab eo statu, in quo homo nascitur filius primi Adae, in statum gratiae... per secundum Adam, Iesum Christum »; Sess. V, Decr. *De peccato orig.* 2: DENZ. 789: « Si quis Adae praevaricationem sibi soli et non eius propagini asserit nocuisse; acceptam a Deo sanctitatem... sibi soli et non nobis etiam eum perdidisse... A. S. »; PIUS XII, Litt. Encycl. *Humani generis*: vide infra, not. 11.

⁸ Peccatum originale transfundi in posteros per GENERATIONEM est in S. Traditione ante controversiam pelagianam: cf. TERTULL., *De testimonio animae* 3: PL 1, 613; CYPRIAN., *Epist.* 64, 5: PL 3, 1018-1019; NOVATIAN., *De Trinit.* 29: PL 3, 944; ORIGEN., *In Levit. hom.* 8, 3: PG 12, 496; ATHAN., *In Psalm.* 50, 7: PG 27, 240; DIDYM. ALEX., *Contra Manich.* 8: PG 39, 1096; APHRAAT., *Demonstr.*, 6, 14: PS 1, 291; *ibid.* 23, 3: PS 2, 6; EPHRAEM, *Hymni de instaur. Eccl.* 4, 1: *Lamy*, 3, 974; HILAR., *In Psalm.* 118, apud AUGUST., *Contra Iulian.* I, 3, 9: PL 44, 645; AMBROS., *Apolog. proph. David.*, I, 11, 56: PL 14, 873; *Exp. in Luc.* 2, 56: PL 15, 1573; AMBROSIAST., *In Rom.* 5, 12: PL 17, 92; GREGOR. NAZ., *Orat.* 38, 16 et 40, 8: PG 36, 330 et 367; IDEM apud AUGUST., *Contra Iulian.* I, 5, 15: PL 44, 649; CHRYSOST., *In Ep. ad Rom.*, hom. 10, 2: PG 60, 476-477. - In ipsa controversia pelagiana cardo quaestionis erat, utrum peccatum Adae

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- 9] transiret in posteros *imitatione* vel *propagatione*. Cf. AUGUST., *De pecc. merit. et remiss.*, I, 9, 9: PL 44, 114; *ibid.*, I, 9, 10: PL 44, 115; *Opus imperf. contra Iulian.* I, 48: PL 45, 1071. - S. Thomas clare docet transfusionem per generationem esse *de fide* credendam, cf. *Summa Theol.* I-II q. 81, art. 1 et 3 collato art. 4.

Quod spectat ad magisterium Ecclesiae conferas praeter LEON. MAGN., *Sermo* 22, 3: PL 54, 196:

CONC. ARAUSIC. II, confirmatum a Bonif. II, can. 2: DENZ. 175: « Si quis soli Aadae praevaricationem suam non et eius *propagini* asserit no-cuisse... ».

CONC. TRID., Sess. V, Decr. *De peccato orig.*, can. 2: DENZ. 789, repetit canonem praedictum Arausicani II. Quid vero Tridentinum nomine propagationis intellexerit, clare apparet ex Decr. *de iustificatione*, cap. 3: DENZ. 795: « Nam sicut revera homines, nisi ex semine Aadae propagati nascerentur, non nascerentur iniusti, cum ea propagatione per ipsum, dum concipiuntur, propriam iniustitiam contrahunt: ita nisi in Christo renascerentur, numquam iustificarentur » et Decr. *de pecc. orig.* 4: DENZ. 791 de infantibus baptizandis dicitur: « ut in eis regeneratione mundetur quod generatione contraxerunt ».

⁹ De unitate generis humani cf. Gen. 1, 27 et 2, 5-25; Act. 17, 26; Rom. 5, 12-21; 1 Cor. 15, 45-47. - Quod ad Patres attinet, clare loquuntur IRENAEUS, *Adv. Haer.* III, 23, 2: PG 7, 961; EPHRAEM, *Interpr. in S. Script.: in Genes.* 2: Lamy, 1, 129; AMBROS., *De Paradiso* 10, 48: PL 14, 298; THEODORET., *Graec. affect. curatio*: serm. 5: PG 83, 944. S. Augustinus aperte docet veritatem de unitate generis humani esse de fide: cf. AUGUST., *De Gen. ad litt.* IX, 11, 19: PL 34, 400 et *De pecc. orig.* 24, 28: PL 44, 398. Vide etiam *De Civ. Dei* XVI, 8 et XVI, 9: PL 41, 486-487, quibus in locis de distinctione stirpium et de antipodis. - Consentit S. Magisterium, cf. PELAG. I, *Ep. ad Childebert*, 1 apr. 557: DENZ. 228^a; LEO XIII, Litt. Encycl. *Arcanum divinae*, 10 febr. 1880: ASS 12 (1879-1880) p. 386; PIUS XII, Litt. Encycl. *Summi Pontificatus*, 20 oct. 1939: AAS 31 (1939) pp. 426-427.

¹⁰ CONC. CARTHAGIN. (XVI), can. 1: DENZ. 101, coll. 1 Cor. 15, 45.

¹¹ PIUS XII, Litt. Encycl. *Humani Generis*, 12 aug. 1950: AAS 42 (1950) p. 576: DENZ. 2328: « Non enim christifideles eam sententiam amplecti possunt, quam qui retinent asseverant vel post Adam hisce terris veros homines existisse, qui non ab eodem prouti omnium protoparente, naturali generatione originem duxerint, vel Adam significare multitudinem quamdam protoparentum: cum nequaquam appareat, quomodo huiusmodi sententia componi queat cum iis, quae fontes revelatae veritatis et acta Magisterii Ecclesiae proponunt de peccato originali, quod procedit ex peccato vere commisso ab uno Adamo, quodque generatione in omnes transfusum, inest unicuique proprium ».

Theologi Concilii Vaticani I praeparaverant canonem, cf. CL VII, 1637: « Si quis universum genus humanum ab uno protoparente ortum esse negaverit: anathema sit ». In annotationibus, *ibidem* col. 544-545 extollunt « gravissimum momentum huius dogmatis de unitate et communi

origine totius generis humani, quam nostra aetate ab hominibus quibusdam ex levissimis rationibus geologicis et ethnographicis in dubium vocatum esse, nemo ignorat ». Vide etiam CL VII, 515^{a-b}, 555-556, 1633^{a-b}. [60]

CAPUT IX

DE NOVISSIMIS [61]

50. [*Prooemium*]. Sacrosancta Vaticana Synodus secunda in Spiritu Sancto congregata, volens Ecclesiae filios in fide quam receperunt confirmare erroresque arcere, qui in perniciem animarum, nostra etiam tempestate, de doctrina novissimarum rerum sparguntur, eandem de rebus novissimis doctrinam, quam Christus Dominus et sancti Apostoli instantissime praedicarunt, Ecclesia vero sive ordinario sive sollemni magisterio credendam proposuit, rursus inculcare pressiusque declarare statuit, ut depulsis erroribus « sobrie et iuste et pie vivamus in hoc saeculo, exspectantes beatam spem et adventum gloriae magni Dei et Salvatoris nostri Iesu Christi » (Tit. 2, 12-13). 5

51. [*Tempus merendi vel demerendi morte finitur*]. Primum quidem illud omnes meminerint oportet, quod Ecclesia tamquam dogma fidei divinitus revelatum tenet ac docet, tempus nempe merendi vel demerendi seu, ut aiunt, statum viae qua pergimus ad aeternum finem, morte desinere, nec esse, post hanc quam gerimus in terris, alteram vitam, in qua homo possit suae consulere salutem. « Statutum est hominibus, ait Apostolus, semel mori, post hoc autem iudicium » (Hebr. 9, 27).¹ 15

Mox autem post mortem, ut sacra Concilia non semel docuerunt, illorum animae qui in gratia Dei decedunt, nihil de commissis vel omissis satisfaciendum habentes, vel, si quid satisfaciendum habent, postquam purgatae fuerint, in caelum recipiuntur; illorum vero qui in statu actualis peccati mortalis vel solius originalis decesserint, ad inferos descendunt poenis disparibus puniendae.² 25

Sciunt igitur fideles incarnationis seu, ut aiunt, metempsychoseos doctrinam falsam esse et exsecrandam³ eamque omnino devitent totoque animo Apostoli monitum: « dum tempus habemus operemur bonum » (Gal. 6, 10), in usu habere nitantur 30

[61] « Venit enim nox, ait Dominus, quando nemo potest operari » (Io. 9, 4).

[62] 52. [*Poenae damnatorum sine fine erunt*]. Non sola divina misericordia in iis qui salvi fiunt consideranda est, verum etiam divinae iustitiae mysterium agnoscendum et adorandum venit in illis qui pereunt seu in illis omnibus qui in peccato mortali ex hac vita decedunt.

Fide enim catholica credendum est poenas a damnatis in inferno luendas, quas ipsi suis contra legem aeternam praevaricationibus meruerunt, fore perpetuas. « Et ibunt hi, ait Dominus, in supplicium aeternum, iusti autem in vitam aeternam » (Mt. 25, 46). « Utrumque aeternum, inquit S. Augustinus, unde quia vita aeterna sanctorum sine fine erit, supplicium quoque aeternum quibus erit, finem procul dubio non habebit ». ⁴ Eorum igitur sancta Synodus tamquam alienas a fide catholica reprobat opiniones, qui negant damnatorum poenas, tum hominum cum angelorum, esse sine fine seu perpetuas. ⁵

Item fide credendum est poenas damnatorum, qui cum reatu culpae personalis decesserint, non solum privatione visionis Dei, sed etiam, pro culparum diversa gravitate, gehennae cruciatibus constare, illo nempe igne, qui, iuxta verba Domini, « paratus est diabolo et angelis eius » (Mt. 25, 41): hi vero cruciatus, post resurrectionem iudiciumque universale, in quo omnibus adstantum erit « ante tribunal Christi, ut referat unusquisque propria corporis, prout gessit, sive bonum, sive malum » (2 Cor. 5, 10), ⁶ ad damnatorum corpora extendentur.

53. [*Caelestis beatitudo est aeterna*]. De beatitudine vero illa, quam iustorum animae consequentur in caelis, ubi nullum erit malum nullum latebit bonum, quandoquidem « absterget Deus omnem lacrymam ab oculis eorum, et mors ultra non erit, neque luctus neque clamor neque dolor » (Apoc. 21, 4), et torrente deliciarum suarum potabit eos (cf. Ps. 35, 9), hoc docet sancta Mater Ecclesia, ipsam videlicet esse vitam aeternam, quam nobis promisit promeruitque Dominus Iesus quaeque in visione Dei unius et trini (cf. 1 Cor. 13, 12), in amore summo (cf. 1 Cor. 13, 8) et in gaudio ineffabili (cf. Mt. 25, 21; Io. 16, 22) consistit. Deus enim « finis erit desideriorum nostrorum, qui sine fine videbitur, sine fastidio amabitur, sine fatigatione laudabitur ». ⁷

Qua adepti beatitudine, iustorum animae inaestimabilem

illam consequentur libertatem (cf. Io. 8, 36), quae excludit facultatem peccandi, ⁸ et sic semper cum Domino erunt de beatitudinis qua fruuntur aeternitate certissimae. [62]

De qua interminabili fruitione loquitur S. Petrus cum dicit nos esse regeneratos « in hereditatem incorruptibilem et incontaminatam et immarcescibilem... conservatam in caelis... paratam revelari in tempore novissimo » (1 Petr. 1, 4). 40 [63]

54. [*De resurrectione carnis*]. Haec beatissima Dei fruitio non impeditur nec minuitur ex eo quod beatorum animae « redemptionem corporis » (Rom. 8, 24) sui exspectant, quae erit « in regeneratione » illa (Mt. 19, 28), qua « novissima inimica destruetur mors » (1 Cor. 15, 26). Morte vero destructa per resurrectionem carnis in consummatione saeculi ad adventum Christi, ⁹ non solum anima beatitudine, verum etiam corpus plena donabitur immortalitate. « Oportet enim, ut ait Apostolus, corruptibile hoc induere incorruptionem et mortale hoc induere immortalitatem » (1 Cor. 15, 51) ut totus homo salvus fiat, qui totus perierat: « quoniam quidem, ut ab eodem edocemur Apostolo, per hominem mors et per hominem resurrectio mortuorum; et sicut in Adam omnes moriuntur, ita et in Christo omnes vivificabuntur » (1 Cor. 15, 21). 5 10 15

55. [*Consideratio novissimorum et fiducia in Dei misericordia commendatur*]. Fideles autem enixe monet sancta Synodus, ut novissima sua memorentur assidue ad peccata vitanda; quod si autem noverint se deliquisse, rigore divinae iustitiae salubriter percussi, in Dei misericordiam toto animo confugiant in eaque spem ponant firmissimam, scientes nullum esse vel gravissimum peccatum cuius remissionem per merita Christi obtinere non possint, si divina excitante atque adiuvante gratia sincero corde ad Deum convertantur, eumque implorent, qui neminem vult perire, sed omnes percipit ad paenitentiam reverti (cf. 2 Petr. 3, 9). 20 25

NOTAE

¹ Textus Apostoli additur non intuitu iudicii particularis, cum non constet Apostolum de iudicio hic loqui particulari, sed intuitu doctrinae confirmandae secundum quam homo post mortem in statum ultimum et definitivum redigitur cum ei non nisi semel mori contingat — sicut Christus semel mortuus est — et post mortem exspectare iudicium.

[63] ² CONC. LUGDUN.: DENZ. 464; CONC. FLORENT.: DENZ. 693. Cf. IOANNES XXII, Litt. *Nequaquam sine dolore*, 21 nov. 1323: DENZ. 493 a; BENEDICTUS XII, Const. Apost. *Benedictus Deus*, 29 ian. 1336: DENZ. 530; LEO X, Bulla *Exsurge Domine*, 15 iun. 1520: DENZ. 778.

[64] In textu fere ad verbum doctrina redditur Conciliorum; loco tamen dicendi « in infernum descendunt », maluimus scribere « ad inferos descendunt », quia vox « infernum » insinuare videtur, prout hodie communiter intelligitur, non solum poenam damni, sed etiam poenam sensus, quam dicunt.

³ Reincarnationis doctrinae nostro etiam tempore adhaerent, proh dolor, multi spiritismi aut theosophismi cultores.

⁴ *De civitate Dei*, XXII, 23; PL 41, 736.

⁵ Aeternitas poenarum in inferno olim negata est et nunc diversa ratione sive pro omnibus sive pro aliquibus damnatorum negatur.

⁶ Etsi 2 Cor. 5, 10 intelligi potest de utroque iudicio, particulari et universali, tamen de iudicio ultimo adhibetur in *Symb. fidei* CONC. TOLET. II et in Const. Apost. *Benedictus Deus* BENEDICTI XII, ubi de visione beata: DENZ. 286 et 531.

⁷ S. AUGUSTINUS, *De civitate Dei*, XXII, 30, 1; PL 41, 802.

⁸ Factum de beatorum impeccabilitate proponitur, relinquendo theologiae quaestionem de modo seu intima impeccabilitatis ratione.

⁹ Resurrectionem omnium non fieri statim post mortem, sed in fine saeculorum cum Christus venturus est iudicare vivos et mortuos, ita continetur in Fontibus Revelationis et in Magisterio Ecclesiae, ut haec veritas ad finem pertinere dicenda sit. Cf. *Symbolum « Athanasianum »* et Const. Apost. PII XII *Munificentissimus Deus*, 1 nov. 1950: AAS 42 (1950) p. 770.

[65]

CAPUT X

DE SATISFACTIONE CHRISTI

56. [*Christus, Dei Verbum, in assumpta carne patiendo et moriendo, pro peccatis hominum Deo vere et proprie satisfacit*].

Divini Redemptoris Sponsa, memor verborum S. Pauli: « Christus dilexit Ecclesiam, et seipsum tradidit pro ea, ut illam sanctificaret » (Eph. 5, 25-26), iugiter Crucem Domini gratissime agnovit ut fontem bonorum omnium supernaturalium hisce in terris et in caelis. In ea et per eam Salvator Ecclesiam acquisivit Sanguine suo (cf. Act. 20, 28), seipsum Patri obtulit pro totius mundi salute, pro genere humano intercessit clamore valido et lacrymis (cf. Hebr. 5, 7), exemplum heroicum dedit virtutum omnium, Ecclesiae meruit inexhaustibilem gratiarum fontem, pro peccatis hominum satisfacit. idque superabundanter. Quare Ec-

clesia, ex latere secundi Adae velut in Cruce dormientis orta,¹ [65] ferre nequit mysterium salvationis nostrae quibusdam doctrinae corruptionibus maculari. Ob errores autem qui hodie evulgantur, 15 nunc in hac Vaticana Synodo secunda, ne officio suo matris et magistrae deficiat, peculiari modo confirmat, tamquam veritatem quae inter praecipuas christianae religionis merito ponenda est, valorem piacularum mortis Christi, declaratque Dei Verbum, in assumpta humana natura patiendo et moriendo, pro peccatis 20 nostris Deo vere et proprie satisfacisse.² « Omnes enim, ait Apostolus, peccaverunt, et egent gloria Dei, iustificari gratis per gratiam ipsius, per redemptionem quae est in Christo Iesu, quem proposuit Deus propitiationem, per fidem in sanguine ipsius » (Rom. 3, 23-25).³ 25

57. [*Peccatum est vera et propria iniuria Deo allata*]. Re- vera, saltem in praesenti oeconomia salutis, nulla creata vis ho- minum sceleribus plene expiandis erat satis, nisi humanam na- turam Dei Filius reparandam assumpsisset.⁴ Peccatum enim, iuxta Spiritus Sancti oracula, est iniquitas ac iniuria in Deum; 30 nam peccator, legem divinam violans, coram Deo peccat eumque contemnit, divinam maiestatem laedit et Dei inimicus fit.⁵ Unde pariter edocemur quod iniquitates nostrae nos a Deo nostro seiungunt, clamant vindictam coram Deo, efficiunt homines Deo 35 debitores et filios irae, egentes misericordia Dei qua gratis reconcilientur illi.⁶ Proinde ad reparandam iniuriam divinae maiestati illatam, ipse Dei Filius proprium sanguinem aeterno Patri per Spiritum Sanctum obtulit (cf. Hebr. 9, 14) ac ita per mortem 5 suam Deo nos reconciliavit (cf. Rom. 5, 10). Ei etenim uni, utpote innocentissimo ac Deo Patri dignitate aequali, congruunt verba Ioannis Baptistae: « Ecce Agnus Dei, ecce qui tollit pec- catum mundi » (Io. 1, 29). [66]

58. [*Christus satisfactione vicaria pro cunctis hominibus iustitiam Dei placavit*]. Opus vero mirae caritatis Dei et Christi erga nos, quo peccatum mundi tollitur, contemplanus Ioannes Evangelista, divino Spiritu actus fatetur: « In hoc est caritas, non quasi nos dilexerimus Deum, sed quoniam ipse prior dilexit nos et misit Filium suum propitiationem pro peccatis nostris » (1 Io. 4, 10). Propitiatio autem illa, quae est Iesus Christus iustus, pro peccatis totius mundi (cf. 1 Io. 2, 2), efficaciam satisfactoriam, quam « vicariam » vocant, revera habuit. Non solum enim Re-

[66] demptor noster « semel pro peccatis nostris mortuus est, iustus
 20 pro iniustis » (1 Petr. 3, 18), sed etiam ut Caput nostrum et
 novus Adam, nomine et loco totius humani generis, peccatum
 originale atque culpas omnium hominum et poenas iisdem de-
 bitas expiavit, quatenus, ex amore et oboedientia patiendo, longe
 25 maiorem gloriam Deo reddidit, quam exigeret recompensatio
 totius offensae humani generis.⁷ Hoc Redemptoris munus iam
 praecinerat Isaias propheta, qui de Servo Iahweh ait: « Vere
 languores nostros ipse tulit et dolores nostros ipse portavit »
 (Is. 53, 4). Apertius autem docet Apostolus: « Christus nos
 30 redemit de maledicto legis, factus pro nobis maledictum, quia
 scriptum est: Maledictus omnis qui pendet in ligno; ut in gen-
 tibus benedictio Abrahae fieret in Christo Iesu » (Gal. 3, 13-14).
 Quamvis enim Deus, ex suprema sua bonitate, potuisset delicta
 hominum contra se commissa absque satisfactione dimittere,
 amoris misereantis propensiones tantum persecutus,⁸ maluit tamen
 35 ad suam misericordiam etiam in iustitia superabundanter mani-
 festandam (cf. Rom. 5, 20) atque ad dignitatem hominis plenius
 servandam, mittere Filium suum in mundum, ut per ipsum,
 Deum-hominem, mundum non quidem iudicaret, sed salvaret;
 idcirco proprio Filio suo non pepercit, sed pro nobis omnibus tra-
 40 didit illum (cf. Rom. 8, 32). Christus vero, decreto Patris mise-
 rentissimi ac iustissimi oboediens usque ad mortem crucis (cf.
 [67] Phil. 2, 8), « dilexit nos et tradidit semetipsum pro nobis obla-
 tionem et hostiam Deo in odorem suavitatis » (Eph. 5, 2). Con-
 cors igitur fuit voluntas Patris in decernendo, et Filii incarnati
 5 in offerendo sacrificio crucis pro salute humani generis, ita ut
 Apostolus integrum mysterium redemptionis complexus sit his
 verbis: « Omnia autem ex Deo, qui nos reconciliavit sibi per
 Christum » (2 Cor. 5, 18).

10 59. [Reprobantur opiniones pervertentes notionem peccati,
 prout est offensa Dei, et satisfactionis a Christo pro nobis exhi-
 bitae]. Quapropter haec Sancta Synodus, doctrinam de humana
 redemptione ex purissimis divinae revelationis fontibus hauriens
 praelucente perenni Ecclesiae magisterio,⁹ reiicit opiniones illo-
 rum, qui falso aestimantes peccato nullam veri nominis offensam
 15 Deo inferri, affirmare praesumunt sacrificium Christi in cruce
 valorem tantummodo et efficaciam habuisse exempli, meriti et
 liberationis, non autem verae et propriae dictae satisfactionis pro

humanis sceleribus, quasi hoc divinae iustitiae repugnaret, dum [67]
 e contra tam misericordiae quam iustitiae aeterni Patris maxime
 congruit.¹⁰ 20

NOTAE

¹ Cf. LEO XIII, Litt. Encycl. *Divinum illud*, 9 maii 1897: ASS 29 (1897) p. 649.

² CONC. VAT., *Schema secundae Constitutionis dogmaticae De fide catholica*, can. IV, 3. *De mysterio Verbi Incarnati*: « Si quis negaverit ipsum Dei Verbum, in assumpta carne patiendo et moriendo, pro peccatis nostris Deo vere et proprie satisfacisse, nobisque gratiam et gloriam meruisse; aut affirmare praesumpserit, satisfactionem vicariam, unius scilicet Mediatoris pro cunctis hominibus, iustitiae divinae repugnare, A.S. » (MANSI 53, 294).

³ Cf. e. g. FR. CEUPPENS, *Quaestiones selectae ex Epist. S. Pauli* (1951) pp. 32-36. Cf. Auctor his verbis mentem Apostoli reddit (cum S. Thoma et, inter recentiores exegetas, M. J. Lagrange, A. Lemonnyer, J. Sickenberger, G. Ricciotti): « Deus ab aeterno voluit Christum ut expiationis victimam exhibere ac propitiationis, et hominem huius expiationis participem fieri per fidem in sanguine, seu in efficacia sanguinis Christi, quae fides conducit homines ad iustificationem » (p. 34).

⁴ Cf. PIUS XI, Litt. Encycl. *Miserentissimus Redemptor*, 8 maii 1928: AAS 20 (1928) p. 170.

⁵ Cf. 1 Io. 3, 4; Ps. 50, 6; Lc. 15, 18; 1 Reg. 2, 30; Deut. 9, 23; Ez. 20, 8; 20, 21; Rom. 5, 10.

⁶ Cf. Is. 59, 2; Gen. 4, 10; Iac. 5, 4; Rom. 12, 19; Mt. 6, 12; Eph. 2, 3; Rom. 3, 23; Col. 1, 21.

⁷ S. THOMAS, *Summa Theol.* III, q. 48, a. 2: « Christus autem, ex caritate et oboedientia patiendo, maius aliquid Deo exhibuit quam exigeret recompensatio totius offensae humani generis ».

⁸ S. THOMAS, *Summa Theol.* III, q. 46, a. 2, ad 3: « Si voluisset (Deus) absque omni satisfactione hominem a peccato liberare, contra iustitiam non fecisset... Sed Deus non habet aliquem superiorem, sed ipse est supremum et commune bonum totius universi. Et ideo, si dimittat peccatum, quod habet rationem culpae, ex eo quod contra ipsum committitur, nulli facit iniuriam ».

⁹ Meminisse iuvabit:

a) Inter SS. Patres:

S. AUGUSTINUS, *Contra Faustum*, XIV, 4: PL 42, 297: « Suscepit autem Christus sine reatu supplicium nostrum, ut inde solveret reatum nostrum et finiret etiam supplicium nostrum »;

Id., *De Trin.*, IV, 13, 17: PL 42, 899: « Morte sua quippe uno verissimo sacrificio pro nobis oblato, quidquid culparum erat unde nos principatus et potestates ad luenda supplicia iure detinebant, purgavit, abolevit, exstinxit »;

S. GREGORIUS M., *Moralia*, XVII, 30, 46: PL 76, 33: « Fecit

[68] [Filius Dei] pro nobis sacrificium, corpus suum exhibuit pro peccatoribus victimam sine peccato, quae et humanitate mori et iustitia mundare potuisset ».

b) Inter Doctores Ecclesiae:

S. THOMAS, *Summa Theol.* Suppl., q. 13, a. 1, ad 1: « Satisfactio non respondet peccato nisi secundum quod est offensa Dei ».

c) Magisterium Ecclesiae:

CONC. EPHES.: DENZ. 122: « Si quis dicit, ... (Dei Verbum) pro se obtulisse semetipsum oblationem et non potius pro nobis solis ... A.S. »;

CONC. TRID., Sess. V, Decr. *De peccato orig.*: DENZ. 790, loquitur de merito « Iesu Christi qui nos Deo reconciliavit, ... factus nobis iustitia, sanctificatio et redemptio (1 Cor. 1, 30) »;

LEO XIII, Litt. Encycl. *Tametsi futura*, 1 nov. 1900: ASS 33 (1900-1901) p. 275: « Sane cum divini venisset maturitas consilii, unigenitus Filius Dei, factus homo, violato Patris Numini cumulatissime pro hominibus uberrimeque *satisfecit* de sanguine suo, tantoque redemptum pretio *vindicavit* sibi genus humanum »;

PRUS XII, Litt. Encycl. *Orientalis Ecclesias*, 15 dec. 1952: AAS 45 (1953) p. 13: « Ad propitiandam tot tantisque iniuriis offensisque laesam divinam maiestatem ».

¹⁰ F. CEUPPENS, congruis textibus ex utroque Testamento allatis, probat Deo iustitiam distributivam, quae remunerativam et vindicativam in Deo tantum complectitur, *formaliter* convenire (*De Deo Uno*, vol. I, 1938, pp. 226-227).

Cf. acta praesynod. CONC. VAT., text. cit. nota 2;

PRUS XII, Litt. Encycl. *Humani generis*, 12 aug. 1950: AAS 42 (1950) p. 570: « Nec satis: nam peccati originalis notio, definitionibus tridentinis posthabitis, pervertitur, unaque simul, peccati in universum, prout est Dei offensa, itemque satisfactionis a Christo pro nobis exhibitae »;

[69]

PRUS XII, Litt. Encycl. *Haurietis aquas*, 15 maii 1956: AAS 48 (1956) p. 322 ubi refertur textus S. Thomae ex *Summa Theol.* III, q. 46, a. 1, ad 3: « Hominem liberari per passionem Christi, conveniens fuit et misericordiae et iustitiae eius. Iustitiae quidem, quia per passionem suam Christus *satisfecit* pro peccato humani generis; et ita homo per iustitiam Christi liberatus est. Misericordiae vero, quia, cum homo per se satisfacere non posset pro peccato totius humanae naturae, ... Deus ei satisfactorem dedit Filium suum »;

S. AUGUSTINUS, *De Trin.* XIII, 10, 13: PL 42, 1024, ostendit ad liberandum genus humanum: « Non alium modum possibilem Deo defuisse... sed sanandae nostrae miseriae convenientiorem modum alium non fuisse, nec esse oportuisse »; cf. A. HACAULT, *La satisfaction du Christ-Jésus à la lumière de l'Encyclique "Humani generis"*, Montréal, Canada, 1960;

Acta et Documenta Conc. Oecum. Vat. II Appar., Ser. I, vol. IV, P. I, t. 2, pp. 355-363.

2 - SCHEMA CONSTITUTIONIS DOGMATICAE DE ORDINE MORALI CHRISTIANO

[73]

CAPUT I

DE FUNDAMENTO ORDINIS MORALIS CHRISTIANI

1. [*De indole obiectiva ordinis moralis*]. Deus infinite bonus et infinite sanctus, cum in opere creationis et redemptionis mysterium sanctitatis et amoris sui revelavit, hominibus simul monstravit viam amoris et sanctitatis. Quapropter Sacrum Concilium Vaticanum II, secundum effatum apostolicum: « Haec est enim voluntas Dei, sanctificatio vestra » (1 Thess. 4, 3),¹ sollemniter profitetur, esse ordinationem ipsius Dei infinite boni et infinite sancti, qua mensurantur honestas vel inhonestas actuum humanorum. Haec ordinatio divinae sapientiae, quam homines per cognitionem participant, iisdem fit regula et norma sanctitatis, ut, quemadmodum Sacra Scriptura monet, sancti sint, sicut Ipse Deus sanctus est. Hunc ordinem moralem observans auxilio Dei, sine quo nemo divinae servire potest voluntati,² homo suam voluntatem conformat ad voluntatem Dei; idemque participans legem libertatis (cf. Iac. 1, 25) non solum fit servus fidelis Dei, sed gaudet quoque illa filiorum Dei libertate, vi cuius solutus a servitute peccati³ tendere potest in finem suum ultimum, qui in hac oeconomia salutis est ipse Deus, Pater et Filius et Spiritus Sanctus, in patria contemplatione et amore possidendus. Ordo igitur moralis non est mentis humanae fictio, sed reapse existit, sicut reapse existit voluntas Dei, infinite sapientis, boni ac sancti.

2. [*Ordo moralis absolutus*]. Praeterea ordo moralis est absolutus, id est semper et ubique viget independenter a circumstantiis, vario tamen modo et gradu. Procedit enim ex ordinatione Dei, qui ob infinitam suam sanctitatem necessario amat bonum et odio habet malum, et « apud quem non est transmutatio nec vicissitudinis obumbratio » (Iac. 1, 17). Refertur quoque in finem unicum eumque absolute fixum, qui in hoc consistit, ut homo cum Deo maneat inseparabiliter coniunctus. Ordo moralis dicendus est absolutus etiam ad normas fundamentales quod attinet; quae quidem non dependent ab adiunctis mutabilibus rerum, sed radicitus inhaerent in ipso Deo, summa sanctitate et aeterna sapientia; atque relationes statuit, quae necessario inter-

DRAFT OF A DOGMATIC CONSTITUTION ON THE CHRISTIAN MORAL ORDER

CHAPTER I

THE FOUNDATION OF THE CHRISTIAN MORAL ORDER

1. The Objective Character of the Moral Order

When the infinitely good and infinitely holy God revealed the mystery of his holiness and love in the work of creation and redemption, he at the same time showed men the way of love and holiness. For this reason, in accord with the Apostle's statement, "This is the will of God, your sanctification" (1 Th 4:3),¹ the Second Vatican Council solemnly professes that there is an ordering [*ordinatio*] of the same infinitely good and infinitely holy God by which to measure the rightness and wrongness of human acts. This ordering of divine wisdom, which men share by knowledge, becomes the rule and norm of holiness for them so that, as Sacred Scripture teaches, they may be holy as God himself is holy. Observing this moral order with the help of God, without which no one can serve the divine will,² man conforms his will to the will of God; and, sharing in the law of liberty (see Jas 1:25), he not only becomes a faithful servant of God, but also shares in that freedom of the children of God in virtue of which, freed from the slavery of sin,³ he can tend towards his ultimate end, which in this economy of salvation is God himself, Father and Son and Holy Spirit, to be possessed in heaven by contemplation and by love. The moral order, therefore, is not a fiction of the human mind, but really exists, just as the will of God, infinitely wise, good, and holy, really exists.

2. An Absolute Moral Order

The moral order, furthermore, is absolute, that is, it is valid always and everywhere, independently of circumstances, although in various ways and degrees. For it proceeds from the

¹ 1 Th 4:3 does not concern only chastity but holiness in general, as is clear from v. 6 which speaks of deceit and fraud. St. Thomas notes in his *Commentary* on v. 3: "All God's precepts are so that you become holy. For holiness means cleanness and strength. And all God's precepts lead to this: that one be clean from evil and strong in the good." See also Lv 11:44: "I am the Lord your God: be holy because I am holy;" Lv 20:7-8: "Sanctify yourselves and be holy, because I am the Lord...who sanctify you;" Eph 1:4: "...in Christ, as he chose us in him, before the foundation of the world, to be holy and without blemish before him in love;" 1 Jn 3:3: "And everyone who has this hope based on him sanctifies himself as he is holy;" Jn 17:17-19: "Sanctify them in the truth.... And I sanctify myself for them so that they also may be sanctified in the truth."

² See Second Council of Orange, can. 23, "On the will of God and of man" (D 196).

³ See Rm 6:20ff: "For when you were slaves of sin, you were free from righteousness.... But now that you have been freed from sin and have become slaves of God, the benefit you have leads to sanctification, and its end is eternal life. For the wages of sin is death, but the gift of God is eternal life in Christ Jesus our Lord;" Col 1:13: "Who delivered us from the power of darkness;" Jn 8:31:36: "If you remain in my word, you will truly be my disciples, and you will know the truth and the truth will set you free.' They answered him, 'We are descendants of Abraham and have never been enslaved to anyone. How can you say, 'You will become free?'" Jesus answered them, "Amen, amen, I say to you, everyone who commits sin is a slave of sin. A slave does not remain in a household forever, but a son always remains. So if a son frees you, then you will truly be free;" 1 Jn 3:7-8: "The person who acts in righteousness is righteous, just as he is righteous. Whoever sins belongs to the devil, because the devil has sinned from the beginning;" Rm 6:18: "Freed from sin, you have become slaves of righteousness;" Council of Trent, Session VI, Decree "On Justification," ch. 11; D 804; Council of Mainz (1549), Mansi 32, 1407 (*Doc. Eccl. Christ. Perf.*), n. 347); St. Thomas, *Summa theol.*, I-II, q. 108, a. 1, ad 2m: "Because the grace of the Holy Spirit is like an inner habit infused in us and inclining us to act rightly, it makes us perform freely the things that befit grace and avoid those which oppose it."

ordering of God who because of his infinite holiness necessarily loves the good and hates the evil and "in whom there is no alteration or shadow of change" (Jas 1:17). It also is related to a single and absolutely fixed goal which consists in this, that man remain inseparably linked with God. The moral order must be said to be absolute also with regard to its fundamental norms, which do not depend on changeable circumstances but radically inhere in God himself, supreme holiness and eternal wisdom; and it establishes the relationships that must necessarily exist both among rational creatures themselves and especially between rational creatures and their Creator. In its own way this order is also absolute in those matters which, although not necessary in themselves, God in this economy of salvation has by his own sovereignty willed immutably to establish, although he could have established things differently. Nor is it to be said to be absolute only with regard to commands and prohibitions, but also with regard to divine counsels which must be held in high honor by all even if all are not required to observe them. For these reasons, despite the different aspects which the divine order once had in the earthly paradise, which it now has here on earth in the fallen and redeemed human race, and which it will have finally in heaven, and despite also the various applications of norms in various circumstances of life, the moral order must not be said to be relative in any way, and the Holy Synod rejects any teaching in which its absolute validity is denied either in whole or in any essential part.

3. *God the Guardian, Judge, and Vindicator of the Moral Order*

God, who rules the whole world by his wisdom, gave man the law of freedom so that, by following the ordering of his Creator and Redeemer which he shares by nature and grace, he might attain true virtue and true dignity. Thus the holiness of God and the good of man himself immutably require that his every free activity be governed by the eternal law.⁴ Not only, therefore, is God the author and end of the moral order, he is and must necessarily be also its guardian, judge, and vindicator,⁵ in accordance with what the Fathers of the First Vatican Council taught about the providence with which God guards and governs all the things which he created.⁶

⁴ See St. Thomas, *Summa theol.*, I-II, q. 91, a. 1.

⁵ Ps 7:12: "God a just judge, mighty and patient;" see Ps 118; Acts 10:42: "He commissioned us to preach to the people and testify that he is the one appointed by God as judge of the living and the dead;" 2 Tm 4:8: "From now on the crown of righteousness awaits me, which the Lord, the just judge, will award to me on that day, and not only to me, but to all who have longed for his appearance;" 1 Th 4:6: "For the Lord is the avenger in all these things;" Rm 12:19: "For it is written, 'Vengeance is mine, I will repay, says the Lord';" Mt 25:31-46, on the Last Judgement; Apoc. (passim); see what the Scriptures say about sin, the sinner, judgement, God as Judge, repayment, etc.; Pius IX, Address *Maxima quidem*, June 9, 1862 (*Acta*, I, vol. I, p. 454): "That is why these very boisterous promoters of perverted dogmas babble that moral laws do not need divine sanction, and that there is no need at all that human laws be in conformity with the law of nature or that they receive their obligatory force from God, and therefore they maintain that no divine law exists."

⁶ Vatican Council I, Session III, Dogmatic Const. "On Catholic Faith," ch. 1 (D 1784): "And all that God created he protects and governs by his providence, 'spanning the world in power from end to end and ordering all things well' (see Wis 8:1). For 'everything is naked and exposed to his eyes' (Hb 4:13), including the things which will come to be by the free activity of creatures;" Pius XII, Encyclical *Summi Pontificatus*, Oct. 20, 1939 (*AAS* 31 [1939], 423): "This natural law rests upon God as its foundation,... who is the supreme and most perfect lawgiver and the most wise and most just vindicator of human actions."

4. The Twofold Manifestation of the Moral Order

The Holy Synod also teaches and professes that the moral order is made manifest to creatures in two ways. The first is through the natural law, insofar, that is, as the will of God by which we are commanded to be holy as he himself is holy becomes known through the natural light of reason as it reflects upon human nature and its tendencies and essential relationships, especially with its Creator. The second is through the revelation of God shared in by the supernatural light of faith, by which the natural law is confirmed and perfected and, what is more important, by which that divine law becomes known which by God's merciful will is proper to the economy of salvation. For what the Apostle attested concerning the Gentiles, namely that, although they do not have the law of Moses, they, unless their hearts are darkened, naturally do what the law requires (see Rm 1:21-22 and 2:14), is also proved by sound reason and common experience. For in obvious, common and daily circumstances, men of sound judgement, even if uneducated, spontaneously as it were and led by some innate inclination, judge and act about what is right and allowed, what is wrong and forbidden. But by revelation God has made it possible that all the children of Adam, wretchedly darkened and weakened by the sin of their first parent in their knowledge and performance of morality, can know the natural law easily, with firm certainty, and with no mixture of error.⁷ Speaking finally through his Son, who did not come to abolish but to fulfill the precepts of the Decalogue which were naturally although imperfectly known to the Gentiles, he restored, articulated, perfected and raised the natural law to a higher order. There is, then, no opposition between the natural law and the law of the Gospel; the natural law is contained and perfected in the Gospel's law.⁸ For this reason also the magisterium of the Church, to which Christ entrusted the deposit of faith and to which through the Paraclete he handed over all truth (see Jn 16:13), has the right and the duty authoritatively to explain and definitively to interpret the natural law too;⁹ and, when the common good of the Church demands it, it also has the right and duty to issue, not without the help of the Holy Spirit, disciplinary decrees which provide determinate solutions to controversies over obscure issues.

⁷ Vatican I, Session III, Dogmatic Const. "On Catholic Faith," ch. 2 (D 1786): "It is to be ascribed to this divine revelation that things about God which of themselves are not beyond reason can in the present condition of the human race be known by all easily, with firm certainty, and with no mixture of error;" Pius XII, Encyclical *Humani generis*, Aug. 12, 1950 (D 2305): "Divine 'revelation,' therefore, must be said to be morally necessary so that things which *in religious and moral matters* are not beyond reason can..."

⁸ Mt 5:17: "Do not think that I have come to abolish the law or the prophets; I did not come to abolish but to fulfill them;" Pius XI, Encyclical *Divini illius magistri*, Dec. 31, 1929 (*AAS* 22 [1930], 58; D 2206): "...the supernatural order on which the Church's rights rest is so far from destroying or diminishing the natural order to which, as we have recalled, other rights pertain, that, to the contrary, it exalts and perfects it. Of these orders the one lends the other a help and as it were completion suited to the nature and dignity of each, since both flow from God who cannot contradict himself..." coll. John XXIII, *Synodus Romana*, art. 300, n. 1.

⁹ Pius XII, Encyclical *Humani generis*, D 2325: "It would be superfluous to deplore these departures from the truth if everyone, even in philosophical matters, were to look to the Magisterium of the Church with the proper reverence; for by divine institution its role is not only to guard and interpret the deposit of divinely revealed truth, but also to watch over philosophical disciplines themselves lest Catholic dogmas suffer injury from incorrect views;" Vatican I, Session IV, Dogmatic Const. "On the Church of Christ," ch. 4 (D 1839); Vatican I, First Draft of a Dogmatic Const. "On the Church of Christ" (Mansi, 51, 580).

5. *The Content of the Moral Order*

As by Christ's grace it appears in the law of the Gospel, the moral order contains all that man needs in order simply and more easily to obtain eternal life, that is, what is required, forbidden, permitted, or counselled: all of which Christ the Lord summarized in those two supreme commandments, love of God and love of neighbor.¹⁰ Indeed, perfecting the law of the Old Testament by the new commandment by which the faithful are to be recognized as true disciples of Christ (see Jn 13:34 and 15:12), he desired that they should love all men, including their enemies (see Lk 19:18; Mt 5:43) and indeed with the same love with which he loved them. This love by which we love God above all and love all men for God's sake fulfills, as the Lord himself attested (see Mt 5:43-48), that divine precept which reads: "Be perfect even as your heavenly Father is perfect" (Mt 5:48), and displays to all the baptized the royal and surpassing way to acquire perfection. A splendid witness in praise of the law of grace and charity is that special way for acquiring Christian perfection by which believers, called by God to embrace the keeping of the evangelical counsels, attempt to follow as closely as possible and to imitate as completely as possible the Christ who was poor, chaste and obedient unto death. The Sacred Synod therefore testifies that the keeping of the counsels recommended by the divine Creator is a precious ornament and embellishment of the Bride of Christ.¹¹

6. *Errors are rejected*

The Sacred Synod rejoices over the great number of children of the Church who by observing the moral order and the law of the Gospel cling with all their hearts to God and to his only-begotten Son. It grieves, however, that many people are transgressing the divine law, more from weakness than from wickedness, though rarely without grave guilt. It notes with great horror that errors are being spread everywhere, errors that open the way to perdition and close the gate of salvation. There are those who deny a personal God and so deprive the natural law of its foundation;¹² there are those who, repudiating the mission of Christ, reject the law of the Gospel;¹³ there are those who rely only on human principles in explaining the moral order and therefore rob it of its genuine and ultimate obligation and sanction;¹⁴ there are those who deny that the intellect can enjoy true certitude in moral

¹⁰ Mt 22:37; Mk 12:30; Lk 10:27, collated with Dt 6:5.

¹¹ Pius XII, Encyclical *Sacra Virginitas*, March 25, 1954 (*AAS* 46 [1954], 161-191).

¹² Already Pius IX, Address *Maxima quidem*, June 9, 1862 (*Acta*, I, vol. I, pp. 451f and then 454): "And they go on with such rashness of thought that they do not fear most boldly to deny all truth and all law, authority, and right of divine origin. Their impiety and impudence reach such a point that they attempt to assault heaven and to remove God himself from the midst. With notorious wickedness and equal foolishness they are not afraid to state that there is no supreme, most wise and most provident God distinct from the universe;" see above note 5; Pius IX, Encyclical *Quanta cura*, Dec. 8, 1864 (D 1691); *Syllabus of Errors*, propositions 3, 56, 58 (D 1703, 1756, 1758).

¹³ Already earlier, Pius IX, Address *Maxima quidem*, loc. cit., p. 453: "With supreme impudence they do not hesitate to state that divine revelation not only is of no benefit but even is harmful to man's perfection...;" *Syllabus*, propositions 6, 57 (D 1706, 1757).

¹⁴ See above, notes 12 and 13; Pius IX, Address *Maxima quidem*, loc. cit., p. 454: "...they maintain that human reason, without any regard for God, is the only judge of the true and the false, the good and the evil, and that the same reason is a law unto itself;" *Syllabus*, proposition 56 (D 1756).

matters;¹⁵ there are those who maintain that the moral law is subject to changes and to evolution even in fundamental matters;¹⁶ there are those who teach that the human person has been endowed with so exalted a dignity that he is not subject to any law imposed upon him by God or by the Church or teach that he can embrace and fulfill the Christian law by his own powers without the help of grace;¹⁷ there are those who claim that the moral law has no validity except by an agreement that proceeds either from the collectivity or from the "totality,"¹⁸ whether this is considered to be the majority of the citizens or the State or the people or the race or the nation or a faction or a social class. There also are those who think that the moral law proceeds merely from naked, crass, and brutal power and who put this ideology of theirs into practice.¹⁹ Although all these people disagree among themselves on many matters, they have it in common that by their views they close the gate of the kingdom of heaven and do not allow others to enter (see Mt 23:13). Creeping error has many colors and many heads; but the truth which will free us (see Jn 8:32) is one as Christ is one. But the same thing that the Founder of the Church once testified about himself, he can today profess to the Church before the world: "I came in the name of my Father and you do not accept me, yet if another comes in his own name, you will accept him" (Jn 5:43).

CHAPTER II

CHRISTIAN CONSCIENCE

7. *The Notion of Conscience*

It is through the conscience of individuals that the Christian moral order, about which believers are taught by the help of reason and revelation, directs and leads them in practical judgements about the rightness of their actions. Conscience, if it be rightly formed, makes clear to them at the moment of choice what God's will requires be judged and done.²⁰ Since the will of God becomes clearer to us through the teaching of Christ and the magisterium of the Church, illumined by the Holy Spirit,

¹⁵ Pius XII, Encyclical *Humani generis*, D 2320-2321.

¹⁶ *Ibid.*, D 2306.

¹⁷ Pius IX, Encyclical *Quanta cura*, Dec. 8, 1864, D 1690; Pius XII, Address, April 10, 1958 (*AAS* 50 [1958], 268ff).

¹⁸ Pius IX, Encyclical *Quanta cura*, D 1691; *Syllabus*, proposition 39 (D 1739); Pius XI, Encyclical *Divini Redemptoris*, March 19, 1937 (*AAS* 29 [1937], 65-106); Encyclical *Mit brennender Sorge*, March 14, 1937 (*AAS* 29 [1937], 145-67); Pius XII, Address, Sept. 13, 1952 (*AAS* 44 [1952], 779-789); Address, Sept. 30, 1954 (*AAS* 46 [1954], 587-98, esp. pp. 590ff).

¹⁹ Pius IX, Encyclical *Maxima quidem*: "...they have no hesitation in substituting for true and legitimate right the false and counterfeit rights of men and to subordinate the order of morality to the order of material things...;" *Syllabus*, propositions 59-61 (D 1759-1761); Pius XI, Encyclical *Firmissimam constantiam*, March 28, 1937 (D 2278).

²⁰ See Gn 3:7-10; 4:12ff; 2 Sm 24:10; Ps 25:1-7; Wis 12:18; Job 27:6; Mk 9:44,46,48; Rm 2:15: The Gentiles "show that the demands of the law are written in their hearts, their conscience bearing witness...;" Rm 13:5: "Therefore it is necessary to be subject not only because of wrath but also because of conscience;" Rm 14:20-23; 1 Cor 8:7-12; 1 Tm 1:5: "The aim of this instruction is love from a pure heart, a good conscience, and a sincere faith;" 1 Tm 3:9; Acts 24:16: "Because of this, I always strive to keep my conscience clear before God and man;" Pius XII, Radio Message, March 23, 1952 (*AAS* 44 [1952] 270-78); Address, April 23, 1952 (*AAS* 44 [1952] 413-19).

conscience is as it were the herald of God, of Christ, and of the Church.²¹ And, furthermore, since the whole life of Christians, with regard to morality, is subject to the conscience of individuals, is governed and led by its dictates, that saying of Christ can also be accommodated to conscience: "The lamp of your body is your eye. When your eye is sound, then your whole body is filled with light" (Lk 11:34).

8. *Proper Formation of Conscience*

The following words of Christ can equally be accommodated to conscience: "If your eye is bad, then your body is in darkness. Take care, then, that the light in you not become darkness" (Lk 11:34-35). These words reveal how important it is that careful diligence be given to the right formation of conscience; for without a right formation of conscience, rightness of life cannot be had. Care must be taken, first, that conscience be correct or prudently formed, serious, sincere, and true. But it will not be true simply because it is formed in accord with the views or personal persuasion of individuals, but because it is in harmony with norms established by God, as they really are, and thus discloses to us God's will as clearly expressed in the will, teaching, and life of Christ.²² In forming his conscience, therefore, man is not autonomous, but subject to the will of God; nor should anyone dare to say that the will of God is to be adapted to the views of men, since, quite the contrary, man is to be adapted to God.²³

9. *Erroneous Conscience*

The fundamental principle that the norm for forming conscience is the objective moral order and not merely subjective persuasion, is not at all abandoned in the case of a malformed conscience. For even a believer can err in forming his conscience; but even with respect to someone in error, the dictate of an erroneous conscience does not change the objective moral order, just as it also does not abolish the bond by which an erring person is bound to that order, even if he may perhaps be without guilt in performing the error his conscience falsely dictates. In a case of an error committed in good faith, therefore, a man does not at all become in the forum of conscience a source and norm of morality. Indeed that a man not only can but even must follow his erroneous conscience does not arise from his subjective persuasion but from the objective moral order itself which seriously prohibits that will to sin that a man displays in his very refusal to follow his conscience, even when it is in error. That is why the Apostle said of conscience, "Whatever is not from faith, is sin" (Rm 14:23). This shows how great for conscience is the force and validity of the objective order, however it is apprehended. Anyone who errs in good faith about objective rightness remains free from guilt

²¹ Pius XII, Radio Message, March 23, 1952, l.c., 272-76; Address, April 18, 1952, l.c., 418ff.

²² Pius XII, Radio Message, March 23, 1952, l.c., 272-76; Address, April 18, 1952, l.c., 418f.

²³ Gregory XVI, Encyclical *Mirari vos*, Aug. 15, 1832 (D 1613): "From this foulest source of indifferentism there flows the absurd and wrong view, or rather insanity, according to which freedom of conscience must be asserted and vindicated for everyone;" Pius IX, Address *Maxima quidem*, June 9, 1862 (*Acta*, I, vol. I, 454): "...to man they ascribe as a primary right that he can freely think and speak about religion and show God that honor and worship which he according to his desire thinks best;" *Syllabus*, proposition 15 (D 1715); Leo XIII, Encyclical *Libertas praestantissimum*, June 20, 1888 (*ASS*, 20 [1887] 608-609).

as long as that persuasion lasts without guilt. But since that inculpable error cannot be without some harm to the one in error himself or to the community, indeed since such harm can sometimes be considerable, Christians cannot remain indifferent to the formation of a right conscience in others.²⁴

10. *The Pseudo-autonomy of Conscience*

If even a conscience that is erroneous in good faith does not remove the subjection and subordination of conscience to the laws contained in the objective order, much less can it be taken away by the wicked attempt of those who knowingly and willingly attempt to subtract themselves from that objective order, ineptly appealing to the right, freedom, and dignity of their own conscience.²⁵ For such a right, such a freedom, such a dignity does not exist in human nature nor in man as a person, even if many people, led by false principles and ideologies, may claim the contrary, not without serious harm to souls.²⁶ The true freedom of the children of God and the true dignity of the created person are only had in free dependence on God.

11. *Conscience Marked by Christ's Truth and Love*

Finally, the Sacred Synod teaches that in the direction of conscience not only the truth but also Christian love must be kept in mind; for knowledge without love, says the Apostle, puffs up but does not build up (see 1 Cor 8:1). That is why, after we have striven with all our might to make our brothers aware of their error, not only must love guide our judgments of those who err in good faith and transgress God's law, but we must also take account of those who mistakenly see sin where there is no sin, lest we be a scandal to them, by our example leading them to things they mistakenly think are sins.²⁷ For true love demands that when we cannot at all convince our brothers of their error, we always (so long, of course, as the rights of truth, justice, and the common good are preserved) avoid

²⁴ Rm 14:22f: "Keep the faith that you have to yourself before God; blessed is he who does not condemn himself by what he approves. But he who has doubts is condemned if he eats, because this is not from faith; for whatever is not from faith is sin;" Jn 9:41: "Surely we are not blind, are we?" Jesus said to them, 'If you were blind, you would have no sin; but now you are saying, "We see," so your sin remains;" Jn 15:22: "If I had not come and spoken to them, they would have no sin; but as it is, they have no excuse for their sin;" Alexander VIII, Decree of the Holy Office, Dec. 7, 1690, Jansenists' Errors, prop. 2 (D 1292): "Although there is such a thing as invincible ignorance about the natural law, this, in the state of fallen nature, does not excuse from formal sin anyone acting out of ignorance;" Leo XIII, Encyclical *Immortale Dei*, Nov. 1, 1885 (D 1875): "The Church is also always very careful that no one be forced to join the Catholic faith against his will, for, as Augustine wisely admonishes, 'One can only believe freely';" Pius IX, Address *Singulari quadam*, Dec. 9, 1854 (D 1647): "Yet, on the other hand, it must likewise be held as certain that those who are in ignorance of the true religion, if this ignorance is invincible, are not subject to any guilt in this matter before the eyes of the Lord;" Pius IX, Encyclical *Quanto conficiamur moerore*, Aug. 10, 1863 (D 1677): "We and you know that they who labor under invincible ignorance with regard to our most holy religion and who, carefully following the natural law and its precepts, inscribed by God on the hearts of all, and prepared to obey God, live proper and right lives, can, by the power of divine light and grace attain eternal life, since God, who clearly sees, inspects, and knows the minds, hearts, thoughts, and habits of all, will never, in his supreme goodness and mercy, allow anyone to be eternally punished who bears no burden of voluntary guilt."

²⁵ See n. 1 above: Pius XII, the Radio Message and Address cited there; Pius IX, see note 4 above; Gregory XVI, *Ibid*.

²⁶ Innocent XI, Decree of the Holy Office, March 4, 1679, Various Errors on Morality, prop. 4 (D 1154): "An unbeliever, led by a less probable opinion, will be excused for his unbelief."

²⁷ 1 Cor 8:12-13: "When you sin in this way against your brothers and wound their consciences, weak as they are, you are sinning against Christ. Therefore if food causes my brother to sin, I will never eat meat again, so that I may not cause my brother to sin."

anything that would prevent their being won by Christ who also died for them. An authentic Christian conscience must always be marked by Christ's truth and love.

CHAPTER III ETHICAL SUBJECTIVISM AND RELATIVISM

12: The Gospel Law and Particular Conditions

The fundamental obligations of the law of the Gospel in part rest upon immutable human nature itself; in part, however, insofar as they exceed the obligations of the natural law, they inhere in the proper character of the supernatural order established by the divine Redeemer; and for that reason these obligations have force wherever and in whatever conditions a Christian may find himself.¹ Although human action is necessarily singular, subject to the conditions of time and place, nevertheless the very character of the law of the Gospel demands that it be this law which dictates to individual consciences what they should decide in individual cases and in various circumstances.² If, therefore, the divine legislator has commanded or forbidden something, it may never become a matter of deliberation; rather the words of the early martyrs remain valid: "In so just a matter, no deliberation is needed."³ But if in a particular case, it is not clear that a universal law, transcending circumstances, must be applied in order to judge the rightness of an action, the virtue of prudence is most necessary;⁴ for this virtue considers not only universals but also particulars, so as to determine what is and is not permitted from an accurate and diligent consideration of the end and the means.

¹ Council of Trent, Session VI, "On Justification," ch. 11 (D 804): "No one, however much he be justified, should consider himself exempt from the observance of the commandments;" *Ibid.*, can. 20 (D 830): "If anyone says that a justified man, however perfect he may be, is not bound to observe the commandments of God and of the Church, but is bound only to believe..., Anathema sit;" Pius XII, Address, April 18, 1952 (*AAS* 44 [1952]] 417): "It will be asked how the moral law, which is universal, can suffice and even be binding in a particular case which in its concrete situation is always unique and a 'one-time' thing. It can be and is binding because precisely on account of its universality, the moral law necessarily and 'intentionally' includes all the particular cases in which these concepts are verified...;" Instruction of the Sacred Congregation of the Holy Office, Feb. 2, 1956 (*AAS* 48 [1956] 144-45).

² Pius XII, Address cited, *Ibid.*, 414f.

³ Proconsular Acts of St. Cyprian, n. 3 (Kirch, *Enchiridion*, 303); the Passion of the Martyrs of Scilium, *Ibid.*, 72: "In so just a matter there is no deliberation;" St. Ignatius Loyola, *Spiritual Exercises*: The three types of humility.

⁴ Pius XII, Address cited, *Ibid.*, 418: "Where there are no absolutely obligatory norms, independent of all circumstance or eventuality, a 'one-time' situation and its uniqueness indeed require a careful examination to decide which norms to apply and how to apply them. Catholic morality has always and abundantly treated this problem in the formation of a proper conscience with a prior examination of the circumstances of the case to be decided. This whole teaching offers a precious help to both the theoretical and practical determinations of conscience. It is enough to cite the unsurpassed positions of St. Thomas on the cardinal virtue of prudence and the virtues linked with it" (St. Thomas, *Summa theol.*, II-II, qq. 47-57).

13. *The Necessary Knowledge of Individual Cases*

This diligent inquiry demands that conscience be rightly formed not only about the law of the Gospel and its obligations, but also about the things that are proper to individuals.⁵ But the faithful should consider it certain that this individual diversity, which derives from differences in sex and in age and from the various places that individuals occupy in the Mystical Body of Christ, is circumscribed within certain just limits and does not imply dissimilarity in human nature. For otherwise Jesus Christ could not be through his Church the Lord, Head, and Teacher of every man, age and condition, nor could he represent for everyone the supreme exemplar of all the virtues.

14. *False Propositions*

The Christian faithful should therefore beware of certain false statements that are being widely popularized today. One of these maintains that the act of conscience is not properly speaking a dictate but should be considered the conclusion of an intimate and immediate dialogue with God, a conversation into which no external law, no authority, no religious confession can intrude itself.⁶ Another position establishes a false opposition between God the Father and God the Legislator, suggesting that one should listen to the voice of the Father rather than to the precepts of the Legislator, so that the ultimate reason for acting is not the objective right order,⁷ but some inner sense in each person by which he knows in individual circumstances what he should do or rather what God does not require be done. How pernicious to the salvation of souls such statements are we can know from their fruits, as the Savior teaches us. For from a pretext of being honest with oneself and before God the conclusion is drawn that it is licit to do things that are seriously and universally forbidden, for example, to exchange the Catholic faith for another, to attempt divorce, to procure an abortion,⁸ to refuse obedience to legitimate authority, directly to commit suicide. The faithful, therefore, should not allow themselves to be seduced by a philosophy lofty in speech but empty and false (see Col 2:4-8). A father who truly loves his children commands that evil things be avoided in every case. Nor is that other proposition less pernicious that maintains that God, the reader and judge of consciences, looks only at the intention and at the fundamental attitude by which a person generally speaking shrinks from offending God. For the very intention of a man is not right if he neglects to investigate and to fulfill the divine will expressed in God's commandments and to carry out the good work required by God. Otherwise a man would not grow better or worse by his good or evil works,⁹ and everything would be good as long as "a loving intention" or "a generally good attitude" were maintained. From such behavior arises that "double-minded man, unstable in all his ways" of whom James the Apostle speaks (Jas 1:8). "But he who has looked carefully into the perfect

⁵ Pius XII, Address cited, *Ibid.*, 418: "Christian education of conscience is quite far from neglecting the personality, even that of a young girl and of a child, and from strangling initiative..."

⁶ Pius XII, Address cited, *Ibid.*, 415f.

⁷ Sacred Congregation of the Holy Office, Instruction, Feb. 2, 1956 (*AAS* 48 [1956] 144).

⁸ Pius XII, Address cited, *Ibid.*, 416-17.

⁹ Council of Sens, proposition 13 (D 380): "That a man does not become better or worse because of his works."

law of liberty and has remained init, not becoming a forgetful hearer but a doer, shall be blessed in his deed" (Jas 1:25).

15. The False Statement that Love is the Only Criterion of Morality

Finally, there are people who so make love the only criterion of morality and its single norm that they think the other virtues are not important. It is true that the love by which the just love God above all things and love the neighbor because of God is "greater" than faith, hope, and the other virtues (see 1 Cor 13:13); it does not, however, remove the need for both these kinds of virtues, but so nourishes and fosters them that we may come "to the extent of the full stature of Christ" (Eph 4:13). The Holy Council therefore encourages that all the activities of the Christian faithful "be done in love" (1 Cor 16:14). But they should not therefore make the mistake of thinking that a man "acts in a Christian manner" only when love is the motive or that the other virtues are unimportant, as if God crowned only an explicit act of love. For acts of the just that proceed from another proper motive or impulse condignly merit the growth of grace and of glory, not however without that love.¹⁰ Care should likewise be taken that simple people not misunderstand the statement, "Love and do what you wish," and mistakenly think that only one precept, namely "Thou shalt love," has to be kept in the Christian life. For such a life is reduced to some uncertain feeling of love, completely neglecting the keeping of the commandments, in contradiction of the Lord himself, who said, "If you wish to enter into life, keep the commandments" (Mt 19:17), and elsewhere, "Whoever has my commandments and observes them is the one who loves me" (Jn 14:21).

CHAPTER IV SIN

16. In What Sense the Reign of Sin has been Destroyed

By his most holy death our Lord Jesus Christ destroyed the reign of both sin and death, and those whom he baptized in the Spirit he truly liberated from the lordship of sin, if they walk in the Spirit, as the Apostle testified: "For the law of the spirit of life in Christ Jesus has freed me from the law of sin and death" (Rm 8:2). Nevertheless, as long as we are sojourn on earth, we can withdraw from the Source of life by sin, which is transgression of the law, wickedness (see 1 Jn 3:4), and an offense against God.¹ But while by mortal sin the friendship between God and men is destroyed and man

¹⁰ Clement XI, Dogmatic Constitution *Unigenitus*, Sept. 8, 1713, propositions 53-56 (D 1403-1406): 53: "Love alone makes actions Christian by relationship with God and Jesus Christ;" 54: "Love alone speaks to God; love alone does God hear;" 55: "God crowns only love, and anyone who runs by any other impulse or for any other motive, runs in vain;" 56: "God rewards only love, for only love honors God."

¹ 1 Jn 3:4: "Everyone who commits sin commits lawlessness, for sin is lawlessness;" 1 Jn 5:17: "All wrongdoing is sin;" 1 Jn 1:8: "If we say that we have not sin, we deceive ourselves;" Jas 3:2: "For we all offend in many things."

again becomes a child of wrath (see Eph 2:3),² by venial sin, into which, says the Council of Trent, we frequently fall, the warmth of love grows cold, indeed sometimes, especially if it is repeated, the soul is inclined towards mortal sin.³

17. Mortal Sin with and out of Contempt

To prevent anyone from falling into error, to the harm of his immortal soul, the Sacred Synod teaches that mortal sin can be present even if a man does not explicitly despise or hate God. This can happen if with full advertence and full consent he embraces something that utterly opposes friendship with God and if he abandons the means that are of themselves and absolutely necessary to reach his true end. Sinning with contempt of God, therefore, is not the same thing as sinning out of contempt for him. The extreme of such wickedness is that it makes a man like the devil; but it cannot be denied that even serious sins that do not proceed from such contempt are of their nature done with contempt of the legislator and therefore destroy friendship with him.⁴

18. Sins Committed out of Weakness

The teaching of the Church is seriously opposed, therefore, by anyone who says that every sin committed under the influence of a man's sensible powers is always only a venial sin.⁵ Nor can the opinion of those be tolerated who maintain that serious sin, which they call formal sin, cannot be present except in a person who, free from all influence of the feelings, knowingly refuses to lay aside the evil habit under which he culpably labors.⁶ If these views were correct, mortal, formal and imputable sin would scarcely ever occur; but this clearly opposes the practice of the Church and the Spirit by which it is ruled. For the Church has always considered that those who in the time of persecutions denied Christ out of fear of torture really fell and seriously sinned. And St. Peter himself bitterly wept over his guilt (see Mt. 26:75; Lk 22:62).⁷

² Jn 19:11; 1 Cor 6:9-10; Gal 5:19-21; Eph 5:5; Jas 1:14-15; Council of Trent, Session VI, Decree "On Justification," ch. 14-15 (D 807-808); *Ibid.*, can. 23, 27-29 (D 833, 837-39); *Ibid.*, Session XIV, Doctrine "On the Sacrament of Penance," ch. 1 and 5 (D 894, 899); Sacred Congregation of the Holy Office, Decree, Aug. 24, 1960, prop. 2 (D 1290).

³ Jn 19:11; Jas 3:2; Sixteenth Council of Carthage, can. 6-7 (D 106-107); Leo X, Bull *Exsurge Domine*, June 15, 1520, prop. 8 (D 748); Council of Trent, Session VI, Decree "On Justification," ch. 11 (D 804); *Ibid.*, can. 23 (D 833); *Ibid.*, Session XIV, Doctrine "On the Sacrament of Penance," ch. 5 (D 899); *Ibid.*, can. 7 (D 917); Pius VI, Constitution *Auctorem fidei*, August 28, 1794, prop. 39 (D 1539); Code of Canon Law, c. 902.

⁴ See note 7 below.

⁵ 1 Cor 6:9-10; Gal 5:19-21; Eph 5:5; Pius XII, Address, Feb. 22, 1952 (*AAS*, 44 [1952] 73f).

⁶ Pius XII, Address, March 23, 1952 (*AAS* 44 [1952] 275).

⁷ St. Thomas, *Commentary on Matthew* 26:75: "It should be noted that some writings appear to excuse Peter, that he did not sin mortally because, says Bernard, 'Love was asleep in him, not extinct.' But Peter must be said to have sinned mortally, although not out of wickedness but out of fear of death. And this is what Bernard meant when he said that love was asleep;" collate this with *Summa theol.*, II-II, q. 24, a. 12, ad 2m: "To the second objection it must be said that love is lost in two ways. First, directly, by actual contempt. And Peter did not lose love in this way. Secondly, indirectly, when something contrary to love is committed because of some passion of desire or of fear. And in this way Peter, acting against love, lost it; but he quickly recovered it."

19. *False Psychological Theories*

Although serious sin gives birth to death (see Jas 1:15) and there is nothing more detestable than it, remorse of conscience and consciousness of sin are great gifts that God gives to sinners so that they may move back from their wicked way and return to the source of divine mercy. It is injurious to the divine mercy, therefore, not to distinguish between these salutary gifts and that scrupulous anxiety or those merely psychic states that are said to flow from some conflict within consciousness.⁸ Nor is remorse of conscience simply the effect of dissatisfaction or so-called frustration, on the way of sin and evil.⁹

20. *The Growth of the Christian in the Way of Justice*

In order to lead a Christian life so fruitfully as to respond to Christ's desires, it is not enough to avoid sins, especially lethal ones, as if the teaching of the Gospel were purely negative in character or simply a so-called "ethic of prohibited actions." For it is utterly necessary that "in all things we grow in love in him who is the Head, Christ" (Eph 4:15). To the warmth and growth of love are especially opposed those sins that are said to be lighter, daily, venial. As far as human frailty allows it,¹⁰ the Christian must avoid these sins, especially those that are fully deliberate. In order to avoid venial sins and to make speedier progress in the path of the virtues, the Sacred Synod strongly recommends the pious use of frequent confession which did not arise in the Church without the impulse of the Holy Spirit. For by this practice a correct self-knowledge is increased, Christian humility grows, wrong habits are rooted out, spiritual negligence and laziness are combated, the conscience is purified, the will is strengthened, a salutary direction of souls is obtained, and grace is increased by the power of the sacrament itself.¹¹

21. *The Great Duty of Penance*

As Sacred Scripture attests, the life of man on earth is a warfare (see Job 7:1).¹² The sum of Christian warfare is not to indulge the corrupt morals of the age, but indeed constantly to oppose and resist them. Christians should therefore recognize how foreign it is to the profession of the Christian name for people, as often happens, to pursue all sorts of pleasures, shrink from the labor of virtue, never refuse themselves whatever sweetly and delightfully allures the senses. "For those who are of Christ have crucified their flesh with its vices and desires" (Gal 5:24). It is not, therefore, a counsel but a duty that does not belong only to those who have chosen the more perfect kind of life but to all, that by the power of Christ who for us was flogged, crowned with thorns, crucified, we carry about in our bodies the dying of Jesus so that his life may be manifest in us (see 2 Cor 4:10-11).¹³

⁸ Most often neuroses.

⁹ This is the view of false psychoanalytical theories.

¹⁰ Council of Trent, Session XIV, Doctrine "On the Sacrament of Penance," ch. 5 (D 899).

¹¹ Pius XII, Encyclical *Mystici Corporis*, June 29, 1943 (*AAS* 35 [1943] 235).

¹² See Rm 13:12; 2 Cor 10:4; Eph 6:10-20, collated with Mt 10:34-39.

¹³ See Leo XIII, Letter *Exeunte iam anno*, Dec. 25, 1888 (*ASS* 21 [1888] 328).

Anyone who offers God sacrifices for sin by that fact professes that the supreme laws of morality are holy, acknowledges their binding force, and the right of God to punish those who violate them. The power of penance is, therefore, a salutary kind of arms used by vigorous soldiers of Christ, prepared to defend the whole moral order and, where necessary, to restore it. If a Christian really burns with zeal for the divine law and with brotherly love, he will not only contribute by penance to the washing away of his own sins but will also take upon him the sins of others, to be expiated by the works of penance.¹⁴

22. *Errors are Rejected*

They are seriously in error, therefore, who because of a false quietism or naturalism or some other reason make light of Christian penance;¹⁵ and they inflict harm upon the Church and Christ himself who describe penance as a secret hatred of the flesh which once was characteristic of the Manichees or as a perverse appetite for pain, sought for its pleasures.

CHAPTER V

THE NATURAL AND SUPERNATURAL DIGNITY OF THE HUMAN PERSON

23. *Man Made in the Image of God*

The dignity of the human person consists in the fact that he was made in the image and likeness of God and by his nature immediately ordered towards the Creator and received from God the light of reason, the power of free choice, the flame of love, and dominion over bodily realities.¹ Indeed, given to share in the divine nature (see 1 Pet 1:4), he is called to that participation in the divine Sonship of Christ because of which we are called and are children of God (see 1 Jn 3:1). This dignity of the human person² is both proclaimed by the Word of God and defended by the laws of the Church, and it only shines purely in those who by faith, hope, and love and by filial obedience submit themselves to God and to God's legates. For to serve God is to reign.³

24. *A Defense of the Freedom of the Will*

¹⁴ Pius XI, Encyclical *Caritate Christi compulsi*, May 3, 1932 (AAS 24 [1932] 190).

¹⁵ Pius XII, Encyclical *Mystici Corporis*, June 29, 1943 (AAS 35 [1943] 234-35, collated with 245).

¹ Gn 1:26-30; 1 Cor 11:7; Jas 3:9; Pius XI, Encyclical *Quadragesimo anno*, May 15, 1931 (D 2270); St. Augustine, *De spiritu et littera*, ch. 28, n. 48 (PL 44, 229).

² 2 Cor 5:17; Gal 6:15; Gal 5:22; Rm 8:16-17; 1 Cor 6:19-20; 1 Jn 3:1-3; 1 Jn 4:7-9; Jn 1:12-13; Phil 4:7; Col 3:15.

³ Pius XI, Encyclical *Divini illius magistri*, Dec. 31, 1929 (D 2206 and 2224); Encyclical *Casti connubii*, Dec. 31, 1930 (D 2237); the Prayer, "Deus qui humanae substantiae...;" for "to serve God is to reign," see the Postcommunion of the Mass for peace.

From its beginning the Catholic Church has strongly defended the freedom of the will against pagans and Gnostics;⁴ no less strongly it has opposed that freedom which the Prince of the Apostles called "freedom for wickedness" (see 1 Pet 2:16), wicked and unrestrained use of the precious gift of freedom. At the Council of Trent the same Church declared that true freedom was not at all extinguished by the ruin of original sin.⁵ And although it is highly regarded also by many of our contemporaries outside the Church,⁶ still today there is no less need to defend it. For one must reject certain widespread views: that either the frightful circumstances of life today or the power of passions and feelings or the immense influence of modern ideologies on the mind and feelings of men or especially the ever-increasing psychopathic diseases are of such a nature that in today's conditions many people must be considered not only to be of diminished freedom but quite incapable of truly free actions, so that it is quite rare today to find people who can be said to be genuine adults in the moral order. It escapes no one that in such views not only does human freedom vanish but with it also merit and demerit, moral and juridical responsibility, and that therefore the possibility of the Christian life is necessarily destroyed. Holy Mother Church grieves over the facts and causes from which the views mentioned proceed and is striving with all her might to remove them; she strongly desires that pastoral theologians along with experts in medicine, psychology, and sociology join their forces to work for a better understanding of the causes of the evils and to remove them by appropriate remedies. Indeed the same Mother Church is not unaware that these opinions arise from a certain incautious zeal; if responsibility is taken away, so is formal offense to God and the danger to eternal life. But the Apostle already rebuked a zeal that is not according to knowledge (see Rm 10:2). It should be noted, moreover, that it is one thing for freedom to be lessened and another for it to be taken away; take it away and man is deprived of his dignity and the glory of God is obscured.

25. *A Defence of Human Dignity against False Measures*

In its defense of human freedom, Holy Church also takes care that whatever is opposed to it be excluded from the practice of morality. Even those who exercise public or judicial authority or supervise the preparation of trials are never permitted, either themselves or through others, to use physical, chemical, or psychological means that are opposed to the dignity of the human person and the preservation of his bodily and mental integrity.⁷ No one, moreover, is permitted to subject

⁴ Justin, *Apology I*, 43 (PG 6, 392; Rouet de Journal [RJ], 123); *Dialogue with Trypho the Jew*, 102 (PG 6, 713; RJ 142); Tatian, *Oration against the Greeks* (PG 6, 820; RJ 142); Theophilus of Alexandria, *To Autolytus*, 2, 27 (PG 6, 1093; RJ 184): "God made man free and autonomous;" Irenaeus, *Against the Heresies*, 4, 37 (PG 7, 1099; RJ 184): "God made him free from the beginning, having his own power as well as his own soul, to use the knowledge of God willingly and not as coerced by God;" Pius V, Bull *Ex omnibus afflictionibus*, Oct. 1, 1567, Errors of Michael Baius, prop. 41 (D 1041): "In the Scriptures the term 'freedom' does not mean freedom from necessity, but only freedom from sin;" Pius IX, Decree of the Sacred Congregation of the Index, June 11, 1855, prop. 2 (D 1650): "Reasoning can prove with certainty the existence of God, the spirituality of the soul, the freedom of man...;" Leo XIII, Encyclical, *Libertas praestantissimum*, June 20, 1888 (ASS 20 [1887-88], 593-613, esp. pp. 594ff).

⁵ Council of Trent, Session VI, Decree "On Justification," ch. 1 (D 793); *ibid.*, can. 4, 5, 7 (D 814, 815, 817); see also Pius V, Bull *Ex omnibus afflictionibus*, propositions 27, 28, 39, 65, 66 (D 1027, 1028, 1039, 1065, 1066); Innocent X, Constitution *Cum occasione*, May 31, 1653, prop. 3 (D 1094); Clement XI, Dogmatic Constitution *Unigenitus*, Sept. 8, 1713, props. 38-39 (D 1388-89).

⁶ As especially promoters of "existentialism."

⁷ Pius XII, Address, Oct. 3, 1953 (AAS 45 [1953] 735): "Judicial inquiry must exclude physical and psychological torture and analysis by drugs, because they offend the natural law, even if the accused is really guilty."

himself unconditionally and indiscriminately to psychiatric clinics nor to surrender himself to physicians who advise the ill to use means that are opposed to Catholic precepts.⁸

26. *Science, Liberal Arts, Technology*

The dignity of the human person is displayed in a singular way not only in the divine sonship and participation in the divine nature but also in the fact that man has been created by God above the work of his hands and is therefore said by the Psalmist to be little less than the angels (see Ps 8:6-7). Therefore the Holy Synod is joyfully aware that the Church has always thought highly and favorably of science and the liberal arts, not only because in many ways they serve the glory of God and promote the salvation of souls, but also because of their very nature they are a certain representation of the divine knowledge and beauty. It has an equally high regard for the so-called exact sciences and for technology. Since God in the beginning gave man the command to lord it over all things (see Wis 9:2, collated with Gn 1:28-20), the efforts by which men probe the secrets of nature and strive more and more to turn the immense powers of nature to the good of humanity are in themselves praiseworthy.⁹ By such inquiry many advantages are gained for the progress of human life; and technology, if used properly, can with the help of grace lead to God;¹⁰ indeed it can and should help to spread Christian doctrine and to increase the glory of God. That is why every effort should be made that things which God destined for his glory and for men's temporal happiness not be disfigured by a human pride that attributes to man's genius what should be attributed to God and that they not serve the error and depraved passions of human nature, passions which if they are subject to right reason, help man to progress greatly in the way of the true and the good.

27. *Technological Progress and the Kingdom of God*

It is also wicked and contrary to faith to maintain that the tremendous progress in human civilization which can be achieved by the exact sciences and technology is the same thing as the spread of the Kingdom of God on earth. For profane human civilization, however exalted, does not constitute the earthly Kingdom of God, but ought in its own way serve this Kingdom. Indeed to the degree that this civilization grows in accord with or contrary to the law of the Gospel, it can similarly serve the increase or decrease of the Kingdom of God. In its own way it should entirely serve it. For although all things are Christ's and God's and all things are to be restored in Christ (see Eph 1:10), they are not to be restored in the same way. For sacred things, such as the grace by which we are made "sharers in the divine nature" (see 2 Pet 1:4), the Sacraments and other similar things, are fully and immediately related to the eternal life to which we are called. Profane things, however, are not

⁸ First Roman Synod, 1960, 239; Pius XII, Address, Sept. 13, 1952 (*AAS* 44 [1952] 783): "...to be delivered from psychological repression, inhibitions, and complexes, a man is not free, for therapeutic purposes, to stir up in himself each and every sexual appetite."

⁹ First Vatican Council, Session III, Dogmatic Constitution "On the Catholic Faith," ch. 4 (D 1799); Pius XI, Encyclical *Quadragesimo anno*, May 15, 1931 (D 2270); Encyclical *Divini illius magistri* (D 2205, 2224); Leo XIII, Encyclical, *Libertas praestantissimum*, loc. cit., p. 608; Pius X, Decree *Lamentabili*, July 3, 1907, prop. 57 (D 2057).

¹⁰ First Vatican Council, *Ibid.*

ordered immediately to the Kingdom of God, to the life of grace and of glory, but can and should be related to them by the just man, indeed they should in their own way serve the Kingdom of God.

28. Technological Progress and Progress in Religion and Morality

It is quite foreign to the Church's mind to say that Christians, because of their love and hope for eternal things, cannot esteem temporal goods as they should and that they labor under a certain false indifferentism with regard to physical evils, sorrows, hunger, and war.¹¹ Quite the contrary: the Church has always taught that grace presupposes nature and that generally it cannot fruitfully fulfill its supernatural task where the social conditions are lacking that really correspond to the dignity of man, created in the image of God. On the other hand, it is not true that progress in technology, the exact sciences, and human civilization of its very nature implies an equal progress also in the moral and religious field. If things that should serve the Kingdom of God instead favor its adversaries, this must be attributed to that threefold evil concupiscence of which St. John the Apostle speaks (see 1 Jn 2:16). That is why many expect salvation from man rather than from God and from Christ; even among Christians there are some who are more occupied with earthly things and long more for them than for Our Lord and Savior Jesus Christ (see Phil 3:19-20). They should be reminded again and again of those exhortations: "If you have been raised with Christ, seek what is above;...think of what is above, not of what is on earth" (Col 3:1-2).

¹¹ See the preceding notes 9-10.

[68] [Filius Dei] pro nobis sacrificium, corpus suum exhibuit pro peccatoribus victimam sine peccato, quae et humanitate mori et iustitia mundare potuisset ».

b) Inter Doctores Ecclesiae:

S. THOMAS, *Summa Theol.* Suppl., q. 13, a. 1, ad 1: « Satisfactio non respondet peccato nisi secundum quod est offensa Dei ».

c) Magisterium Ecclesiae:

CONC. EPHES.: DENZ. 122: « Si quis dicit, ... (Dei Verbum) pro se obtulisse semetipsum oblationem et non potius pro nobis solis ... A.S. »;

CONC. TRID., Sess. V, Decr. *De peccato orig.*: DENZ. 790, loquitur de merito « Iesu Christi qui nos Deo reconciliavit, ... factus nobis iustitia, sanctificatio et redemptio (1 Cor. 1, 30) »;

LEO XIII, Litt. Encycl. *Tametsi futura*, 1 nov. 1900: ASS 33 (1900-1901) p. 275: « Sane cum divini venisset maturitas consilii, unigenitus Filius Dei, factus homo, violato Patris Numini cumulatissime pro hominibus uberrimeque *satisfecit* de sanguine suo, tantoque redemptum pretio *vindicavit* sibi genus humanum »;

PRUS XII, Litt. Encycl. *Orientalis Ecclesias*, 15 dec. 1952: AAS 45 (1953) p. 13: « Ad propitiandam tot tantisque iniuriis offensisque laesam divinam maiestatem ».

¹⁰ F. CEUPPENS, congruis textibus ex utroque Testamento allatis, probat Deo iustitiam distributivam, quae remunerativam et vindicativam in Deo tantum complectitur, *formaliter* convenire (*De Deo Uno*, vol. I, 1938, pp. 226-227).

Cf. acta praesynod. CONC. VAT., text. cit. nota 2;

PRUS XII, Litt. Encycl. *Humani generis*, 12 aug. 1950: AAS 42 (1950) p. 570: « Nec satis: nam peccati originalis notio, definitionibus tridentinis posthabitis, pervertitur, unaque simul, peccati in universum, prout est Dei offensa, itemque satisfactionis a Christo pro nobis exhibitae »;

[69]

PRUS XII, Litt. Encycl. *Haurietis aquas*, 15 maii 1956: AAS 48 (1956) p. 322 ubi refertur textus S. Thomae ex *Summa Theol.* III, q. 46, a. 1, ad 3: « Hominem liberari per passionem Christi, conveniens fuit et misericordiae et iustitiae eius. Iustitiae quidem, quia per passionem suam Christus satisfecit pro peccato humani generis; et ita homo per iustitiam Christi liberatus est. Misericordiae vero, quia, cum homo per se satisfacere non posset pro peccato totius humanae naturae, ... Deus ei satisfactorem dedit Filium suum »;

S. AUGUSTINUS, *De Trin.* XIII, 10, 13: PL 42, 1024, ostendit ad liberandum genus humanum: « Non alium modum possibilem Deo defuisse... sed sanandae nostrae miseriae convenientiorem modum alium non fuisse, nec esse oportuisse »; cf. A. HACAULT, *La satisfaction du Christ-Jésus à la lumière de l'Encyclique "Humani generis"*, Montréal, Canada, 1960;

Acta et Documenta Conc. Oecum. Vat. II Appar., Ser. I, vol. IV, P. I, t. 2, pp. 355-363.

2 — SCHEMA CONSTITUTIONIS DOGMATICAE DE ORDINE MORALI CHRISTIANO

[73]

CAPUT I

DE FUNDAMENTO ORDINIS MORALIS CHRISTIANI

1. [*De indole obiectiva ordinis moralis*]. Deus infinite bonus et infinite sanctus, cum in opere creationis et redemptionis mysterium sanctitatis et amoris sui revelavit, hominibus simul monstravit viam amoris et sanctitatis. Quapropter Sacrum Concilium Vaticanum II, secundum effatum apostolicum: « Haec est enim voluntas Dei, sanctificatio vestra » (1 Thess. 4, 3),¹ sollemniter profitetur, esse ordinationem ipsius Dei infinite boni et infinite sancti, qua mensurantur honestas vel inhonestas actuum humanorum. Haec ordinatio divinae sapientiae, quam homines per cognitionem participant, iisdem fit regula et norma sanctitatis, ut, quemadmodum Sacra Scriptura monet, sancti sint, sicut Ipse Deus sanctus est. Hunc ordinem moralem observans auxilio Dei, sine quo nemo divinae servire potest voluntati,² homo suam voluntatem conformat ad voluntatem Dei; idemque participans legem libertatis (cf. Iac. 1, 25) non solum fit servus fidelis Dei, sed gaudet quoque illa filiorum Dei libertate, vi cuius solutus a servitute peccati³ tendere potest in finem suum ultimum, qui in hac oeconomia salutis est ipse Deus, Pater et Filius et Spiritus Sanctus, in patria contemplatione et amore possidendus. Ordo igitur moralis non est mentis humanae fictio, sed reapse existit, sicut reapse existit voluntas Dei, infinite sapientis, boni ac sancti.

2. [*Ordo moralis absolutus*]. Praeterea ordo moralis est absolutus, id est semper et ubique viget independenter a circumstantiis, vario tamen modo et gradu. Procedit enim ex ordinatione Dei, qui ob infinitam suam sanctitatem necessario amat bonum et odio habet malum, et « apud quem non est transmutatio nec vicissitudinis obumbratio » (Iac. 1, 17). Refertur quoque in finem unicum eumque absolute fixum, qui in hoc consistit, ut homo cum Deo maneat inseparabiliter coniunctus. Ordo moralis dicendus est absolutus etiam ad normas fundamentales quod attinet; quae quidem non dependent ab adiunctis mutabilibus rerum, sed radicitus inhaerent in ipso Deo, summa sanctitate et aeterna sapientia; atque relationes statuit, quae necessario inter-

[74] cedere debent sive inter ipsas creaturas racionales, sive praesertim inter creaturas racionales et ipsarum Creatorem. Suo quoque modo absolutus ille ordo est in iis quae Deus in hac oeconomia salutis, etsi in se non necessaria, pro dominio suo immutabiliter statuere voluit, licet aliter statuere potuisset. Nec solum absolutus dicendus quoad praecepta et vetita, sed etiam quoad consilia divina, quippe quae ab omnibus magno debeant haberi honore, etsi non omnes ea servare tenentur. Quam ob rem, non obstantibus aspectibus diversis quos ordo moralis olim habuit in paradiso terrestri, habet nunc hic in terra in genere humano lapsu et redempto, et habebit tandem in patria, ac non obstantibus quoque diversis normarum applicationibus in diversis vitae adiunctis, tamen ordo moralis nullo modo relativus dici debet, et S. Synodus reprobatur quamlibet doctrinam qua eidem sive in toto sive in quavis parte essentiali abiudicetur valor absolutus.

3. [*Deus custos, iudex, vindex ordinis moralis*]. Deus qui universum mundum sua sapientia dirigit, homini donavit legem libertatis, ut sequendo Creatoris et Redemptoris sui ordinationem, natura et gratia participatam, veram virtutem veramque dignitatem assequi possit. Sic sanctitas ipsius Dei et ipsius hominis bonum immutabiliter exigunt ut omnis quoque libera operositas regatur lege aeterna.⁴ Quare Deus ordinis moralis non tantum est auctor et finis, sed est et necessario esse debet etiam eiusdem custos, iudex et vindex,⁵ secundum ea quae Patres Concilii Vaticani Primi docuerunt de providentia, qua Deus universa quae condidit tuetur quoque atque gubernat.⁶

4. [*Ordinis moralis duplex manifestatio*]. Docet quoque et profitetur S. Synodus ordinem moralem duplici modo creaturis fieri manifestum: primum per legem naturalem, quatenus videlicet voluntas Dei, qua iubemur esse sancti sicut Ipse sanctus est, innotescit per lucem naturalem rationis, reflectentis in humanam naturam eiusque tendentias et essentielles relationes, et quidem imprimis ad suum Creatorem; deinde per revelationem Dei supernaturali lumine fidei participatam, qua lex naturalis confirmatur ac perficitur atque, quod maius est, innotescit lex illa divina, quae ex misericordia Dei voluntate est oeconomiae salutis propria. Quod autem Apostolus de gentibus testatur, eas nempe, licet legem Moysis non habeant, tamen, nisi sint obscurati corde, quae

[75] legis sunt naturaliter facere (cf. Rom. 1, 21-22 et 2, 14), id sana ratione et experientia comprobatur communi. In obviis enim, communibus et quotidianis adiunctis, quid honestum sit et licitum, quid inhonestum et prohibitum, homines sani iudicii, etiam inculti, veluti sponte et innata quadam inclinatione ducti, diiudicant et agunt. Revelatione autem Deus effecit, ut lex naturalis ab omnibus filiis Adae, peccato protoparentis in rebus moralibus cognoscendis et exsequendis misere obscuratis et debilitatis, expedite, firma certitudine et nullo admixto errore cognosci posset.⁷ Loquens tandem per Filium suum, qui non venit solvere sed adimplere praecepta Decalogi, gentibus quoque naturaliter cognita licet imperfectius, legem naturalem restauravit, declaravit, perfecit, sanctificavit et ad altiorem ordinem evexit. Nulla igitur oppositio est inter legem naturalem et legem evangelicam: sed lex naturalis in lege evangelica continetur eaque perficitur.⁸ Hac quoque de causa ad magisterium Ecclesiae, cui Christus depositum fidei concredidit et per Paraclitum tradit omnem veritatem (cf. Io. 16, 13), ius et officium pertinent legem etiam naturalem auctoritative explicandi et definitive interpretandi,⁹ aut, ubi id postulat commune Ecclesiae bonum, decretis disciplinariis controversias de obscurioribus exortas, in determinatum sensum non sine auxilio Spiritus Sancti, dirimendi.

5. [*Ea quae ordine morali continentur*]. Continet autem ordo moralis, prout per gratiam Christi apparet in lege evangelica, omnia quibus homo indiget, ut simpliciter vel facilius vitam aeternam obtineat, scilicet praescripta, vetita, permissa, consilia: quae quidem Christus Dominus in duo illa maximi momenti mandata, nempe dilectionis Dei et proximi, veluti in compendium redegit.¹⁰ Immo perficiens legem Veteris Testamenti mandato novo, quo fideles tamquam Christi veri nominis discipuli agnoscendi essent (cf. Io. 13, 34 et 15, 12), voluit ut iidem omnes homines, inimicis non exceptis (cf. Lc. 19, 18; Mt. 5, 43), diligenter et quidem ea dilectione, qua ipse dilexit nos. Hac autem caritate qua Deum amamus super omnia hominesque universos propter Deum, quemadmodum illud impletur, ut ipse Dominus testatur (cf. Mt. 5, 43-48), praeceptum divinum: « Estote ergo vos perfecti, sicut Pater vester caelestis perfectus est » (Mt. 5, 48), ita pariter omnibus baptizatis demonstratur regalis et praecellens via ad perfectionem acquirendam. Insigne vero testimonium in laudem legis gratiae et caritatis est illa specialis acquiren-

[76] dae perfectionis christianae via, qua fideles a Deo vocati ad consiliorum evangelicorum observationem amplectendam, Christum pauperem, castum, ad mortem usque oboedientem, quam proxime sequi et quam maxime imitari conantur. Testatur igitur S. Synodus observationem consiliorum, a divino Conditor commendentorum, pretiosum esse Sponsae Christi decus atque ornamentum.¹¹

6. [*Reprobantur errores*]. Gaudet S. Synodus ob magnum numerum filiorum Ecclesiae, qui in ordine morali legeque evangelica observandis, toto corde adhaerent Deo Filioque eius Unigenito; dolet quod multi, magis ex fragilitate quam ex pravitate, haud raro tamen non sine gravi culpa, legem divinam transgrediuntur. Summopere etiam horrescit animadvertens ubique terrarum propagari errores, quibus dilatatur via perditionis, clauditur porta salutis. Sunt qui negant Deum personalem, atque adeo legem naturalem privant suo fundamento;¹² sunt qui repudiando missionem Christi, reiiciunt legem evangelicam;¹³ sunt qui ordinem moralem unice explicant principiis humanis innixi, ideoque eum spoliant genuina et ultima obligatione et sanctione;¹⁴ sunt qui denegant in re morali intellectum certitudine re vera gaudere posse;¹⁵ sunt qui asserunt legem moralem etiam in rebus fundamentalibus esse vicissitudinibus evolutionique obnoxiam;¹⁶ sunt qui docent personam humanam esse tam excelsa dignitate praeditam, ut nulli legi a Deo vel ab Ecclesia sibi impositae, sit subiecta, vel ut legem christianam propriis viribus sine auxilio gratiae amplecti implereque valeat;¹⁷ sunt qui statuunt legem moralem vigere non posse nisi ex conventionem quae procedit vel a collectivitate vel a « totalitate », ¹⁸ sive haec ut maior pars civium, sive ut Status, sive ut populus, sive ut stirps, sive ut natio, sive ut factio, sive ut classis consideretur socialis. Sunt etiam qui ceaseant legem moralem mere proficisci ex nuda, crassa, et bruta potestate, atque hanc suam ideologiam opere exsequuntur.¹⁹ Qui omnes etsi inter se in pluribus discrepant, hoc tamen commune habent, ut suis placitis claudant portam regni caelorum, nec sinant alios introire (cf. Mt. 23, 13). Accedit quod error serpens versicolor est et capite multiplici praeditus; veritas autem, quae liberabit nos (cf. Io. 8, 32), est una, ut unus est Christus. Sed quod olim de semetipso testatus est Ecclesiae Conditor, id ipsum hodie Ecclesiae coram mundo profiteri potest: « Ego veni in nomine Patris mei, et non accipitis me: si alius venerit in nomine suo, illum accipietis » (Io. 5, 43).

NOTAE

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¹ 1 Thess. 4, 3 non agit de sola castitate, sed de sanctitate in genere, ut patet ex versiculo sexto, ubi de dolo et fraude. Notat S. THOMAS in *Commentario* ad vers. 3: « Omnia praecepta Dei sunt ad hoc quod sitis sancti. Sanctitas enim dicit munditiam et firmitatem. Et omnia praecepta Dei inducunt ad ista, ut quis mundus sit a malo, et firmus in bono ».

Cf. etiam Lev. 11, 44: « Ego enim sum Dominus Deus vester: sancti estote, quia ego sanctus sum »;

Lev. 20, 7-8: « Sanctificamini et estote sancti, quia ego sum Dominus... qui sanctifico vos »;

Eph. 1, 4: « ... in Christo, sicut elegit nos in ipso ante mundi constitutionem, ut essemus sancti et immaculati in conspectu eius in charitate »;

1 Petr. 1, 14-15: « ... quasi filii oboedientiae, non configurati prioribus ignorantiae vestrae desideriis; sed secundum eum, qui vocavit vos, Sanctum: et ipsi in omni conversatione sancti sitis: quoniam scriptum est: Sancti eritis, quoniam ego Sanctus sum »;

1 Io. 3, 3: « Et omnis, qui habet hanc spem in eo, sanctificat se, sicut et ille sanctus est »;

Io. 17, 17-19: « Sanctifica eos in veritate... Et pro eis ego sanctifico meipsum: ut sint et ipsi sanctificati in veritate ».

² Cf. CONC. ARAUSIC. II, can. 23 *De voluntate Dei et hominis*: DENZ. 196.

³ Cf. Rom. 6, 20 ss.: « Cum enim servi essetis peccati, liberi fuistis iustitiae... Nunc vero liberati a peccato, servi autem facti Deo, habetis fructum vestrum in sanctificatione, finem vero vitam aeternam. Stipendia enim peccati, mors. Gratia autem Dei, vita aeterna, in Christo Iesu Domino nostro »;

Col. 1, 13: « Qui eripuit nos de potestate tenebrarum »;

Io. 8, 31-36: « Si vos manseritis in sermone meo, vere discipuli mei eritis: et cognoscetis veritatem, et veritas liberabit vos. Responderunt ei: Semen Abraham sumus, et nemini servivimus umquam: quomodo tu dicis: Liberi eritis? Respondit eis Iesus: Amen, amen dico vobis, quia omnis, qui facit peccatum, servus est peccati, servus autem non manet in domo in aeternum: filius autem manet in aeternum. Si ergo vos filius liberaverit, vere liberi eritis »;

1 Io. 3, 7-8: « Qui facit iustitiam, iustus est; sicut et ille iustus est. Qui facit peccatum, ex diabolo est: quoniam ab initio diabolus peccat »;

Rom. 6, 18: « Liberati autem a peccato, servi facti estis iustitiae »;

CONC. TRID., Sess. VI, Decr. *De iustific.*, c. 11: DENZ. 804;

CONC. MOGUNT. (a. 1549): MANSI 32, 1407 (*Doc. Eccl. Christ. Perf.*, n. 347);

S. THOMAS, *Summa Theol.* I-II, q. 108, a. 1, ad 2: « Quia igitur gratia Spiritus Sancti est sicut interior habitus nobis infusus inclinans nos ad recte operandum, facit nos libere operari ea quae conveniunt gratiae, et vitare ea quae gratiae repugnant ».

⁴ Cf. S. THOMAS, *Summa Theol.* I-II, q. 91, a. 1.

⁵ Ps. 7, 12: « Deus iudex iustus, fortis, et patiens »; cf. Ps. 118;

[78] Act. 10, 42: « Et praecepit nobis praedicare populo, et testificari quia ipse est, qui constitutus est a Deo iudex vivorum et mortuorum »;

2 Tim. 4, 8: « In reliquo reposita est mihi corona iustitiae quam reddet mihi Dominus in illa die iustus iudex: non solum autem mihi, sed et iis, qui diligunt adventum eius »;

1 Thess. 4, 6: « ... Quoniam vindex est Dominus de his omnibus... »;

Rom. 12, 19: « ... Scriptum est enim: mihi vindicta: ego retribuam, dicit Dominus »;

Mt. 25, 31-46, ubi de iudicio ultimo;

Apoc. (passim);

Videas quae in S. Scriptura de peccato, de peccatore, de iudicio, de Deo iudice, de remuneratione, etc. dicuntur.

PIUS IX, Allocutio *Maxima quidem*, 9 iun. 1862: Acta I, vol. I, p. 454: « Quare hi turbulentissimi perversorum dogmatum cultores blaterant, morum leges divina haud egere sanctione, et minime opus esse, ut humanae leges ad naturae ius conformentur, aut obligandi vim a Deo accipiant, ac propterea asserunt, nullam divinam existere legem ».

⁶ CONC. VAT., Sess. III, Const. dogm. *De fide cath.*, c. 1: DENZ. 1784: « Universa vero, quae condidit, Deus providentia sua tuetur atque gubernat, attingens a fine usque ad finem fortiter et disponens omnia suaviter (cf. Sap. 8, 1). « Omnia enim nuda et aperta sunt oculis eius » (Hebr. 4, 13), ea etiam, quae libera creaturarum actione futura sunt »;

PIUS XII, Litt. Encycl. *Summi Pontificatus*, 20 oct. 1939: AAS 31 (1939) p. 423: « Haec naturalis lex veluti fundamento innititur Deo... eodemque et supremo perfectissimoque legum latore et sapientissimo iustissimoque humanarum actionum vindice » (DENZ. 2279).

⁷ CONC. VAT., Sess. III, Const. dogm. *De fide cath.*, c. 2: DENZ. 1786: « Huic divinae revelationi tribuendum quidem est, ut ea, quae in rebus divinis humanae rationi per se impervia non sunt, in praesenti quoque generis humani conditione ab omnibus expedite, firma certitudine et nullo admixto errore cognosci possint »;

PIUS XII, Litt. Encycl. *Humani generis*, 12 aug. 1950: DENZ. 2305: « Quapropter divina "revelatio" moraliter necessaria dicenda est, ut ea, quae in rebus religionis et morum rationi per se impervia non sunt, in... ».

⁸ Mt. 5, 17: « Nolite putare quoniam veni solvere legem, aut prophetas: non veni solvere, sed adimplere »;

PIUS XI, Litt. Encycl. *Divini illius Magistri*, 31 dec. 1929: AAS 22 (1930) p. 58 (DENZ. 2206): « ... supernaturalis ordo, in quo iura Ecclesiae nituntur, tantum abest, ut naturalem ordinem, ad quem alia pertinent, quae memoravimus, iura, destruat atque extenuet, ut, contra, eundem extollat ac perficiat, quorum quidem ordinem alter auxilium et quasi complementum alteri praestat, suae cuiusque naturae ac dignitati consentaneum, cum ambo a Deo profuant, qui non constare sibi non potest... », coll. *Prima Romana Synodus*, 1960, art. 300, n. 1.

⁹ PIUS XII, Litt. Encycl. *Humani generis*: DENZ. 2325: « Has quidem a veritate aberrationes deplorare supervacaneum esset, si omnes, etiam de rebus philosophicis, qua par est reverentia, ad Magisterium Ecclesiae animum intenderent, cuius profecto est, ex divina institutione, non solum

veritatis divinitus revelatae depositum custodire et interpretari, sed ipsis etiam philosophicis disciplinis invigilare, ne quid detrimenti ex placitis non rectis catholica patiantur dogmata »;

CONC. VAT., Sess. IV, Const. dogm. *De Eccl. Christi*, c. 4: DENZ. 1839;

CONC. VAT., Primum Schema Const. dogm. *De Eccl. Christi*: MANSI 51, 580.

¹⁰ Mt. 22, 37; Mc. 12, 30; Lc. 10, 27 collato Deut. 6, 5.

¹¹ PIUS XII, Litt. Encycl. *Sacra Virginitas*, 25 martii 1954: AAS 46 (1954) pp. 161-191.

¹² Iam Pius IX, Allocutio *Maxima quidem*, 9 iunii 1862: Acta I, vol. I, pp. 451 s. et. 454, deinde: « Atque eo opinandi temeritate progrediuntur, ut omnem veritatem, omnemque legem, potestatem et ius divinae originis audacissime denegare non metuant. At vero eo impietatis et impudentiae deveniunt, ut caelum petere, ac Deum ipsum de medio tollere conentur. Insigni enim improbitate ac pari stultitia haud timent asserere, nullum supremum sapientissimum providentissimumque Numen divinum existere ab hac rerum universitate distinctum... »; cf. supra notam 5;

Idem, Litt. Encycl. *Quanta cura*, 8 dec. 1864: DENZ. 1691;

Syllabus, propp. 3, 56, 58: DENZ. 1703, 1756, 1758.

¹³ Iam antea PIUS IX, Allocutio *Maxima quidem*: loc. cit., p. 453: « Summa praeterea impudentia asserere non dubitant, divinam revelationem non solum nihil prodesse, verum etiam nocere hominis perfectioni... »;

Syllabus, propp. 6, 57: DENZ. 1706, 1757.

¹⁴ Cf. supra notas 12 et 13;

PIUS IX, Allocutio *Maxima quidem*: loc. cit., p. 454: « ... affirmant, humanam rationem, nullo prorsus Dei respectu habito, unicum esse veri et falsi, boni et mali arbitrium, eademque rationem sibi ipsi esse legem »;

Syllabus, prop. 56: DENZ. 1756.

¹⁵ PIUS XII, Litt. Encycl. *Humani generis*: DENZ. 2320-2321.

¹⁶ Ibid.: DENZ. 2306.

¹⁷ PIUS IX, Litt. Encycl. *Quanta cura*, 8 dec. 1864: DENZ. 1690;

PIUS XII, Allocutio 10 apr. 1958: AAS 50 (1958) pp. 268 ss.

¹⁸ PIUS IX, Litt. Encycl. *Quanta cura*: DENZ. 1691.

Syllabus, prop. 39: DENZ. 1739.

PIUS XI, Litt. Encycl. *Divini Redemptoris*, 19 martii 1937: AAS 29 (1937) pp. 65-106; Litt. Encycl. *Mit brennender Sorge*, 14 martii 1937: AAS 29 (1937) pp. 145-167;

PIUS XII, Allocutio 13 sept. 1952: AAS 44 (1952) pp. 779-789; Allocutio 30 sept. 1954: AAS 46 (1954) pp. 587-598, praesertim pp. 590 ss.

¹⁹ PIUS IX, Litt. Encycl. *Maxima quidem*: « ... nihil dubitant in veri legitimumque iuris locum substituere falsa ac mentita virium iura, ac morum ordinem rerum materialium ordini subiicere... »;

Syllabus, prop. 59-61: DENZ. 1759-1761;

PIUS XI, Litt. Encycl. *Firmissimam constantiam*, 28 martii 1937: DENZ. 2278.

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CAPUT II
DE CONSCIENTIA CHRISTIANA

7. [*Conscientiae notio*]. Ordo moralis christianus, de quo fideles rationis et revelationis ope edocentur, eosdem dirigit et ducit in iudiciis practicis de honestate suarum actionum per singulorum conscientiam, quippe quae si recte sit efformata, momento electionis ipsis patefacit, quid secundum Dei voluntatem iudicandum et agendum sit.¹ Cum autem Dei voluntas nobis clarius appareat per doctrinam Christi et magisterium Ecclesiae, sub Spiritus Sancti illustratione, conscientia veluti praeco Dei, Christi et Ecclesiae constituitur.² Ac praeterea, cum tota christifidelium vita, ad mores quod spectat, conscientiae singulorum subsit, eiusque dictamine regatur ac ducatur, ad conscientiam quoque accommodari possunt quae Christus asserit: « Lucerna corporis tui est oculus tuus. Si oculus tuus fuerit simplex, totum corpus tuum lucidum erit » (Lc. 11, 34).

15 8. [*De conscientia recte efformanda*]. Pariter ad conscientiam accommodari licet verba Christi, quae sequuntur: « Si (oculus) autem nequam fuerit, etiam corpus tuum tenebrosum erit: Vide ergo ne lumen, quod in te est, tenebrae sint » (Lc. 11, 34-35). Quae quidem verba manifestant quam gravis sit causa cur in recte efformanda conscientia sedula habenda sit diligentia: etenim absque recta conscientiae efformatione, rectitudo vitae haberi nequit. Curandum autem imprimis est ut conscientia sit recta seu prudenter efformata, seria, sincera et vera. Vera autem non erit propterea quod efformetur ad singulorum placitum personalemque persuasionem, quantumvis seriam et sinceram: sed
25 quia concordat cum normis a Deo constitutis, prout reapse sunt, ideoque Dei voluntatem nobis patefacit voluntate, doctrina, vita Christi clare expressam.³ In efformanda igitur conscientia homo non est autonomus, sed voluntati Dei subiectus: nec quisquam
30 audeat dicere voluntatem Dei placitis hominum esse aptandam, cum e contra homo adaptandus sit Deo.⁴

9. [*De conscientia erronea*]. Principium fundamentale, quod

statuit normam efformandae conscientiae esse ordinem moralem obiectivum, non autem persuasionem mere subiectivam, minime derelinquitur in casu conscientiae male efformatae. Errare etenim etiam christifidelis potest in efformanda conscientia; at dictamen conscientiae erroneae non mutat, ne respectu quidem ipsius errantis, ordinem moralem obiectivum, sicut etiam non solvit vinculum quo errans huic ordini adstringitur, etiamsi forsitan inculpabiliter secundum falsum dictamen conscientiae errorem exsequatur. Minime igitur in casu erroris bona fide commissi, homo sibi in foro conscientiae fit fons atque norma moralitatis. Immo quod homo conscientiam suam erroneam non solum sequi potest sed etiam debet, hoc non ex subiectiva persuasionem oritur, sed ex ipso ordine obiectivo, quo graviter prohibetur voluntas peccandi, quam demonstrat homo eo ipso, quod conscientiam suam, etiam erroneam, sequi renuit. Quare de conscientia agens dicit Apostolus: « Omne autem, quod non est ex fide, peccatum est » (Rom. 14, 23). Tanta igitur est ordinis obiectivi utcumque apprehensi in conscientia vis et valor. Qui igitur bona fide circa honestatem obiectivam errat, tamdiu a culpa alienus manet, quamdiu persuasio illa sine culpa perdurat. Cum vero talis inculpabilis error haberi nequeat sine aliquo damno ipsius errantis vel communitatis, immo cum tale damnum aliquando notabile esse possit, christiani erga formationem rectae conscientiae aliorum se indifferenter habere non possunt.⁵

10. [*De pseudoconscientia autonoma*]. Cum ne conscientia quidem bona fide erronea subiectionem illam tollat qua conscientia legibus in ordine obiectivo contentis subordinatur, multo minus illam tollere valet eorum impium tentamen, qui semetipsos scienter et volenter subtrahere conantur huic ordini obiectivo, inepte provocando ad propriae conscientiae ius, libertatem, dignitatem.⁶ Tale enim ius, talis libertas, talis dignitas neque in humana natura exsistunt, neque in homine ut persona est: etsi contrariam sententiam plures, falsis principiis et ideologiis ducti, non sine animarum gravi damno contendunt.⁷ Vera autem libertas filiorum Dei et vera personae creatae dignitas non habentur nisi in libera dependentia a Deo.

11. [*Conscientia signata Christi veritate et caritate*]. Monet tandem S. Synodus, ut in conscientia dirigenda non solum veritas, sed etiam caritas christiana prae oculis habeatur: scientia

[82] enim absque caritate, teste Apostolo (cf. 1 Cor. 8, 1), inflat, non vero aedificat. Quare, postquam omnibus viribus adnisi sumus, ut fratres sui erroris conscii fiant, non solum cum caritate iudicium ferre debemus de iis qui bona fide errant et legem Dei transgrediuntur, sed etiam eorum nobis ratio habenda est, qui erronee ibi peccatum vident, ubi peccatum non est; ne forsani iis scandalo simus, exemplo nostro eos conducentes ad ea quae erronee peccatum existimant.⁸ Vera enim caritas exigit, ut cum fratres de errore convincere omnino nequimus, semper, salvis utique iuribus veritatis, iustitiae et boni communis, omnia ea omittamus, quibus lucriferi nequeant Christo, qui propter eos quoque mortuus est. Genuina conscientia christiana signetur oportet Christi veritate et caritate.

NOTAE

¹ Cf. Gen. 3, 7-10; 4, 12 ss.; 2 Sam. 24, 10; Ps. 25, 1-7; Sap. 12, 18; Iob. 27, 6; Mc. 9, 44, 46, 48; Rom. 2, 15: Gentes « qui ostendunt opus legis scriptum in cordibus suis, testimonium reddente illis conscientia ipsorum... »; Rom. 13, 5: « Ideo necessitate subditi estote non solum propter iram, sed etiam propter conscientiam »; Rom. 14, 20-23; 1 Cor. 8, 7-12; 1 Tim. 1, 5: « Finis autem praecepti est caritas de corde puro, et conscientia bona, et fide non ficta »; 1 Tim. 3, 9; Act. 24, 16: « In hoc et ipse studeo sine offenculo conscientiam habere ad Deum, et ad homines semper »;

PIUS XII, *Nuntius Radiophonicus*, 23 martii 1952: AAS 44 (1952) pp. 270-278; *Allocutio* 18 apr. 1952: AAS 44 (1952) pp. 413-419.

² PIUS XII, *Nuntius Radiophonicus*, 23 martii 1952: l. c., pp. 272-275; *Allocutio* 18 apr. 1952: l. c., pp. 418 ss.

³ PIUS XII, *Nuntius Radiophonicus*, 23 martii 1952: l. c., pp. 272-276; *Allocutio* 18 apr. 1952: l. c., pp. 418 s.

⁴ GREGORIUS XVI, Litt. Encycl. *Mirari vos*, 15 aug. 1832: DENZ. 1613: « Atque ex hoc putidissimo indifferentismi fonte absurda illa fluit ac erronea sententia seu potius deliramentum, asserendam esse ac vindicandam cuiuslibet libertatem conscientiae »;

PIUS IX, *Allocutio Maxima quidem*, 9 iunii 1862: Act. I, vol. I, p. 454: « ... homini quoddam veluti primarium ius tribuunt, ex quo possit libere de religione cogitare et loqui, eumque Deo honorem et cultum exhibere, quem pro suo libito meliorem existimat »;

Syllabus, prop. 15: DENZ. 1715;

LEO XIII, Litt. Encycl. *Libertas praestantissimum*, 20 iunii 1888: ASS 20 (1887) pp. 608-609.

⁵ Rom. 14, 22 s.: « Tu fidem habes? penes te ipsum habe coram Deo. Beatus, qui non iudicat semetipsum in eo, quod probat. Qui autem discernit, si manducaverit, damnatus est: quia non ex fide. Omne autem

quod non est ex fide, peccatum est »; Io. 9, 41: « Numquid et nos caeci sumus? Dixit eis Iesus: Si caeci essetis, non haberetis peccatum, nunc vero dicitis: Quia videmus. Peccatum vestrum manet »; Io. 15, 22: « Si non venissem, et locutus fuisset eis, peccatum non haberent: nunc autem excusationem non habent de peccato suo »;

ALEXANDER VIII: Decr. S. C. S. OFFICII, 7 dec. 1690, *Errores Iansenistarum*, prop. 2: DENZ. 1292: « Tametsi detur ignorantia invincibilis iuris naturae, haec in statu naturae lapsae operantem ex ipsa non excusat a peccato formali »;

LEO XIII, Litt. Encycl. *Immortale Dei*, 1 nov. 1885: DENZ. 1875: « Atque illud quoque magnopere cavere Ecclesia solet, ut ad amplexandam fidem catholicam nemo invitatus cogatur, quia quod sapienter Augustinus monet: " Credere non potest (homo) nisi volens " »;

PIUS IX, *Allocutio Singulari quadam*, 9 dec. 1854: DENZ. 1647: « ... sed tamen pro certo pariter habendum est; qui verae religionis ignorantia laborent, si ea sit invincibilis, nulla ipsos obstringi huiusce rei culpa ante oculos Domini »;

PIUS IX, Litt. Encycl. *Quanto conficiamur moerore*, 10 aug. 1863; DENZ. 1677: « Notum Nobis vobisque est, eos, qui invincibili circa sanctissimam nostram religionem ignorantia laborant, quique naturalem legem eiusque praecepta in omnium cordibus a Deo insculpta sedulo servant ac Deo oboedire parati, honestam rectamque vitam agunt, posse, divinae lucis et gratiae operante virtute, aeternam consequi vitam, cum Deus, qui omnium mentes, animos, cogitationes habitusque plane intuetur, scrutatur et noscit, pro summa sua bonitate et clementia minime patiatur, quempiam aeternis puniri suppliciiis, qui voluntariae culpa reatum non habeat ».

⁶ Cf. supra notam 1: PIUS XII, *Nuntius Radiophonicus* necnon *Allocutio* ibidem citata;

PIUS IX, cf. supra notam 4; GREGORIUS XVI, *ibid.*

⁷ INNOCENTIUS XI: Decr. S. C. S. OFFICII, 4 martii 1679, *Errores varii de re morali*, prop. 4: DENZ. 1154: « Ab infidelitate excusabitur infidelis non credens, ductus opinione minus probabili ».

⁸ 1 Cor. 8, 12-13: « Sic peccantes in fratres, et percutientes conscientiam eorum infirmam, in Christum peccatis. Quapropter si esca scandalizat fratrem meum: non manducabo carnem in aeternum, ne fratrem meum scandalizem ».

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CAPUT III

DE SUBIECTIVISMO ET RELATIVISMO ETHICO

12. [*Lex evangelica et conditiones individuales*]. Fundamentales Legis evangelicae obligationes partim iam in ipsa natura humana immutabili innituntur, partim vero, quatenus nempe excedunt obligationes Legis naturalis, inhaerent in indole propria ordinis supernaturalis, a divino Redemptore constituti, quae de causa illae obligationes valent, ubicumque et quibusvis in conditionibus homo christianus versetur.¹ Quamvis igitur humana actio necessario sit singularis, temporisque ac locorum adiunctis subiecta, tamen ipsa indoles Legis evangelicae postulat, ut per hanc Legem singulis conscientiis imperetur, quid in singulis casibus et in variis circumstantiis decernere debeant.² Numquam ergo, si quid divinus Legislator imperaverit aut interdixerit, illud in deliberatione poni poterit, sed semper vim habent verba a primaevis martyribus prolata: « In re tam iusta nulla est consultatio ».³ Quodsi in casu particulari, norma universalis applicanda rerum temporumque adiuncta transcendens, qua diiudicetur actionis honestas, non clare appareat, prudentiae virtus est maxime necessaria; ⁴ haec enim virtus non tantum universalialia sed etiam particularia considerat, ut ex accurata et diligenti consideratione finis atque mediorum, quid in casu liceat vel non, statuatur.

13. [*Necessaria cognitio individualium*]. Haec autem diligens rerum inquisitio postulat ut conscientia recte efformetur non circa legem evangelicam dumtaxat eiusque obligationes, sed etiam circa ea, quae singulorum hominum sunt propria.⁵ Attamen pro certo habeant fideles hanc individualement diversitatem, quae ex diverso sexu et aetate proficiscitur et ex vario loco, quem singuli in Christi Corpore mystico occupant, inter certos iustosque limites circumscribi, nec secum ferre in natura humana discrepantiam: secus enim Iesus Christus per Ecclesiam suam Dominus, Caput, Magister uniuscuiusque hominis, aetatis et conditionis esse non posset, nec virtutum omnium pro omnibus exemplar altissimum exstaret.

[85]

14. [*Effata falsa*]. Caveant igitur christifideles a falsis effatis quae hodie nimium vulgantur. Ex his aliquod statuit actum conscientiae non esse proprie loquendo dictamen sed habendum esse ut conclusionem intimi et immediati dialogi cum Deo, cui colloquio nulla externa lex, nulla auctoritas, nulla confessio religiosa sese interponere possit.⁶ Aliud autem, falsam statuens oppositionem inter Deum Patrem et Deum legislatorem, suggerit, potius audiendam esse Patris vocem quam Legislatoris praecepta, ideoque ultimam agendi rationem non esse ordinem obiectivum rectum,⁷ sed intimum uniuscuiusque sensum, quo quis in singulis rerum adiunctis sciat, quid sibi agendum sit, seu potius quid agi a Deo non postuletur. Quam perniciosa sint animorum salutis huiusmodi dicta, ex eorum fructibus cognoscere possumus, ut Salvator nos docet; ex praetextu enim servandi sinceritatem erga semetipsum et coram Deo, deducitur licitum esse ea perficere quae graviter atque universaliter prohibentur, ut sunt catholicam fidem cum alia commutare, divortium attentare, abortum procurare,⁸ auctoritati legitime iubenti oboedientiam recusare, suicidium directe committere. Ne igitur sinant fideles se decipi per philosophiam in sublimitate quidem sermonis, sed inani fallacia (cf. Col. 2, 4-8). Pater, qui revera filios amat, praecipit ut mala in omni casu caveantur. Nec minus perniciosum est aliud quoque effatum, quod affirmat Deum scrutatorem et iudicem conscientiarum unice ad intentionem attendere et ad habitudinem fundamentalem, qua quis generatim loquendo a Dei offensione abhorreat. Ipsa enim intentio hominis non est recta, si quis negligat investigare et implere divinam voluntatem mandatis Dei expressam, opusque bonum perficere a Deo requisitum. Secus enim homo per opera sua bona vel prava, nec melior nec peior fieret,⁹ omniaque essent bona, dummodo « intentio amoris » vel « habitudo generaliter bona » retineretur. Ex hac agendi ratione oritur vir ille duplex animo, inconstans in omnibus viis suis, de quo loquitur Iacobus Apostolus (cf. Iac. 1, 8). « Qui autem perspexerit in legem perfectam libertatis et permanserit in ea, non auditor obliviosus factus, sed factor operis, hic, teste eodem Apostolo, beatus in facto suo erit » (Ibid. 1, 25).

15. [*Falsum effatum de amore utpote unico criterio moralitatis*]. Sunt tandem qui amorem ita faciunt unicum criterium moralitatis normamque eius unicum, ut alias virtutes parvipen-

[86] dant. Reapse divina caritas, qua iusti Deum super omnia diligunt et proximum propter Deum, fide, spe ceterisque virtutibus « maior » est (cf. 1 Cor. 13, 13): attamen nec has nec illas virtutes tollit, sed ita eas nutrit et fovet, ut perveniamus « in mensuram aetatis plenitudinis Christi » (Eph. 4, 13). Monet igitur S. Concilium, ut omnes christifidelium actiones « in caritate fiant » (1 Cor. 16, 14). Ne tamen iidem falso exinde aestiment, ex solius caritatis motivo hominem « modo christiano agere », ceterasque virtutes esse parvipendendas, quasi Deus nonnisi actum explicitum caritatis coronaret. Nam iustorum actus ex alio motivo vel impulsu honesto immediate procedentes modo condigno augmentum gratiae et gloriae merentur, non tamen sine ipsa caritate.¹⁰ Pariter cavendum est, ne simplices, ex effato illo: « Ama et fac quod vis » male intellecto, falso putent nonnisi unum praeceptum, videlicet: « Diliges » in christiana vita esse retinendum. Talis enim vita ad incertum quemdam amoris affectum reducitur, neglecta omnino praeceptorum observantia, contradicente ipso Domino, qui asseruit: « Si autem vis ad vitam ingredi, serva mandata » (Mt. 19, 17), et alibi: « Qui habet mandata mea et servat ea: ille est qui diligit me » (Io. 14, 21).

NOTAE

¹ CONC. TRID., Sess. VI, Decr. *De iustif.*, c. 11: DENZ. 804: « Nemo autem, quantumvis iustificatus, liberum se esse ab observatione mandatorum putare debet »; *ibid.* can. 20: DENZ. 830: « Si quis hominem iustificatum et quantumlibet perfectum dixerit non teneri ad observantiam mandatorum Dei et Ecclesiae, sed tantum ad credendum...; A. S. »;

PIUS XII, *Allocutio* 18 apr. 1952: AAS 44 (1952) p. 417: « On demandera comment la loi morale, qui est universelle, peut suffire, et même être contraignante dans un cas singulier, lequel en sa situation concrète est toujours unique et d'« une fois ». Elle le peut et elle le fait, parce que justement à cause de son universalité la loi morale comprend nécessairement et « intentionnellement » tous les cas particuliers, dans lesquels ses concepts se vérifient... »;

Instr. S. C. S. OFFICII 2 febr. 1956: AAS 48 (1956) pp. 144-145.

² PIUS XII, *Allocutio* cit., *ibid.*, pp. 414 s.

³ Acta Proconsularia S. CYPRIANI, n. 3: KIRCH, *Enchir.* n. 303;

Passio Martyrum Scillitanorum, *ibid.* n. 72: « In re tam iusta nulla est deliberatio »;

S. IGNATIUS LOYOL., *Exerc. Spirit.*: De tribus humilitatis modis.

⁴ PIUS XII, *Allocutio* cit., *ibid.*, p. 418: « Là où il n'y a pas de normes absolument obligatoires, indépendantes de toute circonstance ou éventualité, la situation d'« une fois » en son unicité requiert, il est vrai,

un examen attentif pour décider quelles sont les normes à appliquer et en quelle manière. La morale catholique a toujours et abondamment traité ce problème de la formation de la propre conscience avec examen préalable des circonstances du cas à décider. Tout ce qu'elle enseigne offre une aide précieuse aux déterminations de conscience, tant théoriques que pratiques. Qu'il suffise de citer les exposés, non dépassés, de S. Thomas sur la vertu cardinale de prudence et les vertus qui s'y rattachent » (S. THOMAS, *Summa Theol.* II-II, q. 47-57).

⁵ PIUS XII, *Allocutio* cit., *ibid.*, p. 418: « L'éducation chrétienne de la conscience est bien loin de négliger la personnalité, même celle de la jeune fille et de l'enfant, et de juguler son initiative... ».

⁶ PIUS XII, *Allocutio* cit., *ibid.*, pp. 415 s.

⁷ S. C. S. OFFICII, Instr. 2 febr. 1956: AAS 48 (1956) p. 144.

⁸ PIUS XII, *Allocutio* cit., *ibid.*, pp. 416-417.

⁹ CONC. SENONEN., prop. 13: « Quod propter opera nec melior nec peior efficiatur homo » (DENZ. 380).

¹⁰ CLEMENS XI, Const. dogm. *Unigenitus*, 8 sept. 1713, propp. 53-56: DENZ. 1403-1406:

« 53. Sola caritas christiano modo facit (actiones christianas) per relationem ad Deum et Iesum Christum.

54. Sola caritas est, quae Deo loquitur; eam solam Deus audit.

55. Deus non coronat nisi caritatem: qui currit ex alio impulsu et ex alio motivo, in vanum currit.

56. Deus non remunerat nisi caritatem: quoniam caritas sola Deum honorat ».

CAPUT IV
DE PECCATO

16. [*Quo sensu regnum peccati sit destructum*]. Dominus Noster Iesus Christus piissima morte sua regnum sive peccati sive mortis destruxit: et quoscumque Spiritu baptizavit, vere liberavit a dominio peccati, si ipsi Spiritu ambulent, quemadmodum Apostolus testatus est: « lex enim spiritus vitae in Christo Iesu liberavit me a lege peccati et mortis » (Rom. 8, 2). Nihilominus, quamdiu in terris peregrinamur, a Fonte vitae recedere possumus per peccatum quod est transgressio legis, iniquitas (cf. 1 Io. 3, 4) et iniuria Deo illata.¹ Dum autem peccato mortali amicitia inter Deum et homines destruitur et homo iterum fit filius irae (cf. Eph. 2, 3),² per peccatum veniale, in quod, teste Synodo Tridentina, frequentius labimur, caritatis fervor refrigescit, immo nonnumquam, maxime si iteratur, anima ad mortale peccatum disponitur.³

[88] 15 17. [*Peccatum mortale cum et ex contemptu*]. Ne autem quis in errorem incidat cum detrimento animae suae immortalis, Sacra Synodus docet peccatum mortale haberi posse, etiam si homo Deum explicite contemnere renuat nec Deum odio habeat: si videlicet amplectatur plena advertentia plenoque consensu
20 quod amicitiae divinae omnino repugnet, et si deserat media, quae ad verum finem consequendum per se et absolute necessaria sunt. Non igitur ad idem redit peccatum cum contemptu et ex contemptu Dei. Extremum talis malitiae hoc est, ut hominem similem reddat diabolo: at negari nequit etiam peccata gravia,
25 quae non ex tali contemptu procedunt, natura sua fieri cum contemptu legislatoris, ideoque eius amicitiam dissolvere.⁴

18. [*Peccata ex debilitate*]. Offendit igitur graviter doctrinam Ecclesiae, qui dicat omne peccatum sub influxu sensibilibus virium hominis patratum, semper esse peccatum tantum veniale.⁵
30 Nec tolerari potest eorum opinio qui asserunt peccatum grave, quod formale appellant, haberi non posse nisi in eo, qui liber ab omni influxu affectuum, scienter renuat deponere malam consuetudinem, qua culpabiliter laborat.⁶ Haec si essent vera, vix aliquando contingeret peccatum mortale, formale et imputabile: quod quidem aperte repugnat praxi Ecclesiae et Spiritui quo illa regitur. Ecclesia enim tamquam reapse lapsos et gravi peccato
5 detentos eos semper habuit, qui persecutionis tempore Christum ob timorem tormentorum negaverunt. Et ipse S. Petrus culpam suam amare deflevit (cf. Mt. 26, 75; Lc. 22, 62).⁷

19. [*Falsae theoriae psychologicae*]. Licet peccatum grave generet mortem (cf. Iac. 1, 15) eoque nihil sit detestabilius, tamen conscientiae remorsus et peccati conscientia sunt magna Dei dona, peccatoribus concessa, ut a via mala recedant et ad fontem divinae misericordiae revertantur. Misericordiae igitur divinae iniuriosum est nullum discrimen ponere inter haec dona salutaria et scrupulosam illam anxietatem aut illos status mere psychicos,
10 qui ex conflictu quodam in conscientia profluere dicuntur.⁸ Nec conscientiae remorsus sunt mere effectus insatisfactionis seu, ut aiunt, frustrationis, in via peccati et mali.⁹

20. [*De profectu christifidelis in via iustitiae*]. Ad vitam christianam ita fructuose agendam, ut Christi optatis respondeat, satis non est peccata imprimis letalia vitare, ac si doctrina evan-

gelica indolis esset prorsus negativae, seu mere « ethica actionum prohibitarum », ut aiunt. Etenim omnino necesse est ut « in caritate crescamus in illo per omnia, qui est caput, Christus » (Eph. 4, 15). Caritatis autem fervori atque incremento peculiari modo
25 opponuntur peccata illa, quae leviora, quotidiana, venialia dicuntur. Haec etiam, quantum sinit humana fragilitas,¹⁰ christianus vitare debet, ea praesertim quae sunt plene deliberata. Ad vitanda autem venialia, et ad alacriorem quotidie in virtutum semita progressum, maxime commendatum vult Sacrosancta Synodus pium illum non sine Spiritus Sancti instinctu ab Ecclesia
30 invectum crebrae confessionis usum, quo recta sui ipsius cognitio augetur, christiana crescit humilitas, morum eradicatur pravitas, spirituali negligentiae torporique obsistitur, conscientia purificatur, roboratur voluntas, salutaris animarum moderatio procuratur, atque ipsius sacramenti vi augetur gratia.¹¹ 35

21. [*Magnum poenitentiae officium*]. Sacra Scriptura testante, militia est vita hominis super terram (cf. Iob. 7, 1).¹² Summa autem militiae christianae est non indulgere corruptis saeculi moribus, immo iisdem constanter repugnare atque resistere. Quapropter videant fideles, quantopere sit a professione christiani nominis alienum, prosequi, uti saepe fit, cuiuslibet modi voluptates, horrere virtutis labores, nihilque recusare sibi, quod sensibus suaviter delicateque blandiatur. « Qui autem sunt Christi, carnem suam crucifixerunt cum vitiis et concupiscentiis » (Gal. 5, 24). Itaque non consilium, sed officium est, quod non ad eos dumtaxat pertinet, qui perfectius vitae optaverint genus, sed plane ad omnes, ex virtute Christi pro nobis flagellati, spinis coronati, crucifixi, mortificationem Iesu in corporibus nostris circumferre, ut vita ipsius in nobis manifestetur (cf. 2 Cor. 4, 10-11).¹³ Qui autem Deo piacula offert pro peccato, is eo ipso profitetur sanctas esse supremas morum leges, earumque obligandi vim agnoscit atque ius Dei animadvertendi in violatores. Poenitentiae virtus igitur salutare armorum est genus, quibus utuntur
15 strenui Christi milites, parati ad universum morum ordinem defendendum et, ubi opus sit, restaurandum. Quod si christianus divinae legis studio atque fraterno amore reapse flagrat, is non modo suis per poenitentiam peccatis luendis operam dabit, sed etiam aliena peccata in se suscipiet poenitentiae operibus ex-
20 pianda.¹⁴

- [90] 22. [*Errores reprobantur*]. Graviter igitur aberrant, qui ex falso quietismo vel naturalismo vel aliunde, christianam poenitentiam parvipendunt; ¹⁵ iniuria autem Ecclesiam et ipsum Christum afficiunt, qui poenitentiam describunt veluti secretum odium carnis, quod olim proprium erat Manichaeorum, vel perversum appetitum doloris, propter se delectabiliter quaesitum.

NOTAE

¹ 1 Io. 3, 4: « Omnis, qui facit peccatum, et iniquitatem facit: et peccatum est iniquitas »; 1 Io. 5, 17: « Omnis iniquitas peccatum est »; 1 Io. 1, 8: « Si dixerimus quoniam peccatum non habemus, ipsi nos seducimus »; Iac. 3, 2: « In multis enim offendimus omnes ».

² Io. 19, 11; 1 Cor. 6, 9-10; Gal. 5, 19-21; Eph. 5, 5; Iac. 1, 14-15; CONC. TRID., Sess. VI, Decr. *De iustif.*, c. 14-15: DENZ. 807-808; *ibid.*, can. 23, 27-29: DENZ. 833, 837-839; *ibid.*, Sess. XIV, Doctr. *De sacr. poenit.*, c. 1 et 5: DENZ. 894, 899;

S. C. S. OFFICII Decr., 24 aug. 1960, prop. 2: DENZ. 1290.

³ Io. 19, 11; Iac. 3, 2;

CONC. CARTHAG. (XVI), can. 6-7: DENZ. 106-107;

- [91] LEO X, Bulla *Exsurge Domine*, 15 iun. 1520, prop. 8: DENZ. 748; CONC. TRID., Sess. VI, Decr. *De iustif.*, c. 11: DENZ. 804; *ibid.*, can. 23: DENZ. 833; *ibid.*, Sess. XIV, Doctr. *De sacr. poenit.*, c. 5: DENZ. 899; *ibid.*, can. 7: DENZ. 917;

PIUS VI, Const. *Auctorem fidei*, 28 aug. 1794, prop. 39: DENZ. 1539; CIC can. 902.

⁴ Cf. infra notam 7.

⁵ 1 Cor. 6, 9-10; Gal. 5, 19-21; Eph. 5, 5;

PIUS XII, *Allocutio*, 22 febr. 1944: AAS 36 (1944) pp. 73 s.

⁶ PIUS XII, *Allocutio*, 23 martii 1952: AAS 44 (1952) p. 275.

⁷ S. THOMAS, *Comm. in Matth.* 26, 75: « Item notandum, quod inveniuntur quaedam scripta, quae videntur excusare Petrum, quod non peccavit mortaliter, quia dicit Bernardus: " Sopita fuit in eo caritas, non extincta ". Dicendum quod mortaliter peccavit, non tamen fuit ex malitia, sed timore mortis. Et hoc voluit dicere Bernardus quod sopita fuit »; coll. II-II, q. 24, a. 12, ad 2: « Ad secundum dicendum quod caritas amittitur dupliciter. Uno modo directe, per actuale contemptum. Et hoc modo Petrus caritatem non amisit. Alio modo, indirecte: quando committitur aliquod contrarium caritati propter aliquam passionem concupiscentiae vel timoris. Et hoc modo Petrus contra caritatem faciens, caritatem amisit: sed eam cito recuperavit ».

⁸ Inde saepius neuroses.

⁹ Sic secundum falsas theorias psychoanalyticas.

¹⁰ CONC. TRID., Sess. XIV, Doctr. *De sacr. poenit.*, c. 5: DENZ. 899.

¹¹ PIUS XII, Litt. Encycl. *Mystici Corporis*, 29 iunii 1943: AAS 35 (1943) p. 235.

- ¹² Vide Rom. 13, 12; 2 Cor. 10, 4; Eph. 6, 10-20 coll. Mt. 10, 34-39. [91]
¹³ Cf. LEO XIII, Epist. *Exeunte iam anno*, 25 dec. 1888: ASS 21 (1888) p. 328.
¹⁴ PIUS XI, Litt. Encycl. *Caritate Christi compulsi*, 3 maii 1932: AAS 24 (1932) p. 190.
¹⁵ PIUS XII, Litt. Encycl. *Mystici Corporis*, 29 iunii 1943: AAS 35 (1943) pp. 234-325, coll. p. 245.

CAPUT V

[92]

DE NATURALI ET SUPERNATURALI DIGNITATE
PERSONAE HUMANAE

23. [*Homo factus ad imaginem Dei*]. Humanae personae dignitas in eo sita est, quod homo ad imaginem et similitudinem Dei factus, et natura sua immediate ad Creatorem ordinatus, rationis lumen, liberae electionis potestatem, amoris flammam, rerumque corporalium dominium a Deo accepit.¹ Immo consors divinae naturae (cf. 2 Petr. 1, 4) factus, vocatur ad eam participationem filiationis divinae Christi, qua et nos filii Dei nominamur et sumus (cf. 1 Io. 3, 1). Haec autem humanae personae dignitas² cum verbo Dei proclamatur, tum legibus ecclesiasticis munitur, et non pure splendet nisi in iis, qui fide, spe et caritate atque filiali oboedientia Deo Deique legatis sese subiiciunt. Deo enim servire regnare est.³

24. [*Arbitrii libertas vindicatur*]. Arbitrii libertatem Ecclesia catholica inde a suis exordiis contra paganos atque Gnosticos firmiter vindicavit,⁴ nec minus firmiter sese opposuit libertati illi, quam Apostolorum Princeps « malitiae libertatem » appellavit (cf. 1 Pt. 2, 16), utpote quae secumferret pravum atque effrenum usum doni pretiosi libertatis. Veram autem libertatem peccati originis labe minime extinctam eadem Ecclesia sollemni iudicio Tridentinae Synodi declaravit.⁵ Et licet a multis quoque coaevis nostris extra Ecclesiae septa degentibus magni habeatur,⁶ tamen haud minor hodie urget necessitas eam defendendi. Propagantur enim sententiae prorsus repudiandae, quibus docetur sive immania hodiernae vitae adiuncta, sive passionum affectuumque vim, sive ingentem influxum modernae propagationis ideologicae in mentem et in affectus hominis, sive praesertim passim

[92] atque in dies invalescentes morbos psychopathicos, eiusmodi esse, ut plerique in hodiernis conditionibus non tantum censendi sint deminutae libertatis, sed plane incapaces ponendi actum vere liberum: ideoque rarissime hodie inveniri homines qui reapse adulti in ordine morali dici possint. Neminem latet per huiusmodi effata non solum evanescere humanam libertatem, sed cum eadem etiam meritum ac demeritum, moralem et iuridicam responsabilitatem, ideoque christianae vitae possibilitatem necessario pessumdari. Facta et causas, ex quibus erronee procedunt praedictae sententiae, dolet pia Mater Ecclesia, et pro suis viribus remedia afferre contendit, vehementer exoptans, ut theologiae pastoralis cultores una cum peritis in disciplinis quae ad medicinam, psychologiam, rem socialem spectant, coniunctis viribus adlaborent ad malorum causas melius perspiciendas aptisque remediis removendas. Immo nec ignorat eadem Mater Ecclesia sententias illas ex zelo quodam incauto exoriri: sublata videlicet responsabilitate, tolli quoque offensionem formalem Dei et vitae aeternae periculum. At iam Apostolus (cf. Rom. 10, 2) reprehendit zelum, qui non sit secundum scientiam. Praeterea animadvertendum est, aliud esse libertatem minui, et aliud eam tolli; hac sublata homo privatur sua dignitate, Dei autem gloria obscuratur.

25. [*Defensio dignitatis humanae contra artificia falsa*]. Ad libertatem humanam tuendam, providet quoque Sancta Ecclesia, ut quaecumque eidem repugnant, a praxi morum arceantur. Etiam iis, qui publica vel iudiciaria potestate potiuntur vel iudiciorum instructioni praesunt, numquam licet adhibere sive per se sive per alios media physica, chimica, psychica, quae iuri naturali personae humanae opponuntur, ad corporis mentisque integritatem retinendam.⁷ Insuper nemini licet semetipsum inconditionate et indiscriminatim psychiatricis clinicis subiicere, neve iis medicis se tradere, qui aegrotis consulant ut rebus utantur, quae praeceptis catholicis obstant.⁸

26. [*Scientia, artes liberales, technica*]. Dignitas personae humanae modo prorsus singulari elucet non solum in filiatione divina consortioque divinae naturae, verum etiam in eo, quod a Deo homo constitutus est supra opera manuum suarum, adeoque Angelis paulo minor sit dicendus, ut ait Psalmista (cf. Ps. 8, 6-7). Quare cum gaudio Sacra Synodus probe novit, Ecclesiam de

scientia et artibus liberalibus semper alte et gratulanter cogitavisse, non solum quia multopere inserviunt gloriae Dei et salutis animorum provehendis, sed etiam quia eadem suapte natura sunt adumbratio quaedam divinae scientiae et pulchritudinis. Pariter disciplinas exactas, quae dicuntur, et artes technicas magni aestimat. Cum enim Deus initio homini mandatum impertitus sit ut rebus creatis dominaretur (cf. Sap. 9, 2 coll. Gen. 1, 28-30), per se laudanda sunt tentamina, quibus homines naturae secreta perscrutantur, et ingentes naturae vires in bonum humanitatis convertere magis magisque contendunt.⁹ Ex hac investigatione multa commoda ad vitae humanae profectum gignuntur, atque technicae disciplinae, si recte pertractentur, ad Deum iuvante gratia perducere possunt; ¹⁰ immo ad ipsam doctrinae christianae diffusionem et gloriam Dei augendam inservire possunt ac debent. Quare omnibus viribus conandum est, ne ea quae Deus ad suam gloriam hominumque felicitatem temporalem destinavit, deturpentur per superbiam humanam, quae id efficit ut proprio hominum ingenio tribuantur, quae sunt tribuenda Deo, et inserviant errori depravatisque humanae naturae passionibus: quae quidem passiones, si rectae rationi subsint, conferunt homini, ut in veritatis et honestatis via multum proficiat.

27. [*Progressus technicus et Regnum Dei*]. Impium quoque et fidei contrarium est asserere, permagnum culturae humanae incrementum per disciplinas exactas artesque technicas obtinendum idem esse ac propagationem Regni Dei in terris. Nam cultura hominum profana, quamvis excelsa, non constituit Regnum Dei terrestre, sed huic regno modo suo inservire debet. Immo cultura illa prout crescit secundum vel contra legem evangelicam, ita pariter Regni Dei incremento vel detrimento inservire potest. Suo autem modo ei inserviat omnino oportet. Nam quamvis omnia sunt Christi et Dei, omniaque in Christo instauranda (cf. Eph. 1, 10), non tamen eodem modo. Nam res sacrae, ut gratia « divinae consortes naturae » efficimur (cf. 2 Petr. 1, 4), Sacramenta et alia huiusmodi, plene et immediate respiciunt vitam aeternam, ad quam vocati sumus; res vero profanae non immediate ad regnum Dei, ad vitam gratiae et gloriae, ordinantur, sed ab homine iusto ad illa referri possunt ac debent, immo Regno Dei suo modo subservire debent.

28. [*Progressus technicus et progressus religioso-moralis*].

- [94] Omnino a mente Ecclesiae alienum est dicere Christianos ob spem et amorem rerum aeternarum temporalia bona aestimare non posse, ut oportet, et falso quodam indifferentismo laborare ad mala physica, dolores, famem bellumque quod spectat.¹¹ E contra Ecclesia semper docuit gratiam supponere naturam, ac generatim se munus suum supernaturale ibi fructuose implere non posse ubi desint conditiones sociales, quae reapse respondeant dignitati hominis ad imaginem Dei creati. Ex altera parte verum non est, technicarum artium, disciplinarum exactarum et humanae culturae progressus, suapte natura inferre parem progressum etiam in campo morali et religioso. Triplici enim malae concupiscentiae, de qua S. Ioannes Apostolus (cf. 1 Io. 2, 16), tribuendum est, si ea quae inservire debent regno Dei, e contra faveant eius adversariis. Quo fit ut multi potius ab homine quam a Deo et Christo salutem expectent; immo inter christifideles non desunt, qui potius terrena sapiant et terrena sperent quam Salvatorem Dominum nostrum Iesum Christum (cf. Phil. 3, 19-20). Quibus iterum iterumque monita illa in memoriam revocanda sunt: « ... si consurrexistis cum Christo, quae sursum sunt quaerite, ... quae sursum sunt sapite, non quae super terram » (Col. 3, 1-2).

NOTAE

¹ Gen. 1, 26-30; 1 Cor. 11, 7; Iac. 3, 9;

PIUS XI, Litt. Encycl. *Quadragesimo Anno*, 15 maii 1931: DENZ. 2270;

S. AUGUSTINUS, *De spiritu et littera*, c. 28, n. 48: PL 44, 229.

² 2 Cor. 5, 17; Gal. 6, 15; Gal. 5, 22; Rom. 8, 16-17; 1 Cor. 6, 19-20; 1 Io. 3, 1-3; 1 Io. 4, 7-9; Io. 1, 12-13; Phil. 4, 7; Col. 3, 15.

³ PIUS XI, Litt. Encycl. *Divini illius Magistri*, 31 dec. 1929: DENZ. 2206; id., *ibid.*: DENZ. 2224; Litt. Encycl. *Casti connubii*, 31 dec. 1930: DENZ. 2237; *Oratio*: « Deus, qui humanae substantiae... ». « Servire Deo regnare est » cf. *Missa pro pace: Postcommunio*.

⁴ IUSTINUS, *Apologia I*, 43; PG 6, 392 (*Rouët de Journal*, n. 123); id., *Dialogus cum Tryphone Iudaeo*, 102; PG 6, 713 ([R] 142);

TITIANUS, *Adv. Graecos oratio*, PG 6, 820 ([R] 156);

THEOPHILUS ALEX., *Ad Autolyicum 2*, 27; PG 6, 1093 ([R] 184): « Liberum enim Deus et sui iuris hominem fecit »;

IRENAEUS, *Adv. Haer.* 4, 37: PG 7, 1099 ([R] 244): « ... quia liberum eum Deus fecit ab initio, habentem suam potestatem, sicut et suam animam, ad utendum sententia Dei voluntarie, et non coactum a Deo »;

PIUS V, Bulla *Ex omnibus afflictionibus*, 1 oct. 1567. Errores M. du Bay, prop. 41: DENZ. 1041: « Is libertatis modus, qui est a necessitate,

sub libertatis nomine non reperitur in Scripturis, sed solum nomen libertatis a peccato »; [95]

PIUS IX, *Ex Decr. S. C. Indicis*, 11 iun. 1855, prop. 2: DENZ. 1650: « Ratiocinatio Dei existentiam, animae spiritualitatem, hominis libertatem cum certitudine probare potest... »;

LEO XIII, Litt. Encycl. *Libertas praestantissimum*, 20 iun. 1888: ASS 20 (1887-1888) pp. 593-613, praesertim pp. 594 ss.

⁵ CONC. TRID., Sess. VI, Decr. *De iustif.*, c. 1: DENZ. 793; *ibid.*, cann. 4, 5, 7: DENZ. 814, 815, 817;

Cf. etiam PIUS V, Bulla *Ex omnibus afflictionibus*, propp. 27, 28, 39, 65, 66: DENZ. 1027, 1028, 1039, 1065, 1066; [96]

INNOCENTIUS X, Const. *Cum occasione*, 31 maii 1653, prop. 3: DENZ. 1094;

CLEMENS XI, Const. dogm. *Unigenitus*, 8 sept. 1713, propp. 38-39: DENZ. 1388-1389.

⁶ Ut praesertim fautores « existentialismi ».

⁷ PIUS XII, *Allocutio*, 3 oct. 1953: AAS 45 (1953) p. 735: « L'instruction judiciaire doit exclure la torture physique et psychique et la narco-analyse... parce qu'elles lèsent un droit naturel, même si l'accusé est réellement coupable ».

⁸ *Prima Romana Synodus*, 1960, 239; PIUS XII, *Allocutio*, 13 sept. 1952: AAS 44 (1952) p. 783: « ... pour se délivrer de refoulements, d'inhibitions, de complexes psychiques, l'homme n'est pas libre de réveiller en lui à des fins thérapeutiques, tous et chacun de ces appétits de la sphère sexuelle ».

⁹ CONC. VAT., Sess. III, Const. dogm. *De fide catb.*, c. 4: DENZ. 1799; PIUS XI, Litt. Encycl. *Quadragesimo anno*, 15 maii 1931; DENZ. 2270; Litt. Encycl. *Divini illius magistri*, 31 dec. 1929: DENZ. 2205, 2224; LEO XIII, Litt. Encycl. *Libertas praestantissimum*, l. c. p. 608; PIUS X, Decr. *Lamentabili*, 3 iulii 1907, prop. 57; DENZ. 2057.

¹⁰ CONC. VAT., *ibid.*

¹¹ Cf. notas praecedentes 9-10.

DRAFT OF A DOGMATIC CONSTITUTION ON CHASTITY, MARRIAGE, THE FAMILY, AND VIRGINITY

PREFACE

1. The Church, Model of Both States

All the Christian faithful constitute one great family which has arisen out of the at once virginal and spousal union of the Church with Jesus Christ, since never does the Savior cease by the word of life and the grace of the Holy Spirit to render his Bride, purchased by his blood, most chastely fruitful. For this reason, the Holy Synod has decided to extol and defend in a single dogmatic Constitution the nobility both of chastity in the unmarried and its most beautiful fruit, sacred virginity, and of chaste marriage and its heavenly fruit, the Christian family.

PART ONE: CHASTITY

2. Introductory Note

Since all that is about to be presented presupposes the divinely ordained differences between the sexes and their mutual relationship, a few things are said first about the origin and nature of sex and about man's dominion over his own body insofar as this serves the propagation of the human race.

CHAPTER I: INTRODUCTORY REMARKS ON THE SEXES

3. The Origin and Nature of Sex

God himself "from the beginning made man male and female" (Mt 19:4),¹ and he blessed them, saying, "Increase and multiply" (Gn 1:28). When he had given this blessing, he saw that all that he had made was "very good" (Gn 1:31).² Thus it is that the things that in this respect are naturally found in man are also good and proper,³ as the Church has often stated in order to proclaim the sanctity and dignity of marriage. But after Adam's sin, they demand a proper modesty and protection (see Gn 2:25 and 3:7),⁴ but without any false or scrupulous shame. By the merits of Christ the bodies of those reborn have become temples of the Holy Spirit, which is why God can and should be glorified in human bodies also (see 1 Cor 6:19-20). It clearly follows, therefore, that things which pertain to sex should be considered and treated simply, reverently, modestly, and chastely.⁵ In affirming this original dignity of human sex, however, false over-praise should be avoided, as if it were precisely by making man male and female that God made them in his image⁶ or as if it were principally by sexual elements that man were man.⁷ For in this mortal life, although human sex also enjoys other human qualities, it is nevertheless primarily ordered towards marriage and its spiritual

and temporal goods, as Sacred Scripture teaches (see Mt 19:4),⁸ until that time is fulfilled when, as the Lord said, "at the resurrection they will neither marry nor be given in marriage" (Mt 22:30).

4. Man not the Absolute Lord of the Body

It should be noted that God alone is the absolute lord of man's life and of its integrity, particularly with respect to what makes man naturally capable of and associates him with God in the propagation of human life.⁹ Attempts to change one's sex, therefore, when this is sufficiently determined, are wicked; nor is it allowed, in order to save the health of the whole man, to mutilate his genital organs¹⁰ or to render them infertile, if there are other ways to provide for his health.¹¹ Nor in any case is or can there be a right to transplant into the human body the sexual organs of animals which produce the germinative cells of their own genus, or vice-versa;¹² nor also to try to unite the human germ cells of each sex in a laboratory, even if this is done without violating modesty and chastity and solely for the sake of scientific progress.¹³

NOTES

¹ See also Gn 1:27, "Male and female he created them;" Mk 10:6, "From the beginning of creation God made them male and female."

² See also Eccl 39:21, "All the works of the Lord are very good."

³ See the Council of Braga (561), nos. 11-12 (D 241-42): "If anyone says that *the formation of the human body is the work of the devil* and that the conception of children in their mother's womb is brought about through the activity of the devil, and for this reason does not believe in the resurrection of the body, as Manes and Priscillian said, A.S." (no. 12); and the following no. 13 (D 243): "If anyone says that *the creation of all flesh* is not the work of God but of bad angels, as Priscillian said, A.S."

⁴ But from the fact that God created man's sexuality, it is not licit to conclude, as some claim, that the sexual organs and functions are not to be covered over by a veil or modestly. St. Thomas writes (*Summa theol.*, II-II, q. 151, 1. 4): "The word *pudicitia* [modesty] comes from *pudor* [shame], which means *verecundia* [shyness]. Therefore modesty properly concerns the things which men are *more* shy about. But *men are most shy about* venereal acts, as Augustine said in *The City of God*, XIV.... Man is shy not only about venereal intercourse, *but also about all its signs*, as the Philosopher says in the *Rhetoric*, II. And therefore modesty *has properly to do with venereal matters*, and especially with *venereal signs* such as immodest looks, kisses, and touches."

⁵ See Pius XI, Encyclical *Divini illius Magistri*, Dec. 31, 1929, where there is much against a naturalism which takes no account of the fall "transmitted by the first parents to all their posterity." And especially with regard to girls, the Pontiff stated: "...but also in gymnastic games and exercises in which special care should be taken for Christian modesty, since it would be *highly indecent* to show or display themselves to the eyes of all" (D 2215); Pius XII, To Teachers from the Order of Discalced Carmelites (*AAS*, 33 [1951], 736): "The ancient Greeks and Romans, to be able to refer to things pertaining to chastity, used a particular word; *aidoia*, things to be in awe of, they called things which *must be treated reverently*."

⁶ There are those who maintain that God made man in his image *insofar as* he made him male and female. This is not a solitary statement, but is found among many people.

⁷ See Pius XII, To French Fathers on Pilgrimage to Rome, Sept. 18, 1951 (*AAS*, 43 [1951], 733): "This propaganda also threatens the Catholic people with a double scourge, not to use a stronger expression. In the first place, *it exaggerates beyond measure* the importance and meaning in life *of the sexual element*;" Pius XII, To the Participants in the Fifth International Congress on Psychotherapy and Psychology, April 13, 1953 (*AAS*, 45 [1953], 279): "These dynamisms may be *in* the soul,

in man, but they are not *the soul*, are not *man*."

⁸ See Pius XII, Address to Midwives, Oct 29, 1951 (*AAS*, 43 [1951], 849, 852): "In fact Holy Scripture says of God that he created man in his image and *created him male and female*, and willed, as we find it repeatedly stated in the holy Books, that 'a man shall leave father and mother and cleave to his wife and they shall become one flesh.' All this, then, is good and willed by God; but it must not be disjoined from the primary function of *marriage*, that is, the service of a new life.... *At present*, in fact, people (including some Catholics) are maintaining in words and writings the *need for autonomy*, the distinctive purpose and proper value of sexuality...*independently* of the goal of procreating a new life." To have some indication of the view of modern people, including Catholics, with regard to sexuality, see the publication *Esprit*, the issue on "Sexuality," Nov. 1960, pp. 1695-1962. N.B. The Constitution deliberately avoids saying that marriage is *the one and only purpose* of human sexuality.

⁹ Leo XIII, Letter, *Pastoralis officii*, to the Bishops of Germany and Austria (*Acta Leonis XIII*, XI, p. 284; D 1939): "...both of the divine laws, the one promulgated by the light of natural reason and the one in the divinely inspired Scriptures, strictly forbid anyone, except for a public reason, to slay or to wound, *except forced by necessity and for the sake of preserving health*;" Pius XI, Encyclical *Casti connubii*, Dec. 21, 1931 (*AAS*, 22 [1930], 565): "Public magistrates have no direct power over the bodies of their subjects.... Furthermore, *Christian doctrine establishes, and the light of human reason makes it most clear, private individuals have no other power over the members of their bodies than that which pertains to their natural ends; and they are not free to destroy or mutilate their members, or in any way to render themselves unfit for their natural functions, except when no other provision can be made for the good of the whole body*;" Pius XII, Talk to Doctors, May 21, 1948 (*Discorsi e Radiomessaggi*, X, p. 98): "The principle is inviolable. *God alone is the Lord of life and of the integrity of man, of his members, of his organs, of his powers, of those in particular which associate him with the work of creation*; Pius XII, Talk to the Medico-Biological Union of S. Luca, Nov. 12, 1944 (*Discorsi e Radiomessaggi*, VI, p. 186): "Man is not the proprietor, *the absolute lord of his body*, but only the one who has the use of it."

¹⁰ See the documents cited in the previous note.

¹¹ See Pius XI, *Casti connubii*, l.c.; Decree of the Sacred Congregation of the Holy Office, Feb. 22, 1940 (*AAS*, 32 [1940], 73); Pius XII, Talk to Doctors, May 21, 1948, l.c.: "...it is no less illicit...to dry up or to sterilize, *by means of an operation which no other motive justifies, the springs of life*;" Pius XII, Address to Midwives, Oct. 29, 1951, loc. cit., pp. 843ff: "*Direct sterilization, that is, one aimed either as means or as an end in itself at making procreation impossible, is a serious violation of the moral law and hence illicit. Even public authority has no right, under pretext of some 'indication,' to allow it and much less to prescribe it or to carry it out to the harm of the innocent. This principle is already stated in the above-mentioned Encyclical of Pius XI on marriage. Therefore, when, a decade later, sterilization is coming to be more broadly applied, the Holy See is constrained to declare expressly and publicly that direct sterilization, whether permanent or temporary, whether of the man or of the woman, is illicit in virtue of the natural law from which the Church herself, as you know, has no power to dispense*;" First Roman Synod, 1960, art. 493.

¹² Pius XII, Address to Moderators and Members of Italian Sodality for Corneal Offerings (*AAS*, 48 [1956], 460): "The transplanting of animal sexual glands into a man is to be rejected as immoral."

¹³ Pius XII, To Participants in the Second World Congress on Human Fertility and Sterility, May 19, 1951 (*AAS*, 48 [1956], 471): "On the subject of attempts at human artificial fecundation '*in vitro*,' let it be enough for us to observe that they must be rejected as immoral and absolutely illicit." Here the Constitution has in mind all those modern experiments being made to unite the vital human germ cells, even independently of an intention at artificial fertilization, but for other purposes. Many are waiting for the Church clearly to say that these experiments are in every hypothesis illicit, even if civil legislatures until now, as far as we know, are doing nothing; indeed materialists may take the occasion publicly to ridicule divine principles in the newspapers.

CHAPTER II: THE CHASTITY OF THE UNMARRIED

5. Chastity in the Unmarried

Every man has the serious but equally honorable duty to dominate his sexual impulses and feelings by the exercise of chastity by which, with the help of God's grace, the flesh and the senses are rightly subordinated to reason, by which man is raised to higher things, and, through reason illuminated by faith, to the law of the Gospel. Thus by chastity sexual relations and intercourse are so ennobled that they are worthy of man, created in God's image, and of the Christian. But the exercise of chastity differs in the unmarried and the married since only in the unmarried is continence linked with it; and in addition, while it ordinarily prepares the unmarried for marriage or for sacred virginity, for the married it is the splendor of marriage itself. For by divine ordination, revealed also in the law of nature, that man has a healthy sexual power does not give him the right to exercise it. That right is obtained only in a legitimate marriage and indeed within morally prescribed limits.¹ An unmarried man, therefore, has a serious duty to refrain from actions which, alone or with others, of their nature constitute perfect or imperfect use of his properly and specifically sexual power or which by free and conscious will are directed to such use.² The severe warning of the Holy Spirit through the Apostle should be remembered: "Do not be deceived: neither fornicators nor idolaters nor adulterers nor the effeminate nor homosexuals...will inherit the kingdom of God" (1 Cor 6:9-10).³ Indeed, even deliberate evil internal acts against chastity are severely forbidden by the Lord (see Mt 5:28; 15:18-19). Nor should it be said, especially today, that they cannot be avoided. For even the unmarried, if they humbly beg for and are helped by God's grace, are able to maintain chastity, as the Sacred Council of Trent already declared⁴ and the Church has always taught about them.⁵ No less today than in the past the teaching of the Apostle applies, even for young people: "The body is not for immorality but for the Lord.... Do you not know that your body is a temple of the Holy Spirit?" (1 Cor 6:13, 19-20).⁶ "God did not call us to impurity but to holiness" (1 Th 4:7). While chastity is not the only nor the primary good in men's moral life, still without it the moral life cannot be whole; and no one can deny how important God considers the life of those who, even outside of marriage, keep themselves pure and immaculate in this world; for it is not without reason that, along with charity, modesty, continence, and chastity are also listed among the fruits of the Holy Spirit.⁷

6. The Defense and Care of Chastity

If chastity, which is so important to God, is really to be preserved, it must be loved effectively and be humbly and vigilantly guarded, defended, and promoted by apt natural and especially by supernatural means.⁸ Human nature itself helps in this, through a certain innate shame, which develops and assists if it is imbued with a Christian spirit. That opinion must not be followed, therefore, which thinks that immodest acts, that is, acts which by their nature promote sexual desire, must be considered indifferent.⁹ *A fortiori*, that aberration must be rejected according to which such acts against modesty are recommended so that, by directly seeking and attaining lustful pleasure in

them, a person may better preserve chastity and avoid the sin of consummated and perfect lust.¹⁰ No less condemned is that other extreme which adduces various reasons of the natural order and even invokes religion itself and morality in order to defend and spread a veritable cult of nudity, which neglects men's condition after Adam's sin (see Gn 2:25; 3:7).¹¹ As for so-called "sexual initiation,"¹² this Sacred Synod is ready to recommend modest and Christian education and instruction in matters sexual in accord with individual conditions and needs. Indeed it blames parents who out of excessive shame or false modesty neglect or take this serious obligation lightly or who, thinking themselves incapable of it, entrust it to people who are not fit for it. On the other hand, it must reject that sort of education which is given to boys and girls together, without any moderation, immodestly, and without consideration of religion.¹³ With supreme loathing, furthermore, the Sacred Synod knows how many and how great are the detestable onslaughts today against chastity, by which in countless manifestations of today's culture, even if under the pretext of play, recreation, science, art or praiseworthy beauty, souls redeemed by the blood of Christ are in fact constantly and almost everywhere, even within the family, being encouraged and even handed over to evil.¹⁴ It urges all, therefore, to arm themselves against such dangers by prayer, fasting, the sacraments of Penance and Holy Eucharist, and devotion to the Virgin Mary. They should also flee what are called near occasions.¹⁵ For how can they honestly pray, "Lead us not into temptation" (Mt 6:13), if they freely seek temptations? Mindful of the Lord's words against those who scandalize, the Church has the right and duty to repudiate those who give scandal and especially the public corruption of sexual morality.¹⁶ And civil authority also must guard and defend morality by appropriate and effective means,¹⁷ especially by assisting the efforts of all, individuals or groups, to foster public morality, including cases where it is being harmed by writings, radio programs, television, or other instruments of human culture.

7. Some Errors are Condemned

They are seriously opposed to the Church's teaching who maintain that even in a healthy man, almost everything, including religious, moral, and even supernatural matters, are to be explained a priori by sexuality, with the further accusation that shepherds of souls are to be considered unworthy and incapable of their office if they do not know these and other modern claims.¹⁸ It is also an error not to wish to acknowledge internal sins against chastity or to measure external sin itself by new, e.g., psychoanalytical, criteria, opposed to the teachings of the Church.¹⁹ Quite false are the views which harmfully insinuate that actions which the traditional ethics of the Church considers opposed to chastity are instead demanded by nature itself or by a healthy development of the human person.²⁰ The worst is to maintain that the most shameful love for persons of the same sex is the prerogative of a higher culture.²¹ This Sacred Synod furthermore declares to be most pernicious the errors of those according to whom, if you believe it, precisely and above all in the area of chastity, there never or hardly ever are subjectively and seriously evil acts, especially in the time of youth or among habitual, occasional, and recidivist sinners, on the grounds that they are presumed to lack sufficient freedom; or indeed that such actions are inevitable.²² This error even reaches the point of maintaining that it is permitted to lead someone to such objectively seriously evil acts when they are only and at most material sins.²³ Finally the Sacred Synod rejects as harmful the errors that maintain that the

Church by its teaching on chastity and modesty harms a healthy and vigorous education of the young. These views are directly aimed at God, since God himself says through the Apostle: "Immorality or any impurity... must not even be mentioned among you, as is fitting among holy ones" (Eph 5:3).

NOTES

¹ Pius XII, in Address, May 19, 1956 (*AAS* 48 [1956], 472), where there is a specific treatment of the intrinsic wickedness of sin against the Sixth Commandment.

² See: St. Zephyrinus (?), in Tertullian, *De pudicitia*, ch. 1 (D 43).

First Council of Lyons (1245) (D 453): "On fornication committed by an unmarried man with an unmarried woman as if it were not a mortal sin, there should be no hesitation at all, since the Apostle stated that both *fornicators and adulterers were far from the Kingdom of God* (1 Cor 6:9f)."

The errors on moral matters condemned in the Decree of the Holy Office, March 4, 1679, nn. 48-49 (D 1198): "It seems clear that fornication by itself implies no malice and is evil solely because it is forbidden so that *the contrary seems entirely in disagreement with reason*; (D 1199): "*Pederasty is not forbidden by natural law. Hence, if God had not forbidden it, it would often be good and at times even an obligation under pain of mortal sin.*"

The errors of Zaninus of Solcia condemned in the Letter *Cum sicut*, November 14, 1459, n. 7 (D 717g): "Outside of marriage sexual activity is not a sin except by prohibition of positive laws, and therefore these have provided poorly, and only because of ecclesiastical prohibition is he restraining himself from following Epicurus' view as true."

Council of Vienna (1311-1312), the errors of the Beguards and the Beguines, n. 7 (D 477): "That the kiss of a woman, since nature does not incline to it, is a mortal sin; but *the carnal act, since nature inclines to it, is not a sin*, especially when one is tempted mightily."

Alexander VII, Errors on moral matters condemned on March 18, 1666, n. 40 (D 1140): "It is a probable opinion that *a kiss for the carnal and sensible pleasure* which arises from the kiss *is only a venial sin*, if there is no danger of further consent and pollution."

Decree of the Holy Office, August 2, 1929 (D 2201); Pius XI, *Casti connubii*, December 21, 1930 (D 2230): see also the errors of Michael de Molinos, props. 24, 41, 42, 47-53 (D 1244, 1261, 1262, 1267-73).

As for the seriousness of impure acts, see St. Thomas, *Lectura in Eph.*, c. 5, 4, lect. II: "He excludes three vices, impurity in *impure touches and embraces and lustful kisses....* And all these are *mortal* insofar as they are ordered towards mortal sins, because something, even if it is good in general, is mortal insofar as it is ordered towards mortal sin."

³ See also Gal 5:19; Eph 5:5; 2 Pet 2:9f; Rev 22:15. Pius XII, Encyclical *Sacra virginitas*, March 25, 1954 (*AAS* 46 [1954], 182f): "All holy men and holy women have most carefully guarded the movements of their senses and their passions, and at times have very harshly crushed them, in keeping with the teaching of the Divine Master: 'But I say to you that anyone who looks on a woman to lust after her has already committed adultery with her in his heart. And if your right eye scandalizes you, pluck it out and throw it away. For it is better for you that one of your members should perish than that your whole body should be cast into hell' (Mt 5:28-29). *It is abundantly clear that with this warning our Savior demands of us above all that we never consent to any sin, even in our minds*, and that we steadfastly remove far from us anything that can even slightly tarnish the beautiful virtue of purity. In this matter no diligence, no severity can be considered exaggerated."

⁴ Council of Trent, Session XXIV, Doctrine on the Sacrament of Marriage, c. 9 (D 979).

⁵ Pius XII, Encyclical *Sacra virginitas*, l.c., p. 181: "And yet, although chastity pledged to God is a *difficult virtue*, those who after serious consideration generously answer Christ's invitation and do all in their power to attain it, can perfectly and faithfully preserve it. For since they have eagerly embraced the state of virginity or celibacy, they will certainly receive from God that gift of grace through whose help they will be able to carry out their promise. If, therefore, there are any 'who do not feel they have the gift of chastity even though they have vowed it' (see Council of Trent, Session XXIV, c. 9), *let them not declare that they cannot fulfill their obligations in this matter*. For 'God does not command the impossible, but in commanding urges that one do what he can and pray for what he cannot (see St. Augustine, *De natura et gratia*, c. 48, n. 50 [PL 44, 271]) and he helps us to accomplish it' (Council of Trent, Session VI, c. 11). This truth, so full of encouragement, we recall to those also whose will *has been weakened by upset nerves* and whom *some doctors, sometimes even Catholic doctors*, are too quick

to persuade that *they should be freed from such an obligation*, advancing the specious reason that they cannot preserve their chastity without suffering some harm to their mental balance."

It cannot be objected against these texts that they deal only with those who have made a vow of perfect chastity. For if the possibility of preserving chastity applies for those who have bound themselves *perpetually*, it applies *a fortiori* for others who think that they will marry in the future.

On the other hand, Pius XII spoke expressly of young people in his Radio Message, March 23, 1952 (*AAS* 44 [1952], 275): "Conscious of the right and duty of the Apostolic See, when necessary, to intervene authoritatively in moral questions, in the discourse of October 29 of last year we set out to illumine consciences about the problems of married life. *With the same authority we declare today to educators and to youth: The divine commandment of purity of soul and of body applies without diminution also to today's youth. They too have a moral obligation and, with the help of grace, the possibility to keep themselves pure.*"

⁶ See also Eph 5:3ff.

⁷ Pius XII, Encyclical *Sacra virginitas*, l.c., pp. 182, 187: "Here are the helps, commended to us by our Divine Redeemer, by which we may *effectively* protect our virtue: *careful and constant vigilance*.... A vigilance which guards every moment of our lives and every type of circumstance is absolutely *necessary* for us: 'For the flesh lusts against the spirit, and the spirit against the flesh' (Gal 5:17). But if anyone grants however little to the enticements of the flesh, he will see himself quickly pulled towards those 'works of the flesh' which the Apostle lists (Gal 5:19-21) and which are the basest and ugliest vices of man."

⁸ Pius XII, Encyclical *Sacra virginitas*, l.c., p. 185: "The educators of the young clergy would render a more valuable and useful service if they would inculcate in youthful minds the precepts of *Christian modesty*, which is so important for the preservation of perfect chastity and which can be called the *prudence of chastity*. For modesty foresees threatening danger, forbids us to expose ourselves to risks, demands the avoidance of those occasions which the imprudent do not shun." These remarks apply not only to those who have vowed themselves to *sacred* virginitly, but also to all the unmarried, who must preserve chastity.

⁹ This is directed at the erroneous opinion, widespread especially among young people, that morality is not at issue in amorous stimulations or occasions, if they only engage in *impure touches*, especially if this is done to help them find a proper spouse. This widespread private view is also invading the field of public morality, where modesty is measured by the whim of depraved human customs, but not in accord with the dictates of natural and Christian law. Pius XII wrote against this in the Encyclical *Sacra virginitas*, l.c., p. 185: "[Modesty] does not love impure or loose *talk*, it shrinks from the slightest *immodesty*, and *carefully avoids suspect familiarity with persons of the other sex.*"

¹⁰ This has in mind what practically happens at least sometimes, even today: that someone thinks it permissible, in order to overcome temptations against chastity, to engage in impure touches or sights with regard to a person of the other sex, if he or she consents. They are wrong in thinking that in this way they can control the flame of lust, as they call it, and that therefore they are doing nothing wrong and thus can approach the sacraments with a tranquil conscience.

Although this does not fall directly into the errors of Michael de Molinos, who saw directly diabolic action in temptations against chastity, this way of acting shows some relationship with those errors. Thus in prop. 47, condemned by Innocent XI (D 1267), we read: "When this sort of violence occurs, Satan should be allowed to operate; using no effort or attempt of one's own, a man should remain in his nothingness; and even if pollutions should follow and *obscene acts with his own hands* and even worse things, there is no need to be disturbed, *but scruples, doubts and fears are to be cast out, because the soul is becoming more illumined, more strong, more shining, and holy freedom is being acquired. And above all it is not necessary to confess these things, and the holiest thing is not to confess*, because in this way the devil is overcome and the treasure of peace is acquired."

As is clear, the basis of the error of Michael de Molinos may be different, but the erroneous means and suggestions contained in this proposition have some relationship to the new suggestions being made or permitted by some in order to overcome sexual difficulties.

¹¹ This is also directed at "*nudism*" both in theory and in practice. Today it is quite widely spread especially in some regions, such as France, Austria, Switzerland, Scandinavia, America, etc. There are a great many "nudist camps" and societies; it may also go by another name, such as "*naturalism*" or "*the free culture of the body*," etc. Complete or total nudity is proposed for

various reasons, philosophical, hygienic, pedagogical, moral, social, artistic. The promoters of "nudism" often make vehement accusations against the Holy Bible and St. Paul in particular or against the Church, since they are seen not to favor "nudism."

¹² The term "sexual initiation" is found in the Decree of the Holy Office, March 21, 1931 (*AAS* 23 [1931], 118).

¹³ There are several pontifical documents: Holy Office, Instruction to the Bishops of the United States (confirmed by Pope Leo XIII) (*Codicis Iuris Canonici Fontes*, IV, pp. 362-65), where there are general remarks on the danger of co-education.

Pius XI, Encyclical *Divini illius Magistri*, December 31, 1929 (*AAS* 22 [1930], 71ff); Holy Office Decree, March 21, 1931 (*AAS* 23 [1931], 118-19).

Pius XII, Speech to Italian Mothers, October 25, 1941 (*AAS* 33 [1941], 450); Speech to French Fathers, September 18, 1945 (*AAS* 43 [1951], 732f).

Pius XII, Speech to Teachers in the Discalced Carmelites Order, September 23, 1951 (*AAS* 43 [1951], 736): "This sort of modesty does not mean perpetual silence on this matter, nor that in imparting discipline not even sober and cautious things should ever be said. Adolescents should be given suitable *instruction* about these things and they should be *allowed* to open their hearts, to ask questions without hesitation, to receive answers which, if they are sure, clear, and well explained, can provide them with light and confidence."

Pius XII, To those attending the Fifth International Meeting on Psychotherapy and Psychology, April 13, 1953 (*AAS* 45 [1953], 282): "A word about the method sometimes used by the psychologist to free the ego from its inhibitions in cases of aberrations in the sexual domain: We are thinking of *complete sexual initiation, which does not want to suppress anything, to leave anything in obscurity*. Is this not a pernicious over-estimation of knowledge? There is also an effective sexual education which quite serenely teaches with calm and objectivity what a young man must know in order to conduct himself and deal with his friends."

Pius XII, Encyclical *Sacra virginitas*, l.c., p. 186: "In modern times, however, there are some teachers and educators who too frequently think it their duty to initiate innocent boys and girls into the secrets of human generation in such a way as to offend their sense of *modesty*. But in this matter *temperance and moderation must be used, as Christian modesty demands*."

The Instruction of the Holy Office, May 16, 1943, could also be added, where reserved norms are given "on how confessors should act with regard to the Sixth Commandment." There it is expressly stated: "The confessor, whether on his own or when asked, should not dare to teach his penitents about the nature or means of the act by which life is transmitted, and he should not be led to do so by any pretext." This Instruction was communicated to all the Bishops by the Holy Office on November 4, 1955.

As for *co-education* in itself, nothing is expressly stated in the Constitution, because particular regional circumstances make it a rather difficult question.

¹⁴ This represents a severe rejection of all the modern ways of behaving which are exhibitions of the pleasures of the flesh whether in some special institutions (Italian: "Istituti di bellezza") or in the ways of dressing, especially in modern *dances, in some beauty contests, shows, pictures, songs, writings, indecent bodily exercises, in swimming and promiscuous bathing, in worldly country relaxation*. In all these, modesty is often offended, without any respect for the Christian soul. The Council, therefore, cannot be silent on this, as Christ was not silent. For today the scandal is growing and spreading all the more since because of radio, film and television what before could be seen in only one place now is seen everywhere. No less known is it that today's worship of *goddesses*, as they call them, is an occasion of scandal. These things were more specific in the first redaction; but then the opinion prevailed that it would be more appropriate that they be mentioned only in somewhat veiled fashion in the Constitution, lest it itself be judged too crude and "realistic."

¹⁵ Pius XII, Encyclical *Sacra virginitas*, l.c., p. 183: "To defend chastity, according to St. Jerome, flight is better than open combat: 'I flee lest I be vanquished' (St. Jerome, *Contra Vigilant.*, 16 [PL 23, 352]). This flight means that we not only diligently avoid *occasions* of sin, but especially that in this kind of combat we raise our minds and hearts to divine things...."

¹⁶ On this right and duty of the Church, which secularists deny her today, there can be no doubt, as is clear from the frequent documents of the Church in which it opposes the violators of public morality: see Pius X, Encyclical *Editae saepe*, May 26, 1910 (*AAS* 2 [1910], 357); Pius XI, Encyclical *Firmissiman constantiam*, March 28, 1937 (*AAS* 29 [1937], 189); Pius XII, To French Fathers, l.c., pp. 730ff; Letter *I rapidi progressi* to the Bishops of Italy, January 1, 1954 (*AAS* 46 [1954], 18); Encyclical *Miranda prorsus*, September 8, 1957 (*AAS* 49 [1957], 765ff).

¹⁷ Pius XI, Encyclical *Divini illius Magistri*, l.c.; Pius XII, Letter *I rapidi progressi*, l.c., p. 20f: "Public authorities have a responsibility to be careful that no offence or disturbance be given in any way to that aura of *purity* and of *reserve* which should surround the domestic hearth.... We nourish deep confidence that the lofty sense of responsibility of those who preside over public life will prevent sad eventualities...."

¹⁸ This does not *expressly* address so-called *pansexualism*, since there are psychologists today who deny that Freud himself taught real pansexualism. This is why they rebuke Pius XII himself for his speech about the pansexual method, which will be cited below. On the other hand, *theoretically and practically*, the sexual elements in man are adduced beyond what is right as if they are the only ones or at least the principal ones, explaining even supernatural realities. Thus *sexualism* is condemned in the meaning given it in the Constitution. On this point, whatever is the case with Freudian pansexualism, the following documents remain valid:

Pius XII, Speech, September 14, 1952 (*AAS* 44 [1952], 783): "It is not proven, *it is even inexact*, that the pansexual method of a certain school of psychoanalysis is an indispensable and integral part of all serious psychotherapy worthy of the name, nor that the neglect of this method in the past has caused serious psychological damage, errors in teaching and in application in education, in psychotherapy, and *no less also in pastoral activity*, nor that it is urgent to fill this lacuna and to initiate those who are concerned with psychological problems into the leading ideas and even, if needed, into the practical use of this technique of sexuality."

In an article, "A proposito di psicanalisi," published in *L'Osservatore Romano*, September 21, 1952, on the occasion of this speech of the Supreme Pontiff, we read: "Such psychoanalysts add that priests involved in the care of souls or in the spiritual direction of consciences should also have a substantial knowledge of the theory and practice of psychoanalysis, thus understood, and should recognize that this means cannot be bypassed, although they themselves, personally, need not use it, but must make use of the help of a competent medical psychoanalyst. Otherwise we should fear, they maintain, that priests in the exercise of their spiritual ministry will endanger and harm souls. Unfortunately, these ideas are being *imprudently* presented and defended in articles, books, and conferences even by some theologians who, more preoccupied with the medical aspect, are overlooking the established norms of Christian morality, again promulgated and inculcated by the Supreme Pontiff."

As is clear, neither the Supreme Pontiff nor the present Constitution intend to condemn the knowledge and use of these sciences, even by priests; but it is a mistake in the care of souls to explain everything by sex and to accuse Catholic pastoral activity as if the Church had essentially failed on this matter in directing souls. The Constitution was consciously written in such a way that while the error is condemned, in the second part the *accusation* is only *described*, and the word "condemnation" is avoided, lest the Council be accused of opposing the sciences. A description and rejection of the error of which the Constitution speaks is found in Pius XII, Encyclical *Sacra virginitas*, l.c., p. 174f: "First of all, it is against common sense, which the Church always holds in esteem, *to consider the sexual instinct as the most important and the deepest of human tendencies* and to conclude from this that man cannot restrain it for his whole life without the serious danger of disturbing his bodily vitality and especially his nerves and therefore of harming the balance of the human person." In other places (see above, note 7), any exaggeration of the sexual element in human life is rejected.

¹⁹ This is against, for example, Dr. Hesnard, *Morale sans péché* and other similar books which therefore have been placed on the *Index of Prohibited Books*. For information on the errors contained in them, see *L'Osservatore Romano*, January 23-14, 1956, "Psicanalisi e mitomorale," which explains the condemnation of Dr. Hesnard's three books.

²⁰ Cf. Hesnard's books and more than a few old and modern medical doctors.

Pius XII, Encyclical *Sacra virginitas*, l.c., p. 174f: "...and they conclude from this that a man *cannot* restrain [the sexual instinct for his whole life *without danger of disturbing his vital members* and especially his nerves and thus of doing harm to the balance of the *human person*."

Pius XII: Address to Midwives, October 29, 1951 (*AAS* 43 [1951], 850f): "All these secondary values of the generative sphere and activity remain within the context of the specific office of the spouses, which is to be authors and educators of new life. Lofty and noble office! but one which *does not belong to the essence of a complete human being* as if, were the natural generative tendency not to be actuated, there would be in some way or to some degree a *diminution of the human person*. Renouncing this actuation is not, especially if made for noble motives, a mutilation of personal and spiritual values."

See Pius XII on many other occasions. Although some of the comments directly address perpetual virginity and chastity, still the principle of Catholic morality is clear enough.

²¹ Today the vice of *homosexuality* is also quite widespread. Not only is simple horror at this most foul vice missing, but the claim is being made that it should be praised and presented as the mark of a loftier love and higher culture. For, it is said, to love a person of the other sex is easy; but sexually to love a person of the same sex is not for all, but only for the few who are suitable and educated for it. That is why that deplorable fact is spread, that even men of superior genius were addicted to this vice.

²² This is directed against many moderns, especially among psychologists, who do not acknowledge sufficient freedom, especially in young people and with regard to sins against the Sixth Commandment. On the contrary, freedom should be presupposed in quite healthy people until the contrary is proved, as Pius XII said on more than one occasion:

Pius XII, Address, May 16, 1957 (*AAS* 49 [1957], 406): "Morality and justice are not immobilized in an obsolete attitude when they say that one needs to demonstrate where freedom ceases and not where it begins. Sound reason and common sense itself rebel against such factual determinism which would reduce freedom and responsibility to a minimum."

Radio Message, March 23, 1952 (*AAS* 44 [1952], 275): "We therefore *reject* as *mistaken* the statement of those who consider failings in the years of puberty to be *inevitable*; these thus would not deserve to be taken too seriously *as if they were not grave faults*, because ordinarily, they add, *passion takes away the freedom necessary* for an act to be morally imputable."

It was not without reason and not without relationship to these errors that the Holy Office condemned the book of Marc Oraison, *Vie chrétienne et problèmes de la sexualité* (Paris 1951).

²³ Pius XII, Address to the Pastors and Lenten Preachers of Rome: On the Ten Commandments, February 22, 1944 (*AAS* 36 [1944], 73), where the Pontiff explicitly speaks about erroneous concepts about serious sin (on which see also the Constitution On the Moral Order). Specifically with regard to sins against the Sixth Commandment, the Pontiff complains: "To give an example, for a believer who otherwise wishes to stay united in friendship to God, the many deviations from the Sixth Commandment would not be *a grave failing and would not imply mortal fault*."

Pius XII, Address, April 13, 1953 (*AAS* 45 [1953], 286), where he explicitly deals with so-called "material sin" and says among other things: "Still less can psychotherapy advise a sick person tranquilly to commit a material sin because he would do so without subjective fault, and this advice would also be mistaken if such an action should appear necessary for the psychological easing of the illness and thus for attaining a cure. One may not advise a conscious activity which would be a deformation, not an image of the divine perfection."

See also Pius XII, Address, October 1, 1953 (*AAS* 45 [1953], 728).

PART II: MARRIAGE AND THE FAMILY

8. Introductory Note

In the sources of divine Revelation, both the mystical union of Christ with the Church and other mysteries of religion are more than once presented under the analogies of marriage and the family.¹ By this very fact the Holy Spirit is already intimating that marriage and family are not fleeting and changeable human inventions but proceed from God, the author of nature and of grace, "with whom there is no alteration or shadow of change" (Jas 1:17). For this reason, so that the institution, purpose, and functions of chaste marriage and of the Christian family may be known more clearly, that their importance, nobility, and beauty may shine more fully and may be more effectively defended from the shadows of errors arising everywhere, the Sacred Synod, taught no less by the Spirit of love than by that of truth, intends to propose what God himself willed when he created man male and female and gave him a helpmate like himself (see Gn 1:27; 2:18-24 and 5:2; Mt 19:4) and what Jesus Christ, by restoring marriage and raising it to the dignity of a Sacrament, divinely entrusted to the Church as a basic and never changeable law.

CHAPTER I: THE DIVINELY ESTABLISHED ORDER OF CHRISTIAN MARRIAGE

9. The Origin, Nature, and Dignity of Marriage

God provided for the multiplication of the human race by instituting marriage (see Gn 1:28; 2:18-24; Mt 19:4).² By its origin, purpose, and function, therefore, marriage is of its nature good and holy.³ Indeed for the baptized it is a Sacrament, a dignity to which Christ elevated it.⁴ The Sacred Synod teaches that this sacrament is constituted between Christians by the very fact that two baptized persons, a man and a woman, legitimately join themselves by one and the same mutual and valid consent in a true marriage.⁵ By the very will of God the Father and of Jesus Christ, therefore, such a human consent, even in a Christian marriage, is so essential that without it there is no Sacrament;⁶ it is so personal that it cannot be supplied by any other consent or human power;⁷ it is so one and indivisible that between the baptized there can be no true and valid marriage without it being by that very fact a Sacrament.⁸ By this sacramental character, the dignity, nobility and splendor of Christian spouses is so great that they themselves not only represent the most pure and most fruitful union of Christ with the Church (see Eph 5:32-33), but they themselves, in the person of Christ and the Church, are made, through a valid consent mutually manifested and accepted externally in the rite, the ministers of this Sacrament and by this consent constitute the sign by which grace is conferred on those who place no obstacle in its way.⁹ As the Council of Trent teaches, by the grace which Christ himself merited for us by his passion, natural love is perfected, the indissoluble unity is confirmed, and the spouses are sanctified.¹⁰ And thus in truth the spouses in their own state can and should be a symbol of the grace and love of the Savior.¹¹

10. The Properties of Marriage

Although, considered in itself, Christian marriage does not constitute a state of evangelical perfection,¹² nonetheless according to Christ's laws, it also requires its own perfection.¹³ In the first place, the reigning divine order with regard to its properties, purposes, and goods must be preserved even if this may require heroic acts.¹⁴ Restoring what had fallen, Christ established that not only Christian marriage but marriage for all be permanently one and, further, so indissoluble that it can never be dissolved by the will of the parties or indeed by any merely human authority.¹⁵ Unity and indissolubility, therefore, are such intrinsic and essential properties of any marriage¹⁶ that they are not even subject to the contrary will of the contracting parties and therefore must be necessarily and perpetually accepted by anyone who wishes to contract a true marriage.¹⁷ Anything, therefore, which is proposed or done by men, who in this matter lack all power, against the unity and indissolubility of marriage, neither responds to the demands of nature or the good of society nor belongs to the progress of human culture, but rather is to be considered an act of no value, which reveals the most wretched moral regression of man the sinner from original justice. For what offends the divine order can in no way profit the individual, the family, or civil society.¹⁸

11. The Ends of Marriage

Of itself, furthermore, and independently of the intentions of the contracting parties, marriage has its own divinely established objective ends.¹⁹ Among these, if careful consideration is given to the divine institution of marriage itself and to nature itself as well as to the magisterium of the Church,²⁰ the primary end of marriage is only the procreation and education of children,²¹ even if a particular marriage is not fruitful.²² By pursuing this end, man, by the dignity of fatherhood and motherhood, cooperates with God, creator and sanctifier of souls, in the propagation and sanctification of the human race. For this reason, the procreation of children, although it is not the object of the marriage consent, is nonetheless of itself so connatural to every marriage, indeed in this sense is essential, that in every valid consent is included a perpetual and exclusive right to acts of themselves naturally apt for the generation of children as the proper object to be handed over;²³ in fact it is so primary and predominant that it does not depend on any other intended ends, even ones indicated by nature, indeed it cannot be made equivalent or confused with them.²⁴ The other objective ends of marriage, which arise from the nature of marriage itself but are secondary, are the mutual help and solace of the spouses in the communion of domestic life and what is called the remedy for concupiscence. For in a marriage concupiscence is correctly directed by conjugal fidelity, and therefore, subject to reason, serves chastity and is ennobled by it.²⁵ Rightly understood, these ends establish rights, although subordinate ones, in a marriage,²⁶ and therefore, although secondary in themselves, they are not to be despised or thought little of, but are to be promoted in the required way by true charity.²⁷

While the procreation of children is legitimately obtained only in a marriage, concupiscence can also by the help of divine grace be conquered outside of marriage.²⁸ Insofar, however, as the mutual assistance and remedy for concupiscence are to be attained in marriage itself, they participate in the specific nature of the conjugal union and thus differ in kind from any other assistance, even

that which comes from a friendship.²⁹ Other subjective purposes, by which people are not rarely immediately and primarily moved to enter a marriage,³⁰ do not obstruct a marriage, provided that they do not contradict the ends indicated by nature itself but are subordinated to them.³¹

The faithful should remember that all the ends of marriage, both objective and subjective, even that primary one by which men are associated with God in his creative work, cannot be perfectly attained unless a marriage is informed by true and right conjugal love, which, enriched by supernatural love and the grace of Christ, in Christian marriages, more and more contributes to the attainment of the ends.

12. The Power of the Church

As belonging to the divine order, marriage was entrusted by Christ, not to individuals, but to the Church that it might preserve, explain, and determine the doctrine and norms by which it is governed.³² The Church must exercise this power not only for the good of souls but also for the benefit of Christian faith³³ and the growth of the Mystical Body.³⁴ For this reason, Christ, who wished the Church to defend to the utmost the indissolubility which he restored to marriage, also gave it the power,³⁵ within limits and conditions established by divine law, to dissolve the bond of all other marriages, both natural and sacramental, always excepting, however, a marriage consummated after the baptism of both parties.³⁶

13. The Competence of Civil Authority

Without doubt, legitimate civil authority enjoys competence with regard to the merely civil effects of marriage, even of the baptized, in accord with the norm of natural law and the right requirements of the common good.³⁷ In virtue of its own law, it also enjoys the power, on its part and in its own field, to state, apply, and urge the marital requirements of the natural law. But it enjoys no power with regard either to the dissolution of the bond of any validly entered marriage,³⁸ or to the sacramental character of Christian marriage,³⁹ or to other goods divinely linked with marriage,⁴⁰ or to impediments established by the Church,⁴¹ or to judicial judgements passed by the Church.⁴² These things, since they belong to God and not to Caesar, are the competence of the Church alone (see Mt 22:21).⁴³

14. Errors are Repudiated

The Sacred Synod knows how greatly the salvation of the Mystical Body of Christ depends on a right acknowledgment of the divine order with regard to marriage.⁴⁴ To defend it, it knows first of all that it is its duty to condemn all the radical errors of those who maintain that marriage in its origin and constitution is some merely social phenomenon in continuous evolution and without any natural or supernatural value, and that it does not come from God and from Christ and is not subject to the power of the Church in the new economy of salvation.⁴⁵ Likewise it condemns those errors by which it is held that the marriage of Christians either is not a sacrament or that the sacrament itself is something accessory and separable from the contract itself.⁴⁶ It also rejects the view of those who

state that the use of marriage is the specific means for attaining that perfection by which man is truly and properly an image of God and the Most Holy Trinity.⁴⁷ It severely rejects the errors and theories by which is denied the immutable divine order with regard to the properties and purposes of marriage. And it explicitly confutes as a supreme calumny the statement that the indissolubility of marriage does not come from God but is a cruel invention of the Church, no less cruelly retained.⁴⁸ Finally, it rejects the theories by which, in an inversion of the right order of values, the primary purpose of marriage is esteemed less than biological and personal values⁴⁹ and conjugal love, in the objective order itself, is proclaimed to be the primary purpose.⁵⁰

NOTES

¹ See Mt 9:15; 22:2; 25:1; Eph 5:22-23; Rev 19:7-9, etc.

² See Leo XIII, Letter *Ci siamo*, July 10, 1879 (*Acta Leonis XIII*) [Roma, 1881ff], I, 236-47); Encyclical *Arcanum divinae sapientiae*, February 10, 1880 (*Acta Leonis XIII*), II, 10-40); Pius XI, *Casti Connubii*, December 31, 1930 (*AAS* 22 [1930] 539-92, *passim*; D 2225-2250).

³ See Second Council of Braga, can. 11 (D 241); Second Lateran Council, can 23 (D 367); Profession of faith required of Durandus of Osca and his Waldensian colleagues (D 424); Council of Florence, Decree for Armenians (D 702); Errors of the Armenians (D 537); Leo XIII, Encyclical *Arcanum divinae sapientiae*, l.c., pp. 22f): "Marriage has God for its author and was *from the very beginning* a kind of foreshadowing of the Incarnation of the Word of God; and therefore there abides in it something *holy and religious*, not extraneous but *innate*, not derived from men, but *implanted* by nature.... Since marriage, then, is *holy by its own power, in its own nature, and of itself*, it ought not to be regulated and administered by the will of civil rulers, but by the divine authority of the Church which alone has authority to teach about sacred matters;" Pius XI, *Casti connubii*, l.c.; First Roman Synod, 1960), art 490, 1.

⁴ Council of Trent, Session XXIV, Doctrine on the Sacrament of Marriage, c. 1 (D 971).

⁵ Council of Florence, Decree for Armenians (D 702): "The *efficient cause* of marriage is the *mutual consent duly expressed in words relating to the present*"; Pius XI, *Casti connubii* (D 2225): "Yet, although marriage is of its very nature of divine institution, the *human will* also enters into it and performs a *most noble* part. For each *individual* marriage, inasmuch as it is a conjugal union of a particular man and woman, arises only *from the free consent of each of the spouses...*"; Leo XIII, Encyclical *Arcanum divinae sapientiae*, l.c., p. 25f: "...for certain it is that in Christian marriage the contract is *inseparable* from the sacrament, and therefore the contract cannot be true and legitimate without *being a sacrament itself*. For Christ the Lord added to marriage the *dignity* of a sacrament, but marriage is the contract itself, whenever that contract is lawfully concluded.... Hence it is clear that among Christians every true marriage is *in itself and by itself* a sacrament and that nothing can be further from the truth than to say that the sacrament is a certain *added ornament* or *outward* endowment which can be separated and torn away from the contract by the caprice of man." So also in many other documents of the Church's magisterium.

⁶ See Pius IX, *Syllabus*, n. 66 (D 1766); Pius XI, *Casti connubii*, l.c., With regard to this the following canon was prepared at the First Vatican Council: "Can. 2: If anyone should say that the *sacrament* of marriage is not *itself* the contract between Christians which is made *by consent* or that it is something accessory to and *separable* from the contract or that there can be a true marriage between Christians in virtue of a merely civil contract, A.S." (Mansi, 53, c. 721).

⁷ Pius XI, *Casti connubii* (D 2225): "...and this free act of the will by which *each party* hands over and accepts the rights proper to the state of marriage is so necessary to constitute true marriage that *it cannot be supplied by any human power*;" see CIC, c. 1081, 1; Pius XII, Speech, March 5, 1941 (*Discorsi e Radiomessaggi*, III, p. 8): "Before the altar only your will can unite you in the bond of marriage, and *no other consent could substitute for yours*. Other sacraments, those which are more necessary, when the minister is lacking, can be supplied by the power of divine mercy, which goes beyond the external signs to bring grace to hearts.... *But in the sacrament of marriage there is no supplying for the minister, just as there is no substitution of persons*; here triumphs the incomparable greatness of that great gift which is the freedom to will...."

⁸ The teaching on the inseparability of the contract from the sacrament of marriage and vice-versa was widely discussed, explained and prepared at Vatican I. There was a great debate about whether it is definable or not. It can be said that it was a chief topic of the whole Commission for preparing a schema on Christian marriage. This is explained by the error of *liberalism and laicism* which was widely growing then. The canons prepared about this were the following (Mansi, 53, c. 720f): "Can. 1: If anyone should say that Christ did not raise marriage to the dignity of a sacrament and that there can be a union between a Christian man and woman which is a true marriage but not a sacrament, A.S.;" for c. 2, see above, n. 6.

⁹ See the Roman Catechism, c. VIII: On the Sacrament of Marriage, nn. 4-8; Pius XI, *Casti connubii* (D 2237): "And since the valid matrimonial consent between the faithful was *constituted* by Christ as a *sign* of grace, the nature of the sacrament is so intimately bound up with Christian marriage that there can be no true marriage between baptized persons 'without it being by that very fact a sacrament.' When, therefore, the faithful sincerely give such consent, *they open up for themselves a treasure of sacramental grace* from which they draw supernatural power for the fulfilling of their rights and duties faithfully, religiously, perseveringly even unto death;" Pius XII, Speech, March 5, 1941 (*Discorsi e Radiomessaggi*, III, p. 6): "...you yourselves were instituted by God as *the ministers of the sacrament*, you, whom he has used to bond your indissoluble union and to pour out into your souls the graces which make you constant and faithful to your new duties. *How great is the honor and dignity to which he has exalted you!*"

¹⁰ See Council of Trent, Session XXIV, Doctrine "On the Sacrament of Marriage" (D 969).

¹¹ See Pius XI, *Casti connubii* (D 2236).

¹² See also the Constitution "On the Church," ch. V.

¹³ Cf. also the Constitution "On the Moral Order."

¹⁴ Pius XII, Speech, December 6, 1939 (*Discorsi e Radiomessaggi*, I, p. 414): "Whoever faithfully and without weakness fulfils *the duties of his own state* is immaculate before God. God does not call all his children to *the state of perfection*, but he invites each one to the perfection of his state: 'Be perfect,' said Christ, 'as your heavenly Father is perfect' (Mt 5:48). You know the duties of marital chastity. They *require* a real courage, *sometimes heroic*, and a filial trust in divine Providence...;" see also Pius XI, *Casti connubii* (AAS 22 [1930], 579). As is clear from the text itself and from the context of our Constitution, the word "perfection" is used in a rather broad moral sense to include *precepts* and counsels; for the Supreme Pontiff is speaking especially of the *obligations* of one's own state.

¹⁵ Council of Trent, Session XXIV, Doctrine on the Sacrament of Marriage (D 969): "Inspired by the divine Spirit, the first father of the human race proclaimed the perpetual and indissoluble bond of marriage when he said, 'This at last is bone of my bones and flesh of my flesh. Therefore, a man shall leave his father and mother and cling to his wife and they will be two in one flesh' (Gn 2:23f; see Eph 5:31)."

That by this bond *two alone are united* and joined Christ the Lord taught more openly when, referring to those last words as if spoken by God, he said, "Therefore they are not two, but one flesh" (Mt 19:16), and immediately confirmed the strength of that bond, stated by Adam so long before, with these words: "What God has joined together, let no man place asunder...."

Council of Trent, Can. 2 (D 972): "If anyone says that it is lawful for Christians to have several wives at the same time and that this is not forbidden by any divine law (Mt 19:4ff; 9), A.S.;" can. 7 (D 977): "If anyone says that the Church is in error for having taught and for still teaching that in accordance with the evangelical and apostolic doctrine (Mk 10; 1 Cor 7), the marriage bond cannot be dissolved because of adultery on the part of one of the spouses and that neither of the two, not even the innocent one who has given no cause for infidelity, can contract another marriage during the lifetime of the other, and that the husband who dismisses an adulterous wife and marries again and the wife who dismisses an adulterous husband and marries again are both guilty of adultery, A.S." See also First Roman Synod, 1960, art. 491-92.

¹⁶ Leo XIII, *Arcanum divinae sapientiae*, l.c., pp. 12f: "And that even from its beginning this union of man and woman might correspond more fittingly to the infinitely wise counsels of God, it manifested chiefly two most excellent properties—*deeply imprinted and carved upon it*, as it were--namely unity and perpetuity;" see Pius XI, *Casti connubii*, passim.

¹⁷ Pius XI, *Casti connubii*, l.c., p.541: "...hence these laws cannot be subject to any human decrees or to any contrary pact even of the spouses themselves;" Pius XII, Encyclical *Sertum laetitiae*, November 1, 1939 (AAS 31 [1939] 640ff): "For this

reason the greatest care should be taken that the *dogma* which asserts by divine law the individual and perpetual bond of marriage is kept religiously and guarded religiously by those contracting a marriage. Would that your country knew by the experience of others rather than by your own usages the pile of evils to which the licence of divorce gives birth! May reverence for religion, may piety persuade the noble American race to cure and remove this dreadfully growing sickness whose consequences Pope Leo XIII so vigorously and truly described: 'Matrimonial contracts are by it made variable; mutual kindness is weakened; deplorable inducements to infidelity are supplied; harm is done to the education and training of children; occasion is offered for the breaking up of homes; the seeds of dissension are sown among families; the dignity of women is lessened and abased; and women run the risk of being deserted after having ministered to the pleasures of men. Since, then, nothing has such power to lay waste families and destroy the mainstay of kingdoms as the corruption of morals, it is easily seen that *divorces are in the highest degree hostile to the prosperity of families and states*' (Encyclical *Arcanum*)."

¹⁸ The words of the Constitution are directly aimed at the false view that divorce of the bond would be valid in God's forum and that the introduction of divorce would be a sign of civilization since almost all *materially* more civilized nations have that institution. Hence the need to state solemnly that this is rather the effect of the so-called "civilization of sin."

¹⁹ It is important to state first that the very purposes of marriage are to be understood according to the order established by God himself according to the teaching of Pius XI, *Casti connubii*, l.c., 542: "...From God come the very institution of marriage, its *purposes*, its laws, its blessings...."

²⁰ The sources of the teaching on the question of the purpose of marriage appear to be indicated by the words of Pius XII, Address to Midwives, Oct. 29, 1951 (*AAS* 43 [1951], 849): "Precisely to put an end to all the uncertainties and deviations which threaten to spread errors about the order of precedence in the purposes of marriage and about the relationships among them, some years ago (March 10, 1944) we ourselves composed a statement of the order of these purposes, indicating what the very internal structure of *their natural disposition reveals*, what is *the patrimony of the Christian tradition*, what *the Supreme Pontiffs have repeatedly taught*, what then was definitely stated in the Code of Canon Law." If such sources are valid for the hierarchy of purposes, they also are valid for their existence and nature.

²¹ See first the Roman Catechism, "On the Sacrament of Marriage," ch. VIII, n. 12: "The words of the Lord, 'Increase and multiply,' intend to state *for what purpose marriage was instituted*." These words precede all the other things which the Roman Catechism itself says about the reasons for which people are moved to marry. Add:

Leo XIII, Encyclical *Rerum novarum*, May 15, 1891 (*Acta Leonis XIII*, XI, p. 104): "No human law can abolish the natural and primitive right of marriage or in any way limit the chief and principal purpose of marriage, ordained by God's authority from the beginning: *Increase and multiply*."

Pius XI, *Casti connubii*, l.c., p. 543: "Thus among the blessings of marriage the child holds the *first* place."

Pius XII, Speech, October 3, 1941 (*AAS* 33 [1941], 423): "In this question, as delicate as it is difficult, two tendencies must be avoided: the one which in examining the constitutive elements of the act of generation gives weight only to the *primary purpose* of marriage, as if the *secondary purpose* did not exist or at least were not the *finis operis* established by the very Orderer of nature; and that which considers the secondary purpose as equally *principal*, losing it from its essential subordination to the primary purpose, which by logical necessity would lead to deadly consequences. If, in other words, truth stands in the middle, two extremes are to be avoided: on the one hand, the practical denial or excessive denigration of the secondary purpose of marriage and of the generative act; on the other, dissolving or separating beyond measure the conjugal act from the primary purpose to which according to its whole internal structure it is primarily and *principally* ordered."

Pius XII, Speech, March 18, 1942 (*Discorsi e Radiomessaggi*, IV, p. 5): "God has established that the father and mother cooperate in the *essential and primary* purpose of the conjugal bond, which is *the generation of children*."

Pius XII, Address to Midwives, October 29, 1951, l.c., p. 848f: "Now the truth is that marriage, as a *natural institution*, in virtue of *the will of the Creator*, does not have as its primary and intimate purpose the personal perfecting of the spouses, but *the procreation and education* of new life...;" and shortly later (p. 852), he goes on: "Now instead this is in a word completely subordinate to and ordered towards that *single great law* of the '*generatio et educatio prolis*,' that is, to the fulfilment of the *primary purpose of marriage* as the origin and source of life." And in the same speech, Pius XII says (p. 850f): "All these secondary values of the generative sphere and activity remain part of the *specific office* of the spouses, which is to be the authors and educators of new life."

See also First Roman Synod, 1960, art. 493.

²² Pius XII, Address to Midwives, October 29, 1951, l.c., p. 849.

²³ See CIC, c. 1013, 1. This does not deal with the distinction between *a right and the exercise of a right*.

²⁴ See Decree of the Holy Office, April 1, 1944 (*AAS* 36 [1944], 103).

²⁵ See St. Thomas, *In 1 Cor.* 7:2-9.

²⁶ See Pius XII, Address to Midwives, l.c.

²⁷ See Pius XII, Address to Auditors of the Holy Roman Rota, October 3, 1944 (*AAS* 33 [1941], 421); and Address to Midwives, l.c.

²⁸ See *S. Romanae Rotae Sententia*, January 22, 1944 (*AAS* 36 [1944], 179-200).

²⁹ See Pius XII, Address to Midwives, l.c. For the secondary ends of marriage participate, although in subordinate fashion, in the specific nature of the conjugal union, which differs specifically from any other union, even from friendship, because of the essential intrinsic relationship to the primary end to which, therefore, these objective but secondary ends are in themselves also ordered. See Pius XI, *Casti connubii*, l.c., p. 561.

⁰ Roman Catechism, On the Sacrament of Marriage, ch. VIII, n. 13. There is a discussion there of the purposes of marriage under the subjective aspect, that is, the *finis operantis*.

³¹ Here it is a question of the personal motives for which spouses are in various ways moved to enter a particular marriage with a particular person. For a marriage cannot arise in a particular case without the will of the spouses; see Pius XI, *Casti connubii*, l.c., p. 541.

³² Leo XIII, *Arcanum divinae sapientiae*, l.c., p. 18; Pius XI, *Casti connubii*, l.c., pp. 539ff. As is expressly stated in not a few of the documents of the Church's magisterium, this power of the Church extends to the marriage itself, to the incurring or loosing of the bond, to conditions of validity and liceity, to declarative judgements of nullity, to the separation of the spouses, to the defense of the sanctity to be preserved in a marriage, even by adding canonical coercion; in general it extends to everything which belongs to it according to the breadth of the divine law, a breadth which it alone can authoritatively interpret.

³³ This alludes to the *Pauline and Petrine Privilege*. The exercise of this power, even if there had earlier been a dispensation from *the impediment of disparity of cult*, is left to the prudent judgement of the Church. That is why no other statements are made in the Constitution.

³⁴ Leo XIII, *Arcanum divinae sapientiae*, l.c., p. 17: "Furthermore, the Christian perfection and completeness of marriage are not comprised in those points only which have been mentioned. For first there has been vouchsafed to the marriage union a higher and nobler purpose than was ever previously given to it. By the command of God it not only looks to the propagation of the human race, but to the bringing forth of children for the Church, 'fellow citizens with the saints and the servants of God,' so that 'a people might be born and brought up for the worship and religion of the true God and our Savior Jesus Christ (Roman Catechism, ch. VIII).'"

³⁵ Pius XII, Address to the Auditors of the Holy Roman Rota, October 3, 1941 (*AAS* 33 [1941], 421-26, esp. p. 424, n. 3 to p. 426); October 1, 1942 (*AAS* 34 [1942], 338-43); October 2, 1944 (*AAS* 36 [1944], 281-90).

³⁶ Pius XII, *Casti connubii*, l.c., p. 552: "And if this stability seems to be open to exception, however rare the exception may be, as in the case of certain *natural marriages between unbelievers*, or among *Christians* in the case of marriages which though valid have not been consummated, that exception does not depend on *the will of men* nor on that of any merely human power, but on *divine law*, of which the only guardian and interpreter is the Church of Christ. However, not even this power can ever affect for any reason whatever a *valid and consummated Christian marriage*."

³⁷ Benedict XIV, Letter *Redditae sunt nobis*, September 17, 1846 (Migne, *Theologiae Cursus Completus* [Paris, 1839-1845], XXV, p. 682; Pius VII, Letter *Que votre Majesté*, June 26, 1805; Pius IX, Letter *La lettera*, September 9, 1852 (*CIC Fontes*, II, pp. 869-72); Leo XIII, Letter *Ci siamo*, June 1, 1879 (*Acta Leonis XIII*, I, pp. 236f); *Arcanum divinae sapientiae* (*Ibid.*,

II, pp. 10-40); Consistorial Address, March 18, 1895 (*Ibid.*, XV, pp. 73-77); Letter *Quam religiosa*, August 10, 1898 (*Ibid.*, XVIII, pp. 140-44); Pius XII, Address to Auditors of the Holy Roman Rota, October 6, 1946 (*AAS* 38 [1946], 391-97).

³⁸ Pius VI, Letter *Litteris tuis*, July 11, 1789 (Migne, *Ibid.*, XXV, p. 703).

³⁹ Pius VI, Letter *Deessemus nos*, September 16, 1788 (Migne, *Ibid.*, XXV, p. 694); Pius VII, Letter *Que votre Majeste*, June 26, 1805; Leo XIII, *Arcanum divinae sapientiae*, l.c.; Consistorial Address, December 16, 1901 (*Acta Leonis XIII*, XXI, pp. 185-88; Pius XII, Address to Auditors of the Holy Roman Rota, l.c.

⁴⁰ From the pontifical documents it is clear enough that civil authority cannot limit the primary purpose of marriage (as is said elsewhere in the Constitution) nor pass laws which are harmful to divine laws about its unity, indissolubility, fidelity, etc. There are many Church documents about this.

⁴¹ Pius VI, Constitution *Auctorem fidei* against the errors of the Synod of Pistoia, errors about espousals and marriage, prop. 60 (D 1560).

⁴² These judicial sentences of the Church can also be interpreted with reference to espousals, with regard to the bond, and even with regard to the simple separation of the spouses, on which, however, see Pius XI, *Casti connubii*. See also the following note.

⁴³ Pius IX, Letter *La lettera* (*CIC Fontes*, II, p. 870): "There is no other way to conciliation than *for Caesar to keep what belongs to Caesar, while the Church is left what belongs to her*. Let the civil power dispose of the civil effects which derive from marriage, but leave to the Church the regulation of its *validity* among Christians. Let the civil law *take account of the validity or invalidity of marriage* as this will be determined by the Church, and let it then take care of the civil effects on the basis of that fact, to determine which is outside its sphere."

⁴⁴ Roman Catechism, On the Sacrament of Marriage, ch. VIII, n. 1.

⁴⁵ See the Schema prepared at Vatican I (Mansi, 53, 719f).

⁴⁶ See the Schema prepared at Vatican I (*Ibid.*).

⁴⁷ See also the Schema of the Constitution "On the Moral Order" prepared by the Theological Commission.

⁴⁸ Council of Trent, Session XXIV, "On the Sacrament of Marriage," cc. 5-7 (D 975-977); Pius IX, *Syllabus*, n. 67 (D 1767); Leo XIII, *Arcanum divinae sapientiae*, see above note 2; Pius XI, *Casti connubii*, see above note 2; Pius XII, Address, April 22, 1942 (*Discorsi e Radiomessaggi*, IV, p. 47): "The bond of Christian marriage is so strong that if it has attained its full permanence with the use of conjugal rights, *no power on earth, not even Ours, the power of the Vicar of Christ, can rescind it*;" Pius XII, Address, March 16, 1946 (*Ibid.*, VIII, p. 14): "...a marriage between baptized persons that is validly contracted and consummated cannot be dissolved by any power on earth, *not even by the supreme ecclesiastical authority*."

⁴⁹ See various erroneous opinions on the purposes of marriage, among them H. Doms, *Vom Sinn und Zweck der Ehe* (Breslau, 1935). See also E. Michel, *Ehe, Eine Anthropologie der Geschlechtsgemeinschaft* (Stuttgart, 1948; 2d. ed. 1950). This book was placed on the *Index librorum prohibitorum* by the Holy Office (*AAS* 44 [1952], 879).

⁵⁰ Those who maintain that conjugal love is the primary purpose of marriage are expressly rebuked by Pius XII, Address to Midwives, l.c., pp. 849f: "Not only the exterior common life, but also all the personal enrichment, even intellectual and spiritual enrichment, *indeed all that there is of the most spiritual and deep in conjugal love as such, has been placed by will of nature and of the Creator at the service of the offspring*;" Pius XII, Address, May 19, 1956 (*AAS* 48 [1956], 469f): "Several times we have already thought it necessary to recall how the individual aims of the spouses, their common life, their personal perfection, can only be conceived in subordination to the purpose which surpasses them, fatherhood and motherhood. 'Not only the exterior common life,' we said in an address to midwives on October 29, 1951, 'but also all the personal enrichment, even intellectual and spiritual enrichment, indeed all that there is of the most spiritual and deep in conjugal love as such, has been placed by will of nature and of the Creator at the service of the offspring.' This is the constant teaching of the Church; it has rejected any conception of marriage which would threaten to fold it in on itself, to make it an egoistic search for emotional and physical satisfactions in the interests of the spouses alone."

See also Pius XI, *Casti connubii*, l.c., pp. 548f), although some, on the basis of the words of the Roman Catechism

cited there, unduly extol conjugal love as the primary objective purpose of marriage itself.

CHAPTER II: THE RIGHTS, OBLIGATIONS, AND VIRTUES
PROPER TO CHRISTIAN MARRIAGE

15. The Duties and Rights of Individuals

Of himself everyone has an innate, personal, and inviolable right legitimately to enter a marriage. Some legitimate impediment can, however, stand in the way, either absolutely or relatively, permanently or temporarily.¹ Sometimes some people, for various reasons, e.g., medical, eugenic, economic, or social, should be exhorted not to contract a marriage, unless personal and moral reasons, overriding less important considerations, recommend that they too enter a marriage and make use of it.² Similarly, no private or public authority can by law, through unjust limitations and premarital conditions, prevent someone who is naturally capable from entering a marriage.³ While these rights are being preserved, everyone has a duty also to act prudently, justly, and chastely in matters preceding the marriage.⁴ For this reason, morally to be rejected are imprudent engagements, treacherous deceptions of the other party, and illicit sexual liberties between future spouses, even in order to enter the marriage more securely.⁵ For, as the Apostle warns (see Rm 3:8), evil is not to be done in order that good come about. Of supreme importance for marriage are a right and Christian education and diligent preparation with apt instruction, in a spirit of chastity, charity, and sacrifice, with the help of various kinds of natural and especially supernatural means, and avoiding the errors of naturalism.⁶ Finally, in the celebration of the marriage itself, there is a serious duty legitimately to express the required consent and to avoid all simulation or profanation.

16. Rights and Obligations with Regard to the Good of Children

From the divinely established order concerning the nature, properties, and purposes of marriage, it is very clear that God himself and Christ ordered it towards the achievement of certain goods. St. Augustine summed them up in these words: "These are all the good things because of which marriage is good: children, fidelity, the sacrament."⁷ Concerning these three divinely given goods, there are rights and obligations which spouses must duly keep; and among them, considering the purpose for which marriage was instituted by God, the good of children holds the first place.⁸ Children, therefore, must be lovingly received, generously nourished, religiously educated, as the same St. Augustine vigorously put it;⁹ and children, as Sacred Scripture often teaches, are to be faithfully acknowledged as a true good, a heavenly blessing, and a gift of God.¹⁰ As for the act of procreation itself which, as ordered by God, is in itself legitimate and good,¹¹ it is the right and duty of spouses to preserve in their way of acting the things that are according to nature.¹² For that reason, even in a legitimate marriage, the in itself praiseworthy desire for children from one's own spouse does not make licit so-called artificial fertilization; it does not prohibit, however, artificial assistance to the conjugal act.¹³ Similarly, all means and arts by which in the use of marriage, by human effort, the procreation of children is directly impeded must be considered intrinsically and seriously evil.¹⁴ Conjugal onanism and formal cooperation for the same purpose is always seriously prohibited.¹⁵ As for so-called *amplexus reservatus*, pastors and faithful must act in accord with the teachings and decrees of the Holy See.¹⁶ As for preserving the child, spouses have the serious duty to avoid either

as end or as means any intentional killing of the child,¹⁷ even if it should be brought about by a therapeutic abortion.¹⁸ It is also illicit after a conjugal act to interrupt the process of conception at any stage,¹⁹ or to effect the direct destruction of an unborn fetus, an action which is also a sin against a serious commandment of God.

17. Rights, Obligations, and Virtues with Regard to the Good of Fidelity

Spouses also must conscientiously preserve and foster the good of faithfulness which besides other things entails the unity of the marriage, the chaste fidelity of the couple, and Christian love between them.²⁰ Chaste fidelity requires of each of the spouses, on the ground of justice, that they preserve and render the rights surrendered to one another in contracting marriage. Any adulterous relationship is absolutely to be avoided by each of them. The adultery of the other partner does not excuse one from the sin of adultery, and neither does the partner's silence or consent or his renunciation of his rights²¹ or infidelity committed only by internal acts (see Mt 5:28). Chaste fidelity also requires that in rendering the mutual debt nothing be done against the law of God, even if this imposes truly heroic acts. Such conjugal acts, with the help of God's grace, they can perform. For God does not command what is impossible, but by his commands teaches you to do what you can and to pray for what you cannot, and he helps you so that you can, since God does not deny what is rightly sought and he does not allow us to be tempted beyond what we are able (see 1 Cor 10:13).²²

18. Conjugal Charity

Above all the rights, duties, and virtues, occupying its own first place,²³ shines charity, which also in the life of spouses presupposes and fulfills, indeed completes and elevates, other laws, as the Apostle teaches: "Husbands, love your wives, just as Christ loved the Church" (Eph 5:25). For that reason, Christian conjugal love not only must excel with the glorious marks of charity exalted by the Apostle (see 1 Cor 13:47), but as much as possible it must in its own way imitate Christ's love for the Church (see Eph 5:25ff), bought by his blood (Acts 20:28). Charity is therefore the perfection²⁴ and fulness of married love; for that word of God is also true of the state of marriage: the fullness of the law is love (see Rm 13:10). But the marital consent must not be said to be invalid if in fact conjugal love fails;²⁵ nor should the perfection of love be considered to lie, instead of in whole-hearted observance of the divine law, in some tenderness of soul, which has been proclaimed by some to be the basis of some spiritual life proper to spouses alone;²⁶ far be it, finally, for married love to be restricted to some sensual and blind inclinations: rather spouses are to love one another in mind and act, in God and for God's sake.²⁷

19. Obligations with Regard to the Good of the Sacrament

By the good of the sacrament is meant the good which "denotes the indissolubility of the bond and Christ's elevation and consecration of the contract into an efficacious sign of grace;"²⁸ and under its own aspect it is excellent²⁹ and also entails serious duties. In the first place, Christians have the serious duty not to set aside the religious marriage prescribed by the Church and to join in a mere

"civil marriage," for by that juridical act they are declared to be a couple only in the sense that in the forum of the civil state they are invested with merely civil rights and duties. The faithful should know that from a merely civil union alone, which contradicts the invalidating laws of the Church, no marriage bond or sacrament devolves upon them before God. For this reason those who are deceitfully and invalidly married against the laws of the Church are rightly considered as public sinners, and the Church has the right publicly to declare them to be publicly sinning and to inflict canonical penalties upon them.³⁰

20. Civil Divorce

Spouses are seriously prohibited from seeking so-called civil divorce as a proper dissolution, as if a valid bond before God could be dissolved by civil authority; indeed neither is it licit for others directly and formally to cooperate in such a civil divorce. In no case and for no reason, even if it is not rarely serious and painful, is it licit for the faithful, while the sacred bond lasts, to dismiss a wife in order to take another, as the Lord himself clearly teaches (Mk 10:11), although sometimes civil authority invalidly allows this. Sometimes, however, "civil divorce," while the bond endures and without contradiction of ecclesiastical authority, can be sought. So-called simple separation is not to be done lightly, without just, serious, and proportionate cause.³¹

21. Mixed Marriages

Where a marriage between two Catholics can be contracted without extraordinary difficulties, the good of religion for the most part requires that Catholic men and women avoid so-called mixed marriages, especially with unbelievers. But the faithful also have the duty, in accordance with the dictates of prudence and the other virtues, to avoid marriage with those who are opposed to God or religion³² or with those who are Catholics in name but not in life. Although the Church, using her power, may permit mixed marriages, nevertheless the Catholic party, as divine law dictates, must in the conceded mixed marriage avoid dangers to the faith and indifferentism, must always carefully see to the Catholic education of the children, and lovingly and prudently try to bring the spouse to the Catholic truth.³³ Pastors should take special care for those who are joined in a mixed marriage. The Sacred Synod knows that in some places mixed marriages cannot be avoided, but from the fact that this can happen in some places false principles or dangerous inducements should not be deduced.³⁴

22. Errors are Rejected

The Sacred Synod must severely condemn so-called "temporary" or "experimental" or "companionate" marriages.³⁵ It also rejects as unworthy of a man and especially of a Christian those instructions by which through various skills a real hedonism in sacred and holy marriage is propagated.³⁶ It also rejects theories by which a violation of marital fidelity is considered allowed to spouses, either when the mutual love between the couple has failed or when the sexual impulse is falsely thought to be impossible to keep within the limits of monogamous marriage.³⁷ It is also

mistaken to state that civil authority itself never has the power to punish adulterers, and indeed with an equal penalty for both men and women.³⁸ It also rebukes those who say, and indeed under the pretext of benefitting the Church, that mixed marriages are generally and in themselves to be fostered rather than tolerated. That position is also mistaken which maintains that a marriage can be declared invalid or dissolved solely because of a failure of love.³⁹ Finally the Sacred Synod most severely condemns so-called "free love," by which, under a false pretext of constructing a new fraternity and society, sin is committed against the divine order and a lethal wound is inflicted not only on marriage but also on the family and society.

NOTES

¹ Leo XIII, Encyclical *Arcanum divinae sapientiae*, February 10, 1880 (*Acta Leonis XIII*, II, pp. 10-40); Pius XI, *Casti connubii*, December 31, 1930 (*AAS* 22 [1930], 539-92, *passim*); Pius XII, Address, October 3, 1941 (*AAS* 33 [1941], 422): "And in the first place, if one considers the *right to marriage*, our glorious Predecessors Leo XIII and Pius XI already taught that 'no human law can take away a man's *natural and primitive right to marriage*.' This right, because it was given to man *immediately* by the Author of nature, the supreme Legislator, cannot be denied to anyone unless it is proven that he either has freely renounced it or is incapable of contracting a marriage because of a mental or physical defect. But in order, in particular cases, for a marriage to be contracted to be impeded or for a marriage already contracted to be declared null, it is necessary that this antecedent and perpetual incapacity be established not only in a doubtful or probable way but with moral certainty; and in such a condition of certainty, a marriage cannot be permitted or, if already celebrated, it cannot be considered valid."

² Pius XI, *Casti connubii*, l.c., p. 565: "Certainly it is wrong to brand men with the stigma of crime because they contract marriage, on the ground that, despite the fact that they are in every respect capable of marriage, they will give birth only to defective children, even though they use all care and diligence; although often these individuals are to be dissuaded from entering into marriage;" Pius XII, Address, September 7, 1953 (*Discorsi e Radiomessaggi*, XV, p. 165): "Certainly it is right and in most cases a duty to point out to those who are certainly bearers of a very encumbered heredity what burden they are about to impose upon themselves, on their spouses, and on their descendants, a burden which may become intolerable. But to discourage them is not to forbid. They may have other motives, above all moral and personal ones, which are so important that they authorize them to contract and use marriage even in such circumstances."

³ Pius XI, *Casti connubii*, l.c., p. 564f; Pius XII, Address, September 7, 1953, l.c., p. 264f: "Another path leads to the same result: forbidding marriage or physically preventing it by interning those whose heredity is damaged are both to be rejected. The objective is good in itself, but the means for reaching it offend the personal right to contract and to use marriage. When the bearer of a hereditary defect is not fit to act humanly nor, consequently, to contract marriage, or when later he becomes incapable of freely claiming the right acquired by a valid marriage, he can be prevented in a licit manner from procreating a new life. Outside these cases, the forbidding of marriage and of marital relations for biological, genetic, and eugenic reasons is an injustice, whoever it may be that bears this interdiction, an individual or public authorities."

⁴ Pius XI, *Casti connubii*, l.c., p. 585. This implicitly rebukes those modern but imprudent means for finding a spouse through so-called "Marriage Agencies," not in themselves, but insofar as some Christian virtue is offended by these means.

⁵ First Roman Synod, 1960, art. 495, 2.

⁶ Pius XI, *Casti connubii*, l.c.; Decree of Holy Office, March 21, 1931 (*AAS* 23 [1931], 118); Pius XII, Address to Pastors, February 22, 1944 (*AAS* 36 [1944], 69-87); Address, September 18, 1951 (*Discorsi e Radiomessaggi*, XIII, pp. 241-45); Address, March 19, 1953 (*Ibid.*, XV, pp. 9-17); Address, April 19, 1953 (*Ibid.*, pp. 95-98); Address, September 8, 1953 (*Ibid.*, pp. 269-72); First Roman Synod, 1960, art. 494.

⁷ St. Augustine, *De bono conjugali*, 24, 32 (PL 40, 394): "These are the three good things because of which marriage is good: children, fidelity, the sacrament;" see Pius XI, *Casti connubii*, l.c., p. 543.

⁸ See Gn 1:28; 1 Tim 5:14; Pius XI, *Casti connubii*, l.c. (D 2228): "Thus among the blessings of marriage the child holds the first place;" see also *Roman Catechism*, On the Sacrament of Marriage, ch. VIII, n. 23: "The first blessing, therefore, is the child...."

⁹ St. Augustine, *De Gen. ad litt.*, IX, 7, 12 (PL 34, 397).

¹⁰ See Ps 126:3; Ps 127:3; Jn 16:21; 1 Tim 2:15; Pius XII, Address to Midwives, October 29, 1951 (*AAS* 43 [1951], 848f).

¹¹ See Pius XII, Address to Midwives, l.c.

¹² See Pius XI, *Casti connubii*, l.c. (D 2239); Pius XII, Address to Midwives, l.c.

¹³ See: Decree of Holy Office, March 26, 1897 (*ASS* 29 [1896-97], 704); Pius XII, Address, September 29, 1949 (*AAS* 41 [1949], 557-61); Address to Midwives, l.c., p. 850: "...we have *formally* excluded *artificial fertilization* from marriage;" Address, May 19, 1956 (*AAS* 48 [1956], 471): "On the various questions raised with regard to artificial fertilization, in the ordinary sense of the word, or 'artificial insemination,' we have already expressed our thought in a discourse to doctors on September 29, 1949; we refer for details to what we said then and here we limit ourselves to repeating the judgement given in order to conclude: 'With regard to artificial fertilization, not only should one be extremely reserved, *but it should be absolutely avoided.*' In saying this, the use of certain artificial means designed *only* either to facilitate the natural act or to make the natural act normally accomplished reach its purpose are not necessarily proscribed."

In the Constitution, clearly, is forbidden any truly artificial fertilization, as the First Roman Synod, art. 493, 2, has already done. It is condemned without reservation, not only, therefore, between spouses themselves, but *a fortiori* outside a legitimate marriage or from another man.

¹⁴ Therefore, first is condemned all *direct* sterilization, whether *permanent* or *temporary*, which is done to avoid children; see Pius XI, *Casti connubii*, l.c., p. 560: "Any use whatsoever of marriage exercised in such a way that the act is deliberately frustrated in its natural power to generate life is an offense against the law of God and of nature, and those who indulge in such are branded with the guilt of a serious sin;" Pius XII, Address to Midwives, l.c., p. 844. With regard to modern techniques for temporarily suspending the generative faculty (i.d., irradiation, pills, drugs, etc.), the words of the Supreme Pontiff must be kept in mind: Pius XII, Address, September 12, 1958 (*AAS* 50 [1958], 734-36).

¹⁵ There are many documents and decisions of the Holy See with regard to conjugal onanism: Sacred Apostolic Penitentiary: November 15, 1816; April 23, 1822; February 1, 1823; June 8, 1842; May 27, 1847; May 21, 1851; March 2, 1853; December 14, 1876; June 16, 1880; March 10, 1886; November 13, 1901; September 2, 1904; April 3, 1916; June 3, 1916, on all of which see Fr. Hürth, *Leo XIII et Pius XI: Enc. de Matrimonio Christiano*, Textus et Documenta, Series Theologica 25 (Rome 1953), pp. 86ff; Holy Office, May 21, 1851; April 19, 1853; December 1, 1922 (*Ibid.*, pp. 87, 99, 94; Pius XI, *Casti connubii*, l.c., p. 559ff; Pius XII, Address to Midwives, l.c., p. 842ff; Address, May 19, 1956 (*AAS* 48 [1956], 469ff).

¹⁶ This addresses that *copula reservata* which, although it is not something modern but was also used by couples in antiquity, today is being widely spread orally and in writings even by Catholics; indeed there even are some Institutes (e.g., in France "Dynam-Institut" and "L'Institut de sexologie familiale," etc.) which teach and spread the methods. Although the Commission knows the difficulty of determining whether such an embrace is intrinsically evil, still the Church, because of the danger of spreading hedonism, has the right practically to prohibit its spread, as the *Monitum* of the Holy Office on June 30, 1952 (*AAS* 44 [1952], 546) has done. See also Pius XII, Address to Midwives, l.c., pp. 851-53.

¹⁷ See among other documents: Pius XI, *Casti connubii* (D 2242).

¹⁸ See Decree of the Holy Office, May 4, 1898 (*ASS* 30 [1897-98], 704); July 24, 1895 (*ASS* 28 [1895-96], 383f); May 31, 1884 (*ASS* 17 [1884], 556); Pius XI, *Casti connubii* (D 2243).

¹⁹ Here are condemned all the techniques which interrupt the process of human life already begun. Nor is there any excuse in the probable opinion that the rational soul is infused only some time after conception. Whatever is the truth of this teaching, maintained also by men of great authority, the principle remains that it is never permitted to interrupt the human vital process

once it has begun.

²⁰ Pius XI, *Casti connubii*, l.c. (D 2231ff, 2247f).

²¹ Expressly about the condemnation of adultery in all aspects: Pius XI, *Casti connubii*, where those who "look upon whatever penal laws are passed by the state for the preservation of conjugal fidelity as void or to be abolished" are expressly reproved (l.c., p. 566). See the Decree of the Holy Office, March 4, 1676, prop. 50 (D 1200): "Intercourse with a married woman, if her husband consents, is not adultery." See also First Roman Synod, 1960, art. 492, 2: "Conjugal fidelity is the right and sacred duty of *each* spouse." It is not rare for adultery to be considered reprehensible only in the woman.

²² Trent, Session VI, Decree On Justification, c. 11 (D 804) and Session XXIV, Doctrine On the Sacrament of Marriage, can. 9 (D 979); St. Augustine, *De natura et gratia*, c. 43, n. 50 (PL 44, 271); Pius XII, Address, August 20, 1941 (*Discorsi e Radiomessaggi*, III, p. 184): "When our Predecessors of venerable memory, and particularly Pope Pius XI in his *Casti connubii*, recalled the holy and inescapable laws of married life, they considered and took perfect account of the fact that in not a few cases a real heroism is required of Christian spouses if they are to observe them perfectly;" Pius XII, Address to Midwives, l.c., p. 846f, where he again speaks of the possibility and about grace.

²³ See Pius XI, *Casti connubii*, l.c. (D 2232).

²⁴ Many people today confuse natural conjugal love with conjugal charity, which is supernatural. That is why the Constitution speaks of charity. Grace perfects conjugal love itself, according to the teaching of the Council of Trent, Session XXIV, Doctrine On the Sacrament of Marriage (D 969).

Pius XII, Address, January 29, 1941 (*Discorsi e Radiomessaggi*, II, p. 384): "A mutual affection which is born only out of the inclination of one for the other or even out of the simple pleasure in the human gifts which you discover with such delight in one another--such an affection, however beautiful and profound it shows itself and re-echoes in the intimacy of trusting conversations of new spouses, is never enough; nor will it ever be able fully to achieve that union of your souls intended and desired by the loving Providence of God when he brought you to each other. *Only supernatural charity, the bond of friendship between God and man* can bind knots indestructible by any shocks, by any vicissitudes, by any of the inevitable tests during a long life together...."

And in the same sense already in Leo XIII, *Arcanum divinae sapientiae*, l.c., p. 16: "To the Apostles, indeed, as our masters, are to be referred the doctrines which our holy Fathers, the Councils, and the Tradition of the Universal have always taught, namely that Christ our Lord raised marriage to the dignity of a sacrament..., and that in a wondrous way, *making marriage an example of the mystical union between Himself and His Church, He not only perfected that love which is according to nature*, but also made the natural union of one man with one woman far more perfect through the bond of *divine charity*."

²⁵ Here is rejected the view that conjugal love is the proper *object* of marital consent as such, when it is not conjugal love, but only the *right* to acts in themselves apt for the generation of children, as objective, that can exist in itself "even without considering how it is done by the agent," as St. Thomas says (*Summa theol.*, II-II, q. 57, a.1). But it is not denied that conjugal love, perfected by supernatural charity, is the law which must pervade in a Christian way all of conjugal life. There is another error which maintains that conjugal love is the primary purpose of marriage, and this error is rejected towards the end of the Constitution.

²⁶ This addresses a certain false "conjugal spirituality" and a certain false view of conjugal love which prescind from laws, as Pius XII already warned when he spoke against the so-called "new morality;" see Radio Message, March 23, 1952 (*AAS* 44 [1952], 170ff) and April 18, 1952 (*Discorsi e Radiomessaggi*), XIV, pp. 71ff. See earlier Pius XI, *Casti connubii*, l.c., p. 583: "In fine, in spite of what others may wish to assert and spread abroad by word of mouth or in writing, let husband and wife resolve to stand fast to the commandments of God in all things that marriage demands, always to render to each other the assistance of mutual charity, to preserve the honor of chastity, not to lay profane hands on the stable nature of the bond, to use the rights given them by marriage in a way that will be always Christian and moderate, more especially in the first years of wedlock, so that should there be need of constancy afterward, custom will have made it easier for each to preserve it."

²⁷ See Pius XI, *Casti connubii* (D 2232), and Pius XII, Address, October 29, 1951 (*AAS* 43 [1951], 852f): "At the present time..., there is a common view, maintained in words and in writings (even by some Catholics), that holds the necessary

autonomy, proper purpose, and proper value of sexuality and its fulfilment, independently of the purpose of creating a new life.... They would like no other restraint on the way of satisfying this instinct than observing the essence of the instinctive act.... Too often people are not ashamed to raise this anti-Christian hedonism to a doctrine, inculcating the desire to make the enjoyment of the preparation and fulfilment of the conjugal union ever more intense, as if in marital relations the whole moral law were reduced to the proper completion of the act itself, and as if everything else, however it is done, is justified by *the profuse expression of mutual affection, sanctified by the sacrament of marriage, worthy of praise and of reward before God and conscience*. There is no concern for the dignity of man or for his dignity as a Christian, both of which place restraints on the excesses of sensuality. *But no*. The seriousness and holiness of the Christian moral law do not allow an unrestrained satisfying of the sexual instinct and this sort of tendency towards mere pleasure and enjoyment. They do not permit a reasonable man to let himself be dominated to this degree, either by the substance or by the circumstances of the act. Some would like to allege that the happiness of marriage is in direct proportion to the mutual enjoyment of marital relations. No, the happiness of marriage is instead in direct proportion to the mutual respect between the spouses, even in their intimate relations. Not that they should regard as immoral and should refuse what nature offers and the Creator has given, but because this respect and the mutual esteem which it engenders are one of the most important elements of *a love that is all the more pure because it is more tender*."

²⁸ See Pius XI, *Casti connubii* (D 2234).

²⁹ See Pius XI, *Casti connubii*, l.c., p. 569: "Considering that the third blessing, which is that of the sacrament, far surpasses the other two, we should not be surprised to find that because of its outstanding excellence, it is much more sharply attacked by the same people;" see also pp. 550-53.

³⁰ With regard to civil marriage, some canons were already prepared at the First Vatican Council (Mansi 53, 721, 718 [n. 16], 752). There are innumerable documents of the Church's magisterium on this matter; see among others: Instruction of the Congregation for the Discipline of the Sacraments, (AAS 21 [1929], 352) and the First Roman Synod, 1960, art 496, 2: "The faithful in Italy should know that if they should dare to contract a civil marriage, even if they intend a religious marriage later, they will be considered to be public sinners and that the pastor will act in accord with canon 1066." In some areas, however, a civil marriage is required to precede the religious marriage. In such cases, obviously, the faithful should do what they can.

³¹ The teaching against civil divorce is contained in innumerable documents of the Church which anyone can easily consult. With regard to what should be considered just cause for a separation, the *Roman Catechism* (On the Sacrament of Marriage, n. 20) says: "Nor does Holy Church allow a man and woman to separate from each other *except for more serious reasons*."

³² At Vatican I, teaching and canons were also prepared with regard to mixed marriage (Mansi 43, 721, 754f). See the Decree of the Holy Office, July 1, 1949 (AAS 41 [1949], 334) and its Declaration, August 11, 1949 (AAS 41 [1949], 427f).

³³ Benedict XIV, Encyclical *Magnae nobis*, June 29, 1748 (*Bullarium*, II [Rome 1754], p. 247ff); Clement XIII, Apostolic Letter *Quantopere*, November 16, 1763 (*Bullarii Romani Continuatio*, II Pont. Clem. XIII [Rome 1837], p. 425ff); Pius VI, Letter *Exsequendo nunc*, July 13, 1782 (*CIC Fontes*, II, p. 655ff); Pius VIII, Apostolic Letter *Litteris altero* (*CIC Fontes*, II, p. 733ff); Gregory XVI, Encyclical *Summo igitur*, May 27, 1832 (*Acta Gregorii Papae XVI*, I [Rome 1901], p. 140ff); Encyclical *Commissum divinitus*, May 17, 1835 (*Ibid.*, II [Rome 1901], p. 32ff); Brief *Non sine gravi*, May 23, 1846 (*Ibid.*, III [Rome 1902], p. 537f); Apostolic Letter *Quas vestro*, April 30, 1841 (*Ibid.*, p. 122ff); Leo XIII, *Arcanum divinae*, l.c., p. 10ff; *Constanti Hungarorum* September 2, 1893 (*Acta Leonis XIII*}, XIII, p. 268ff); Letter *Quam religiosa*, August 16, 1898 (*Ibid.*, XVIII, p. 140ff); Pius XI, *Casti connubii*, l.c., p. 539ff; Pius XII, Encyclical *Sertum laetitiae*, November 1, 1939 (AAS 31 [1939], 635ff); CIC, can. 1060-1066.

³⁴ Pius VII, Brief *Etsi fraternitatis*, October 8, 1803 (*CIC Fontes*, II, p. 718): "And the first of these is that the Catholic Church has always forbidden and rejected as illicit, pernicious and detestable the marriages of Catholics with heretics, as we could demonstrate from innumerable decrees of Councils and of Supreme Pontiffs.... And although in some areas because of difficulties of time and place, such marriages may be *tolerated*, this should be considered to be an equanimity *which in no way implies approval or consent* but mere *patience*, necessary but not voluntary, in order to avoid greater evils...;" collate this with many other documents, especially those listed in the note to D 1499 and in the note to CIC c. 1060. With regard to canons 10 and 31 of the Council of Laodicea (Mansi II, 565 and 570), it should be noted that they are to be interpreted in the light of the whole teaching of the Council, which did not even permit the faithful to pray with heretics and schismatics.

³⁵ Pius XI, *Casti connubii*, l.c., p. 558f: "Armed with these principles, some men go so far as to concoct new species of unions, suited, as they say, to the present temper of men and the times, which various new forms of marriage they presume to label '*temporary*,' '*experimental*,' and '*companionate*.' These offer all the indulgence of marriage and its rights without, however, the indissoluble bond and without offspring, unless later the parties alter their cohabitation into a marriage in the full sense of the law."

³⁶ This has in mind the notorious book of Van de Velde, *Il matrimonio perfetto*, placed on the *Index librorum prohibitorum*. The way in which the holiness of marriage is publicly profaned in films is also condemned.

³⁷ See Pius XI, *Casti connubii*, where these errors are explicitly condemned.

³⁸ This does not deal with particular questions or errors about the crime of adultery and its punishment by civil laws. Only the general principle is rejected.

³⁹ Even today the adversaries of the Church are continually talking about this "free love." That is why this widespread opinion is finally to be explicitly condemned.

CHAPTER III: THE DIVINELY ESTABLISHED ORDER OF THE CHRISTIAN FAMILY

23. The Origin and Dignity of the Christian Family

By the divine order itself, the family consists of parents and children and arises out of a legitimate marriage,¹ without which there cannot *per se* be, before God and the Church, a legitimate family. Illegitimate children, however, possess rights and duties which derive from the very fact of procreation. By its origin, nature, and goal, the family, like marriage, is sacred and, for Christians, holy,² by which holiness the Christian family shines before all others. According to the divine order, therefore, grace and the virtues, and charity first of all, must reign within the family, just as they did in the most holy Family of Nazareth, which is the most perfect model of every Christian family.³

24. The Family a True Society

In the light of the divine order, the family is a true society, of itself preceding the other natural societies,⁴ although it can be helped and fostered by the latter so that it can really attain its own proper purposes. Indeed the family is, and will remain till the end of time, the society that for every person, in whatever social order, is necessary and inviolable, the principle and presupposition of other societies, endowed with its own spiritual and moral, juridical and economic unity.⁵ The properties and goods with which marriage is furnished, especially unity, indissolubility, and the chaste fidelity of each spouse, were also given by God for the defense and the good of the whole family.⁶

25. Authority in the Domestic Society

As an ordered life together, the family cannot exist without proper authority,⁷ which should be understood to be for the sake of securing the good of all the members, according to the saying in Mt 23:11, "The greatest among you must be your servant." Although as human persons the man and the woman have the same dignity before God and enjoy full equality of rights in the matters that constitute the essence of the marriage contract, still the man naturally presides over the whole family,⁸ over the wife as the companion to be especially honored and loved, and over the children who are to be nourished and educated. This natural primacy over the wife is confirmed and elevated by the sacrament of marriage,⁹ as the Apostle teaches: "Wives, be subject to your husbands as to the Lord; for the husband is the head of the wife, as Christ is the head of the Church.... As the Church is subject to Christ, so wives should be subject in all things to their husbands" (Eph 5:22-24). Although the woman is subject to the man, as a mother she has her own authority over the children, an authority subordinate to that of the father. Indeed the wife takes the place of the husband in directing the family, should he be unable to fulfil his role.¹⁰ It follows that children are under the power of the parents (see 1 Tm 3:4) until they themselves become adults.¹¹ In the family, further, the woman is as it were the heart, endowed with her own distinct qualities and gifts, so that she may sweetly and effectively arrange everything for the good of the whole domestic group.¹² For this

reason, the wife should not be considered by her husband as a maid, subject to whatever the husband might order; but the woman, companion of the husband in procreation, must also be his companion in the education of the children, a help to him, as God willed from the beginning (see Gn 2:18), in charity and sanctification.¹³ But the Church, mindful of the doctrine of the Apostle who taught that before God there is neither male nor female but that all the baptized are one in Christ Jesus (see Gal 3:28), has rejected and rejects the false ideas by which a woman is described as lacking in mature judgement, or incapable of mastering her own acts, or not equipped enough to exercise her own rights.¹⁴ The authority of the man over the wife must therefore be informed and tempered by both the natural and the supernatural virtues, especially by conjugal love according to the divine mandate: "Husbands, love your wives as Christ loved the Church and handed himself over for her" (Eph 5:25). So that the authority of each parent over the children may be exercised with that moderation without which rich fruits cannot be expected, it was said to the parents and particularly to the father, "Do not provoke your children, so they may not become discouraged" (Col 3:21).¹⁵ Let them be strong and gentle, for if they are meek God will teach them his ways (Ps 24:9), so that they will be able to lead their children in the way of the Lord. As the authority of the father must be informed by love, so the obedience of the wife and children should be the submission of love.

26. Some Errors are Rejected

It is mistaken, therefore, to deny the divine origin of the family and to subvert the order which God set within it or to remove it from the control and influence of the divine order and of the Church. And therefore this Sacred Synod, while it defends the rights of the woman, rejects that evil form of emancipation by which, whether as a daughter or a wife or a mother, her proper nature, function, and role are disfigured by some false view of her equality with the man.¹⁶ Nor does it approve of that way of acting by which some people, indeed civil authority itself, moved by some false exaltation of freedom, either denies or belittles or, what is worse, practically destroys, to the detriment of the family's good, the natural and distinct qualities of man and woman.¹⁷

NOTES

¹ See Leo XIII, Epistle *Ci siamo*, June 1, 1879 (*Acta Leonis XIII*, I, pp. 237-38); *Arcanum divinae sapientiae*, February 10, 1880 (*AAS*, 12 [1879-80], p. 391); Epistle *Il divisamento*, February 8, 1893 (*Acta Leonis XIII*, XIII, pp. 37-38); Address in Consistory, March 18, 1895 (*Ibid.*, XV, pp. 74-75; Pius XII, Address to Spouses, July 12, 1939 (*Discorsi e Radiomessaggi*, I, p. 247).

² See Leo XIII, in the documents noted above; Pius XI, Encyclical *Ubi arcano*, December 23, 1922 (*AAS* 14 [1922], 678); *Casti connubii*, December 31, 1930 (*AAS* 22 [1930], pp. 539ff, 583-85, 590).

³ Leo XIII, Apostolic Epistle *Neminem fugit*, January 14, 1891 (*Acta Leonis XIII*, XII, p. 149); Pius XI, *Ubi arcano*, l.c., p. 690.

⁴ Leo XIII, Encyclical *Rerum novarum*, May 15, 1891 (*Acta Leonis XIII*, XI, p. 104): "Thus we have the family, the domestic society, little indeed but a *true society*, older than any other State, with rights and duties of its own, totally independent of the commonwealth;" Pius XI, Encyclical *Divini illius Magistri*, December 31, 1929 (*AAS* 22 [1930], 52-53).

- ⁵ Pius XII, Address, November 21, 1953 (*Discorsi e Radiomessaggi*, XV, p. 477): "She [the Church] cannot cease to warn and to recall that, according to the will of the Creator and the natural order established by him, the family must be a *spiritual and moral, juridical and economic unity*...."
- ⁶ See Pius XII, Encyclical *Sertum laetitiae*, November 1, 1939 (*AAS* 31 [1939], 640); Leo XIII, Encyclical *Immortale Dei*, November 1, 1885 (*Acta Leonis XIII*, V, p. 129); Encyclical *Caritatis*, March 19, 1894 (*Acta Leonis XIII*, XIV); Encyclical *Longinqua oceani*, January 6, 1895 (*Ibid.*, XV, p. 15); Pius XI, *Casti connubii*, l.c., pp. 553-54.
- ⁷ Leo XIII, *Rerum novarum* (*Acta Leonis XIII*, XI, p. 105): "The family, no less than the State, as we have said, is a true society, governed by a power of its own, that is to say, by the father."
- ⁸ Leo XIII, *Arcanum divinae sapientiae*, l.c., p. 18: "The husband is the chief of the family and the head of the wife."
- ⁹ Leo XIII, Encyclical *Quod apostolici*, December 28, 1878 (*Acta Leonis XIII*, I, pp. 178-79).
- ¹⁰ Pius XI, *Casti connubii*, l.c., pp. 549-50: "If the husband should fail in his duty, it falls to the wife to take his place in directing the family."
- ¹¹ This is not meant to address the juridical questions of the legal and juridical emancipation of children, which depends also on the various legislations of States.
- ¹² Pius XI, *Casti connubii*, l.c., p. 549: "For if the man is the head, the woman is the heart, and as he occupies the chief place in the ruling, so she may and ought to claim for herself the chief place in love."
- ¹³ Leo XIII, *Arcanum divinae sapientiae*, l.c.: "...[the woman] must be subject to her husband and obey him, not indeed as a servant but as a companion;" Pius XI, *Casti connubii*, l.c., p. 549: "...nor does it bid her obey her husband's every request if not in harmony with right reason or with the dignity due to the wife."
- ¹⁴ Pius XI, *Casti connubii*, l.c., p. 549: "...nor does it imply that the wife should be put on a level with those persons who in law are called minors, to whom it is not customary to allow free exercise of their rights on account of their lack of judgement or of their ignorance of human affairs."
- ¹⁵ Leo XIII, *Arcanum divinae sapientiae*, l.c., p. 18, which is cited in Pius XI, *Casti connubii*, l.c., pp. 550: "...may divine charity always be the guide of their respective duties."
- ¹⁶ Pius XI, *Casti connubii*, l.c., pp. 567-68, where a false emancipation of woman is explicitly and at length rejected; First Roman Synod, 1960, art. 213, 2.
- ¹⁷ Leo XIII, Epistle *Quod apostolici*, December 28, 1878 (*Acta Leonis XIII*, I, pp. 171, 178ff); Benedict XV, *Motu proprio Bonum sane*, July 25, 1920 (*AAS* 12 [1920], 314); Pius XI, *Divini illius Magistri*, l.c., pp. 49-86; *Casti connubii*, l.c., p. 568.

CHAPTER IV: THE RIGHTS, OBLIGATIONS, AND VIRTUES
PROPER TO THE CHRISTIAN FAMILY

27. The Responsibility of Parents with Regard to the Number of Children

Today especially, a distinctive sign of truly Christian parents should be that generous way of acting, one in accordance with the norms of Christian virtues, with which they think correctly about the number of their children and act accordingly.¹ The Sacred Synod is not at all unaware of the many and great difficulties which spouses may encounter on this matter. It therefore teaches in general that by divine law, natural or positive, there is no universal norm with regard to the number of children to be had in each family. In each case should be considered what individual conditions, the good of the whole family and of society suggest, according to the dictates of Christian prudence, linked also with the other virtues. In their particular deliberations, the faithful should not be moved only by temporal and material considerations, but first of all by supernatural ones, and they should be led by the light of reason and of faith.² And, as befits Christians, in measuring the number of their children, they should be mindful of divine Providence by which all things are wisely ordered. In so serious a matter, the faithful should avoid irrational and blind instinct and the various forms of hedonism.³ If they both agree and if they have a just cause, it is licit for the faithful to make use of marriage only on those days which are known to be infertile.⁴ But renouncing the use of marriage becomes illicit for them if, as the Apostle noted (see 1 Cor 7:5), it brings the spouses into a proximate danger of sin. Let the supreme rule be the Apostle's general advice: "Let all your acts be done with charity" (1 Cor 16:14). And therefore values and reasons that are merely medical, eugenic, economic, social or of some other temporal and material order, may not be opposed to, preferred to, or equated with the values and reasons of a higher order, the order of religion and morality.⁵

28. The Demographic Question

No obligation to restrict the multiplication of children can of itself be drawn from simple fear of an excessive multitude of people, absolutely considered, or from a universal, necessary, and definitive disproportion between the number of living people and the quantity of temporal means necessary for them. For the theory on which this fear rests cannot be proven a priori, unless one denies the spiritual quality of the human agent, indeed unless a defect of divine Providence is posited in the order of creation established by the most wise God himself.⁶ Some relative and temporary greater multitude of people may happen here or there because of the conflux of various contingent causes; but this should stimulate people to new ways of producing and distributing goods, instead of limiting, against the divine law, the procreation of children. The spread of ideas affirming a need to bring the generation of children into agreement with continually changing economic conditions, produces in matters which concern the family a way of assessing things that is too utilitarian, smacks of materialism, and is therefore quite foreign to the genuine nature of the family.⁷ There is nothing against promoting certain processes and certain social transformations in the fields of economics, hygiene, and public education and in achieving other goods. But great care should be taken that these

social transformations not corrupt essential values of a higher order in the family; and these changes must by all means be done in such a way that they conform to divine laws.⁸

29. The Rights and Duties of Parents with Regard to the Education of Children

Parents have the serious and divinely sanctioned duty especially by their word and example to educate their own children not only with regard to natural and earthly matters, but especially with regard to supernatural and eternal matters.⁹ First of all, therefore, parents themselves, out of a duty owed to their children themselves, must see to it that not only are the newborn given new birth in the supernatural life as soon as possible, but also that they are religiously educated from the earliest age especially with regard to the elements of the Christian religion and the observance of the law of the Gospel.¹⁰ For marriage itself and the family also have the goal of increasing the body of the Church and augmenting the number of the elect.¹¹ In educating their children, parents should give attention to natural and earthly matters, but maintain a correct assessment and degree of values.¹² The sciences and pedagogical arts must be in conformity with true and Christian principles,¹³ and on this matter it should especially be noted that a person on the one hand is enlightened and led by the illuminations and movements of the Holy Spirit and, on the other, remains subject to evil concupiscence and to the other consequences of original sin.

30. The Rights and Duties of Children

Children should truly be the honor of their parents (see Mal 1:6), their crown and glory (see Prov 17:6). Children should therefore be truly obedient and docile to their parents, should love them both affectively and, as Sacred Scripture teaches more than once, effectively, by their works.¹⁴ Care should also be taken that children's rights are not violated, especially with regard to their choice of marriage or in freely following their vocation, especially with regard to divine service.¹⁵

31. The Duties of Others and of Civil Society towards the Family

Relatives, both natural and spiritual, and others who by role or office are devoted to families should help the families to which they are in some way bound, especially in the support and right education of the children. Civil authority also has its duties towards the domestic group. Civil authority, whether national or international, has the right and duty to use its own organs and means to preserve, defend, and foster the goods of the family, even by positively helping it, especially in the support and education of children, according to what the common good requires.¹⁶ For that reason, public authority should see to it that the family not fail or be deprived of things necessary to it, including its just and right progress in the social group; further, the family's right to work, with a just and fitting salary, must not be violated against natural justice and equity themselves; finally, the family must not be deprived of a just ability to emigrate; and in general, parents, especially mothers, should not be prohibited directly or indirectly from being able rightly to fulfill their own duties.¹⁷

32. Family and Schools

With regard to schools, the civil authority may not offend the just rights of parents and of the Church that children be educated rightly and in a Christian way also in schools.¹⁸ Indeed the civil authority must help the family also on this matter by fitting means and to the degree possible.¹⁹ Parents have the right and duty diligently to see to it that their children not attend schools or associations in which either religion or moral integrity is placed in proximate danger,²⁰ which often cannot be obtained except at costs which families cannot pay.

33. The Family and the Church

By divine law the family is entrusted to the Church not only because marriage, from which it legitimately arises, first of all and in itself belongs to the Church; but also because the Church has from God the most serious right, one that is independent and inviolable by any human power, to impart Christian education by its teachers and schools not only to children but also to parents, especially instructing them so that they are able to fulfill the obligations of their proper states in a Christian manner.²¹ This right is proper to the Church both because of its universal teaching authority and also because of its spiritual motherhood towards children and parents.²² For only the Church, through the administration of the sacraments, has access in the name of Christ to the sanctuary of the conscience of both parents and children.²³ Conjugal and familial intimacy has, therefore, its own limits, even with regard to the members of the family themselves. So it is that the Christian family becomes an honorable instrument, living and holy, of such and so great a Mother Church, for the building up of the Body of Christ.

34. Errors are Rejected

When weighing demographic questions, it is mistaken and indeed injurious to human and Christian dignity to consider the procreation of people and their families only in relation to the service of civil society or truly to dishonor them by discussing them as if they were animal species.²⁴ For this reason, the Sacred Synod, while it most urgently exhorts all to provide as much effective help as possible to families burdened with a number of children, at the same time severely condemns the recommending and the spread of shameful contraceptive means in order to limit children; instead of defending the good of peoples, as is sometimes thought today, they corrupt the whole social order.²⁵ The Sacred Synod also condemns all theories that in any way deny the rights of the Church and of the family with regard to the education of children, or which assign primary rights in this area to civil authority; and it most seriously condemns those who directly support or formally cooperate in the passage of wicked laws about marriage and the family.²⁶ As for the education of children, it condemns the views of any moral doctrine which defames the Church as if in its moral education, instead of the law of liberty and love, it exclusively favored a moral education resting only on laws and fear, is negative, and contradicts, as they say, authentic Christian doctrine and method. How false such accusations or malevolent insinuations against the Church are will be clear if it is recalled that

the Church in its teaching about Christian education, has always had before her eyes the example of the divine Teacher, who on the one hand entrusted to the Church the new and great commandment of charity, but on the other urged even the negative precepts of the Decalogue (see Mt 19:18),²⁷ and indeed urgently proposed his own self-abnegation and cross (see Mt 16:24). And if the Apostle, led by the divine Spirit, warns all the faithful to work out their salvation in fear and trembling (see Phil 1:12), those who engage themselves by divine will in the equally onerous and glorious task of Christian education know that those words apply to themselves for two reasons.

NOTES

¹ Pius XII, Address to Midwives, October 29, 1951 (*AAS* 43 [1951], 841): "Unfortunately cases are not rare in which even a cautious reference to children as a 'blessing' is enough to provoke a downright denial and perhaps even derision. Far more frequently, in thought and in words, the attitude of considering children a heavy 'burden' predominates. How opposed is this frame of mind to the *mind* of God and to the words of Sacred Scripture, and, for that matter, to sound reason and the sentiment of nature!" Address to the Directors of the Association for Large Families of Rome and Italy, January 20, 1958 (*AAS* 50 [1958], 93): "Only the divine and eternal light of Christianity gives full life and meaning to the family and this is so true that right from the beginning and through the whole course of its history, a large family has often been considered as synonymous with a Christian family."

² Pius XII, Address to the Seventh International Hematological Congress in Rome, September 12, 1958 (*AAS* 50 [1958], 732-40); Address to Midwives, l.c., pp. 835-54.

³ Pius XI, *Casti connubii*, December 31, 1930 (*AAS* 22 [1930], 548); Pius XII, Address to Midwives, l.c., p. 853: "The seriousness and holiness of the Christian moral law does not permit the unrestrained satisfying of the sexual instinct..."

⁴ See the Reply of the Sacred Apostolic Penitentiary, March 2, 1853, June 16, 1880; Pius XI, *Casti connubii*, l.c., p. 561; Pius XII, Address to Midwives, l.c., pp. 844ff. Because of the controversies today among theologians, the Constitution does not determine whether a just and *serious* reason is required under pain of serious sin.

⁵ Pius XII, Radio Message, December 24, 1952 (*AAS* 45 [1953], 42): "But to want to escape from the difficulty with the formula that the number of men must be regulated according to political *economy* amounts to subverting the order of nature and the whole psychological and moral world that is linked to it."

⁶ Pius XII, Address to Directors of the Association for Large Families, l.c., pp. 92-93; John XXIII, Encyclical *Mater et magistra*, May 15, 1961 (*AAS* 53 [1961], pp. 445ff). N.B.: With regard to the absolute impossibility of universal over-population, the members of the Theological Commission were not of the same view. Some thought so clear a decision was not opportune. There was no division in the subcommission, where there were two sociologists. All held to the impossibility of over-population, not on sociological but on dogmatic grounds. For if there is over-population, then the words of Gn 1:22, "Increase and multiply," fail and so does the primary purpose of marriage.

⁷ Pius XII, Address to Directors of the Association for Large Families, l.c., pp. 92-93: "In recent times we have seen how so-called 'demographic politics' have failed to achieve any noteworthy results; it is easy to see why, for the individual interest will almost always win out over the collective selfishness which this idea so often expresses, and the aims and methods of this policy *debase the dignity of the family* and of persons by placing them on the same level as lower species;" John XXIII, *Mater et magistra*, l.c., pp. 447.

⁸ John XXIII, *Mater et magistra*, l.c., pp. 446-47.

⁹ CIC, c. 1113; Pius XII, Radio Message, March 23, 1952 (*AAS* 44 [1952], 270-78); Pius XI, Encyclical *Divini illius Magistri*, December 31, 1929 (*AAS* 22 [1930], 49-86); *Casti connubii* l.c., p. 545.

- ¹⁰ See CIC, c. 770; Pius XI, *Divini illius Magistri*, l.c., passim.
- ¹¹ Pius XII, Address, May 24, 1939; Roman Catechism, On the Sacrament of Marriage, ch. VIII, n. 15.
- ¹² See CIC, c. 1113; Pius XI, *Divini illius Magistri*, l.c., passim.
- ¹³ See St. Pius X, Encyclical *Editae saepe*, May 26, 1910 (*AAS* 2 [1910], 357-80); Pius XII, Radio Message, January 12, 1954 (*AAS* 46 [1954], 59-62); Address to French University Teachers and Students, September 21, 1950 (*AAS* 42 [1950], 735-38).
- ¹⁴ See Prov 6:20; Eccl 3:14; Eph 6:1; Col 3:20, etc.
- ¹⁵ See CIC, cc. 214, 1087, 2352; First Roman Synod, 1960, art. 495, 2.
- ¹⁶ See Pius XI, *Divini illius Magistri*, l.c.
- ¹⁷ There are many pontifical documents about both the family wage and the other rights mentioned here.
- ¹⁸ See Pius XI, *Divini illius Magistri*, l.c.
- ¹⁹ This refers to the role of civil society in providing aid also to free Catholic schools, but according to just laws.
- ²⁰ See First Roman Synod, 1960, art. 241-243.
- ²¹ For in some areas, under tyrannical oppression, the only way for the Church to be present is through parents who are instructed rightly and in a Christian way and then educate their children.
- ²² See Pius XI, *Divini illius Magistri*, l.c., pp. 53ff.
- ²³ See Pius XII, Radio Message, March 23, 1952, l.c., p. 271: "To use an image as old as it is fitting, conscience is, therefore, an *aduton*, a sanctuary, at whose threshold all must stop, even, in the case of a child, *the father and the mother. Only the priest enters there as caretaker of souls and as minister of the sacrament of penance.*"
- ²⁴ See Pius XII, Address to the Associations of Large Families, November 26, 1951 (*AAS* 43 [1951], 856): "But there is an even deeper misery from which the family must be preserved: that debasing slavery to which it is reduced by a mentality tending to make it a mere organism at the service of the social community, in order to procreate for such a community a sufficient mass of 'human material.'"
- ²⁵ This addresses the condemnation of all the ways in which perversion of the conjugal act is being spread; see already Pius XI, *Casti connubii*, l.c., pp. 559ff. But in the Constitution the error is condemned not only in its individual but also in its social aspect.
- ²⁶ The condemnation is necessary so that Catholics who have public responsibility may themselves properly stand watch and assist the salvation and promotion of the rights of the family according to the Church's teaching.
- ²⁷ See Pius XII, Radio Message, March 23, 1952, l.c., pp. 274f: "He [Jesus] spoke of the 'narrow gate' and of the 'hard road' that leads to life (see Mt 7:13-14)... Similarly, to the rich young man he replied, 'If you wish to enter into life, keep the commandments,' and to a second question, 'Which?' he replied, 'Thou shalt *not* kill! *not* commit adultery!, *not* steal! *not* bear false witness! *Honor* your father and mother! And love your neighbor as yourself!' He made it a *condition* for anyone who wishes to imitate him that he *renounce* himself and take up his cross every day (see Lk 9:23)... Thus spoke Jesus Christ, *the divine Pedagogue*, who certainly knows better than men how to penetrate into souls and attract them to his love with the infinite perfections of his Heart, *full of goodness and love*. And the Apostle of the Gentiles, St. Paul, did he perhaps preach something different?... Not in warnings such as this one: 'Work out your salvation *in fear and trembling*' (Phil 2:12)... Thus the accusation of oppressive harshness brought against the Church by the 'new morality' is really first aimed at the adorable person of Christ himself."

PART III: SACRED VIRGINITY

35. The Excellence of Sacred Virginity

If holy Mother Church has always especially honored chastity as a choice fruit of the Holy Spirit, it has certainly always regarded as among its supremely precious treasures that perfect chastity by which a person consecrates himself to God's service by sacred virginity and, out of singular love for God, for the sake of the Kingdom of God (see Mt 19:12), by a spiritual and free decision abstains from marriage and from its bodily delights. This honor given by the Bride of Christ is still greater when that chastity is undertaken by a permanent bond and is thus surrounded by a greater strength and firmness.¹ By such a consecration, a man emulates in some ways the purity of the Angels,² in some degree already here on earth he anticipates the state of heaven,³ is more perfectly likened to Christ the Virgin, born of the immaculate Virgin, and is more closely united with God, the most pure Spirit. By such a consecration, with the help of God's grace, a person can totally hand himself over to the service of the divine Majesty, more easily engages in the contemplation of divine things, and, free from secular and fleshly cares, undertakes apostolic works in order to spread the Kingdom of God.⁴

36. Virginity and Marriage

It cannot be surprising, therefore, if Holy Church, taught by the divine Teacher himself and by the Apostle of the Gentiles (see Mt 19:11-12; 1 Cor 7:25-27, 32-36, 38-40), has never ceased to extol virginity over marriage, even if, as the Lord himself attests, there always have been and will be, those who cannot accept this (see Mt 19:12). Soberly, yet clearly, following as usual other God-speaking Fathers,⁵ St John Damascene said, "Virginity is an angelic kind of life, marked by characteristics of an incorporeal nature. Nor do we say this in order to detract from marriage, far be it; for we know that the Lord blessed marriage by his presence and we know who it was who said 'Let marriage be honored,...and the marriage bed undefiled' (Hb 13:4); but we acknowledge that virginity is better than marriage, good as this is."⁶ No less soberly and clearly did the Sacred Council of Trent teach that it is better and more blessed to remain in virginity or celibacy (undertaken for God's sake, of course) than to be joined in marriage.⁷ Nor does virginity, by which in a singular way we are conformed to Christ the Virgin impede or diminish the development of one's own personality, rather it augments it and can lead it to a higher level (see 1 Cor 7:33-40).⁸

37. The Practice of the Church

While the dignity of marriage and of the Christian family can never be sufficiently praised, the Church, considering the objective order established by God through Jesus Christ, has wished that chaste marriage, which is a great mystery in Christ and the Church (see Eph 5: 32), cede in honor to the state of sacred virginity, even where virginity is not linked to a vow or profession of the other evangelical counsels, so long as it is undertaken not for human reasons but for the sake of the love of God and of Jesus Christ; and of the sacred ministers of the Latin rite it demands that they willingly

and freely choose virginity as their spouse and remain faithful to it until death, while it recommends the same virginal chastity to ministers of the Oriental rites as a sweet priestly ornament.⁹

38. Errors are Rejected

Kindly Mother Church joyfully exults over the great number of those who in various regions, particularly in recently founded churches, under the Spirit's inspiration and with his help, are embracing the sacred state of virginity. But it also observes with anxiety that in not a few regions where sacred virginity was once the ornament of many families, the number of those who by divine grace are aspiring to a state so singularly loved by God is diminishing and sometimes is being notably reduced. This is happening not only because of a worldly spirit, penetrating more easily today than before even into Catholic families, but also because of errors spread and propagated concerning the character of marriage and of sacred virginity. For that reason, compelled by harsh necessity, she renews the severe condemnation once uttered by the Sacred Council of Trent against those who dare to maintain that the marital state is to be preferred to the state of virginity or celibacy,¹⁰ and she also seriously rejects the view of those who claim that the bond of celibacy today is obsolete, indeed impossible today, exceeds the competence of the Church and should be relaxed according to the will of the subject.¹¹ She also must severely reject the dangerous view, very injurious to the life of the Church, which teaches that the obligations with regard to virginal chastity assumed by young people desiring to dedicate themselves to God are practically non-existent, on the grounds that adolescents should be a priori and generally presumed to lack psychological maturity and the required experience of persons of the opposite sex.¹²

Finally, the Sacred Synod exhorts Christian parents by prayer, purity of life, and veneration for the priestly and religious state, to foster sacred vocations, knowing that chaste marriage is then most greatly honored when from it flow the flowers of sacred virginity.

EPILOGUE

39. A Brief Encouragement

These are the things which the Sacred Synod has thought it necessary to say to meet the needs of the day, not only so that the truth might be not only better known, but also more readily acknowledged and profitably expressed in life itself. It encourages Pastors religiously to instruct the faithful about these decrees and to help them by their good advice. It encourages the married to allow continually to grow within themselves the gifts and graces which they received from heaven when they received the Sacrament in which the spousal love of Christ and the Church was symbolized. It encourages parents and children by imitating the sacred Family of Nazareth continually to strain towards the higher things. It encourages those who serve God by sacred virginity to refuse secular desires out of the love for Jesus Christ and so to change all fleshly love into spiritual love. It encourages all, generously and in a spirit of love and subjection, to accept and to offer to God the

troubles and difficulties which in this order after Adam's fall are as it were inevitably linked with the divine gifts. As the kindly Mother of the faithful, the Church sympathizes with the distress, miseries, and torments with which the great number of her children is burdened and not seldom oppressed. But it also cannot remain silent about the sacrifices willed by God and Jesus Christ. And it is forced to respond no less to some lamenting faithful than to the many calumniating enemies: "Whether it is right in the sight of God for us to obey you rather than God, you be the judge.... We must obey God rather than men" (Acts 4:19 and 5:29). But if the voice of the Church is truly heard, marriage and the family will correspond to the counsels of God, who is love, and of Jesus Christ who loved us with a perpetual charity; and "this momentary light affliction is producing for us an eternal weight of glory beyond all comparison" (2 Cor 4:17-18).

NOTES

- ¹ See Pius XII, Encyclical *Sacra virginitas*, March 25, 1954 (*AAS* 46 [1954], 161-91); on the vow, *Ibid.*, p. 165.
- ² St. John Chrysostom, *In Matt. hom.* 70, 5 (PG 58, 660); St. Bonaventure, *De perfectione evangelica*, q. 3, a. 3; St. Thomas, *Catena aurea in Matth. Evang.*, ch. 22, v. 30-32 (Parma ed., 1860, p. 254B): "...thus all the virtues are *angelic things*, especially chastity through which nature is overcome by the virtues;" St. Cyprian, *De habitu virginum*, 22 (PL 4, 462): "When you persevere as chaste virgins, you are equal to God's Angels;" St. Ambrose, *De virginibus*, bk. 1, ch. 8, n. 52 (PL 16, 202-203); Pius XII, *Sacra virginitas*, l.c., pp. 167, 173.
- ³ See Mt 22:30.
- ⁴ See 1 Cor 7:32-34.
- ⁵ See especially Didymus of Alexandria, *Contra Manich.*, 8 (PG 39, 1096) and St. John Chrysostom, *De Virginitate*, 10 (PG 48, 450).
- ⁶ *De fide orth.*, IV, 24 (PG 94, 1210).
- ⁷ Council of Trent, Session XXIV, Doctrine on the Sacrament of Marriage, c. 10 (D 980): "If anyone should say that the conjugal state is to be preferred to the state of virginity or of celibacy and that it is not better and more blessed to remain in virginity or in celibacy than to be joined in marriage, A.S."
- ⁸ Pius XII, *Sacra virginitas*, l.c., pp. 176f. "For although all those who have embraced a life of perfect chastity have deprived themselves of the expression of human love permitted in the married state, nonetheless it cannot thereby be affirmed that because of this privation they have diminished and spoiled the human personality. For they receive from the Giver of heavenly gifts something spiritual which far exceeds that 'mutual help' which husband and wife confer on each other. They consecrate themselves to him who is their source and who shares with them his divine life, and thus *they do not diminish themselves but make themselves immensely greater*;" Pius XII, Speech, September 15, 1952 (*Discorsi e Radiomessaggi*, XIV, p. 334): "Today we wish to address ourselves only to those, priests and lay people, preachers, orators, or writers, who no longer have a word of approval or of praise for virginity vowed to Christ, who for years, despite the warnings of the Church and in spite of its teachings, assign marriage a preference in principle over virginity, who go even to the point of presenting it as the only means capable of assuring the development and natural perfection of the human person. Those who speak and write such things should become aware of their responsibility before God and before the Church."
- ⁹ Council of Trent, Session XXIV, Doctrine on the Sacrament of Marriage, c. 10 (D 980).
- ¹⁰ *Ibid.*
- ¹¹ *Ibid.*, c. 9 (D 979).

¹² Thus Pius XII, *Sacra virginitas*, l.c., pp. 183f: "Some indeed claim that all Christians and the clergy in particular should not be separated from the world as in the past, but should be present to the world; therefore *they should take the risk and put their chastity to the test in order to show whether or not they have strength to resist*; therefore, they say, let young clerics see everything so that they may accustom themselves to gaze at everything with equanimity, and thus render themselves immune to all temptations." But now things have developed to the point that amorous relationships are being advised for those who desire to vow themselves to perpetual chastity. Furthermore, this passage intends to reject what many psychologists maintain, namely that during puberty and early youth a man is incapable of a fully free and fully responsible human act. This opinion, unfortunately, is heard even from Catholic psychologists. The Constitution obviously does not reject healthy types of education for chastity, in which young people and even the clergy, if they are destined for the care of souls, are educated so that they will be able to see and deal with pure and simple minds with whatever they have to see and deal with. Neither is the text aimed at extraordinary or pathological conditions or at an impetuous sexuality, which would render a youth less fit for vowing himself to perpetual chastity or which could diminish imputability. All these things would have to be measured according to circumstances in the particular cases.

[99] 3 - SCHEMA CONSTITUTIONIS DOGMATICAE
DE CASTITATE, MATRIMONIO, FAMILIA, VIRGINITATE

PROOEMIUM

1. [*Ecclesia utriusque status exemplar*]. Christifideles universi magnam quandam efficiunt familiam, ex virginali simul et sponsali Ecclesiae cum Iesu Christo unione ortam, cum numquam Salvator Sponsam suam, sanguine acquisitam, castissime fecundam reddere desinat verbo vitae et gratia Spiritus Sancti. Quamobrem S. Synodus in una eademque Constitutione dogmatica nobilitatem extollere tuerique decrevit tam castitatis in solutis eiusque floris pulcherrimi, scilicet virginitatis sacrae, quam casti connubii eiusque fructus caelestis, familiae nempe christianae.

PARS PRIMA
DE CASTITATE

2. [*Praenotanda*]. Cum omnia mox exponenda, ex divina ordinatione, duorum sexuum differentiam eorumque mutuam inter se relationem supponant, pauca quaedam de origine et natura sexus, deque dominio hominis in proprium corpus, quatenus propagationi humani generis inservit, praemittuntur.

CAPUT I
PRAEMITTENDA DE SEXIBUS

3. [*Origo et natura sexus*]. Ipse Deus « fecit hominem ab initio masculum et feminam » (Mt. 19, 4)¹ illisque benedixit dicens: « Crescite et multiplicamini » (Gen. 1, 28). Data autem benedictione vidit omnia quae fecerat esse « valde bona » (Gen. 1, 31).² Quo fit, ut etiam ea quae hac ex parte in homine naturaliter inveniuntur, per se bona et honesta sint,³ ut saepe affirmavit Ecclesia, etiam ad proclamandam sanctitatem et dignitatem nuptiarum. Attamen post Adae peccatum propriam exigunt verecundiam et custodiam (cf. Gen. 2, 25 et 3, 7),⁴ excluso tamen omni falso vel scrupuloso pudore. Meritis autem Christi corpora renatorum facta sunt templa Spiritus Sancti: quare in corporibus

quoque humanis Deus glorificari potest ac debet (cf. 1 Cor. 6, 19-20). Liquido igitur sequitur, ut animo simplici, reverenti, pudico et casto res, quae ad sexum pertineant, considerentur atque tractentur oporteat.⁵ Firma tamen hac sexus humani originali dignitate, absint oportet falsae superlationes, ac si idcirco quod masculum et feminam Deus fecisset hominem, eum proprie constituisset ad imaginem sui,⁶ vel quasi praecipue sexualibus homo ut talis constitueretur.⁷ Hac enim in mortali vita, licet sexus humanus gaudeat etiam aliis humanis qualitatibus, primarie tamen ad matrimonium ad eiusque bona spiritualia et temporalia ordinatur, ut docet S. Scriptura (cf. Mt. 19, 4),⁸ donec impleatur tempus, quo homines « in resurrectione neque nubent neque nubentur » (Mt. 22, 30), ut dixit Dominus.

4. [*Homo non dominus absolutus corporis*]. Animadvertendum sane est, Deum solum esse dominum absolutum vitae hominis eiusdemque integritatis, nominatim quod attinet ad ea, quae hominem naturaliter aptum reddunt et cum Deo consociant in vitae humanae propagationem.⁹ Unde nefasti sunt conatus proprium sexum iam sufficienter determinatum mutandi; nec licet ad sanitatem totius hominis salvandam, eius organa genitalia mutilare¹⁰ vel infoecunda reddere, si aliter eius saluti provideri potest.¹¹ Nec ullo in casu ius datur vel dari potest transferendi in corpus humanum organa sexualia animalium, cellulas germinativas secundum genus suum producentia, vel ordine inverso;¹² vel etiam germina humana utriusque sexus in laboratorio adhibendi, ut inter se uniantur, etsi, sine violatione pudicitiae et castitatis, solus et verus progressus intendatur scientiae.¹³

NOTAE

¹ Cf. etiam Gen. 1, 27: « Masculum et feminam creavit eos »; Mc. 10, 6: « Ab initio autem creaturae masculum et feminam fecit eos Deus ».

² Cf. etiam Eccli. 39, 21: « Opera Domini universa bona valde ».

³ Cf. CONC. BRACAREN. II (I) (a. 561), nn. 11 et 12: DENZ. 241-242; DENZ. 242: « Si quis plasmationem humani corporis diaboli dicit esse figmentum et conceptiones in uteris matrum operibus dicit daemonum figurari, propter quod et resurrectionem carnis non credit, sicut Manichaeus et Priscillianus dixerunt, A. S. »;

et sequens n. 13: DENZ. 243: « Si quis dicit, creationem universae carnis non opificium Dei, sed malignorum esse angelorum, sicut Priscillianus dixit, A. S. ».

[101] ⁴ Ex eo autem quod Deus sexualia in homine dederit non licet tamen deducere, ut quidam praetendunt, quod nullo velamine vel pudore cooperienda sint organa et functiones sexuales. Scribit S. THOMAS, *Summa Theol.*, II-II, q. 151, a. 4: « ... Nomen pudicitiae a pudore sumitur, in quo *verecundia* significatur. Et ideo oportet quod pudicitia proprie sit illa de quibus homines *magis* verecundantur. *Maxime autem verecundantur* homines de actibus venereis, ut Augustinus dicit in XIV *De Civ. Dei*... Verecundatur autem homo non solum de illa mixtione venerea, *sed etiam de quibuscumque signis eius*: ut Philosophus dicit, in II *Rhet.* Et ideo pudicitia attenditur proprie circa venerea: et praecipue circa signa venereorum, sicut sunt aspectus impudici, oscula et tactus... ».

⁵ Cf. Prus XI, Litt. Encycl. *Divini illius Magistri*, 31 dec. 1929, ubi plura habentur contra naturalismum, nulla habita ratione labis « a proto-parentibus ad omnem posteritatem transmissae ». Atque praesertim quoad puellas Pontifex asserit: « ... sed etiam in gymniciis ludis atque exercitationibus, in quibus christianae peculiari modo modestiae puellarum cavendum, utpote quas ostentare sese atque ante omnium oculos proponere *summo-pere dedecet*... », cf. DENZ. 2215.

Prus XII, *Ad Docentes ex Ordine Fratrum Carmelitarum Disceal-torum*: AAS 33 (1951) p. 736: « Antiqui Graeci et Romani ut sermone indicarent quae ad castitatem pertinent, singulari utebantur nomine: « *αἰδοία* - verenda » ea appellabant, si quidem de rebus agitur, quae *reverenti modo rationeque tractari debent* ».

⁶ Sunt qui asserunt Deum fecisse hominem ad imaginem Suam, *quatenus* masculum et feminam. Haec non est quaedam solitaria affirmatio, sed invenitur apud plures.

⁷ Cf. Prus XII, *Ad Patresfamilias e Gallia Romam peregrinantes*, 18 sept. 1951: AAS 43 (1951) p. 733: « Cette propagande menace encore le peuple catholique d'un double fléau, pour ne pas employer une expression plus forte. En premier lieu, elle exagère outre mesure l'importance et la portée dans la vie, de l'élément sexuel ».

Prus XII, *Iis qui interfuerunt Conventui internationali quinto de psychotherapia et psychologia*, Romae habito, 13 apr. 1953: AAS 45 (1953) p. 279: « Ces dynamismes peuvent être dans l'âme, dans l'homme; ils ne sont cependant pas l'âme, ni l'homme ».

⁸ Cf. Prus XII, *Allocutio ad obstetrices*, 29 oct. 1951: AAS 43 (1951) pp. 849, 852: « Infatti di Dio la S. Scrittura dice che creò l'uomo a sua immagine e lo creò *maschio e femmina*, ed ha voluto — come si trova ripetutamente affermato nei Libri sacri — che « l'uomo abbandoni il padre e la madre, e si unisca alla sua donna, e formino una carne sola ». Tutto questo è dunque vero e voluto da Dio; ma non deve essere disgiunto dalla funzione primaria del *matrimonio*, cioè dal servizio per la vita nuova... *Al presente*, infatti, si suole sostenere, con le parole e con gli scritti (anche da parte di alcuni cattolici), la *necessaria autonomia*, il proprio fine e il proprio valore della sessualità, ... *indipendentemente* dallo scopo della procreazione di una nuova vita ».

Ut habeatur aliqua notitia de mente modernorum, etiam catholicorum,

quoad sexualitatem, cf. *Ephem. Esprit*: fascicul. « La sexualité », nov. 1960, pp. 1695-1962. [101]

N. B.: In Constitutione consulto omissum fuit, matrimonium esse *unicum et solum finem* sexualitatis humanae. [102]

⁹ LEO XIII, *Epist. Pastoralis officii* ad Episc. Germaniae et Austriae: Acta Leonis XIII, t. XI, p. 284 (DENZ. 1939): « ...utraque divina lex, tum ea quae naturalis rationis lumine, tum quae Litteris divino afflatu per-scriptis promulgata est, districte vetant, ne quis extra causam publicam hominem interimat aut *vulneret, nisi salutis suae defendendae causa, necessitate coactus* ».

Prus XI, Litt. Encycl. *Casti connubii*, 21 dec. 1930: AAS 22 (1930) p. 565: « Publici vero magistratus in subditorum membra directam potestatem habent nullam... Ceterum, quod *ipsi privati homines in sui corporis membra dominatum diu non habeant, quam qui ad eorum naturales fines pertineat, nec possint ea destruere aut mutilare aut alia via ad naturales functiones se ineptos reddere, nisi quando bono totius corporis aliter provideri nequeat, id christiana doctrina statuit atque ex ipso humanae rationis lumine omnino constat* ».

Prus XII, *Sermo ad medicos*, 21 maii 1948: *Discorsi e Radiomessaggi*, t. X, p. 98: « ... Il principio è inviolabile. *Iddio solo è Signore della vita e della integrità dell'uomo*, delle sue membra, dei suoi organi, delle sue potenze, *di quelle particolarmente che lo associano all'opera creatrice* ».

Prus XII, *Sermo « All'unione medico-biologica di S. Luca »*, 12 nov. 1944: *Discorsi e Radiomessaggi*, t. VI, p. 186: « L'uomo invero non è il proprietario, *il signore assoluto del suo corpo*, ma soltanto l'usufruttuario ».

¹⁰ Cf. documenta in superiore nota citata.

¹¹ Cf. Prus XI, Litt. Encycl. *Casti connubii*, l. c.; *Decretum S. C. S. OFFICII*, 22 febr. 1940: AAS 32 (1940) p. 73; Prus XII, *Sermo ad medicos*, 21 maii 1948, l. c.: « ... non è meno illecito... di inaridire o *sterilizzare, mediante un'operazione che nessun altro motivo giustifica, le sorgenti della vita* ».

Prus XII, *Allocutio ad obstetrices*, 29 oct. 1951: AAS 43 (1951) pp. 843 s.: « *La sterilizzazione diretta* — cioè quella che mira, come mezzo o come scopo, a rendere impossibile la procreazione — è una grave violazione della legge morale, ed è quindi illecita. Anche l'autorità pubblica non ha alcun diritto, sotto pretesto di qualsiasi « indicazione » di permetterla, e molto meno di prescriverlo o di farla eseguire a danno di innocenti. Questo principio si trova già enunciato nella Enciclica summenzionata di Pio XI sul matrimonio. Perciò quando, or è un decennio, la sterilizzazione venne ad essere sempre più largamente applicata, la S. Sede si vide nella necessità di dichiarare espressamente e pubblicamente, che *la sterilizzazione diretta sia perpetua che temporanea, sia dell'uomo che della donna, è illecita, in virtù della legge naturale, dalla quale la Chiesa stessa, come sapete, non ha la potestà di dispensare* ».

Prima Romana Synodus, 1960, art. 493.

¹² Prus XII, *Allocutio Moderatoribus ac Sociis Sodalitatis italicae oblatorum « corneae »* etc.: AAS 48 (1956) p. 460: « *La transplantation de glandes sexuelles animales sur l'homme est à rejeter comme immorale*... ».

[102] ¹³ Pius XII, *Iis qui interfuerunt Conventui universali de fecunditate et sterilitate humana*, Neapoli indicto, 19 maii 1956: AAS 48 (1956) p. 471: « Au sujet des tentatives de fécondation artificielle humaine "in viro", qu'il Nous suffise d'observer qu'il faut les rejeter comme immorales et absolument illicites ».

[103] Hic tamen Constitutio habet prae oculis omnia illa moderna experimenta, quae fiunt per unionem vitalium germinum humanorum, etiam independenter ab intentione fecundationis artificialis, sed ad alios fines obtinendos. Multi exspectant, ut Ecclesia clare dicat in omni hypothesi illa experimenta esse illicita, quamvis legislationes civiles hucusque, quantum scimus, nihil faciant; immo materialistae occasionem arripiant publice in ephemeridibus principia divina irridendi.

[104]

CAPUT II

DE CASTITATE SOLUTORUM

5. [*De castitate in solutis*]. Omni homini officium grave quidem, sed non minus honorificum incumbit dominandi impetus affectusque sexuales per castitatis exercitium, quo, iuvante Dei gratia, caro et sensus rationi, per quam homo ad altiora evehitur, debite subiiciuntur, et per rationem fide illustratam, legi evangelicae. Sic per castitatem relatio sexuum eorumque commercium ita nobilitantur, ut digna sint homine ad imaginem Dei creato, et christiano. Differt autem castitatis exercitium in solutis et matrimonio iunctis, cum tantum in solutis annexam habeat continentiam; ac praeterea, dum solutos de more ordinario praeparat ad matrimonium vel sacram virginitatem, in matrimonio iunctis est splendor ipsius connubii. Ex divina enim ordinatione, lege etiam naturae manifesta, homo iam non eo ipso quod habet validam sexualem potentiam consequitur ius eandem exercendi. Solummodo enim in legitimo matrimonio, et quidem intra limites regula morum praestitutos, ius illud obtinetur.¹ Grave igitur officium habet homo solutus omittendi actiones, quae, sive solitarie sive cum alio, natura sua constituunt potentiae proprie et specificae sexualis perfectos vel imperfectos exercendi usus aut quae ad huiusmodi usum libera et conscia voluntate ordinantur.² Severum attendatur ad monitum Spiritus Sancti per Apostolum dicentis: « Nolite errare: neque fornicarii, neque idolis servientes, neque adulteri, neque molles neque masculorum concubitores... regnum Dei possidebunt » (1 Cor. 6, 9-10).³ Immo etiam pravi contra castitatem interni actus deliberati severe prohibentur a Domino

(cf. Mt. 5, 28; 15, 18-19). Neque dicatur haec, praesertim hodie, vitari non posse. Nam etiam soluti capaces sunt, humiliter implorata et iuvante Dei gratia, servandi castitatem, ut de ipsis iam declaravit S. Tridentina Synodus,⁴ et semper docuit Ecclesia.⁵ Non minus hodie quam olim, etiam pro iuvenibus, valent monita Apostoli: « Corpus autem non fornicationi sed Domino, et Dominus corpori. ... An nescitis quoniam membra vestra templum sunt Spiritus Sancti...? » (1 Cor. 6, 13, 19-20).⁶ « Non enim vocavit nos Deus in immunditiam, sed in sanctificationem » (1 Thess. 4, 7). Castitas licet neque unicum neque primum sit bonum in vita morali hominum, tamen sine ea vita moralis integra existere nequit; ac nemo denegare potest quanti momenti sit apud Deum casta vita illorum, qui, etiam extra matrimonium, puros et immaculatos se servant in hoc saeculo; etenim non sine causa cum ipsa caritate etiam modestia, continentia et castitas inter Spiritus Sancti fructus adnumerantur (cf. Gal. 5, 22-23).

6. [*Defensio et cura castitatis*]. At castitas, quae tanti momenti est apud Deum, ut revera servetur, efficaciter est amanda, in humilitate vigilanter custodienda, defendenda et promovenda per apta media naturalia et imprimis supernaturalia.⁷ Natura quidem iam homines in hoc adjuvat per quemdam nativum pudorem, qui magis crescit et iuvat si spiritu christiano imbuitur. Pudicitia enim vere dici potest prudentia et munimen castitatis.⁸ Unde non est sequenda opinio, qua actus impudici, id est natura sua libidini faventes, indifferentes censendi sunt.⁹ A fortiori rei-cienda est illa quorundam aberratio, qua iidem contra pudicitiam actus commendantur, ut, per directe quaesitam et obtentam quamdam in illis libidinosam delectationem, melius quis posset servare castitatem et vitare peccatum consummatae et perfectae luxuriae.¹⁰ Nec minus damnatur aliud extremum, quo nempe variae rationes afferuntur ordinis naturalis, immo ipsa religio et moralitas invocantur ad defendendum et propagandum proprium quemdam cultum nuditatis, neglecta hominum conditione post peccatum Adae (cf. Gen. 2, 25; 3, 7).¹¹ Quod autem ad sic dictam « initiationem sexualem » attinet,¹² etsi haec S. Synodus, ut in promptu est, prudentem, pudicam et christianam educationem et institutionem de rebus ad sexum spectantibus pro singulorum conditione et exigentia commendat, immo parentes improbat, qui ob nimiam verecundiam vel falsam pudicitiam hoc grave officium vel negligunt vel leviter adimplent vel, ubi semetipsos incapaces

[105] sentiunt, id personis aptis non committunt; ex altera parte tamen reprobare debet eius generis initiationem, quae fit simul coram pueris et puellis, sine ulla moderatione, modo inverecondo, religione plane posthabita.¹³ Insuper cum summa aversione novit haec S. Synodus quot ac quanta sint hodie contra castitatem detestandae insidiae, quibus in hodiernae culturae quamplurimis manifestationibus, etsi datis sub specie ludi, recreationis, scientiae, artis vel laudandae pulchritudinis, de facto animae, sanguine Christi redemptae, singulis momentis et quasi ubique etiam in sinu familiae ad malum incitantur, immo trahuntur.¹⁴ Monet igitur omnes ut contra talia pericula muniant semetipsos, orationibus, ieiuniis, Poenitentiae et S. Eucharistiae sacramentis, pietate erga Virginem Mariam. Fugiant quoque proximas, quas vocant, occasiones.¹⁵ Quomodo enim possunt sincero corde orare: « Et ne nos inducas in tentationem » (Mt. 6, 13), si tentationes ipsi libere quaerunt? Memor autem verborum Domini contra scandalizantes, Ecclesia ius et officium habet repugnandi contra scandalizantes et praesertim contra publicam moralitatis sexualis depravationem.¹⁶ Et etiam auctoritas civilis moralitatem custodire et defendere debet mediis sibi congruis et efficacibus,¹⁷ maxime iuvando conatus omnium, sive singulorum sive inter se unitorum, ad promovendam moralitatem publicam, etiam ubi laeditur scriptis, transmissionibus radiophonicis, televisione aliisque culturae humanae instrumentis.

7. [Quidam errores censurantur]. Offendunt igitur graviter Ecclesiae doctrinam qui affirmant, etiam in homine bene sano, fere omnia, inclusis religiosis, moralibus immo supernaturalibus, veluti a priori e sexualibus esse explicanda, addita accusatione pastores animarum habendos esse non idoneos suique officii non capaces, si haec et alia moderna postulata nesciant.¹⁸ Error insuper est, peccatum internum contra castitatem non recognoscere velle, vel ipsum peccatum externum novis, v. g. ex psychoanalyti desumptis, iisque doctrinas Ecclesiae offendentibus mensurare criteriis.¹⁹ Item perfalsae habendae sunt sententiae iniuriose insinuantes actiones quas ethica traditionalis Ecclesiae retinet castitati offensivas, potius exigi ab ipsa natura vel a sana humanae personae evolutione.²⁰ Pessimum autem est tenere ipsos turpissimos amores erga eiusdem sexus personas ut privilegium altioris culturae.²¹ Insuper perniciosos haec S. Synodus declarat eorum errores, iuxta quos, si credis, proprie et apprime in campo casti-

tatis, numquam vel fere numquam essent actiones subiective graviter malae, maxime tempore iuventutis et in habitudinariis, occasionariis et recidivis, quippe qui sufficienti libertate praesumantur carere; immo actiones huiusmodi essent inevitabiles.²² Eo usque procedit hic error ut ad ipsas actiones obiective graviter malas licitum dicatur aliquem inducere, ubi illa sunt tantum et ad summum peccata materialia.²³ Tandem S. Synodus ut iniuriosos quoque repudiat errores, secundum quos Ecclesia per doctrinam suam de castitate et de pudicitia laederet sanam et robustam iuventutis educationem. Haec contra Deum directe diriguntur, cum ipse Deus dicat per Apostolum: « Fornicatio autem et omnis immunditia ... nec nominetur in vobis, sicut decet sanctos » (Eph. 5, 3).

NOTAE

¹ PIUS XII, in cit. *Allocutione* 19 maii 1956: AAS 48 (1956) p. 472 sq. habetur pertractatio specifica de intrinseca malitia peccati contra sextum.

² S. ZEPHYRINUS (?) in TERTULLIANUS, *De pudicitia*, cap. 1: DENZ. 43.

CONC. LUGDUNEN. I (a. 1245): DENZ. 453: « De fornicatione autem, quam solutus cum soluta committit, quin sit mortale peccatum, non est aliquatenus ambigendum, cum tam fornicarios, quam adulteros a regno Dei Apostolus asserat alienos (1 Cor. 6, 9 s.) ».

Errores de rebus moralibus damnati in Decr. S. C. S. OFFICII, 4 martii 1679, nn. 48-49: DENZ. 1198: « Tam clarum videtur, fornicationem secundum se nullam involvere malitiam, et solum esse malam quia interdicta, ut contrarium omnino rationi dissonum videatur ». DENZ. 1199: « *Molities iure naturae prohibita non est*. Unde si Deus eam non interdixisset, saepe esset bona et aliquando obligatoria sub mortali ».

Errores Zanini de Solcia, damnati litteris *Cum sicut* 14 nov. 1459, n. 7: DENZ. 717 g.: « Extra matrimonium luxuriam non esse peccatum, nisi legum positivarum prohibitione, easque propterea minus bene disposuisse, et sola prohibitione ecclesiastica se fraenari, quominus Epicuri opinionem ut veram sectaretur ».

CONC. VIENNEN. (a. 1311-1312): *Errores Beguardorum et Beguinarum*, n. 7: DENZ. 477: « Quod mulieris osculum, cum ad hoc natura non inclinet, est mortale peccatum; *actus autem carnalis, cum ad hoc natura inclinet, peccatum non est*, maxime cum tentatur exercens ».

ALEXANDER VII, *Errores de rebus moralibus damnati*, 18 martii 1666, n. 40: DENZ. 1140: « Est probabilis opinio, quae dicit, esse tantum veniale osculum habitum ob delectationem carnalem et sensibilem, quae ex osculo oritur, secluso periculo consensus ulterioris et pollutionis ».

S. C. S. OFFICII, *Decretum* 2 aug. 1929: DENZ. 2201.

PIUS XI, Litt. Encycl. *Casti connubii*, 21 dec. 1930: DENZ. 2230.

Cf. etiam *errores Michaëlis de Molinos*, propp. 24, 41, 42, 47-53: DENZ. 1244, 1261, 1262, 1267-1273.

[107] Quoad gravitatem actuum turpium, cf. S. THOMAS, *Lectura in Eph.*, c. 5, 4, lect. II: « Tria ergo vitia excludit, scilicet turpitudinem, quae est in *tactis turpibus* et *amplexibus* et *osculis libidinosis*... Et haec omnia sunt *mortalia*, in quantum ad mortalia peccata ordinantur, quia aliquid etiam si bonum sit ex genere, in quantum ad mortale ordinatur, est mortale ».

³ Cf. etiam Gal. 5, 19; Eph. 5, 5; II Petr. 2, 9 s.; Apoc. 22, 15.

[108] PIUS XII, Litt. Encycl. *Sacra Virginitas*, 25 mart. 1954: AAS 46 (1954) pp. 182 s.: « Omnes sancti viri sanctaeque mulieres suorum sensuum cupidinumque motibus impense invigilarunt eosque interdum acerrime cohibuerunt, secundum verba ipsius Divini Magistri docentis: "Ego autem dico vobis, quia omnis qui viderit mulierem ad concupiscendum eam, iam moechatus est eam in corde suo. Quod si oculus tuus dexter scandalizat te, erue eum et proiice abs te: expedit enim tibi ut pereat unum membrorum tuorum, quam totum corpus tuum mittatur in gehennam" (Mat. 5, 28-29). *Qua admonitione, ut luculenter patet, id a nobis imprimis Redemptor noster postulat ut nempe, ne mente quidem, peccato unquam concedamus*, itemque ut ea omnia a nobis firma voluntate arceamus, quae pulcherrimam eiusmodi virtutem vel levissimo modo commaculare queant. Hac in re nulla nimia diligentia, nulla severitas nimia haberi potest ».

⁴ Cf. CONC. TRID., Sess. XXIV, Doct. *De sacr. matrimonii*, can. 9: DENZ. 979.

⁵ PIUS XII, Litt. Encycl. *Sacra Virginitas*: AAS 46 (1954) p. 181: « Verumtamen etsi Deo dicata castitas *ardua virtus est*, eam nihilo scilicet fideliter perfecteque servare possunt, qui Iesu Christi invitationi, re diligenter considerata, generoso respondeant animo, et quidquid possunt ad hanc rem assequendam efficiant. Nam, cum eiusmodi virginitatis vel coelibatus statum capesserint, idcirco hoc donum gratiae a Deo accipient, quo adiuti suum propositum exsequi *possint*. Quapropter, si forte habeantur, "qui non sentiunt se castitatis (etiamsi eam voverint) habere donum" (cf. CONC. TRID., Sess. XXIV, canon 9), *ne ipsi contendant exinde suis obligationibus hac in re satisfacere non posse*. Nam "Deus impossibilia non iubet, sed iubendo monet et facere quod possis, et petere quod non possis" (cf. S. AUGUSTINUS, *De natura et gratia*, c. 48, n. 50: PL 44, 271) et adiuvat ut possis" (CONC. TRID., Sess. VI, c. 11). Hanc, solacio plenam veritatem eorum quoque in memoriam revocamus, quorum voluntas *ob nervorum perturbationes infirmata est*, et quibus nonnulli *medici, interdum etiam catholici*, nimia facilitate suadent — speciosam interponentes causam, se nempe non posse sine mentis aequilibrata detrimento castitatem servare — *ut eiusmodi obligatione eximantur* ».

Quoad hos textus obici nequit unice ibidem de illis qui castitatem perfectam voverint sermonem fieri. Nam si possibilitas servandi castitatem valet pro illis qui *perpetuo* se obstrinxerunt, a fortiori valet pro aliis, qui tamen cogitant se in posterum matrimonio iunctum iri.

Alia ex parte expresse de iuvenibus etiam ait PIUS XII in *Nuntio Radiophonico*, 23 martii 1952: AAS 44 (1952) p. 275: « Consapevoli pertanto del diritto e del dovere della Sede Apostolica d'intervenire, quando

bisogni, autorevolmente nelle questioni morali, Noi nel discorso del 29 ottobre del passato anno Ci proponemmo d'illuminare le coscienze intorno ai problemi di vita coniugale. *Con la medesima autorità dichiariamo oggi agli educatori e alla stessa gioventù: Il comandamento divino della purezza dell'anima e del corpo vale senza diminuzione anche per la gioventù odierna. Anch'essa ha l'obbligo morale, e, con l'aiuto della grazia, la possibilità di conservarsi pura* ».

⁶ Cf. etiam Eph. 5, 3 ss.

⁷ PIUS XII, Litt. Encycl. *Sacra Virginitas*: AAS 46 (1954) pp. 182, 187: « Haec autem sunt, quae Divinus ipse Redemptor nobis commendavit adiumenta, quibus virtutem nostram *efficaciter* tueamur: *sedula nempe assiduaque vigilantia*, ... quae ad quaelibet pertinet nostrae vitae momenta et ad quaevis etiam rerum adiuncta, nobis omnino *necessaria* est: "Caro enim concupiscit adversus spiritum, spiritus autem adversus carnem" (Gal. 5, 17). Si quis vero aliquid, etsi parum, corporis illecebris concesserit, facile is ad ea "opera carnis", quae Apostolus enumerat (cf. *ibid.*, 19-21), et quae turpiora ac foediora sunt hominum vitia, se prolabi sentiet ».

⁸ PIUS XII, Litt. Encycl. *Sacra Virginitas*: AAS 46 (1954) p. 185: « Rectius profecto utiliusque fecerint sacrae iuventutis educatores, si adulescentium mentibus *christianae pudicitiae* praecepta inculcaverint quae quidem tantopere valet ad virginitatis incolumitatem servandam et quae *castitatis prudentia* dici potest. Pudicitia enim et ingruens periculum prospicit, et vetat ne quis se discrimini prodat, et ea etiam rerum adiuncta vitare iubet, a quibus aliquis minus prudens non refugit ». Haec valent, uti patet, non solum pro illis qui se voverunt *sacrae virginitati*: sed etiam pro omnibus solutis, qui castitatem servare debent.

⁹ Hic intenditur illa erronea at divulgata praesertim inter iuvenes sententia, vid. in amorosis provocationibus vel occasionibus moralitatem non tangi, si inter se *tantum tactus impudicos agant*: praesertim si fiant ad melius inveniendam propriam coniugem. Haec divulgata et privatorum persuasio invadit campum etiam moralitatis publicae, ubi ipse pudor mensuratur ad beneplacitum depravatae hominum consuetudinis, non vero iuxta dictamina legis naturalis et christianae.

Scribit e contra PIUS XII, Litt. Encycl. *Sacra Virginitas*: AAS 46 (1954) p. 185: « [Pudicitia] *verba* minus honesta non amat, et ab *immodestia* vel levissima abhorret, atque a *suspecta familiaritate* cum alterius *sexus personis diligenter cavet*... ».

¹⁰ His prae oculis habetur, quod, etiam hodie, aliquando saltem practice contingit, cum nempe in tentationibus contra castitatem quis reputatur sibi licere ad illas superandas, tactus vel visus impudicos circa personam alterius *sexus* facere, ipsa consentiente. Tali modo falso putant se moderari, uti dicunt, flammam libidinis, et ideo nihil mali peragere atque igitur posse tranquilla conscientia ad sacramenta accedere.

Licet non incidatur directe in errores Michaëlis de Molinos, qui in tentationibus contra castitatem directe invisibat actionem diabolicam, tamen in hac agendi ratione aliqua relatio cum illis erroribus inspicitur potest. Ita in prop. 47 condemnata ab INNOCENTIO XI: DENZ. 1267, legitur: « Cum huiusmodi violentiae occurrunt, sinere oportet, ut satanas operetur,

[108]

[109]

[109] nullam adhibendo industriam nullumque proprium conatum, sed permanere debet homo in suo nihilo; et etiamsi sequantur pollutiones et *actus obsceni propriis manibus* et etiam peiora, non opus est seipsum inquietare (*Viva: inquietari*), *sed foras emittendi sunt scrupuli, dubia et timores; quia anima fit magis illuminata, magis roborata magisque candēda, et acquiritur sancta libertas. Et prae omnibus non opus est haec confiteri, et sanctissime fit non confitendo; quia hoc pacto superatur daemon, et acquiritur thesaurus pacis* ».

Ut patet, fundamentum erroris *Micbaëlis de Molinos* potest esse aliud, sed media et suggestiones erroneae in propositione contentae aliquam habent relationem cum istis novis suggestionibus, ab aliquibus datis vel permissis ad superandas difficultates sexuales.

[110] ¹¹ Hic intenditur etiam « *nudismus* » sive ut doctrina sive ut praxis. Hodie quam maxime divulgatus est praesertim in aliquibus regionibus: uti in Gallia, in Austria, in Helvetia, in Scandinavia, in America, etc. Adsunt « *campi nudistarum* » quamplurimi et societates; potest etiam alia appellatione vocari: ut « *naturalismus* » vel « *cultura libera corporis* », etc. Proponitur completa seu totalis nuditas variis rationibus commendata: scilicet philosophicis, hygienicis, paedagogicis, moralibus, socialibus, artisticis. Ipsi cultores « *nudismi* » non raro accusationes vehementes faciunt sive contra S. Bibliam et S. Paulum in specie, sive contra Ecclesiam, cum videantur non favere « *nudismo* ».

¹² Vox « *initiatio sexualis* » invenitur in *Decret. S. Officii*, 21 mart. 1931: AAS 23 (1931) p. 118.

¹³ Documenta Pontificia sunt plura:

S. C. S. OFFICII, *Instructio ad Episcopos Statuum Foederatorum Americae Septentrionalis*, 24 nov. 1875 (confirmata a Summo Pontifice Leone XIII). in: *Codicis Iuris Canonici Fontes*, T. IV, pp. 362-365. Ibidem aliquid dicitur in genere de periculo coeducationis.

PIUS XI, Litt. Encycl. *Divini illius Magistri*, 31 dec. 1929: AAS 22 (1930) p. 71 ss.

S. C. S. OFFICII, *Decretum*, 21 martii 1931: AAS 23 (1931) pp. 118-119.

PIUS XII, *Sermo ad matresfamilias italicas*, 26 oct. 1941: AAS 33 (1941) p. 450.

PIUS XII, *Sermo ad patresfamilias gallicos*, 18 sept. 1951: AAS 43 (1951) p. 732 s.

PIUS XII, *Sermo ad docentes ex Ordine Fratrum Carmelitarum Discalceatorum*, 23 sept. 1951: AAS 43 (1951) p. 736: « Quocirca huiusmodi verecundia non ita accipienda est, ut hac super causa perpetuo aequiparetur silentio utque in impertienda disciplina morum ne sobrius quidem cautusque sermo de iis umquam fiat. His super rebus adulescentes consiliis idoneis *instruantur* eisque *liceat* aperire animum, sine haesitatione quaerere, responsum accipere, quod securum, perspicuum, satis explicatum ipsis lumen et fiduciam iniciat ».

PIUS XII, *Iis qui interfuerunt Conventui internationali quinto de psychotherapia et psychologia*, 13 apr. 1953: AAS 45 (1953) p. 282: « Un mot sur la méthode utilisée parfois par le psychologue pour libérer le

moi de son inhibition dans les cas d'aberration dans le domaine sexuel: Nous pensons à *l'initiation sexuelle complète, qui ne veut rien taire, rien laisser dans l'obscurité*. N'y a-t-il pas là une surestimation pernicieuse du savoir? Il existe aussi une éducation sexuelle efficace, qui en toute sécurité enseigne dans le calme et l'objectivité ce que le jeune homme doit savoir pour se conduire lui-même et traiter avec son entourage ».

PIUS XII, Litt. Encycl. *Sacra Virginitas*: AAS 46 (1954) p. 186: « Verumtamen, nostris hisce temporibus, nonnulli institutores educatoresque nimio saepius sibi officium esse ducunt innocentes pueros puellasque tali modo arcanae generationis initiandi rebus, qui eorum *prudorem* offendant. Atqui iusta hac in re agendi *temperatio ac moderatio adhibenda est*, quae a *Christiana pudicitia* requiritur ».

Potest etiam addi *Instructio* S. C. S. OFFICII, 16 maii 1943, ubi normae reservatae dantur « de agendi ratione confessoriorum circa sextum Decalogi praeceptum ». Ibi expresse dicitur: « Itidem ne audeat confessorius, seu sponte seu rogatus, de natura vel modo actus quo vita transmittitur, poenitentes docere, atque ad id nullo umquam praetextu adducatur ». Haec instructio die 4 nov. 1955 a S. C. S. OFFICII communicata fuit cum omnibus Episcopis.

Quoad *coeducationem*, in se sola spectatam, nihil expresse in Constitutione dictum habetur, quia res est sat difficilis ob particularia adiuncta regionum.

¹⁴ Hic prae oculis habetur severa reprobatio omnium modernorum agendi modorum, qui sunt potius oblectamenta carnis exhibita sive in quibusdam peculiaribus institutis (italice « *Istituti di bellezza* »), sive in modo se vestiendi, in *choreis* praesertim modernis, in quibusdam *certaminibus pulchritudinis*, in *spectaculis*, in *imaginibus*, in *cantionibus*, in *scriptis*, in *exercitationibus corporalibus indecoris*, in *aquaticis et promiscuis balneis*, in *mundanis sylvestribus relaxationibus*. In omnibus istis pudor saepe offenditur, sine ulla animae christianae respectu. Concilium igitur hac in re silere nequit, sicut nec siluit Christus. Nam hodie scandalum eo magis crescit et divulgatur, quod ope transmissionum radiophonicarum, cinematographi et televisionis id quod prius uno solo loco aspici poterat, nunc ubique terrarum videre est. Nec minus notum est hodiernam *divarum*, quas vocant, latriam occasionem esse scandali. In prima redactione haec erant magis specificata. Postea sententia eorum praevaluit qui magis opportunum esse putaverunt, ut haec omnia in Constitutione solummodo quasi velato dicantur et improbentur, ne ipsa Constitutio nimis cruda aut « *veristica* » diiudicaretur.

¹⁵ PIUS XII, Litt. Encycl. *Sacra Virginitas*: AAS 46 (1954) p. 183: « Ad tuendam castimoniam, secundum Hieronymi sententiam, fuga magis valet quam apertum certamen: " Ideo fugio, ne vincar " (S. HIERONYMUS, *Contra Vigilant.*, 16: PL 23, 352). Quae quidem fuga ita intellegenda est, ut non modo peccandi *occasiones* diligenter arceamus, sed praesertim ut in huius generis certaminibus mentem animumque ad divina erigamus... ».

¹⁶ De isto iure et officio Ecclesiae, quod hodie a laicistis ipsi negatur, nullum dubium moveri potest, uti apparet ex frequentibus Ecclesiae documentis, in quibus contra violatores moralitatis publicae insurgit: cf.

[110]

[111]

[111] Prus X, Litt. Encycl. *Editae saepe*, 26 maii 1910: AAS 2 (1910) p. 357.

Prus XI, Litt. Encycl. *Firmissimam constantiam*, 28 martii 1937: AAS 29 (1937) p. 189.

Prus XII, *Ad patresfamilias e Gallia Romam peregrinantes*, 18 sept. 1951: AAS 43 (1951) pp. 730 ss.

Prus XII, Litt. Encycl. *I rapidi progressi*, ad Episc. Italiae, 1 ian. 1954: AAS 46 (1954) p. 18.

Prus XII, Litt. Encycl. *Miranda prorsus*, 8 sept. 1957: AAS 49 (1957) p. 765 ss.

¹⁷ Prus XI, Litt. Encycl. *Divini illius Magistri*, l. c.

Prus XII, Litt. Encycl. *I rapidi progressi*: AAS 46 (1954) p. 20 s.: « Alle autorità pubbliche soprattutto spetta prendere ogni cautela, perchè in nessuna maniera sia recata offesa o turbamento a quell'aura di purezza e di riservatezza che deve circondare il focolare domestico... Noi nutriamo profonda fiducia che l'alto senso di responsabilità di coloro che presiedono alla vita pubblica verrà ad impedire le tristi eventualità... ».

[112] Ita etiam in pluribus aliis Magisterii documentis.

¹⁸ Non tangitur hic *expresse* sic dictus *pansexualismus*, cum constet hodie inter psychologos adesse, qui negant et ipsum Freud docuisse vere pansexualismum. Hac de causa increparunt ipsum Pium XII, cum de methodo pansexuali sermonem fecit, ut infra notatur. Ex alia parte constat quod *theoretice* et *practice* in vita hominum plus aequo elementa sexualia producuntur quasi sint unica vel saltem praeeminentia, immo explicativa rerum etiam supernaturalium. Ideo *sexualismus* damnatur eo sensu, quo in Constitutione intelligitur. Pro hac quaestione, quidquid est de pansexualismo freudiano, remanent ut valida documenta sequentia:

Prus XII, Sermo 14 sept. 1952: AAS 44 (1952) p. 783: « Il n'est pas prouvé, il est même inexact, que la méthode pansexuelle d'une certaine école de psychanalyse soit une partie intégrante indispensable de toute psychothérapie sérieuse et digne de ce nom; que le fait d'avoir dans le passé négligé cette méthode ait causé de graves dommages psychiques, des erreurs dans la doctrine et dans les applications en éducation, en psychothérapie et non moins encore dans la pastorale; qu'il soit urgent de combler cette lacune, et d'initier tous ceux qui s'occupent de questions psychiques, aux idées directrices et même, s'il le faut, au maniement pratique de cette technique de la sexualité ».

In quodam articulo cui titulus: *A proposito di psicanalisi*, auctoritative edito in *L'Osservatore Romano*, 21 sept. 1952, occasione illius sermonis Summi Pontificis, legitur: « Aggiungono inoltre cotesti psicanalisti, che anche i sacerdoti, in cura d'anime o dedicati alla direzione spirituale delle coscienze, dovrebbero conoscere le parti sostanziali della teoria e della prassi della psicanalisi, così intesa, e persuadersi che questo mezzo non può essere trascurato, benchè essi medesimi, personalmente, non debbano usarlo, ma debbano servirsi dell'aiuto di un competente medico psicoanalista. Altrimenti è da temersi — essi sostengono — che i sacerdoti esercitino il loro ministero spirituale con pericolo e danno delle anime. Purtroppo queste idee vengono imprudentemente proposte e difese in articoli, libri

e conferenze anche da alcuni teologi, i quali, più preoccupati dell'aspetto medico, trascurano le norme stabilite dalla morale cristiana, di nuovo promulgate ed inculcate dal Sommo Pontefice ».

Uti patet, neque Summus Pontifex neque praesens Constitutio vult damnare cognitionem et utilitatem istarum scientiarum, etiam apud sacerdotes; attamen error est omnia per sexum in pastorali animarum explicare, atque accusare pastorem catholicam ac si hac in re Ecclesia defecerit in essentialibus quoad directionem animarum. In Constitutione scite provisum est, ut, dum damnatur error, pro secunda parte tantum *describatur accusatio*, vitato tamen verbo damnationis, ne Concilium accusetur adversari scientiis. Habetur tamen erroris, de quo in Constitutione, descriptio et reprobatio etiam apud Prus XII, Litt. Encycl. *Sacra Virginitas*: AAS 46 (1954) p. 174 sq.: « Imprimisque a communi probatorum hominum sensu, quem quidem Ecclesia semper in honore habuit, ii *procul dubio aberrant, qui naturalem sexus instinctum considerant quasi potiore maioremque humanae compagis propensionem* et exinde concludunt hominem non posse per totius vitae cursum huiusmodi appetitum coërcere sine gravi periculo eius corporis vitalia potissimumque nervos perturbandi, ideoque humanae personae aequilibrati detrimento inferendi ». In aliis quoque locis (cf. supra nota 7) reprobatur quaecumque exaggeratio elementi sexualis in vita hominis.

¹⁹ Contra e. g. Dr. HESNARD, *Morale sans péché* et alii eiusdem libri qui ideo in Indicem librorum prohibitorum inserti sunt. Pro notitia errorum ibidem contentorum, cf.: *L'Osservatore Romano*, 23-24 ian. 1956, *Psicanalisi e mitomorale*, ubi explicatur damnatio trium librorum D.ris Hesnard.

²⁰ Cf. apud eundem HESNARD et non paucos medicos antiquos et modernos.

Prus XII, Litt. Encycl. *Sacra Virginitas*: AAS 46 (1954) p. 174 s.: « ... et exinde concludunt hominem non posse per totius vitae cursum huiusmodi appetitum coërcere sine gravi periculo eius corporis vitalia potissimumque nervos perturbandi, ideoque humanae personae aequilibrati detrimento inferendi ».

Idem Prus XII, in *Allocutio ad obstetrices*, 29 oct. 1951: AAS 43 (1951) p. 850 s.: « Tutti questi valori secondari della sfera e dell'attività generativa rientrano nell'ambito dell'ufficio specifico dei coniugi, che è di essere autori ed educatori della nuova vita. Alto e nobile ufficio! il quale però non appartiene all'essenza di un essere umano completo, come se, non venendo la naturale tendenza generativa alla sua attuazione, si avesse in qualche modo o grado una *diminuzione della persona umana*. La rinunzia a quell'attuazione non è — specialmente se fatta per i più nobili motivi — una mutilazione dei valori personali e spirituali ».

Cf. etiam Prus XII pluribus aliis occasionibus. Licet aliqua verba directe spectent ad virginitatem et castitatem perpetuam, tamen principium moralis catholicae est sat clarum.

²¹ Hodie quoque vitium *homosexualitatis* sat divulgatur; nedum de illo foedissimo vitio horror saltem habeatur, praetenditur illud etiam laudandum et proponendum tamquam signum superioris amoris et altioris culturae. Nam, dicitur, amare personam alterius sexus facile est; sed amare

[113] sexualiter personam eiusdem sexus non est omnium, sed tantum paucorum, qui ad hoc idonei et educati sunt. Sic intelligitur cur factum illud deplorandum propagetur, scilicet etiam homines maioris ingenii huic vitio fuisse addictos.

²² Hic agitur contra plures modernos, praesertim inter psychologos, qui libertatem sufficientem, maxime in iuvenibus et quoad peccata contra sextum non admittunt; cum e contra libertas in hominibus bene sanis supponenda est quousque non probetur contrarium, ut non una vice edixit Pius XII:

Pius XII, *Allocutio*, 26 maii 1957: AAS 49 (1957) p. 406: « Perciò la morale e il diritto non si immobilitano in un'attitudine superata, quando affermano che bisogna dimostrare ove la libertà cessa, e non ove comincia. La sana ragione e lo stesso buon senso si sollevano contro un tale determinismo di fatto che ridurrebbe al minimo la libertà e la responsabilità ».

[114] Pius XII, *Nuntius Radiophonicus*, 23 martii 1952: AAS 44 (1952) p. 275: « *Respingiamo*, quindi come *erronea* l'affermazione di coloro, che considerano *inevitabili* le cadute negli anni della pubertà, le quali così non meriterebbero che se ne faccia gran caso, *quasi che non siano colpa grave*, perchè ordinariamente, essi aggiungono, *la passione toglie la libertà necessaria*, affinché un atto sia moralmente imputabile ».

Non sine ratione et relatione ad istos errores damnatus est a S. C. S. OFFICII liber MARC ORAISON, *Vie chrétienne et problèmes de la sexualité*, Paris 1951.

²³ Pius XII, *Allocutio ad parochos Urbis et concionatores sacri temporis Quadragesimalis: De praeceptis Decalogi*, 22 febr. 1944: AAS 36 (1944) p. 73, ubi data opera Pontifex sermonem facit de erroneis conceptibus quoad peccatum grave (de quibus cf. etiam supra in Const. de Ordine Morali). Specificae autem quoad peccata contra sextum sic queritur Pontifex: « Per portare un esempio: le molteplici deviazioni del sesto comandamento non sarebbero per il credente, il quale nel resto vuol mantenersi unito a Dio e conservarsi amico di Lui, *nessuna grave mancanza, nè importerebbero colpa mortale* ».

Pius XII, *Allocutio*, 13 apr. 1953: AAS 45 (1953) p. 286, ubi agit ex professo de sic dicto « peccato materiali » et inter alia dicit: « La psychothérapie peut encore moins donner au malade le conseil de commettre tranquillement un péché matériel, parce qu'il le fera sans faute subjective, et ce conseil serait aussi erroné si une telle action devait paraître nécessaire pour la détente psychique du malade et donc pour le but de la cure. On ne peut jamais conseiller une action consciente qui serait une déformation, non une image de la perfection divine ».

Cf. etiam Pius XII, *Allocutio*, 1 oct. 1953: AAS 45 (1953) p. 728.

PARS SECUNDA

[115]

DE MATRIMONIO ET FAMILIA

8. [*Praenotanda*]. In fontibus divinae Revelationis non semel cum unio mystica Christi et Ecclesiae, tum alia religionis mysteria, nuptiarum ac familiae similitudinibus exponuntur.¹ Iam solo hoc facto a Spiritu Sancto innuitur matrimonium et familiam non esse labilia et mutabilia hominum inventa, sed procedere a Deo, qui est auctor naturae et gratiae, et « apud quem non est transmutatio nec vicissitudinis obumbratio » (Iac. 1, 17). Hac de causa S. Synodus, non minus Spiritu amoris quam veritatis edocta, ut casti connubii familiaeque christianae institutio, finis, munera, clarius innotescant, ut eorundem momentum, nobilitas, pulchritudo amplius effulgeant, et ab errorum tenebris ubique exsurgentium efficacius defendantur, id proponere intendit quod ipse Deus creando hominem masculum et feminam et dando ei adiutorium simile sibi (cf. Gen. 1, 27; 2, 18-24 et 5, 2; Mt. 19, 4) reapse voluit, et Iesus Christus matrimonium restaurando illudque ad Sacramenti dignitatem elevando, Ecclesiae veluti legem fundamentalem nec umquam mutabilem divinitus consignavit.

CAPUT I

DE ORDINE MATRIMONII CHRISTIANI
DIVINITUS CONSTITUTO

9. [*Matrimonii origo, natura, dignitas*]. Providit Deus humani generis multiplicationi per matrimonii institutionem (cf. Gen. 1, 28; 2, 18-25; Mt. 19, 4).² Est igitur matrimonium origine, fine, officio, natura sua bonum et sacrum.³ Immo pro baptizatis Sacramentum, ad cuius dignitatem a Christo est elevatum.⁴ Docet autem S. Synodus hoc sacramentum inter Christianos eo ipso constitui, quod duo baptizati, vir et mulier, uno eodemque mutuo ac valido consensu in vero connubio se legitime iungunt.⁵ Atque ideo ex ipsa voluntate Dei Patris et Iesu Christi talis humanus consensus, etiam in christiano coniugio, ita est essentialis, ut

[116] sine ipso Sacramentum non habeatur;⁶ ita personalis, ut nullo alio consensu vel humana potestate suppleri valeat;⁷ ita unus et indivisibilis, ut inter baptizatos nullum dari possit verum atque validum matrimonium, quin sit eo ipso Sacramentum.⁸ Hac autem indole sacramentali tanta est sponsorum christianorum dignitas, nobilitas et splendor, ut ipsi non tantum purissimam atque fecundissimam unionem Christi cum Ecclesia repraesentent (cf. Eph. 5, 32-33), sed iidem in persona Christi et Ecclesiae efficiantur per validum consensum mutuo exterius rite manifestatum et acceptum, huius Sacramenti ministri, cum hoc suo consensu signum constituent, quo non ponentibus obicem gratia confertur.⁹ Gratia enim, ut docet Synodus Tridentina, quam ipse Christus sua nobis passione promeruit, naturalis amor perficitur, indissolubilis unitas confirmatur coniugesque sanctificantur.¹⁰ Atque ita revera coniuges in proprio suo statu symbolum esse possunt atque debent gratiae et caritatis Salvatoris.¹¹

10. [*Matrimonii proprietates*]. Licet matrimonium christianum, in se consideratum, non constituat statum evangelicae perfectionis,¹² tamen suam quoque perfectionem iuxta Christi leges exigit.¹³ Atque in primis ordo vigens divinus circa eius proprietates, fines et bona est servandus, etiam si, hac de causa, opus sit actibus heroicis.¹⁴ Restaurando quod corruerat, Christus statuit, ut non solummodo matrimonium christianum, sed etiam matrimonium pro omnibus, sit stabiliter unum; insuper ita indissolubile, ut numquam voluntate partium, immo nulla auctoritate mere humana dirimi queat.¹⁵ Unitas ergo et indissolubilitas ita sunt cuiusque matrimonii proprietates intrinsecae et essentielles,¹⁶ ut ne contrahentium quidem contrariae voluntati obnoxiae esse possint, ideoque ab eo qui vult verum matrimonium contrahere, necessario et perpetuo recipi debeant.¹⁷ Omnia igitur, quae ab hominibus, hac in re quavis potestate destitutis, contra matrimonii unitatem vel indissolubilitatem proponuntur vel fiunt, nec respondent exigentiis naturae vel bono societatis, nec ad humanae culturae progressum pertinent, sed potius actus nullius valoris censendi sunt, ex quibus apparet hominis peccatoris in ordine morali ab originali iustitia miserrimus regressus. Quae enim laedunt ordinem divinum, nec individuo, nec familiae, nec societati civili prodesse ullo modo valent.¹⁸

11. [*Matrimonii fines*]. Habet insuper matrimonium in se,

independenter scilicet ab intentione contrahentium, suos fines obiectivos divinitus statutos.¹⁹ Inter quos si attente considerentur divina ipsius matrimonii institutio nec non ipsa natura et Ecclesiae magisterium,²⁰ finis primarius unice est prolis procreatio atque educatio,²¹ etiamsi matrimonium particulare fecundum non sit.²² Hunc finem persequendo homo cum Deo, creatore et sanctificatore animarum, per paternitatis et maternitatis dignitatem sociam confert operam ad humani generis propagationem et sanctificationem. Hac de causa prolis procreatio, licet non sit obiectum consensus matrimonialis, tamen ita est per se omni coniugio connaturalis, immo hoc sensu essentialis, ut in quovis valido consensu, ius perpetuum et exclusivum ad actus per se ad prolis generationem naturaliter aptos veluti obiectum proprium tradendum includatur;²³ ita demum est primaria et praevalens, ut ab aliis finibus intentis, licet a natura indicatis, non dependeat, immo cum illis nec aequiparari nec confundi queat.²⁴ Alii autem matrimonii fines obiectivi, ex indole ipsius matrimonii oriundi sed secundarii, sunt mutuum coniugum adiutorium solatiumque in vitae domesticae communionem et remedium, quod dicitur, concupiscentiae. In matrimonio enim concupiscentia per fidem coniugalem recte dirigitur, ideoque rationi subiecta castitati inservit et nobilitatur.²⁵ Qui fines debite intenti iura quamvis subordinata in matrimonio constituunt,²⁶ et ideo etsi secundarii in se non sunt spernendi vel parvi pendendi, sed debito modo in vera caritate promovendi.²⁷

Dum prolis procreatio modo legitimo unice in matrimonio obtinetur, concupiscentia etiam extra matrimonium divinae gratiae ope vinci potest.²⁸ Quatenus tamen mutuum adiutorium et remedium concupiscentiae in ipso matrimonio sunt consequenda, participant naturam specificam unionis coniugalis, quippe quae a quocumque alio adiutorio, etiamsi ex amicitia proveniat, specificè differat.²⁹ Alii autem fines subiectivi, quibus homines non raro proxime et prima ratione³⁰ moventur ad coniugium ineundum, non obstant matrimonio, dummodo finibus ab ipsa natura indicatis non contradicant, sed eis subordinentur.³¹

Meminerint autem fideles omnes matrimonii fines, cum obiectivos tum subiectivos, etiam primum illum, quo homines cum Deo consociantur in opera eius creatrice, perfecte attingi non posse, nisi connubium informetur vero ac recto amore coniugali; qui in connubiis christianis, caritate supernaturali et gratia Christi ditatus, magis magisque confert ad finium assecutionem.

[118] 12. [*Ecclesiae potestas*]. Matrimonium, utpote pertinens ad ordinem divinum, non singulis hominibus, sed Ecclesiae Christus concredidit, ut doctrinam et normas quibus regitur custodiret, explicaret, determinaret.³² Hanc autem potestatem Ecclesia non solum exerceat oportet in bonum animarum, sed etiam in fidei christianae commodum³³ et Mystici Corporis incrementum.³⁴ Hac de causa Christus, qui voluit ut Ecclesia quam maxime defenderet indissolubilitatem matrimonii ab ipso restauratam, eidem Ecclesiae etiam dedit potestatem³⁵ solvendi, intra limites et condiciones iure divino statutas, vinculum omnium aliorum coniugiorum, cum naturalium, tum sacramentalium, excepto tamen et semper matrimonio post utriusque partis baptismum consummato.³⁶

13. [*Auctoritatis civilis competentia*]. Legitima auctoritas civilis absque dubio competentia gaudet circa effectus mere civiles matrimonii, etiam baptizatorum, ad normam legis naturalis secundum boni communis rectas exigentias.³⁷ Gaudet etiam potestate vi proprii iuris, ex sua quoque parte et in suo campo, enuntiandi, applicandi, urgendi postulata matrimonialia iuris naturalis. Nulla vero potestate gaudet sive circa solutionem vinculi cuiusvis matrimonii valide initi,³⁸ sive circa matrimonii christiani indolem sacramentalem,³⁹ sive circa alia bona cum matrimonio divinitus coniuncta,⁴⁰ sive circa impedimenta ab Ecclesia posita,⁴¹ sive circa sententias iudiciales ab Ecclesia prolatas.⁴² Haec enim, utpote Dei et non Caesaris propria, unice Ecclesiae competunt (cf. Mt. 22, 21).⁴³

14. [*Errores reprobantur*]. Scit S. Synodus quantopere salus Corporis Christi mystici etiam ab ordine divino quoad matrimonium recte agnito dependeat.⁴⁴ Quam ut tueatur, imprimis officii sui esse ducit condemnare radicales illos omnes eorum errores, qui retinent matrimonium, in sua origine et constitutione, esse absque ullo valore naturali vel supernaturali quoddam phaenomenon mere sociale in continua evolutione; non vero procedere a Deo et a Christo neque in nova salutis oeconomia potestati Ecclesiae esse subiectum.⁴⁵ Item damnat errores illos, quibus tenetur matrimonium christianorum vel non esse sacramentum vel ipsum sacramentum esse quid accessorium aut separabile ab ipso contractu.⁴⁶ Reprobatur etiam eorum sententiam qui asserunt matrimonii usum esse medium specificum attingendi perfectionem eam, qua revera ac proprie homo sit imago Dei et Sanctissimae Trini-

tatis.⁴⁷ Severe improbat errores et theorias, quibus negatur ordo divinus immutabilis circa proprietates et fines matrimonii. Atque nominatim ut summam calumniam refellit assertum, matrimonii indissolubilitatem non procedere a Deo, sed esse crudele inventum Ecclesiae, non minus crudeliter retentum.⁴⁸ Improbat denique theorias, quibus recto ordine valorum subverso, finis primarius matrimonii postponitur valoribus biologicis et personalibus coniugum⁴⁹ et amor coniugalis, in ipso ordine obiectivo, proclamatur tamquam finis primarius.⁵⁰

NOTAE

¹ Cf. Mt. 9, 15; 22, 2; 25, 1; Eph. 5, 22-23; Apoc. 19, 7-9 cet.

² Cf. LEO XIII, Litt. *Ci siamo*, 10 iulii 1879: Acta Leonis XIII, Romae 1881 ss., t. I, pp. 236-247; Litt. Encycl. *Arcanum divinae sapientiae*, 10 febr. 1880: Acta Leonis XIII, t. II, pp. 10-40.

PIUS XI, Litt. Encycl. *Casti connubii*, 31 dec. 1930: AAS 22 (1930) pp. 539-592 (passim): DENZ. 2225-2250.

³ Cf. CONC. BRACAREN. II, can. 11: DENZ. 241;

CONC. LATERAN. II, can. 23: DENZ. 367;

Professio fidei Durando de Osca et sociis eius Waldensibus praescripta: DENZ. 424.

CONC. FLORENT., *Decretum pro Armenis*: DENZ. 702; *Errores Armenorum* 19: DENZ. 537.

LEO XIII, Litt. Encycl. *Arcanum divinae sapientiae*: Acta Leonis XIII, t. II, pp. 22 s.: « Etenim cum matrimonium habeat Deum auctorem, fueritque vel a principio quaedam Incarnationis Verbi Dei adumbratio, idcirco inest in eo *sacrum* et *religiosum* quiddam, non adventitium, sed *inginitum*, non ab hominibus acceptum, sed natura *insitum*... Igitur cum matrimonium sit *sua vi, sua natura, sua sponte sacrum*, consentaneum est, ut regatur ac temperetur non principum imperio, sed divina auctoritate Ecclesiae, quae rerum sacrarum sola habet magisterium ».

PIUS XI, Litt. Encycl. *Casti connubii*, l. c.

Prima Romana Synodus, 1960, art. 490, § 1.

⁴ CONC. TRID., Sess. XXIV, Doctr. *De sacr. matrimonii*, can. 1: DENZ. 971.

⁵ CONC. FLORENT.: *Decretum pro Armenis*: DENZ. 702: « *Causa efficiens* matrimonii regulariter est *mutuus consensus per verba de praesenti expressus* ».

PIUS XI, Litt. Encycl. *Casti connubii*: DENZ. 2225: « At, quamquam matrimonium suapte natura divinitus est institutum, tamen *humana* quoque *voluntas* suas in eo partes habet easque *nobilissimas*; nam *singulare* quoddam matrimonium, prout est coniugalis coniunctio inter hunc virum et hanc mulierem, non oritur nisi *ex libero utriusque sponsi consensu*... ».

LEO XIII, Litt. Encycl. *Arcanum divinae sapientiae*, l. c., p. 25 s.: « ...in matrimonio christiano contractum a sacramento *non esse dissociatum* ».

[120] *bilem*; atque ideo non posse contractum verum et legitimum consistere, quin sit *eo ipso sacramentum*. Nam Christus Dominus *dignitate* sacramenti auxit matrimonium; matrimonium autem est *ipse contractus*, si modo sit factus iure... Itaque apparet, omne inter Christianos iustum coniugium, *in se et per se* esse sacramentum: nihilque magis abhorrere a veritate, quam esse sacramentum *decus* quoddam *adiunctum*, aut proprietatem allapsam *extrinsecus* quae a contractu disiungi ac disparari hominum arbitratu queat ».

Ita etiam in pluribus aliis magisterii Ecclesiae documentis.

⁶ Cf. PIUS IX, *Syllabus*, n. 66: DENZ. 1766;

PIUS XI, Litt. Encycl. *Casti connubii*, l. c.;

In Concilio Vaticano Primo, quoad hoc paratus erat sequens canon: « Can. 2: Si quis dixerit, matrimonii *sacramentum* non esse *ipsum* inter Christianos contractum, qui *consensu* perficitur; aut esse aliquid contractui accessorium et ab eo *separabile*; aut vi contractus mere civilis posse inter christianos verum matrimonium consistere: A. S. », MANSI 53, col. 721.

⁷ PIUS XI, Litt. Encycl. *Casti connubii*: DENZ. 2225: « ... qui quidem liber voluntatis actus, quo *utraque pars* tradit et acceptat ius coniugii proprium, ad verum matrimonium constituendum tam necessarius est, ut *nulla humana potestate suppleri valeat* ».

Cf. CIC, can. 1081, § 1.

PIUS XII, *Sermo*, 5 martii 1941: *Discorsi e Radiomessaggi*, t. III, p. 8: « Davanti all'altare, solo la vostra libera volontà è valsa a congiungervi col nesso del sacramento del matrimonio, e *nessun altro consenso poteva sostituirsi al vostro*. Altri sacramenti — quelli cioè che sono più necessari — quando manchi il ministro, possono essere suppliti dalla potenza della misericordia divina, che varca anche i segni esterni per portare la grazia nei cuori... *Ma nel sacramento del matrimonio non v'è supplenza di ministri, come non v'è sostituzione di persone*: vi trionfa l'incomparabile grandezza del maggior dono, che è la libertà del volere... ».

⁸ Doctrina de inseparabilitate contractus a sacramento matrimonii et vice versa valde discussa, elaborata et praeparata fuit in CONC. VAT. I. Multum disputatum fuit de definibilitate vel minus. Affirmari potest hoc fuisse quoddam caput praecipuum totius Commissionis ad parandum schema quoad matrimonium christianum. Hoc explicatur ex errore *liberalismi et laicismi*, qui tunc temporis late invalescebat.

Canones parati quoad hoc erant sequentes: MANSI 53, col. 720 s.: « Can. 1. Si quis dixerit, Christum non exivisse matrimonium ad sacramenti dignitatem, et viri ac mulieris coniunctionem haberi inter christianos posse, quae sit verum matrimonium, non autem sacramentum: A. S. ». Can. 2: cf. supra, n. 6.

⁹ Cf. *Catechismus Romanus*, c. VIII: De matrim. Sacr., nn. 4-8.

PIUS XI, Litt. Encycl. *Casti connubii*: DENZ. 2237: « Et quoniam Christus ipsum coniugalem inter fideles validum consensum *signum* gratiae constituit, ratio sacramenti cum christiano coniugio tam intime coniungitur, ut nullum inter baptizatos verum matrimonium esse possit, "quin sit eo ipso sacramentum". Cum igitur sincero animo fideles talem consensum praestant, *aperiunt sibi sacramentalis gratiae thesaurum*, ex quo

supernaturales vires hauriant ad officia et munera sua fideliter, sancte, perseveranter ad mortem usque adimplenda ».

PIUS XII, *Sermo*, 5 martii 1941: *Discorsi e Radiomessaggi*, t. III, p. 6: « ... voi stessi siete stati costituiti da Dio *ministri del sacramento*, voi, di cui Egli si è servito per stringere l'indissolubile unione vostra ed effondere nelle vostre anime le grazie e che vi rendano costanti e fedeli ai vostri nuovi obblighi. *A quale grande onore e dignità vi ha Egli innalzati!* ».

¹⁰ Cf. CONC. TRID., Sess. XXIV, Doctr. *De sacr. matrimonii*: DENZ. 969.

¹¹ Cf. PIUS XI, Litt. Encycl. *Casti connubii*: DENZ. 2236.

¹² Vide etiam Constitutionem *de Ecclesia*, caput V.

¹³ Conferas quoque Constitutionem *de Ordine morali*.

¹⁴ PIUS XII, *Sermo*, 6 dec. 1939: *Discorsi e Radiomessaggi*, t. I, p. 414: « È immacolato dinanzi a Dio chiunque compia con fedeltà e senza debolezza *gli obblighi del proprio stato*. Dio non chiama tutti i suoi figli allo stato di perfezione, ma invita ciascuno alla perfezione del suo stato: "Siate perfetti, diceva Gesù, come è perfetto il vostro Padre celeste" (Mt. 5, 48). I doveri della castità coniugale voi li conoscete. Essi *esigono* un coraggio reale, *talvolta eroico*, e una fiducia filiale nella divina Provvidenza... ». Cf. etiam PIUS XI, Litt. Encycl. *Casti connubii*: AAS 22 (1930) p. 579.

Ut patet ex isto textu et ex Constitutionis nostrae contextu verbum « perfectio » hic accipitur in sensu morali sat amplo quatenus scilicet includit *praecepta* et consilia: nam Summus Pontifex imprimis loquitur de *obligationibus* proprii status.

¹⁵ CONC. TRID., Sess. XXIV, Doctr. *De sacr. matrimonii*: DENZ. 969: « Matrimonii perpetuum indissolubileque nexum primus humani generis parens divini Spiritus Sancti instinctu pronuntiavit, cum dixit: "Hoc nunc os ex ossibus meis, et caro de carne mea. Quamobrem relinquet homo patrem et matrem, et adhaerebit uxori suae, et erunt duo in carne una" (Gen. 2, 23 s.; cf. Eph. 5, 31) ».

Hoc autem vinculo *duos tantummodo copulari* et coniungi, Christus Dominus apertius docuit, cum postrema illa verba, tamquam a Deo prolata, referens dixit: « Itaque iam non sunt duo, sed una caro » (Mt. 19, 16), statimque eiusdem nexus firmitatem, ab Adamo tanto ante pronuntiatam, his verbis confirmavit: « Quod ergo Deus coniunxit, homo non sepatet... ».

Can. 2: DENZ. 972: « Si quis dixerit, licere Christianis *plures* simul habere uxores, et hoc nulla lege divina esse prohibitum (Mt. 19, 4 ss. 9): A. S. » ... can. 7: DENZ. 977: « Si quis dixerit, Ecclesiam errare, cum docuit et docet, iuxta evangelicam et apostolicam doctrinam (Mc. 10; 1 Cor. 7), propter adulterium alterius coniugum matrimonii vinculum non posse dissolvi, et utrumque, vel etiam innocentem, qui causam adulterio non dedit, non posse, altero coniuge vivente, aliud matrimonium contrahere, moecharique eum, qui dimissa adultera aliam duxerit, et eam, quae dimisso adultero alii nupserit: A. S. ».

Cf. etiam *Prima Romana Synodus*, 1960, artt. 491-492.

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[121] ¹⁶ LEO XIII, Litt. Encycl. *Arcanum divinae sapientiae*, Acta Leonis XIII, t. II, p. 12 s.: « Atque illa viri et mulieris coniunctio, quo sapientissimis Dei consiliis responderet aptius, vel ex eo tempore duas potissimum, easque in primis nobiles, quasi alte impressas et insculptas prae se tulit proprietates, nimirum unitatem et perpetuitatem ».

Cf. PIUS XI, Litt. Encycl. *Casti connubii*, passim.

[122] ¹⁷ PIUS XI, Litt. Encycl. *Casti connubii*: AAS 22 (1930) p. 541: « ... quae proinde leges nullis hominum placitis, nulli ne ipsorum quidem coniugum contrario convento obnoxiae esse possint... ».

PIUS XII, Litt. Encycl. *Sertum laetitiae*, 1 nov. 1939: AAS 31 (1939) p. 640 sq.: « Hac ipsa de causa summopere curandum est, ut dogma, quod adserit divino iure *individuum perpetuumque matrimonium vinculum*, a nuptias contrahentibus *religiose retineatur sancteque custodiatur*... Utinam patria vestra alieno experimento potius quam proprio usu novisset damnum cumulum, quem divortiorum licentia parit! Suadeat religionis reverentia, suadeat erga nobile americanum genus pietas, ut dire invalescens curetur et avellatur morbus, cuius consecraria ita nervose et vere LEO Pp. XIII descripsit: "Divortiorum causa fiunt maritalia foedera mutabilia: extenuatur benevolentia: infidelitati perniciose incitamenta suppeditantur: tuitioni atque institutioni liberorum nocetur: dissuendis societatibus domesticis praebetur occasio: discordiarum inter familias semina sparguntur: minuitur ac deprimitur dignitas mulierum, quae in periculum veniunt, ne, cum libidini virorum inservierint, pro derelictis habeantur. Et quoniam ad perdendas familias, frangendas regnorum opes nihil tam valet quam corruptela morum, facile prospicitur *prosperitati familiarum ac civitatum maxima inimica esse divortia*" (Litt. Encycl. *Arcanum*) ».

¹⁸ Verba Constitutionis directe refellere volunt etiam falsam persuasionem, qua divortium vinculi valeret etiam in foro Dei et introductio divortii esset signum civilitatis, cum omnes fere nationes *materialiter* civiliores illud institutum habeant. Unde necessitas declarandi solemniter illud potius esse sic dictae « civiltà del peccato » effectum.

¹⁹ Momentosum est in primis affirmare, ipsos fines matrimonii esse intelligendos iuxta ordinem constitutum ab ipso Deo iuxta doctrinam PII XI, Litt. Encycl. *Casti connubii*: AAS 22 (1930) p. 542: « ... *Ex Deo sunt ipsa matrimonii institutio, fines, leges, bona...* ».

²⁰ Fontes doctrinae circa quaestionem de fine matrimonii videntur significari verbis PII XII, *Sermo ad obstetrices*, 29 oct. 1951: AAS 43 (1951) p. 849: « Precisamente per tagliar corto a tutte le incertezze e le deviazioni, che minacciavano di diffondere errori intorno alla scala dei fini del matrimonio e ai loro reciproci rapporti, redigemmo Noi stessi alcuni anni or sono (10 marzo 1944) una dichiarazione sull'ordine di quei fini, indicando quel che la stessa struttura interna della *disposizione naturale rivela*, quel che è *patrimonio della tradizione cristiana*, quel che i *Sommi Pontefici hanno ripetutamente insegnato*, quel che poi nelle debite forme è stato fissato dal Codice di Diritto canonico ». Si tales fontes valent pro hierarchia finium, valent iam etiam pro ipsorum existentia et natura.

²¹ Cf. in primis *Catechismus Romanus*, De matrimonii Sacramento,

c. VIII, n. 12: « Quod vero a Domino dictum est: Crescite et multiplicamini, id eo spectat, ut *cuius rei causa matrimonium institutum erat*, declaret ». Quae verba praecedunt omnia alia quae postea ipse Catechismus Romanus dicit de rationibus quibus homines moventur ad matrimonium. Adde:

LEO XIII, Litt. Encycl. *Rerum Novarum*, 15 maii 1891: Acta Leonis XIII, t. XI, p. 104: « Ius coniugii naturale et primigenium homini adimere, *causamve nuptiarum praecipuam*, Dei auctoritate initio constitutam, quoquo modo circumscribere lex hominum nulla potest: *Crescite et multiplicamini* ».

PIUS XI, Litt. Encycl. *Casti connubii*: AAS 22 (1930) p. 543: « Itaque *primum* inter matrimonii bona locum tenet *proles* ».

PIUS XII, *Sermo*, 3 oct. 1941: AAS 33 (1941) p. 423: « Nella quale delicata altrettanto che difficile questione due tendenze sono da evitarsi: quella che nell'esaminare gli elementi costitutivi dell'atto della generazione dà peso unicamente al *fine primario* del matrimonio, come se il *fine secondario* non esistesse o almeno non fosse *fnis operis* stabilito dall'Ordinatore stesso della natura; e quella che considera il fine secondario come ugualmente *principale*, svincolandolo dalla essenziale sua subordinazione al fine primario, il che per logica necessità condurrebbe a funeste conseguenze. Due estremi, in altre parole, se il vero sta nel mezzo, sono da fuggirsi: da una parte, il negare praticamente o il deprimere eccessivamente il fine secondario del matrimonio e dell'atto della generazione; dall'altra, lo sciogliere o il separare oltre misura l'atto coniugale dal fine primario, al quale secondo tutta la sua intrinseca struttura è primieramente e in *modo principale* ordinato ».

PIUS XII, *Sermo*, 18 martii 1942: *Discorsi e Radiomessaggi*, t. IV, p. 5: « Dio ha stabilito che al *fine essenziale e primario* del vincolo coniugale, che è la *generazione dei figli*, cooperassero il padre e la madre... ».

PIUS XII, *Sermo ad obstetrices*, 29 oct. 1951: AAS 43 (1951) p. 848 s.: « Ora la verità è che il matrimonio, come *istituzione naturale*, in virtù della *volontà del Creatore* non ha come fine primario e intimo il perfezionamento personale degli sposi, ma la *procreazione e la educazione* della nuova vita... » et paulo post, p. 852, prosequitur: « Ora invece questo è insomma tutto subordinato e ordinato a quell'*unica grande legge* della " *generatio et educatio prolis* ", vale a dire al compimento del *fine primario del matrimonio* come origine e sorgente della vita ».

Et in eodem sermone PIUS XII dicit, p. 850 s.: « Tutti questi valori secondari della sfera e dell'attività generativa rientrano nell'ambito dell'*ufficio specifico* dei coniugi, che è di essere autori ed educatori della nuova vita ».

Cf. etiam *Prima Synodus Romana*, 1960, art. 493.

²² PIUS XII, *Sermo ad obstetrices*, 29 oct. 1951: AAS 43 (1951) p. 849.

²³ Cf. CIC, can. 1013, § 1.

Non agitur hic de distinctione inter *ius et exercitium iuris*.

²⁴ Cf. S. C. S. OFFICII, *Decretum*, 1 apr. 1944: AAS 36 (1944) p. 103.

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- [123] ²⁵ Cf. S. THOMAS, *In 1 Cor.* 7, 2-9.
- ²⁶ Cf. PIUS XII, *Sermo ad obstetrices*, 29 oct. 1951, l. c.
- [124] ²⁷ Cf. PIUS XII, *Allocutio ad S. Romanae Rotae Auditores*, 3 oct. 1941: AAS 33 (1941) p. 421; et *Sermo ad obstetrices*, l. c.
- ²⁸ Cf. S. *Romanae Rotae Sententia*, 22 ian. 1944: AAS 36 (1944) pp. 179-200.
- ²⁹ Cf. PIUS XII, *Sermo ad obstetrices*, 29 oct. 1951, ll. cc.
- Fines enim secundarii in matrimonio consequendi, licet subordinate, participant naturam specificam unionis coniugalis, quae a quacumque, etiam amicali unione specificè differt, per relationem intrinsecam essentialè ad finem primarium, ad quem igitur illi fines obiectivi sed secundarii per se ordinati etiam sunt.
- Cf. PIUS XI, Litt. *Encycl. Casti connubii*: AAS 22 (1930) p. 561.
- ³⁰ *Catechismus Romanus*, De matrim. Sacr., c. VIII, n. 13. Ibidem sermo fit de finibus matrimonii sub aspectu *subiectivo* seu finis operantis.
- ³¹ Hic agitur de motivis personalibus, quibus coniuges vario modo moventur ad ineundum matrimonium particulare cum determinata persona. Nam matrimonium in casu particulari exurgere non potest sine sponsorum voluntate: cf. PIUS XI, Litt. *Encycl. Casti connubii*: AAS 22 (1930) p. 541.
- ³² LEO XIII, Litt. *Encycl. Arcanum divinae sapientiae*, 10 febr. 1880, Acta Leonis XIII, t. II, p. 18.
- PIUS XI, Litt. *Encycl. Casti connubii*: AAS 22 (1930) p. 539 ss.
- Haec autem Ecclesiae potestas, ut expresse dicitur in documentis haud paucis magisterii Ecclesiae se extendit sive ad ipsa sponsalia, sive ad ipsum vinculum ineundum vel relaxandum, sive ad conditiones quoad validitatem et liceitatem, sive ad iudicia declarationis nullitatis, sive ad separationem coniugum, sive ad defensionem sanctitatis in matrimonio servandae, etiam adiuncta canonica coactione; et in genere se extendit ad omnia, quae ei competunt iuxta iuris divini latitudinem, ab ipsa sola Ecclesia authentice interpretandam.
- ³³ Hic innuitur *Privilegium Paulinum et Petrinum*. Cuius potestatis exercitium, etiamsi antea intercesserit dispensatio ab *impedimento disparitatis cultus*, Ecclesiae iudicio prudenti relinquitur. Ideo non dantur in Constitutione aliae declarationes.
- ³⁴ LEO XIII, Litt. *Encycl. Arcanum divinae sapientiae*: Acta Leonis XIII, t. II, p. 17: « Neque iis dumtaxat quae commemorata sunt, Christiana eius perfectio absolutioque continetur. Nam primo quidem nuptiali societati excelsius quiddam et nobilius propositum est, quam antea fuisset; ea enim spectare iussa est non modo ad propagandum genus humanum, sed ad *ingenerandam Ecclesiae sobolem, cives sanctorum et domesticos Dei: ut nimirum populus ad veri Dei et Salvatoris nostri Christi cultum et religionem procrearetur atque educaretur* (Cath. Rom., cap. VIII) ».
- ³⁵ PIUS XII, *Allocutio ad S. Romanae Rotae Auditores*, 3 oct. 1941: AAS 33 (1941) pp. 421-426, praesertim p. 424, n. 3 usque ad p. 426; 1 oct. 1942: AAS 34 (1942) pp. 338-343; 2 oct. 1944: AAS 36 (1944) p. 281-290.
- ³⁶ PIUS XI, Litt. *Encycl. Casti connubii*: AAS 22 (1930) p. 552:

- « Quod si exceptioni, etsi rarissimae, haec firmitas obnoxia videatur, ut in quibusdam coniugiis *naturalibus* solum *inter infideles* initis vel, si inter *Christifideles*, ratis illis quidem sed nondum consummatis, ea exceptio non *ex hominum voluntate* pendet, neque potestatis cuiuslibet mere humanae, sed *ex iure divino*, cuius una custos atque interpres est Ecclesia Christi. Nulla tamen, neque ullam ob causam, facultas huiusmodi cadere unquam poterit in *matrimonium christianum ratum atque consummatum* ».
- ³⁷ BENEDICTUS XIV, Litt. *Redditae sunt nobis*, 17 sept. 1746: MIGNE, *Theol. Curs. compl.*, Paris 1839-1845, t. 25, p. 682.
- PIUS VII, Litt. *Que votre Majesté*, 26 iunii 1805.
- PIUS IX, Litt. *La lettera*, 9 sept. 1852: *CIC Fontes*, v. II, pp. 869-872.
- LEO XIII, Litt. *Ci siamo*, 1 iunii 1879: Acta Leonis XIII, tom. I, p. 236 s.
- LEO XIII, Litt. *Encycl. Arcanum divinae sapientiae*: Acta Leonis XIII, t. II, pp. 10-40; *Allocutio consistorialis*, 18 martii 1895: Acta Leonis XIII, t. XV, pp. 73-77; Litt. *Quam religiosa*, 10 aug. 1898: Acta Leonis XIII, t. XVIII, pp. 140-144.
- PIUS XII, *Allocutio ad S. Romanae Rotae Auditores*, 6 oct. 1946: AAS 38 (1946) pp. 391-397.
- ³⁸ PIUS VI, Litt. *Litteris tuis*, 11 iulii 1789: MIGNE, *ibidem*, t. 25, p. 703.
- ³⁹ PIUS VI, Litt. *Deessemus nos*, 16 sept. 1788: MIGNE, *ibidem*, t. 25, p. 694.
- PIUS VII, Litt. *Que votre Majesté*, 26 iunii 1805.
- LEO XIII, Litt. *Encycl. Arcanum divinae sapientiae*: Acta Leonis XIII, t. II, pp. 10-40; *Allocutio consistorialis*, 16 dec. 1901: Acta Leonis XIII, t. XXI, pp. 185-188.
- PIUS XII, *Allocutio ad S. Romanae Rotae Auditores*, 6 oct. 1946 l. c.
- ⁴⁰ Ex documentis pontificiis sat constat, quod auctoritas civilis non potest delimitare finem primarium matrimonii (ut alio loco Constitutionis dicitur) neque leges ferre, legibus divinis iniuriosas, circa unitatem, indissolubilitatem, fidelitatem, etc. Plura sunt quoad hoc documenta Ecclesiae.
- ⁴¹ PIUS VI, Const. *Auctorem fidei* contra errores Synodi Pistoriensis, errores de sponsalibus et matrimonio, prop. 60: DENZ. 1560.
- ⁴² Hae iudiciales sententiae Ecclesiae possunt intelligi etiam quoad sponsalia, quoad vinculum vel etiam quoad simplicem separationem coniugum: pro qua tamen cf. PIUS XI, *Casti connubii*. Cf. etiam notam sequentem.
- ⁴³ PIUS IX, Litt. *La lettera*, in *Codicis Iuris canonici Fontes*, t. II, p. 870: « Non vi è pertanto altro mezzo di conciliazione che, *ritenendo Cesare quello che è suo, lasci alla Chiesa ciò che ad essa appartiene*. Il potere civile disponga pure degli effetti civili, che derivano dalle nozze, ma lasci alla Chiesa il regolarne la *validità* fra i cristiani. La legge civile *prenda le mosse dalla validità od invalidità del matrimonio*, come sarà dalla Chiesa determinata, e partendo da questo fatto, che è fuori della sua sfera il costituirlo, disponga allora degli effetti civili ».
- ⁴⁴ Cf. *Catechismus Romanus*, De matrim. Sacr., c. VIII, n. 1.
- ⁴⁵ Cf. Schema paratum in Conc. Vat. I: MANSI 53, 719 s.

[125] ⁴⁶ Cf. Schema paratum in Conc. Vat. I: *ibid.*
⁴⁷ Cf. etiam Schema Const. *De Ordine Morali*, a Commissione Theologica paratum.

[126] ⁴⁸ CONC. TRID., Sess. XXIV, Doctr. *De sac. matrimonii*, c. 5-7; DENZ. 975-977.

PIUS IX, *Syllabus*, n. 67: DENZ. 1767.

LEO XIII, Litt. Encycl. *Arcanum divinae sapientiae*, cf. supra not. 2.

PIUS XI, Litt. Encycl. *Casti connubii*, cf. supra not. 2.

PIUS XII, *Allocutio*, 22 apr. 1942: *Discorsi e Radiomessaggi*, t. IV, p. 47: « Il vincolo del matrimonio cristiano è così forte, che, se esso ha raggiunto la sua piena stabilità con l'uso dei diritti coniugali, *nessuna potestà al mondo, nemmeno la Nostra, quella cioè del Vicario di Cristo, vale a rescinderlo* ».

PIUS XII, *Allocutio*, 16 martii 1946, *ibid.*, t. VIII, p. 14: « ... il matrimonio fra battezzati validamente contratto e consumato non può essere sciolto da nessuna potestà sulla terra, *nemmeno dalla Suprema autorità ecclesiastica* ».

⁴⁹ Cf. varias sententias erroneas de finibus matrimonii inter quos: H. DOMS, *Vom Sinn und Zweck der Ehe*, Breslau, 1935. Cf. etiam E. MICHEL, *Ehe, Eine Anthropologie der Geschlechtsgemeinschaft*, Stuttgart 1948 (2^a ed. 1950). Hic liber in *Indicem librorum prohibitorum* a S. C. S. OFFICII insertus est: AAS 44 (1952) p. 879.

⁵⁰ Qui statuunt amorem coniugalem uti finem primarium matrimonii increpantur expresse a Pio XII, *Allocutio*, 29 oct. 1951: AAS 43 (1951) p. 849 s.: « Non soltanto l'opera comune della vita esterna, ma anche tutto l'arricchimento personale, lo stesso arricchimento intellettuale e spirituale, *perfino tutto ciò che vi è di più spirituale e profondo nell'amore coniugale come tale, è stato messo, per volontà della natura e del Creatore, al servizio della discendenza* ».

PIUS XII, *Allocutio*, 19 maii 1956: AAS 48 (1956) p. 469 s.: « Plusieurs fois déjà Nous avons cru nécessaire de rappeler comment les intentions particulières des conjoints, leur vie commune, leur perfectionnement personnel, ne pouvaient se concevoir que subordonnés au but qui les dépasse, la paternité et la maternité. « Non seulement l'œuvre commune de la vie extérieure, disons-Nous dans une allocution adressée aux sages-femmes le 29 octobre 1951, mais encore tout l'enrichissement personnel, même l'enrichissement intellectuel et spirituel, jusqu'à ce qu'il y a de plus spirituel et profond dans l'amour comme tel, a été mis par la volonté de la nature et du Créateur au service de la descendance ». Tel est l'enseignement constant de l'Eglise; elle a rejeté toute conception du mariage qui menacerait de le replier sur lui-même, d'en faire une recherche égoïste de satisfactions affectives et physiques dans l'intérêt des seuls époux ».

Cf. etiam: PIUS XI, Litt. Encycl. *Casti connubii*: AAS 22 (1930), p. 548 s., quamvis quidam, ex verbis *Catechismi Romani*, ibidem relatis, indebite superextollant amorem coniugalem ut finem primarium obiectivum ipsius matrimonii.

CAPUT II

[127]

DE IURIBUS, OBLIGATIONIBUS, VIRTUTIBUS
MATRIMONIO CHRISTIANO PROPRIIS

15. [*Iura et officia singulorum hominum*]. Omnis homo habet per se ius innatum, personale et inviolabile matrimonium legitime ineundi. Potest tamen obstare, absolute vel relative, perpetuo vel ad tempus, aliquod legitimum impedimentum.¹ Aliquando vero quidam propter rationes varias, v. gr. medicas, eugenicis, oeconomicas, sociales adhortandi sunt, ne contrahant matrimonium, nisi rationes praevalentes ordinis personalis et moralis, aliis quidem rationibus inferioris momenti non obstantibus, suadeant ut etiam illi matrimonium ineant vel eo utantur.² Itidem nulla privata vel publica auctoritate homo, naturaliter capax, indebitis limitibus et conditionibus praematrimonialibus vi iuris a matrimonio ineundo impediri potest.³ His iuribus salvis, uniuscuiusque officium est se etiam in iis, quae matrimonium praecedunt, prudenter, iuste casteque gerere.⁴ Hac de causa moraliter improbanda sunt imprudentia sponsalia, alterius partis dolosae deceptiones, et illicitae libertates sexuales inter futuros sponso, etiam ad matrimonium securiam ineundum.⁵ Non enim, monente Apostolo (cf. Rom. 3, 8), facienda sunt mala ut eveniant bona. Summi momenti autem est ad matrimonium recta atque christiana educatio et diligens cum aptis instructionibus praeparatio, in spiritu castitatis, caritatis et sacrificii, adiuvantibus varii generis mediis cum naturalibus, tum maxime supernaturalibus, vitatis naturalismi erroribus.⁶ In ipsa denique nuptiarum celebratione officium grave est consensum requisitum legitime exprimere, vitata quacumque simulatione seu profanatione.

16. [*Iura et obligationes quoad bonum prolis*]. Ex ordine divinitus constituto, circa matrimonii naturam, proprietates et fines, clare patet, Deum ipsum et Christum illud ordinavisse ad quaedam bona consequenda. Quae quidem bona veluti in summam collegit S. Augustinus hisce verbis: « Haec omnia bona sunt, propter quae nuptiae bonae sunt: proles, fides, sacramentum ». Circa ista tria bona divinitus data sunt iura et obligationes, a coniugibus

[128] debite servanda; et inter ea, attento fine, ob quem matrimonium a Deo institutum est, bonum prolis primum locum tenet.⁸ Ideoque oportet proles amanter suscipiatur, benigne nutriatur, religiose educetur, ut nervose dicit idem S. Augustinus; ⁹ eademque
 5 ut saepenumero monet S. Scriptura, tamquam verum bonum, benedictio caelestis donumque Dei fideliter agnoscatur.¹⁰ Quod attinet ad ipsum procreandi actum, qui, utpote a Deo ordinatus, per se legitimus et bonus est,¹¹ ius et officium coniugum est, in modo agendi ea servare quae sunt secundum naturam.¹² Quare
 10 etiam in matrimonio legitime inito desiderium per se tam laudabile habendi prolem ex proprio coniugio, non licitam efficit fecundationem, quam vocant artificialem: non autem prohibet artificiale adiumentum actus coniugalis.¹³ Similiter omnes modi vel artes, quibus in usu coniugii directe, de industria humana, impeditur procreatio prolis, ut intrinsece et graviter mala haberi debent.¹⁴ Onanismus coniugalis formalisque ad eundem cooperatio
 15 semper graviter prohibentur.¹⁵ Quoad amplexum, qui reservatus audit, pastores et fideles, se gerant iuxta doctrinam et decreta S. Sedis.¹⁶ Ad prolem conservandam quod attinet, coniuges grave officium habent vitandi quamcumque, sive ut finem sive ut medium, intentam prolis occisionem,¹⁷ quamvis peragatur per abortum therapeuticum procurata.¹⁸ Illicitum quoque est post actum
 20 coniugalem positum, processum conceptionis quocumque gradu obtentum interrompere,¹⁹ vel fetus nondum nati directam destructionem operari: qua quidem agendi ratione etiam peccatur contra grave praeceptum Dei.

17. [*Iura, obligationes et virtutes quoad bonum fidei*]. Coniugum quoque est sancte servare et promovere bonum fidei, quod importat praeter cetera coniugii unitatem et castam coniugum
 30 fidelitatem, et christianum inter coniuges amorem.²⁰ Exigit autem casta fidelitas ab utroque coniuge, etiam iustitiae titulo, ut servantur et reddantur iura sibi invicem in contrahendo matrimonio tradita. Quaevis igitur adulterina relatio absolute est ab utroque
 35 coniuge vitanda. Nam a peccato adulterii non excusat adulterium alterius coniugis, nec eiusdem silentium vel consensus, vel suorum iurium renuntiatio,²¹ vel infidelitas solis actibus internis commissa (cf. Mt. 5, 28). Insuper casta fidelitas exigit ut in debito mutuo reddendo nullo modo agatur contra legem Dei, etiamsi
 40 id actus vere heroicos imponat. Quos tamen actus coniuges, iuvante Dei gratia, praestare possunt. Deus enim impossibilia non

iubet, sed iubendo monet et facere quod possis et petere quod non possis, et adiuvat ut possis, cum Deus id recte petentibus non deneget, nec patitur nos, supra id quod possumus, tentari (cf. 1 Cor. 10, 13).²² [129]

18. [*De caritate coniugali*]. Supra autem omnia iura, officia et virtutes, proprium principatum tenens,²³ splendet caritas, quae etiam in vita coniugali alias leges supponit et implet, immo complet et elevat, monente Apostolo: « Viri diligite uxores vestras, sicut et Christus dilexit Ecclesiam » (Eph. 5, 25). Quapropter amor christianus coniugalis non tantum excellat oportet gloriosis
 5 insignibus caritatis, ab Apostolo exaltatis (cf. 1 Cor. 13, 4-7), sed quantum fieri potest imitari debet suo modo amorem Christi erga Ecclesiam (cf. Eph. 5, 25 ss.), sanguine acquisitam (Act. 20, 28). Est igitur caritas amoris coniugalis perfectio²⁴ ac plenitudo: nam etiam de statu matrimoniali valet verbum Dei: plenitudinem legis
 10 esse dilectionem (cf. Rom. 13, 10). Ne tamen consensus nuptialis dicatur invalidus, si de facto amor coniugalis deficit;²⁵ nec amoris perfectio potius quam in divinae voluntatis ex toto corde observantia ponenda est in quadam animae mollitie, a nonnullis
 15 proclamata veluti basis vitae cuiusdam spiritualis solis coniugibus propriae;²⁶ absit denique, ut restringatur ad quasdam sensuales et caecas inclinationes: sed animo et opere coniuges, in Deo et propter Deum, se invicem ament oportet.²⁷ 20

19. [*Obligationes quoad bonum sacramenti*]. Bonum sacramenti « quo denotatur et vinculi indissolubilitas et contractus in
 25 efficax gratiae signum per Christum facta elatio atque consecratio »²⁸ sub proprio aspectu est praecellens²⁹ atque etiam gravia importat munera. Imprimis grave officium christifidelium est, ne seposito connubio religioso ab Ecclesia praescripto, solo « matrimonio civili » se iungant, quo actu iuridico hoc solo sensu
 30 coniuges ab auctoritate civili declarantur, quatenus in foro status civilis instruuntur iuribus oneribusque mere civilibus. Sciant fideles ex unione sola et mere civili, quae contradicit legibus irritantibus Ecclesiae, nullum sibi exurgere coram Deo validum
 35 vinculum coniugale vel Sacramentum. Hac de causa dolose atque invalide contra leges Ecclesiae coniuncti iure merito ut publici peccatores habentur, atque Ecclesia ius habet filios suos errantes publice ut tales declarandi eosque poenis canonicis afficiendi.³⁰

[130] 20. [*De divortio civili*]. Graviter prohibentur coniuges quominus petant divortium, quod vocant civile, veluti proprie dictam dissolutionem, ac si ipsum validum vinculum coram Deo acceptum ab auctoritate civili posset dissolvi; immo neque aliis licitum est directe et formaliter ad tale divortium civile cooperari. Nullo enim in casu et nulla ratione, etsi non raro gravi et dolorosa, fidelibus licet, permanente sacro vinculo, dimittere uxorem ad accipiendam aliam, ut clare docet ipse Dominus (Mc. 10, 11), quamvis nonnumquam hoc invalide concedat civilis auctoritas. Aliquando vero ipsum « divortium civile », salvo tamen vinculo et non contradicente auctoritate ecclesiastica, peti potest. Nec illa, quae vocatur simplex separatio facienda est leviter, sine iusta, gravi, proportionata causa.³¹

21. [*De matrimoniis mixtis*]. Ubi matrimonium inter duos catholicos sine extraordinariis difficultatibus contrahi potest, bonum religionis plerumque exigit, ut viri et mulieres catholici vitent matrimonia quae mixta dicuntur, maxime cum infidelibus. Sed etiam fidelium est, iuxta prudentiae et aliarum virtutum dictamina, vitare matrimonium cum illis, qui Deo vel religioni adversantur³² vel cum illis qui nomine non vita sunt catholici. Licet Ecclesia sua potestate utendo mixta matrimonia permittat, tamen pars catholica, ipsa dictante lege divina, in matrimonio mixto sibi concesso vitare debet pericula fidei et indifferentissimum, sedulo semper incumbere in catholicam proles educationem, atque amanter et prudenter conari coniugem ad veritatem catholicam perducere.³³ Pastores autem specialem curam habeant eorum, qui matrimonio mixto iuncti sunt. Scit quidem S. Synodus matrimonia mixta in nonnullis locis vitari non posse, sed ex hoc facto quod alicubi contingere potest ne deducantur falsa principia vel periculosa incitamenta.³⁴

22. [*Errores reprobantur*]. S. Synodi est severe damnare illud quod vocant « matrimonium ad tempus » vel « ad experimentum » vel « amicale ».³⁵ Reicit insuper, ut homine atque maxime ut christiano indignas, instructiones illas, quibus variis artificii, veri nominis hedonismus in ipso sacro ac sancto coniugio propagatur.³⁶ Reprobatur theorias, quibus ut licita retinetur coniugibus fidei coniugalis violatio, sive cum amor mutuus inter coniuges deficit sive cum sexualitatis impetus intra limites matrimonii monogamici coarctari non posse falso putatur.³⁷ Erroneum

quoque est asserere ipsam auctoritatem civilem nullo in casu gaudere potestate puniendi, et quidem per se aequali poena cum viros, tum mulieres adulteros.³⁸ Increpat autem illos qui autumant, et quidem sub specie boni Ecclesiae, universaliter et per se loquendo coniugia mixta potius esse promovenda quam toleranda. Erronea quoque est sententia, quae tenet, ex solo defectu amoris matrimonium ut invalidum declarari vel solvi posse.³⁹ Severissime denique condemnat S. Synodus illum quem vocant « amorem liberum », quo etiam falso praetextu inter homines construendi novam fraternitatem et societatem, contra ordinem divinum peccatur atque letale vulnus infligitur non solum matrimonio, sed etiam familiae et societati.

NOTAE

¹ LEO XIII, Litt. Encycl. *Arcanum divinae sapientiae*, 10 febr. 1880: Acta Leonis XIII, t. II, pp. 10-40.

PIUS XI, Litt. Encycl. *Casti connubii*, 31 dec. 1930: AAS 22 (1930) pp. 539-592, passim.

PIUS XII, *Allocutio*, 3 oct. 1941: AAS 33 (1941) p. 422: « E in primo luogo, se si considera il diritto al matrimonio, i Nostri gloriosi Predecessori Leone XIII e Pio XI insegnarono già, che "niuna legge umana può togliere all'uomo il diritto naturale e primitivo del coniugio". Tale diritto invero, poichè fu dato all'uomo immediatamente dall'Autore della natura, supremo Legislatore, non può essere ad alcuno negato, se non si provi che egli, o vi abbia liberamente rinunciato o sia incapace di contrarre matrimonio per difetto di mente o di corpo. Ma, perchè nei casi particolari il matrimonio da contrarre venga impedito o già contratto sia dichiarato nullo, è necessario che questa incapacità antecedente e perpetua consti non soltanto in modo dubbio o probabile, ma con morale certezza; e in tale condizione di certezza, nè il matrimonio si può permettere, nè già celebrato può dirsi valido ».

² PIUS XI, Litt. Encycl. *Casti connubii*: AAS 22 (1930) p. 565: « Et fas profecto non est homines, matrimonii ceteroquin capaces, quos, adhibita etiam omni cura et diligentia, nonnisi mancam genituros esse prolem conicatur, ob eam causam gravi culpa onerare si coniugium contrahant, quamquam saepe matrimonium iis dissuadendum est ».

PIUS XII, *Allocutio*, 7 sept. 1953: *Discorsi e Radiomessaggi*, t. 15, p. 265: « Certainement, on a raison, et dans la plupart des cas le devoir, de faire remarquer à ceux qui sont certainement porteurs d'une hérédité très chargée, quel fardeau ils sont sur le point de s'imposer à eux-mêmes, au conjoint et à leur descendance; ce fardeau deviendra peut-être intolérable. Mais déconseiller n'est pas interdire. Il peut y avoir d'autres motifs, surtout moraux et d'ordre personnel, qui l'emportent tellement qu'ils autorisent à contracter et à user du mariage même dans les circonstances indiquées ».

[131] ³ Prus XI, Litt. Encycl. *Casti connubii*: AAS 22 (1930) p. 564 s.

[132] Prus XII, *Allocutio*, 7 sept. 1953, l. c., p. 264 s.: « Un autre chemin conduit au même but: l'interdiction du mariage ou son impossibilité physique par l'internement de ceux dont l'hérédité est tarée sont également à rejeter. L'objectif poursuivi est bon en soi, mais le moyen de l'obtenir lèse le droit personnel à contracter et à user du mariage. Quand le porteur d'une tare héréditaire n'est pas apte à se conduire humainement, ni par conséquent à contracter mariage, ou lorsque plus tard il est devenu incapable de revendiquer par un acte libre le droit acquis par un mariage valide, on peut l'empêcher d'une manière licite de procréer une nouvelle vie. Hors de ces cas, l'interdiction du mariage et des rapports matrimoniaux pour des motifs biologiques, génétiques et eugéniques est une injustice, quel que soit celui qui porte cette interdiction, un particulier ou les pouvoirs publics ».

⁴ Prus XI, Litt. Encycl. *Casti connubii*: AAS 22 (1930) p. 585. Implicite hic improbantur illi moderni sed imprudentes modi inveniendi coniugem per sic dictam « Agenzie matrimoniali » non tamen *per se*, sed quatenus aliqua virtus christiana in illis modis laeditur.

⁵ *Prima Romana Synodus*, 1960, art. 495, § 2.

⁶ Prus XI, Litt. Encycl. *Casti connubii*, l. c.; S. C. S. OFFICII, *Decretum*, 21 martii 1931: AAS 23 (1931) p. 118.

Prus XII, *Allocutio ad parochos*, 22 febr. 1944: AAS 36 (1944) pp. 69-87; *Allocutio*, 18 sept. 1951: *Discorsi e Radiomessaggi*, t. 13, pp. 241-245; *Allocutio*, 19 martii 1953: *ibid.*, t. 15, pp. 9-17; *Allocutio*, 19 apr. 1953: *ibid.*, pp. 95-98; *Allocutio*, 8 sept. 1953: *ibid.*, pp. 269-272.

Prima Romana Synodus, 1960, art. 494.

⁷ S. AUGUSTINUS, *De bono coniugali*, 24, 32: PL 40, 394: « Haec omnia bona sunt, propter quae nuptiae bona sunt: proles, fides, sacramentum »: cf. Prus XI, Litt. Encycl. *Casti connubii*: AAS 22 (1930) p. 543.

⁸ Cf. Gen. 1, 28; 1 Tim. 5, 14.

Prus XI, Litt. Encycl. *Casti connubii*, l. c.: DENZ. 2228: « Itaque primum inter matrimonii bona locum tenet proles ». Cf. etiam *Catechismus Romanus*, De matrim. Sacr., c. VIII, n. 23: « Primum igitur bonum est proles... ».

⁹ S. AUGUSTINUS, *De Gen. ad litt.* IX, 7, 12: PL 34, 397.

¹⁰ Cf. Ps. 126, 3; Ps. 127, 3; Io. 16, 21; 1 Tim. 2, 15.

Prus XII, *Allocutio ad obstetrices*, 29 oct. 1951: AAS 43 (1951) p. 848 s.

¹¹ Cf. Prus XII, *Allocutio ad obstetrices*, l. c.

¹² Cf. Prus XI, Litt. Encycl. *Casti connubii*, l. c.: DENZ. 2239.

Prus XII, *Allocutio ad obstetrices*, l. c.

¹³ Cf. S. C. S. OFFICII, *Decretum*, 26 martii 1897: ASS 29 (1896-1897) p. 704.

Prus XII, *Allocutio*, 29 sept. 1949: AAS 41 (1949) pp. 557-561.

Prus XII, *Allocutio ad obstetrices*, l. c., p. 850: « ... abbiamo formalmente esclusa dal matrimonio la fecondazione artificiale ».

Prus XII, *Allocutio*, 19 maii 1956: AAS 48 (1956) p. 471: « Sur les diverses questions de morale qui se posent à propos de la fécondation artificielle, au sens ordinaire du mot, ou "insémination artificielle", Nous

avons déjà exprimé Notre pensée dans un discours adressé aux médecins le 29 septembre 1949; aussi Nous renvoyons pour le détail à ce que Nous disions alors et Nous limitons ici à répéter le jugement donné pour conclure: " En ce qui touche la fécondation artificielle, non seulement il y a lieu d'être extrêmement réservé, mais il faut absolument l'écartier ". En parlant ainsi, on ne proscrit pas nécessairement l'emploi de certains moyens artificiels destinés *uniquement* soit à faciliter l'acte naturel, soit à faire atteindre sa fin à l'acte naturel normalement accompli ».

In Constitutione, uti patet, interdicatur quaecumque fecundatio vere artificialis, ut iam fecit *Prima Synodus Romana*, art. 493, § 2. Sine addito condemnatur: ideoque non solum inter ipsos coniuges, sed a fortiori extra legitimum coniugium vel ex alio viro.

¹⁴ Ergo in primis condemnatur omnis sterilizatio *directa* sive *perpetua* sive *temporanea*, quae operatur ad vitandam prolem: Cf. Prus XI, Litt. Encycl. *Casti connubii*: AAS 22 (1930) p. 560: « quemlibet matrimonii usum, in quo exercendo actus, de industria hominum, naturali sua vitae procreandae vi destituatur, Dei et naturae legem infringere, et eos qui tale quid commiserint gravis noxae labe commaculati ».

Prus XII, *Allocutio ad obstetrices*, 29 oct. 1951: AAS 43 (1951) p. 844. Quoad modernas artes ad tempus suspendendi facultatem generativam (scilicet irradiatione, pillulis, « drogues », etc.), verba Summi Pontificis prae oculis habenda sunt: Prus XII, *Allocutio*, 12 sept. 1958: AAS 50 (1958) pp. 734-736.

¹⁵ Plura sunt documenta et decisiones S. Sedis quoad onanimum coniugalem:

S. *Paenitentiarum Apost.*: 15 nov. 1816; 23 apr. 1822; 1 febr. 1823; 8 iunii 1842; 27 maii 1847; 21 maii 1851; 2 martii 1853; 14 dec. 1876; 16 iunii 1880; 10 martii 1886; 13 nov. 1901; 2 sept. 1904; 3 apr. 1916; 3 iunii 1916: cf. quoad omnia: FR. HÜRTH, *Leo XIII et Pius XI: Enc. de Matrimonio Christiano, Textus et Documenta, Ser. Theologica 25*, Romae 1953, p. 86 ss.

S. C. S. OFFICII, 21 maii 1851; 19 apr. 1853; 1 dec. 1922: *ibid.*, p. 87, 99, 94.

Prus XI, Litt. Encycl. *Casti connubii*: AAS 22 (1930) p. 559 ss.

Prus XII, *Allocutio ad obstetrices*, 29 oct. 1951: AAS 43 (1951) p. 842 ss.; *Allocutio*, 19 maii 1956: AAS 48 (1956) p. 469 ss.

¹⁶ Hic prae oculis habetur illa copula reservata, quae licet non moderni temporis, sed etiam antiquitus usitata a coniugibus, hodie maxime diffunditur etiam a catholicis ore ac scriptis; immo adsunt aliqua Instituta (e. g. in Gallia « Dynam-Institut » et « L'Institut de sexologie familiale », etc.) qui methodos docent et propagant. Licet Commissio sciat de difficultate determinandi, num talis amplexus in se sit intrinsece malus, tamen Ecclesia ob periculum hedonismi diffundendi ius habet practice prohibendi quominus propagetur, sicut iam fecit *Monitum* S. C. S. OFFICII, 30 iunii 1952: AAS 44 (1952) p. 546.

Cf. etiam Prus XII, *Allocutio ad obstetrices*, 29 oct. 1951: AAS 43 (1951) pp. 851-853.

¹⁷ Cf. inter alia: Prus XI, Litt. Encycl. *Casti connubii*: DENZ. 2242.

[133] ¹⁸ Cf. S. C. S. OFFICII, *Decretum*, 4 maii 1898: ASS 30 (1897-98) p. 704; 24 iulii 1895: ASS 28 (1895-96) p. 383 s.; 31 maii 1884: ASS 17 (1884) p. 556.

[134] PIUS XI, Litt. Encycl. *Casti connubii*, l. c.: DENZ. 2243.

¹⁹ Hic condemnantur omnes artes quibus processus vitalis humanus iam inceptus interrumpitur. Neque excusat probabilis sententia, qua anima rationalis tantum post aliquod tempus a conceptione infundi retinetur. Quidquid de veritate istius doctrinae, etiam a magnae auctoritatis viris retenta, remanet principium, quo numquam licet interrumpere processum vitalem humanum iam inceptum.

²⁰ PIUS XI, Litt. Encycl. *Casti connubii*, l. c.: DENZ. 2231 ss., 2247 s.

²¹ Ex professo de condemnatione adulterii sub omnibus aspectibus: PIUS XI, Litt. Encycl. *Casti connubii*, ubi expresse etiam improbantur qui « quaecumque de fide coniugali retinenda latae fuerint poenales reipublicae leges, eas irritas esse volunt, aut certe irritandas »: AAS 22 (1930) p. 566.

Cf. S. C. S. OFFICII, *Decretum*, 4 martii 1676, prop. 50: DENZ. 1200: « Copula cum coniugata, consentiente marito, non est adulterium ».

Cf. etiam: *Prima Romana Synodus*, 1960, art. 492, § 2: « Coniugalis fides est utrique coniugii ius et officium sacrum ». Non raro putatur adulterium esse reprehensibile tantum in muliere.

²² CONC. TRID., Sess. VI, Decr. *De iustif.*, c. 11: DENZ. 804 et Sess. XXIV, Doctr. *De sacr. matrimonii*, can. 9: DENZ. 979.

S. AUGUSTINUS, *De natura et Gratia*, c. 43, n. 50: PL 44, 271.

PIUS XII, *Allocutio*, 20 aug. 1941: *Discorsi e Radiomessaggi*, t. III, p. 184: « Allorchè i Nostri Predecessori di venerata memoria, e particolarmente il Sommo Pontefice Pio XI nella Lettera Enciclica *Casti connubii*, hanno richiamato e ricordato le sante ed ineluttabili leggi della vita matrimoniale, ponderavano e si rendevano perfettamente conto che in non pochi casi agli sposi cristiani si richiede un vero eroismo per osservarle inviolabilmente ».

PIUS XII, *Allocutio ad obstetrices*, 29 oct. 1951: AAS 43 (1951) p. 846 s., ubi denuo agit de possibilitate et de gratia.

²³ Cf. PIUS XI, Litt. Encycl. *Casti connubii*: DENZ. 2232.

²⁴ Multi hodie confundunt amorem coniugalem naturalem cum caritate coniugali, quae est ordinis supernaturalis. Unde Constitutio sermonem facit de caritate. Gratia perficit amorem ipsum coniugalem iuxta doctrinam CONC. TRID., Sess. XXIV, Doctr. *De sacr. matrimonii*: DENZ. 969.

PIUS XII, *Allocutio*, 29 ian. 1941: *Discorsi e Radiomessaggi*, t. II, p. 384: « Un'affezione mutua, nata nella sola inclinazione che vi porta l'uno verso l'altra, o anche nella mera compiacenza per i doni umani che scoprite con tanto appagamento l'uno nell'altra; una tale affezione, per quanto bella e profonda si riveli e riecheggi nella intimità dei fidi colloqui di sposi novelli, non è mai che basti; nè varrebbe a pienamente comporre quell'unione delle vostre anime, quale l'ha intesa e bramata l'amorosa Provvidenza di Dio nel condurvi l'uno verso l'altra. Soltanto la carità soprannaturale, vincolo di amicizia fra Dio e l'uomo, può stringere nodi incrollabili a tutte le scosse, a tutte le vicissitudini, a tutte le prove inevitabili durante una lunga vita a due... ».

Et in eodem sensu iam LEO XIII, Litt. Encycl. *Arcanum divinae sapientiae*: Acta Leonis XIII, t. II, p. 16: « Iamvero Apostolis magistris accepta referenda sunt, quae sancti Patres nostri, Concilia et universalis Ecclesiae traditio semper docuerunt, nimirum Christum Dominum ad sacramenti dignitatem evexisse matrimonium... atque in eo, ad exemplar mystici connubii sui cum Ecclesia mire conformato, et amorem qui est naturae consentaneus perfecisse, et viri et mulieris individuum suapte natura societatem divinae caritatis vinculo validius coniunxisse ».

²⁵ Reprobatur hic sententia, qua amor coniugalis dicitur obiectum proprium consensus matrimonialis, qua talis. Cum e contra solum ius ad actus per se aptos ad proles generationem, utpote obiectivum, non vero amor coniugalis, exsistere potest per se « etiam non considerato qualiter ab agente fiat » ut dicit S. THOMAS (*Summa Theol.*, II-II, q. 57, a. 1). Attamen non negatur, amorem coniugalem, perfectum caritate supernaturali, esse legem quae debet totam vitam coniugalem christiane pervadere. Alius error adest, qui statuit amorem coniugalem uti finem primum matrimonii; qui quidem error improbat circa finem Constitutionis.

²⁶ Habetur prae oculis quaedam falsa « spiritualitas coniugalis » et quaedam falsa opinio de amore coniugali, in quibus praescinditur a legibus, ut iam monuit agens contra sic dictam « moralem novam » PIUS XII, *Nuntius radioph.* 23 martii 1952: AAS 44 (1952) p. 270 ss. et 18 apr. 1952: *Discorsi e Radiomessaggi*, t. XIV, p. 71 ss.

Iam antea PIUS XI, Litt. Encycl. *Casti connubii*: AAS 22 (1930) p. 583: « Quidquid tandem verbo et scripto asseri et propagari velit, firmiter constanterque coniugibus sanctum ac sollemne esto: in omnibus quae ad matrimonium pertinent, sine ulla haesitatione Dei mandatis stare se velle: mutuo caritatis auxilio semper praestando, castitatis fide servanda, vinculi firmitate numquam violanda, iuribus per coniugium acquisitis non nisi christiane semper et moderate adhibendis, primo praesertim coniugii tempore, ut, si quando postea rerum adiuncta continentiam postularint, uterque iam assuetus continere, faciliore negotio, se queat ».

²⁷ Cf. PIUS XI, Litt. Encycl. *Casti connubii*: DENZ. 2232, cui adde: PIUS XII, *Allocutio*, 29 oct. 1951: AAS 43 (1951) p. 852 s.: « Al presente... si vuole sostenere, con le parole e con gli scritti (anche da parte di alcuni cattolici) la necessaria autonomia, il proprio fine e il proprio valore della sessualità e della sua attuazione, indipendente dallo scopo della procreazione di una nuova vita... Non si vorrebbe ammettere altro freno nel modo di soddisfare l'istinto che l'osservare l'essenza dell'atto istintivo... Questo edonismo anticristiano troppo spesso non si arrossisce di erigerlo a dottrina, inculcando la brama di rendere sempre più intenso il godimento nella preparazione e nella attuazione della unione coniugale; come se nei rapporti coniugali tutta la legge morale si riducesse al regolare compimento dell'atto stesso, e come se tutto il resto, in qualunque modo fatto, rimanga giustificato dalla effusione del reciproco affetto, santificato dal sacramento del matrimonio, meritevole di lode e di mercede dinanzi a Dio e alla coscienza. Della dignità dell'uomo e della dignità del cristiano, che mettono un freno agli eccessi della sensualità, non si ha cura. Ebbene no. La gravità e la santità della legge morale cristiana non ammettono una sfrenata

[135] soddisfazione dell'istinto sessuale e di tendere così soltanto al piacere e al godimento; essa non permette all'uomo ragionevole di lasciarsi dominare sino a tal punto, nè quanto alla sostanza, nè quanto alle circostanze dell'atto. Si vorrebbe da alcuni addurre che la felicità nel matrimonio è in ragione diretta al reciproco godimento nei rapporti coniugali. No: la felicità nel matrimonio è invece in ragione diretta del vicendevole rispetto fra i coniugi, anche nelle loro intime relazioni; non già quasi che essi giudichino immorale e rifiutino quel che la natura offre e il Creatore ha donato, ma perchè questo rispetto, e la mutua stima che esso ingenera, è uno dei più validi elementi di un *amore puro, e per ciò stesso tanto più tenero* ».

²⁸ Cf. PIUS XI, Litt. Encycl. *Casti connubii*: DENZ. 2234.

²⁹ Cf. PIUS XI, Litt. Encycl. *Casti connubii*: AAS 22 (1930) p. 569: « Sed sicut haec bona tertium, quod sacramenti est, longe antecellit, ita nil mirum, quod hanc imprimis excellentiam multo acrius videmus ab iisdem oppugnari »; cf. etiam pp. 550-553.

³⁰ Quoad matrimonium civile iam in CONC. VAT. I parati erant aliqui canones: cf. MANSI 53, 721, 718 (n. 16), 752.

De hac re innumera sunt documenta magisterii Ecclesiae: cf. inter alia:

Instructio S. C. de Disciplina Sacramentorum: AAS 21 (1929) p. 352 et *Prima Romana Synodus*, 1960, art. 496, § 2: « Itali fideles noverint, si " forte civiliter contrahere ausi fuerint, quamvis animus ipsis sit celebrandi postea religiosum matrimonium, se pro publicis peccatoribus habitum iri, et parochum ad normam can. 1066 se gessurum » ».

In aliquibus tamen regionibus matrimonium civile imponitur ut praeceat matrimonio religioso. In his casibus evidenter satis est ut fideles faciant quod possint.

³¹ Doctrina contra divortium civile innumeris continetur documentis Ecclesiae, quae unusquisque facile sibi comparare potest.

Quoad iustam causam in separatione considerandam sic scribit *Catechismus Romanus*, De matrim. Sacr., n. 20: « Neque enim sancta Ecclesia viro et uxori permittit, ut sine *gravioribus causis* alter ab altero discedat ».

³² Etiam quoad matrimonium mixtum, in CONC. VAT. I doctrina et canon parata erant: MANSI 53, 721, 754 s.

Cf. S. C. S. OFFICII, *Decretum*, 1 iul. 1949: AAS 41 (1949) p. 334, et *Declaratio*, 11 aug. 1949: AAS 41 (1949) p. 427 s.

³³ BENEDICTUS XIV, Litt. Encycl. *Magnae nobis*, 29 iunii 1748: *Bullarium*, t. II, Romae 1754, p. 247 ss.

CLEMENS XIII, Litt. Apost. *Quantopere*, 16 nov. 1763: *Bullarii Rom. Continuatio*, t. II Pont. Clem. XIII, Romae 1837, p. 425 ss.

PIUS VI, Litt. *Exsequendo nunc*, 13 iulii 1782: *CIC Fontes*, Vol. II, p. 655 ss.

PIUS VIII, Litt. Apost. *Litteris altero*, 25 martii 1830: *CIC Fontes*, Vol. II, p. 733 ss.

GREGORIUS XVI, Litt. Encycl. *Summo iugiter*, 27 maii 1832: Acta Gregorii Papae XVI, Vol. I, Romae 1901, p. 140 ss.; Litt. Encycl. *Commissum divinitus*, 17 maii 1835: *ibid.*, Vol. II, Romae 1901, p. 32 ss.;

Breve *Non sine gravi*, 23 maii 1846: *ibid.*, Vol. III, Romae 1902, p. 537 s.; Litt. Apost. *Quas vestro*, 30 apr. 1841: *ibid.*, Vol. III, Romae 1902, p. 122 ss.

LEO XIII, Litt. Encycl. *Arcanum divinae*, 10 febr. 1880: Acta Leonis XIII, t. II, p. 10 ss.; *Constanti Hungarorum*, 2 sept. 1893: *ibid.*, t. XIII, p. 268 ss.; Litt. *Quam religiosa*, 16 aug. 1898: *ibid.*, t. XVIII, p. 140 ss.

PIUS XI, Litt. Encycl. *Casti connubii*: AAS 22 (1930), p. 539 ss.

PIUS XII, Litt. Encycl. *Sertum laetitiae*, 1 nov. 1939: AAS 31 (1939) p. 635 ss.

CIC, cann. 1060-1066.

³⁴ PIUS VII, Breve *Etsi Fraternalitatis*, 8 oct. 1803: *CIC Fontes*, t. II, p. 718: « Atque horum primum est, Catholicorum cum haereticis connubia Ecclesiam catholicam tamquam illicita, pernicioosa et detestabilia perpetuo interdixisse et reprobasse, quod innumeris possemus Conciliorum, Summorumque Pontificum decretis demonstrare... Et licet in quibusdam regionibus propter locorum et temporum difficultatem eadem connubia tolerari contingat, id quidem ad eam referendum est aequanimitatem, quae nulla ratione approbationis et consensu cuiuspiam loco habenda sit, sed merae patientiae, quam ad maiora vitanda mala affert necessitas, non voluntas... », coll. pluribus aliis documentis, maxime enumeratis in nota ad DENZ. 1499 et in nota ad CIC, can. 1060. Quod ad canones 10 et 31 CONC. LAODICEN. attinet (MANSI II, 565 et 570), observetur eos intellegendos esse in luce totius doctrinae Concilii, quod ne permittit quidem, ut fideles cum haereticis et schismaticis orent.

³⁵ PIUS XI, Litt. Encycl. *Casti connubii*: AAS 22 (1930) p. 558 s.: « Hisce principiis innixi, quidam eo devenerunt, ut nova effingerent coniunctionum genera, ad praesentes hominum ac temporum rationes, ut opinantur, accommodata, quae totidem novas matrimonii species esse volunt: aliud ad *tempus*, aliud ad *experimentum*, aliud *amicale* quod plenam matrimonii licentiam omniaque iura sibi vindicat, dempto tamen indissolubili vinculo et prole exclusa, nisi partes suam vitae communionem et consuetudinem in pleni iuris matrimonium deinde converterint ».

³⁶ Hic habetur prae oculis vulgatus liber *Il matrimonio perfetto* auctoris VAN DE VELDE in Indicem librorum prohibitorum relatus; et condemnatur etiam modus quo in pelliculis ipsa sanctitas matrimonii profanatur publice.

³⁷ Cf. PIUS XI, Litt. Encycl. *Casti connubii*, ubi isti errores expresse damnantur.

³⁸ Hic non agitur particularibus quaestionibus vel erroribus circa delictum adulterii eiusque punitionem iuxta leges civiles. Sed tantum quoddam principium generale improbat.

³⁹ De isto « libero amore » etiam hodie continuo Ecclesiae adversarii sermonem faciunt. Quare ista divulgata opinio tandem explicite est damnanda.

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CAPUT III
DE ORDINE FAMILIAE CHRISTIANAE
DIVINITUS CONSTITUTO

23. [*Origo et dignitas familiae christianae*]. Familia ex ipso ordine divino parentibus et prole constituitur, et quidem, ex legitimo matrimonio,¹ quo deficiente per se neque dari potest, coram Deo et Ecclesia, aliqua legitima familia. Proles tamen illegitima possidet iura et officia, quae obveniunt ex ipso procreationis facto. Origine, natura sua et fine, familia, sicut matrimonium, est sacra et pro christianis sancta,² qua sanctitate familia christiana prae aliis splendescit. Secundum igitur ordinem divinum, in ipsa regnare debent gratia et virtutes, atque in primis caritas, quemadmodum contigit in sanctissima nazarethana familia, quae est omnis familiae christianae perfectissimum exemplar.³

24. [*Familia ut vera societas*]. Attento eodem ordine divino, familia vera societas est, alias societates naturales per se antecedens;⁴ licet ab his, ut proprios suos fines reapse consequi valeat, iuvari et promoveri possit ac debeat. Immo familia est, et usque ad finem saeculorum erit, societas cuique homini, in quocumque ordine sociali, necessaria et inviolabilis, aliarum societatum principium et praesuppositum, propria unitate spirituali et morali, iuridica atque oeconomica praedita.⁵ Proprietates igitur et bona quibus matrimonium ornatur, praesertim unitas, indissolubilitas et casta fidelitas utriusque coniugis, etiam in tutamen et bonum totius familiae a Deo data sunt.⁶

25. [*Auctoritas in societate domestica*]. Familia utpote ordinatus convictus, non potest esse sine propria auctoritate,⁷ quae ita est intelligenda, ut bonum aliorum membrorum procuret, secundum illud Mt. 23, 11: « Qui maior est vestrum, erit minister vester ». Etsi vir et mulier tamquam personae humanae eiusdem dignitatis sunt coram Deo et plena iurium aequalitate gaudent in iis quae constituunt contractus matrimonialis essentiam: tamen vir naturaliter praestit totae familiae,⁸ uxori nempe, ut sociae peculiariter honorandae et diligendae, liberis autem qui enutrien-

di et educandi sunt. Qui naturalis primatus in uxorem confirmatus et elevatus est per sacramentum matrimonii,⁹ docente Apostolo: « Mulieres viris suis subditae sint sicut Domino; quoniam vir caput est mulieris, sicut Christus caput est Ecclesiae. ... Sicut Ecclesia subiecta est Christo, ita et mulieres viris suis in omnibus » (Eph. 5, 22-24). Quamvis igitur mulier subiecta sit viro, tamen ut mater propriam etiam habet in filios auctoritatem, patris auctoritati subordinatam. Immo vices viri in gerenda familia uxor habet si forte ille officio suo satisfacere non possit.¹⁰ Sequitur ut filii in parentum potestate sint (cf. 1 Tim. 3, 4), quousque et ipsi sui iuris fiant.¹¹ Insuper mulier in familia est velut cor, propriis distinctisque dotata qualitibus et muneribus, ut suaviter et efficaciter disponat omnia ad totius convictus domestici bonum.¹² Hac de causa uxor a viro non veluti ancilla habenda est, quae sit quibuslibet mariti placitis subiecta; sed mulier socia viri in procreatione, etiam socia in proles educatione esse debet et viro adiumentum, ut voluit Deus iam ab initio (cf. Gen. 2, 18), in caritate et sanctificatione.¹³ Ecclesia autem, memor doctrinae Apostoli, qui docet coram Deo non esse masculinum neque feminam, sed omnes baptizatos esse unum in Christo Iesu (cf. Gal. 3, 28), reiecit et reiicit ideas falsas, quibus mulier describitur veluti maturo deficiens iudicio, vel suorum actuum dominii incapax, vel ad iura sua exercenda non satis instructa.¹⁴ Viri ergo in uxorem auctoritas informari atque temperari debet virtutibus tum naturalibus tum supernaturalibus, praesertim amore coniugali secundum divinum mandatum: « Viri diligite uxores vestras, sicut et Christus dilexit Ecclesiam et se ipsum tradidit pro ea » (Eph. 5, 25). Ut autem utriusque genitoris in prolem auctoritas ea moderatione exerceatur sine qua educationis uberius fructus sperari nequit, parentibus et peculiariter patri dictum est: « Nolite ad indignationem provocare filios vestros, ut non pusillo animo fiant » (Col. 3, 21).¹⁵ Sint fortes et suaves: si vero mites fuerint, Deus eos docebit vias suas (Ps. 24, 9), ut et ipsi filios conducere valeant in via Domini. Sicut autem auctoritas patris amore informari oportet, sic oboedientia uxoris filiorumque sit etiam amoris obsequium.

26. [*Quidam errores improbantur*]. Erroneum igitur est divinam familiae originem negare vel ordinationem in ipsa a Deo positam subvertere, vel ordinis divini et Ecclesiae regimini et influxui illam subducere. Atque ideo haec S. Synodus dum iura

[140] mulieris defendit, reprobatur tamen illam malam emancipationis formam qua eiusdem mulieris, sive ut filiae sive ut uxoris sive ut matris, propria natura, functio et munus deturpantur, falsa quadam aequalitatis cum viro opinione inducta.¹⁶ Nec approbat eam agendi rationem, qua quidam, immo vel ipsa auctoritas civilis, in detrimentum etiam boni familiaris, naturales viri et mulieris distinctas qualitates et munera vel negant, vel parvipendunt, vel, quod peius est, practice destruunt, falsa quadam libertatis exaltatione moti.¹⁷

NOTAE

¹ Cf. LEO XIII, Epist. *Ci siamo*, 1 iun. 1879: Leonis XIII P. M. Acta, I, pp. 237-238.

Id., Litt. Encycl. *Arcanum divinae sapientiae*, 10 febr. 1880: ASS 12 (1879-80) p. 391.

Id., Epist. *Il divisamento*, 8 febr. 1893: Leonis XIII P. M. Acta, XIII, pp. 37-38.

Id., *Allocutio in Consistorio*, 18 mart. 1895: Leonis XIII P. M. Acta, XV, pp. 74-75.

Prus XII, *Allocutio ad sponsores*, 12 iul. 1939: *Discorsi e Radiomessaggi*, I, p. 247.

² Cf. LEO XIII (in documentis supra notatis).

Prus XI, Litt. Encycl. *Ubi arcano*, 23 dec. 1922: AAS 14 (1922) p. 678.

Id., Litt. Encycl. *Casti connubii*, 31 dec. 1930: AAS 22 (1930) pp. 539 ss., 583-584, 590.

³ LEO XIII, Epist. Apost. *Neminem fugit*, 14 ian. 1891: Leonis XIII P. M. Acta, XII, p. 149.

Prus XI, Litt. Encycl. *Ubi arcano*: AAS 14 (1922) p. 690.

⁴ LEO XIII, Litt. Encycl. *Rerum Novarum*, 15 maii 1891: Leonis XIII P. M. Acta, XI, p. 104: « En igitur familia seu societas domestica, perparva illa quidem, sed vera societas, eademque omni civitate antiquior; cui propterea sua quaedam iura officiaque necesse est, quae minime pendeant a republica ».

Prus XI, Litt. Encycl. *Divini illius Magistri*, 31 dec. 1929: AAS 22 (1930), pp. 52-53.

⁵ Prus XII, *Allocutio*, 21 nov. 1953: *Discorsi e Radiomessaggi*, XV, p. 477: « Essa [la Chiesa] non può cessare di ammonire e di ricordare che, secondo la volontà del Creatore e l'ordine naturale da Lui stabilito, la famiglia dev'essere un'unità spirituale e morale, giuridica ed economica... ».

⁶ Cf. Prus XII, Litt. Encycl. *Sertum laetitiae*, 1 nov. 1939: AAS 31 (1939) p. 640.

LEO XIII, Litt. Encycl. *Immortale Dei*, 1 nov. 1885: Leonis XIII P. M. Acta, V, p. 129.

Id., Litt. Encycl. *Caritatis*, 19 mart. 1894: *ibid.*, XIV.

Id., Litt. Encycl. *Longinqua oceani*, 6 ian. 1895: *ibid.*, XV, p. 15.

Prus XI, Litt. Encycl. *Casti connubii*: AAS 22 (1930) pp. 553-554.

⁷ LEO XIII, Litt. Encycl. *Rerum novarum*: Leonis XIII P. M. Acta, XI, p. 105: « Quemadmodum civitas, eodem modo familia, ut memoravimus veri nominis societas est, quae potestate propria, hoc est paterna regitur ».

⁸ LEO XIII, Litt. Encycl. *Arcanum divinae sapientiae*, 10 febr. 1880: Leonis XIII P. M. Acta, II, p. 18: « Vir est familiae princeps et caput mulieris... ».

⁹ LEO XIII, Litt. Encycl. *Quod apostolici*, 28 dec. 1878: Leonis XIII P. M. Acta, I, pp. 178-179.

¹⁰ Prus XI, Litt. Encycl. *Casti connubii*: AAS 22 (1930) pp. 549-550: « Immo si vir officio suo defuerit, uxoris est vices eius in dirigenda familia supplere ».

¹¹ Hic tamen minime tanguntur quaestiones iuridicae de emancipatione legali et iuridica filiorum, quae dependet etiam a variis Statuum legislationibus.

¹² Prus XI, Litt. Encycl. *Casti connubii*: AAS 22 (1930) p. 549: « Si enim vir est caput, mulier est cor, et sicut ille principatum tenet regiminis, haec amoris principatum sibi ut proprium vindicare potest et debet ».

¹³ LEO XIII, Litt. Encycl. *Arcanum divinae sapientiae*, l. c.: « ... [mulier] subiciatur pareatque viro, in morem non ancillae sed sociae ».

Prus XI, Litt. Encycl. *Casti connubii*, l. c., p. 549: « ...neque obsecundare eam iubet quibuslibet viri optatis, ipsi forte rationi vel uxoris dignitati minus congruentibus... ».

¹⁴ Prus XI, Litt. Encycl. *Casti connubii*, l. c. p. 549: « ... nec denique uxorem aequiparandam docet personis, quae in iure minores dicuntur, quibus ob maturioris iudicii defectum vel rerum humanarum imperitiam liberum suorum iurium exercitium concedi non solet... ».

¹⁵ LEO XIII, Litt. Encycl. *Arcanum divinae sapientiae*: Leonis XIII P. M. Acta, II, p. 18, citatur in:

Prus XI, Litt. Encycl. *Casti connubii*, 31 dec. 1930: AAS 22 (1930) p. 550: « ... divina caritas esto perpetua moderatrix officii. ».

¹⁶ Prus XI, Litt. Encycl. *Casti connubii*: AAS 22 (1930) pp. 567-568, ubi ex professo et fuse error reprobatur de falsa mulieris emancipatione. *Prima Romana Synodus*, 1960, art. 213, § 2.

¹⁷ LEO XIII, Epist. *Quod apostolici*, 28 dec. 1878: Leonis XIII P. M. Acta, I, pp. 171, 178 ss.

BENEDICTUS XV, Motu proprio *Bonum sane*, 25 iul. 1920: AAS 12 (1920) p. 314.

Prus XI, Litt. Encycl. *Divini illius Magistri*, 31 dec. 1929: AAS 22 (1930) pp. 49-86.

Id., Litt. Encycl. *Casti connubii*: AAS 22 (1930) p. 568.

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CAPUT IV

DE IURIBUS, OBLIGATIONIBUS
VIRTUTIBUS FAMILIAE CHRISTIANAE PROPRIIS

27. [*Responsabilitas parentum quoad numerum filiorum*]. Parentum reapse christianorum, hodie praesertim, veluti signum distinctivum esse debet generosus ille et ad normas virtutum christianarum conformatus agendi modus, quo circa filiorum numerum et recte sentiant et factis congruenter se gerant.¹ Minime utique ignorat S. Synodus quot et quantae difficultates, hac in re gravi coniugibus occurrere possint. Universim ideo docet e lege divina, naturali vel positiva, ad numerum filiorum in unaquaque familia habendum quod attinet, non esse universalem normam, sed in singulis casibus ponderandum esse, quid conditiones individuales, bonum totius familiae et societatis innuant, iuxta dictamina prudentiae christianae, cum aliis etiam virtutibus connexae. In suis igitur particularibus consiliis capiendis fideles ne moveantur solis considerationibus temporalibus et materialibus, sed in primis supernaturalibus, ac luce rationis et fidei ducantur.² Et, ut christianos decet, in ipsa numerositate prolis mensuranda, memores sint Providentiae divinae, qua omnia sapienter ordinantur. In re tam gravi caveant etiam fideles ab irrationali et caeco instinctu et a variis hedonismi formis.³ Licitum autem est coniugibus, recte utrisque consentientibus, ex iusta causa matrimonio uti solis illis diebus, qui praevidentur infecundi.⁴ Ipsa tamen usus matrimonii renuntiatio illicita coniugibus evadit si per illam, ut animadvertit ipse Apostolus (cf. 1 Cor. 7, 5), coniuges in proximum peccandi periculum versentur. Suprema vero regula esto Apostoli universale monitum: « Omnia vestra in caritate fiant » (1 Cor. 16, 14). Atque ideo valores rationesque mere medicales, eugeneticae, oeconomicae, sociales et aliae ordinis temporalis et materialis minime opponi, praeponi vel aequari possunt valoribus et rationibus altioris ordinis, scilicet religiosi et moralis.⁵

28. [*De quaestione demographica*]. Nulla obligatio restringendi prolis multiplicationem ex solo timore nimiae hominum

multitudinis absolute consideratae, seu disproportionis universalis, necessariae et definitivae inter numerum hominum viventium et quantitatem mediorum temporalium ipsis necessariorum, per se deduci potest. Theoria enim quae in hoc timore innititur a priori probari nequit, nisi negetur indoles spiritualis agentis humani, immo nisi defectus divinae Providentiae ponatur in ordine creationis ab ipso sapientissimo Deo constituto.⁶ Quaedam vero iusto maior hominum multitudo relativa et temporanea, quae propter concursum variarum causarum contingentium hic vel alibi evenire potest, potius stimulare debet homines ad novas vias in bonis gignendis quaerendas et in bonis effectis recte distribuendis quam ad procreationem contra legem divinam prolis limitandam. Propagatio idearum circa necessitatem adaequationis generationis infantium ad condiciones oeconomicas continue variabiles, in res, quae ad familiam pertinent, quandam inducit aestimandi rationem, quae nimis ad utilitatem spectat, materialismum sapit ac proinde a germana domestici convictus natura prorsus est aliena.⁷ Nihil sane prohibet, quominus quidam processus et quaedam transformationes sociales in ordine oeconomico, hygienico, instructionis publicae in aliisque bonis consequendis promoveantur. Valde tamen cavendum est, ne in his transformationibus socialibus, valores essentialia et ordinis superioris convictus domestici corrumpantur; sed omnino curandum ut ipsae mutationes cum legibus divinis conformiter perficiantur.⁸

29. [*Iura et officia parentum quoad prolis educationem*]. Parentum officium grave et divinitus sancitum est, praesertim verbo et exemplo prolem propriam educare non solum quoad naturalia et terrena, sed praesertim quoad supernaturalia et aeterna.⁹ Unde in primis ipsi parentes, etiam ex debito officio erga ipsam prolem, curate debent ut non tantum neonati quam primum fieri potest in vita supernaturali renascantur, sed etiam iam a prima aetate religiose educantur praesertim quoad elementa religionis christianae rectamque observantiam legis evangelicae.¹⁰ Ipsum enim matrimonium et familia eo quoque spectat, ut crescat corpus Ecclesiae numerusque electorum augeatur.¹¹ Bona naturalia et terrena parentes in filiorum educatione attendere debent, servata tamen recta valorum aestimatione et gradu.¹² Scientiae autem et artes paedagogicae sint oportet veris et christianis principiis conformes,¹³ idque hac in re praesertim animadvertatur, quod homo ex una parte illuminationibus et motionibus

[144] Spiritus Sancti illustratur et ducitur, ex altera vero parte malae concupiscentiae et aliis peccati originalis sequelis manet obnoxius.

30. [*Iura et officia filiorum*]. Filii suorum parentum re vera esse debent honor (cf. Mal. 1, 6), corona et gloria (cf. Prov. 17, 6). Oportet igitur ut filii reapse sint erga parentes oboedientes, dociles, ipsos ament non solum affective sed etiam effective seu operibus, ut non una vice monet S. Scriptura.¹⁴ Curandum etiam ne filii in suis iuribus laedantur, praesertim cum agitur de libera proprii matrimonii electione vel de sequenda libere sua, maxime ad divinum servitium, vocatione.¹⁵

31. [*Munera cum aliorum tum societatis civilis erga familiam*]. Cognati quoque sive naturales sive spirituales et alii etiam qui ex munere vel officio familiis addicti sunt, adiuvere debent easdem aliquo modo sibi coniunctas, imprimis in prolis sustentatione et recta educatione. Etiam auctoritas civilis sua habet officia erga convictum domesticum. Auctoritas igitur civilis, sive nationalis sive internationalis, propriis organo et mediis, ius et officium habet servandi, defendendi et promovendi bona familiae, ipsam etiam positive iuvando, praesertim in filiorum sustentatione et educatione, iuxta exigentias boni communis.¹⁶ Quamobrem eadem publica auctoritas curare debet ne familia deficiat vel privetur rebus sibi necessariis, etiam ad iustum et rectum sui in coetu sociali profectum; insuper ne familiae ius ad laborem, cum debito et congruo salario, contra ipsam naturalem iustitiam vel aequitatem, violetur; ne denique familia debita facultate emigrandi privetur neve eius membra iniuste separatim vivere cogantur; et generatim, ne ipsi parentes, maxime vero matres, directe vel indirecte, a facultate recte implendi propria munera prohibeantur.¹⁷

32. [*Familia et scholae*]. Quod ad scholas attinet, auctoritati civili iusta parentum et Ecclesiae iura laedere non licet, ut nempe filii recte et christiane etiam in scholis educantur.¹⁸ Immo eadem auctoritas civilis familiam etiam hac in re mediis sibi congruentibus et pro viribus iuvare debet.¹⁹ Parentum enim ius et officium est diligenter cavere, ne filii scholas vel associationes adeant in quibus vel religio vel morum integritas in proximo

periculo versetur,²⁰ quod saepe obtineri nequit nisi expensis, quae familiae solvere non valent. [145]

33. [*Familia et Ecclesia*]. Familia iure divino Ecclesiae concredita est, non solum quia matrimonium, e quo legitime oritur, ad Ecclesiam primo et per se pertinet; sed etiam quia Ecclesia divinitus ius habet gravissimum illudque independens et inviolabile a quacumque potestate humana, educationem christianam impertiendi, per suos quidem magistros et scholas, non solum filiis familias sed etiam ipsis parentibus, praesertim ad ipsorum instructionem, ut christiane implendis proprii status obligationibus pares sint.²¹ Hoc ius Ecclesiae proprium est cum propter suum universale magisterium, tum etiam propter suam maternitatem spirituales in filios et parentes.²² Nam soli Ecclesiae, per administrationem Sacramentorum ad sanctuarium conscientiae sive parentum sive filiorum nomine Christi aditus patet.²³ Ipsa igitur intimitas coniugalis vel familiaris proprios habet limites, etiam quoad ipsa familiae membra. Ex quo fit ut familia christiana talis ac tantae matris Ecclesiae evadat honorificum organon vivum atque sanctum, in aedificationem Corporis Christi.

34. [*Errores reprobantur*]. Erroneum est, immo humanae atque christianae dignitatis laesivum in ponderandis demographicis quaestionibus, hominum procreationem eorumque familiam unice in ordine ad servitium societatis civilis considerare vel eas ad modum specierum animalium tractare et sic re vera dehonore.²⁴ Hac de causa S. Synodus, dum instantissime omnes hortatur ut quisque pro sua facultate familias filiorum numero oneratas efficaciter adjuvet, simul severe reprobat commendationem vel propagationem inhonestorum mediorum anticonceptionum ad delimitandam prolem; quibus non tantum non defenditur bonum populorum, ut hodie aliquando falso putatur, sed potius corrumpitur totus ordo socialis.²⁵ Damnat insuper S. Synodus theorias omnes, quibus quocumque modo negantur Ecclesiae et familiae iura quoad puerorum educationem; vel quibus hac in re ius primum auctoritati civili attribuitur; eosque gravissime improbat, qui ad leges iniquas, de matrimonio et familia ferendas, directe dant operam vel formaliter cooperantur.²⁶ Reicit autem, quoad ipsam educationem iuvenum, cuiusdam moralis doctrinae placita, quibus Ecclesia diffamatur ac si in educatione morali potius quam legem libertatis et amoris fovet ex-

[146] clusive quamdam educationem moralem unice legibus et timore innixam, negativam, contradicentem, uti aiunt, authenticæ Christi doctrinae et methodo. Quae quidem quam falsae sint erga Ecclesiam accusationes vel malevolae insinuationes, patebit si
 5 illud in memoriam recolatur, quod nempe Ecclesia in sua de educatione christiana doctrina, semper prae oculis habuit exemplum divini Magistri, qui dum ex una parte concredidit Ecclesiae novum et magnum mandatum caritatis, ex altera parte tamen ursit Decalogi etiam praecepta negativa (cf. Mt. 19, 18),²⁷ immo in-
 10 stanter sui ipsius abnegationem et crucem proposuit (cf. Mt. 16, 24). Et si Apostolus, Spiritu divino ductus, omnes fideles monet ut cum timore et tremore operentur suam salutem (cf. Phil. 1, 12), ea verba sibi duplicem ob titulum ii sibi dicta sciant, qui educationi christianae aequae onerosae ac gloriosae ex divina
 15 voluntate se tradunt.

NOTAE

¹ PRUS XII, *Allocutio ad obstetrices*, 29 oct. 1951: AAS 43 (1951) p. 841: « Purtroppo non sono rari i casi in cui il parlare, anche soltanto con un cauto accenno, dei figliuoli come di una " benedizione ", basta per provocare contraddizione o forse anche derisione. Molto più spesso domina l'idea e la parola del grave " peso " dei figli. Come quella mentalità è opposta al *pensiero di Dio* e al linguaggio della Sacra Scrittura, e anche alla sana ragione e al sentimento della natura! ».

Id., *Allocutio Dirigentibus Foederationis nationalis Italicae Sodalitatum e Familiis cum multa prole*, 20 ian. 1958: AAS 50 (1958) p. 93: « Soltanto la luce divina ed eterna del cristianesimo illumina e vivifica la famiglia, in tal modo che, sia nell'origine sia nello sviluppo, la famiglia numerosa è spesso presa come sinonimo di famiglia cristiana ».

² Cf. PRUS XII, *Iis qui interfuerunt Conventui VII internationali a « Societate internationali Hematologiae »* Romae habito, 12 sept. 1958: AAS 50 (1958) pp. 732-740.

Id., *Allocutio ad obstetrices*, 29 oct. 1951: AAS 43 (1951) pp. 835-854.

³ Cf. PRUS XI, Litt. Encycl. *Casti connubii*, 31 dec. 1930: AAS 22 (1930) p. 548.

PRUS XII, *Allocutio ad obstetrices*, 29 oct. 1951: AAS 43 (1951) p. 853: « La gravità e la santità della legge morale cristiana non ammettono una sfrenata soddisfazione dell'istinto sessuale... ».

⁴ Cf. *Responsum S. Poenitentiariae Apost.*, 2 mart. 1853, 16 iun. 1880.

PRUS XI, Litt. Encycl. *Casti connubii*, 31 dec. 1930: AAS 22 (1930) p. 561.

PRUS XII, *Allocutio ad obstetrices*, 29 oct. 1951: AAS 43 (1951) pp. 844 ss.

Ob controversias hodie vigentes inter theologos, Constitutio non decernit utrum iusta et *gravis* causa requiratur sub poena peccati *gravis*. [14

⁵ PRUS XII, *Nuntius Radiophonicus*, 24 dec. 1952: AAS 45 (1953) p. 42: « Ma voler trarsi d'imbarazzo con la formula che il numero degli uomini deve essere regolato secondo la *economia* pubblica, equivale a sovvertire l'ordine della natura e tutto il mondo psicologico e morale ad essa legato ».

⁶ Cf. PRUS XII, *Allocutio Dirigentibus Foederationis nationalis Italicae Sodalitatum e Familiis cum multa prole*, 20 ian. 1958: AAS 50 (1958) pp. 92-93.

IOANNES XXIII, Litt. Encycl. *Mater et Magistra*, 15 maii 1961: AAS 53 (1961) pp. 445 ss.

N. B.: Quod spectat ad absolutam impossibilitatem superpopulationis universalis, Commissionis theologicae membra non idem sentiebant. Alii putabant decisionem tam claram non esse opportunam. In subcommissione, in qua erant duo sociologi, non erat divisio. Omnes tenebant impossibilitatem superpopulationis non quidem sociologicæ, sed dogmaticæ constare. Si enim est superpopulatio, cadit illud Gen. 1, 22: « Crescite et multiplicamini », ideoque finis primarius matrimonii.

⁷ PRUS XII, *Allocutio Dirigentibus Foederationis nationalis Italicae Sodalitatum e Familiis cum multa prole*, 20 ian. 1958: AAS 50 (1958) pp. 92-93: « Anche di recente si è visto come la cosiddetta " politica demografica " non ottiene notevoli risultati, sia perchè sull'egoismo collettivo, di cui essa è spesso la espressione, prevale quasi sempre l'individuale, sia perchè le intenzioni ed i metodi di quella politica *avviliscono la dignità della famiglia* e delle persone, pareggiandole quasi a specie inferiori ».

IOANNES XXIII, Litt. Encycl. *Mater et Magistra*, l. c., p. 447.

⁸ Cf. IOANNES XXIII, Litt. Encycl. *Mater et Magistra*, l. c., pp. 446-447.

⁹ CIC, can. 1113.

PRUS XII, *Nuntius Radiophonicus*, 23 mart. 1952: AAS 44 (1952) pp. 270-278.

PRUS XI, Litt. Encycl. *Divini illius Magistri*, 31 dec. 1929: AAS 22 (1930) pp. 49-86.

Id., Litt. Encycl. *Casti connubii*, 31 dec. 1930: AAS 22 (1930) p. 545.

¹⁰ Cf. CIC, can. 770.

PRUS XI, Litt. Encycl. *Divini illius Magistri*, 31 dec. 1929: l. c. passim.

¹¹ PRUS XII, *Allocutio*, 24 maii 1939.

Catechismus Romanus, De matrim. Sacr., c. VIII, n. 15.

¹² Cf. CIC, can. 1113.

PRUS XI, Litt. Encycl. *Divini illius Magistri*, l. c. passim.

¹³ Cf. S. PRUS XI, Litt. Encycl. *Editae saepe*, 26 maii 1910: AAS 2 (1910) pp. 357-380.

PRUS XII, *Nuntius Radiophonicus*, 12 ian. 1954: AAS 46 (1954) pp. 59-62.

Id., *Allocutio ad docentes et alumnos Universitatum Studiorum et*

[148] *Scholarum e Gallia Romam peregrinantes*, 21 sept. 1950: AAS 42 (1950) pp. 735-738.

¹⁴ Cf. Prov. 6, 20; Eccli. 3, 14; Eph. 6, 1; Col. 3, 20, etc.

¹⁵ Cf. CIC, cann. 214; 1087; 2352.

Prima Romana Synodus, 1960, art. 495, § 2.

¹⁶ Cf. PRUS XI, Litt. Encycl. *Divini illius Magistri*, I. c.

¹⁷ Plura sunt documenta pontificia sive quoad salarium familiare sive quoad alia iura hic recensita.

¹⁸ Cf. PRUS XI, Litt. Encycl. *Divini illius Magistri*, I. c.

¹⁹ Hic innuitur munus societatis civilis adiuvandi etiam scholas liberas catholicas iuxta tamen leges iustas.

²⁰ Cf. *Prima Romana Synodus*, 1960, artt. 241-243.

²¹ In aliquibus regionibus enim, tyrannice oppressis, solus modus praesentiae Ecclesiae est per parentes recte et christiane instructos atque ita educantes prolem.

²² Cf. PRUS XI, Litt. Encycl. *Divini illius Magistri*: AAS 22 (1930) pp. 53 ss.

²³ Cf. PRUS XII, *Nuntius Radiophonicus*, 23 mart. 1952: AAS 44 (1952) p. 271: « La coscienza è quindi, per dirla con una immagine tanto antica quanto degna, un ἄδυτον un santuario, sulla cui soglia tutti debbono arrestarsi; anche, se si tratta di un fanciullo, il padre e la madre. Solo il sacerdote vi entra come curatore di anime e come ministro del sacramento della penitenza... ».

²⁴ Cf. PRUS XII, *Allocutio iis qui interfuerunt Conventui Sodalitatis vulgo nuncupatae « Fronte della Famiglia » atque Consociationum inter Familias copiosae prolis*, 26 nov. 1951: AAS 43 (1951) p. 856: « Ma vi è una miseria anche più profonda, dalla quale occorre preservare la famiglia, vale a dire l'avvilente servaggio, a cui riduce una mentalità, che tende a farne un puro organismo al servizio della comunità sociale, per procreare ad essa una massa sufficiente di "materiale umano" ».

²⁵ Hic agitur de condemnatione omnium modorum quibus diffunditur actus coniugalis perversio ad vitandam prolem; cf. iam PRUS XI, Litt. Encycl. *Casti connubii*: AAS 22 (1930) pp. 559 ss. Sed in Constitutione damnatur error non solum sub aspectu individuali sed etiam sub aspectu sociali.

²⁶ Damnatio est necessaria ut ipsi catholici in re publica responsabilitatem habentes recte invigilent atque dent operam salvandis et promovendis iuribus familiae iuxta Ecclesiae doctrinam.

²⁷ PRUS XII, *Nuntius Radiophonicus*, 23 mart. 1952: AAS 44 (1952) pp. 274 s.: « Egli [Gesù] ha parlato della "porta stretta" e della "angusta via" che conduce alla vita (cf. Mt. 7, 13-14) (...) Similmente al giovane ricco, che lo interroga, egli dice: "Se vuoi entrare nella vita, osserva i comandamenti" e alla nuova domanda "Quali?" risponde: "Non uccidere! non commettere adulterio! non rubare! non fare testimonianza falsa! onora il padre e la madre! e ama il prossimo tuo come te stesso!". Egli ha messo come condizione a chi vuole imitarlo, di rinunziare a se stesso e di prendere ogni giorno la sua croce (cf. Lc. 9, 23) (...). Così parlava Gesù Cristo, il divino Pedagogo, che sa certamente, meglio degli uomini, pene-

trare nelle anime e attrarle al suo amore con le infinite perfezioni del suo Cuore, *bonitate et amore plenum*. E l'Apostolo delle genti S. Paolo ha forse predicato altrimenti? (...) sono altrettanto suoi gli ammonimenti come questo: "Operate con timore e tremore la vostra salute" (Phil. 2, 12) (...) Di guisa che l'accusa di durezza opprimente, dalla "nuova morale" mossa contro la Chiesa, in realtà va a colpire in primo luogo la stessa adorabile Persona di Cristo ».

[14

PARS TERTIA

[15

DE SACRA VIRGINITATE

35. [*De sacrae virginitatis excellentia*]. Quodsi sancta Mater Ecclesia castitatem, ut fructum eximium Spiritus Sancti (cf. Gal. 5, 23) peculiari in honore habuit, utique inter thesauros suos maxime pretiosos omni tempore reputavit perfectam illam castitatem, qua quis se sacra virginitate consecrat Dei famulatu, et amore singulari erga Deum, propter regnum coelorum (cf. Mt. 19, 12), spirituali liberae voluntatis proposito, a nuptiis earumque corporalibus delectationibus abstinet. Qui honor a Sponsa Christi datus adhuc crescit, si illa castitas suscepta ex vinculo perpetuo, maiore circumdatur robore ac firmitate.¹ Tali enim consecratione homo quodammodo puritatem Angelorum aemulatur,² statum coelestium aliquatenus iam hisce in terris anticipat, perfectius Christo Virgini, ex Virgine immaculata nato, adsimulatur, atque arctius cum Deo, Spiritu purissimo, coniungitur. Eadem quoque consecratione, iuvante Dei gratia, obtinetur, ut homo sese totaliter tradere possit servitio divinae Maiestatis, facilius vacet rerum divinarum contemplationi, atque liber a curis saecularibus et carnalibus promptius aggrediatur opera apostolica, ob Regni Dei dilatationem suscepta.⁴

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36. [*Virginitas et matrimonium*]. Mirum igitur esse nequit, si Sancta Ecclesia ab ipso divino Magistro et gentium Apostolo edocta (cf. Mt. 19, 11-12; 1 Cor. 7, 25-27, 32-36, 38-40), virginitatem prae matrimonio extollere numquam destitit, etsi semper fuerunt et erunt, qui, teste ipso Domino, eius verbum non capiant (cf. Mt. 19, 12). Sobrie, sed clare, alios ut solet deiloquos Patres³ secutus, dicit S. Ioannes Damascenus: « Virginitas angelicum est vitae genus, incorporeae omnis naturae peculiaris nota. Neque id dicimus, ut matrimonium detrahamus, absit: scimus

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[150] enim Dominum praesentia sua nuptiis benedixisse, illumque no-
 30 vimus, qui dixit: honorabile connubium... et thorus immacu-
 latus (Hebr. 13, 4); sed quia nuptiis, quamvis alioquin bonis,
 praestare virginitatem agnovimus». ⁶ Nec minus sobrie et clare
 S. Synodus Tridentina docuit, melius esse et beatius manere in
 [151] virginitate aut coelibatu (utique propter Deum susceptis), quam
 iungi matrimonio. ⁷ Nec per sacram virginitatem, quippe quo
 modo prorsus singulari Christo virgini conformamur, propriae
 personalitatis evolutio impeditur vel diminuitur, sed potius au-
 5 getur et ad perfectiorem gradum adduci potest (cf. 1 Cor. 7,
 33-40). ⁸

37. [*Praxis Ecclesiae*]. Non obstante igitur matrimonii exi-
 mia dignitate et familiae christianae numquam satis laudanda
 excellentia, Ecclesia ordinem obiectivum a Deo per Iesum Chri-
 10 stum institutum considerans, voluit ut castum quoque connu-
 bium, quod est magnum mysterium in Christo et Ecclesia (cf.
 Eph. 5, 32), honore cederet statui sacrae virginitatis, etiam ubi
 virginitas non iungitur voto vel professioni aliorum consiliorum
 evangelicorum, dummodo reapse sit suscepta non propter ratio-
 15 nes humanas, sed ob Dei et Iesu Christi amorem; et a sacrorum
 ministris latini ritus postulat, ut volenter libenterque sacram vir-
 ginitatem ut sponsam eligant eidemque ad mortem usque fideles
 maneant, dum eandem castitatem virginalem ministris rituum
 orientalium ut dulce decus sacerdotale commendat. ⁹

20 38. [*Errores reprobantur*]. Pia Mater Ecclesia, sicut prae
 gaudio exsultat ob magnum numerum eorum, qui in variis re-
 gionibus, nominatim in ecclesiis recenter fundatis, Spiritu Sancto
 inspirante et iuvante, sacrum amplectuntur virginitatis statum: ita
 quoque non sine anxia sollicitudine observat in non paucis re-
 25 gionibus, in quibus olim virginitas sacra decus erat multarum
 familiarum, nunc minui et nonnumquam notabiliter reduci nu-
 merum eorum, qui divina gratia ad statum a Deo tam singulariter
 dilectum aspirant; idque non solum ob spiritum mundanum, fa-
 30 cilius hodie quam olim in familias quoque catholicas penetran-
 tem, sed etiam ob errores de indole matrimonii et sacrae virgini-
 tatis sparsos ac propagatos. Quare dura necessitate coacta reno-
 vat condemnationem severam olim a Sacro Concilio Tridentino
 35 prolatam contra eos, qui asserere audent, statum conjugalem esse
 anteponendum statui virginitatis vel coelibatus, ¹⁰ et illorum gra-
 viter quoque reprobatur sententiam, qui proferunt hodie vinculum

coelibatus esse obsoleti valoris, immo hodie impossibile, exce- [151]
 dens Ecclesiae competentiam atque relaxandum secundum volun-
 tatem subiecti. ¹¹ Severe quoque reicere debet periculosam et vitae
 Ecclesiae nocivam valde sententiam, qua docetur obligationes
 circa castitatem virginalem a iuvenibus sese Deo dicere volenti- [15]
 bus assumptas, esse practice non existentes, cum adolescentes
 a priori et universali ratione praesumantur carere maturitate psy-
 chologica atque praerequisita circa alterius sexus personas ex-
 perientia. ¹² 5

Hortatur tandem S. Synodus parentes christianos ut oratione,
 vitae puritate et veneratione erga statum sacerdotalem et religio-
 sum, sacras vocationes promoveant, scientes castum connubium
 tunc maxime honorari, cum ex eo procedunt flores sacrae vir-
 10 ginitatis.

EPILOGUS

39. [*Admonitio brevis*]. Haec sunt, quae Sacrae Synodo
 pro huius temporis necessitatibus exponenda videntur, non tan-
 tum ut veritas melius innotescat, sed etiam ut libentius agnos-
 catur atque in ipsa vita salutariter exprimat. Monet igitur Pa-
 15 stores, ut fideles sancte de hisce decretis instruant bonisque con-
 siliis adiuvent; monet coniuges ut continuo crescere in se sinant
 dona et gratias, quae in suscipiendo Sacramento, quo figuratur
 amor sponsalis Christi et Ecclesiae, caelitus acceperunt; monet
 parentes et filios, ut imitantes sacram Nazarethanam familiam ad
 altiora continuo tendant; monet eos qui sacra virginitate Deo in-
 20 serviunt, ut amore Iesu Christi abnegantes saecularia desideria,
 amorem carnalem omnem in spiritualem convertant. Monet om-
 nes, ut incommoda et asperitates, in hoc ordine post Adae lapsum
 veluti inevitabiliter cum donis divinis coniuncta, animo generoso
 in spiritu amoris et subiectionis ultro suscipiant Deoque offerant. 25
 Ut pia mater fidelium Ecclesia compatitur angustiis, miseriis, an-
 goribus, quibus magnus infantium numerus premitur nec raro
 deprimitur. Sed etiam sacrificia a Deo et Iesu Christo volita, silere
 non potuit. Et non minus fidelibus nonnullis lamentantibus, quam
 inimicis multis calumniantibus respondere cogitur: « Si iustum 30
 est in conspectu Dei vos potius audire quam Deum iudicate. ...
 Oboedire oportet Deo magis quam hominibus » (Act. 4, 19 et
 5, 29). Quod si vero vox Ecclesiae audiatur, matrimonium et fa-

[152] milia respondebunt consiliis Dei, qui est amor, et Iesu Christi,
 35 qui caritate perpetua dilexit nos; id autem « quod in praesenti
 est momentaneum et leve tribulationis nostrae, supra modum in
 sublimitate aeternum gloriae pondus operatur » (2 Cor. 4, 17-18).

[153] NOTAE

¹ Cf. PIUS XII, Litt. Encycl. *Sacra Virginitas*, 25 mart. 1954: AAS 46 (1954) pp. 161-191. De voto *ibidem*, p. 165.

² S. IOANNES CHRYSOSTOMUS, *In Mt.* hom. 70, 5: PG 58, 660.

S. BONAVENTURA, *De perfectione evangelica*, q. 3, a. 3.

S. THOMAS, *Catena aurea in Matth. evang.*, cap. 22, v. 30-32 ed. Parm. 1860, p. 254 B: « ... sic omnes virtutes sunt *res angelicae*, praecipue *tamen castitas*, per quam vincitur natura virtutibus ».

S. CYPRIANUS, *De habitu virginum*, 22: PL 4, 462: « Cum castae perseveratis et *virgines*, *Angelis Dei estis aequales* ».

S. AMBROSIUS, *De Virginitate*, lib. 1, c. 8, n. 52: PL 16, 202-203.

PIUS XII, Lit. Encycl. *Sacra Virginitas*, 25 martii 1954: AAS 46 (1954) pp. 167, 173.

³ Cf. Mt. 22, 30.

⁴ Cf. 1 Cor. 7, 32-34.

⁵ Cf. imprimis DIDYM. ALEX., *Contra Manich.* 8: PG 39, 1096, et S. IOANNES CHRYSOST., *De Virginitate* 10: PG 48, 540.

⁶ *De fide orth.*, IV, 24: PG, 94, 1210.

⁷ CONC. TRID., Sess. XXIV, Doctr. *De sacr. matrimonii*, can. 10: DENZ. 980: « Si quis dixerit, *statum* coniugalem anteponendum esse *statui virginitatis vel coelibatus*, et non esse melius ac beatius manere in virginitate aut coelibatu, quam iungi matrimonio (cf. Mt. 19, 11 s.; 1 Cor. 7, 25 s. 38, 40): A. S. ».

⁸ PIUS XII, Litt. Encycl. *Sacra Virginitas*: AAS 46 (1954) p. 176 s.: « Nam, quamquam ii omnes, qui perfectae castitatis institutum amplexi sunt, humano huiusmodi amore se abdicaverunt, nihilo secius hac de causa affirmari non potest eos ob hanc eandem privationem suam reddidisse humanam personam quasi imminutam ac despoliatam. Ii enim a caelestium ipso munere Datore spirituale aliquid accipiunt, quod quidem illud in immensum exsuperat "mutuum adiutorium", a coniugibus sibi invicem impertitum. Cum siquidem ei omnino se devoveant, qui suum principium est, quique divinam cum ipsis participat vitam, *semetipsos non minuunt, sed quam maxime adaugent* ».

PIUS XII, *Sermo*, 15 sept. 1952: *Discorsi e Radiomessaggi*, t. XIV, p. 334: « Aujourd'hui Nous voulons uniquement Nous adresser à ceux qui, prêtres ou laïcs, prédicateurs, orateurs ou écrivains, n'ont plus un mot d'approbation ou de louange pour la virginité vouée au Christ; qui depuis des années, malgré les avertissements de l'Eglise et à l'encontre de sa pensée, accordent au mariage une préférence de principe sur la virginité; qui vont même jusqu'à le présenter comme le seul moyen capable d'assurer

à la personnalité humaine son développement et sa perfection naturelle: ceux qui parlent et écrivent ainsi, qu'ils prennent conscience de leur responsabilité devant Dieu et devant l'Eglise ».

⁹ Cf. CONC. TRID., Sess. XXIV, Doctr. *De sacr. matrimonii*, can. 10: DENZ. 980.

¹⁰ *Ibid.*

¹¹ *Ibid.*, can. 9: DENZ. 979.

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[153] NOTAE

¹ Cf. PIUS XII, Litt. Encycl. *Sacra Virginitas*, 25 mart. 1954: AAS 46 (1954) pp. 161-191. De voto *ibidem*, p. 165.

² S. IOANNES CHRYSOSTOMUS, *In Mt.* hom. 70, 5: PG 58, 660.

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³ Cf. Mt. 22, 30.

⁴ Cf. 1 Cor. 7, 32-34.

⁵ Cf. imprimis DIDYM. ALEX., *Contra Manich.* 8: PG 39, 1096, et S. IOANNES CHRYSOST., *De Virginitate* 10: PG 48, 540.

⁶ *De fide orth.*, IV, 24: PG, 94, 1210.

⁷ CONC. TRID., Sess. XXIV, Doctr. *De sacr. matrimonii*, can. 10: DENZ. 980: « Si quis dixerit, *statum* conjugalem anteponendum esse *statui virginitatis vel coelibatus*, et non esse melius ac beatius manere in virginitate aut coelibatu, quam iungi matrimonio (cf. Mt. 19, 11 s.; 1 Cor. 7, 25 s. 38, 40): A. S. ».

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PIUS XII, *Sermo*, 15 sept. 1952: *Discorsi e Radiomessaggi*, t. XIV, p. 334: « Aujourd'hui Nous voulons uniquement Nous adresser à ceux qui, prêtres ou laïcs, prédicateurs, orateurs ou écrivains, n'ont plus un mot d'approbation ou de louange pour la virginité vouée au Christ; qui depuis des années, malgré les avertissements de l'Eglise et à l'encontre de sa pensée, accordent au mariage une préférence de principe sur la virginité; qui vont même jusqu'à le présenter comme le seul moyen capable d'assurer

à la personnalité humaine son développement et sa perfection naturelle: ceux qui parlent et écrivent ainsi, qu'ils prennent conscience de leur responsabilité devant Dieu et devant l'Eglise ».

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DRAFT OF A DOGMATIC CONSTITUTION
ON THE BLESSED VIRGIN MARY
MOTHER OF GOD AND MOTHER OF MEN

1. The close relationship between Christ and Mary in God's gracious plan

The most wise Creator of all things, God of vast goodness, was utterly free in determining how and why he would accomplish the liberation of the human race. In one and the same eternal decree, along with the incarnation of divine Wisdom, he established beforehand the most blessed Virgin as the one from whom the Word of God made flesh would be born in the fullness of time (cf. Gal 4:4).¹ Since the Sacred Scriptures, beginning with the prophetic prophecy (cf. Gen 3:15; Is 7:14; Mt 1:23) and virginal conception (cf. Mt 1:18-25 and Lk 1:26-38), clearly or implicitly make manifest that Mary is joined to Jesus in a very close and indissoluble bond, it is quite fitting that the Church, which is assisted by the Holy Spirit and is safely led to a fuller and clearer understanding of things obscurely and implicitly hidden in the sacred Sources (cf. Jn 14:26) and is preserved from error (cf. Mt 16:18; 18:18-20; Jn 14:16; 15:20) should also, while it is explaining the mysteries of the divine Redeemer, further clarify also the mystery of the Mother of God.

This kindly Mother, who "cooperated in love so that the believers might be born in the Church,"² not only is a "supereminent"³ and in fact singular member of the Church, but is also said to be its model,⁴ indeed its Mother.⁵

For this reason, after having spoken about the Mystical Body of Christ, the Sacred Synod, following previous documents of the Church's living Magisterium, the sole authoritative interpreter of the revealed deposit, thinks it appropriate summarily and briefly to clarify both the place which the Mother of God and of men occupies in the Church, the privileges with which the Son adorned his Mother, and our duties toward so sublime a creature, so that knowledge of and piety toward Mary knowledge and piety may clearly and rightly flourish and prejudiced opinions about her may be averted.

2. The role of the Most Blessed Virgin Mary in the economy of salvation

The Word of the eternal Father willed to receive his human nature from a woman so that death came from a woman so also life would arise for us from a woman and thus liberation would be accomplished by both sexes.⁶ He did not accomplish this, however, until the designated Mother, redeemed in a more sublime way by the foreseen merits of Christ,⁷ had given her free acceptance (see Lk 1:38)⁸ so that by the incarnation the Son of God would become her Son also and the new Adam and Savior of the world. By this consent Mary, the daughter of Adam, not only became the Mother of Jesus, the one divine Mediator and Redeemer, but with him and under him also joined her work in accomplishing the redemption of the human race.⁹ This salvific consent of the Mother of God and thus her participation in the work of redemption lasted from the time of the virginal conception of Jesus Christ until his death;¹⁰ it especially shone forth when, not without the divine plan, she stood by the cross (cf. Jn 19:25), when she powerfully shared her only Son's, with him and through him with all her heart offered him as the price of our redemption,¹¹ and when she was given to men as their Mother by the same Christ Jesus dying on the cross (see Jn 19:26-27).¹² Because, however, the mystery of human redemption was not completed until the Holy Spirit Christ had promised came on the day of Pentecost, we contemplate Mary in the Cenacle with the Apostles persevering in prayer (see Acts 1:14) imploring by her prayers too the outpouring of the Spirit.¹³

Since, therefore, the most Blessed Virgin was predestined from eternity to be the Mother of God and of men, divine Providence ordained that here on earth she would be the generous partner of the suffering Christ in acquiring grace for men and she is rightly and fittingly hailed as the administrator and dispensatrix of heavenly graces also.

From this it follows that Mary, who took part in founding the Mystical Body of Christ and who, assumed into heaven and established as Queen by the Lord, has a maternal heart for all, holds, after her Son, a certain primacy over all.¹⁴ Her place, therefore, is not, as some people say, on the "periphery"¹⁵ but at the very "center" of the Church, below Christ.

3. The titles used to express the association of the Blessed Virgin Mary with Christ in the economy of our salvation

The cooperation of the Mother of God with Christ, as of a new Eve with a new Adam, in accomplishing the work of human redemption is expressed in the many and various titles with which the Church's teaching office, the venerable Tradition, and the pious sense of the faithful are accustomed to hail the Most Blessed Virgin.¹⁶ Since they rest on a solid foundation, root and principle, it is impious to say that these titles, understood in the Church's sense, are worthless and useless or even opposed to the Sacred Scriptures. Thus it is not undeservedly that the most Blessed Virgin is called by the Church the Mediatrix of graces.¹⁷ For if here on earth St. Paul the Apostle was mindful of the faithful in his unceasing prayers¹⁸ and repeatedly asked for the help of their prayers for himself,¹⁹ it is much more fitting and beneficial for us to commend ourselves to the prayers or intercession of the same most Blessed Virgin Mary. For she is linked to God and to Christ, God's Son and her Son, more closely and more intimately than any other mere creature, indeed in a manner that is unique to her. More strongly than any other mere creature does she love God and is loved by him in turn. As Mother of the Savior (see Lk 1:31) whose soul was pierced by a sword (see Lk 2:35), beneath the Cross as her Son was dying for the salvation of all she learned by experience that the love of God in some way reaches its highest point in the love of men (see Jn 19:25-27). Supported by so many and such great titles, therefore, in her constant love she intercedes for us before God and Christ, and because her intercession draws its entire force and efficacy from the bloody sacrifice of her blessed Son, this mediation of hers in no way means that the man Christ Jesus ceases to be the one Mediator between God and men (see 1 Tm 2:5), just as from his goodness it does not follow that God himself ceases to be the one who alone is good, the source of all goods (see Mt 19:17, along with Rm 2:4).

Although among the subordinate mediators whom the most wise God has chosen to use in the economy of our salvation, no other can be thought of who in reconciling men to God ever contributed or might some day contribute a work equal to that of the Mother of God, still it is true that she also, in her predestination and her holiness as well as in all her gifts, depends on Christ and is utterly subordinate to him.²⁰

This humble "handmaid of the Lord," for whom "he who is mighty has done great things" (see Lk 1:49), is called the Mediatrix of all graces because she was associated with Christ in acquiring these graces, and she is invoked by the Church as our advocate and Mother of Mercy, because even now she remains the associate of the glorious Christ in heaven and intercedes for all through Christ so that in the conferral of all graces to men there is present the maternal charity of the Blessed Virgin.²¹ But in no way is the mediation of our only Mediator--according to the absolute sense of the words of the Apostle (1 Tm 2:5): "There is one God, and one mediator of God and men, the man Christ Jesus"--obscured or diminished;²² indeed this mediation of Christ is extolled and honored. For it is in Christ that Mary is Mediatrix, and her mediation comes, not from any necessity, but from the divine pleasure and from the superabundance and virtue of the merits of Jesus; it rests on the mediation of Christ, entirely depends on it, and obtains its entire force from it.

For this reason the Sacred Synod strongly urges theologians and preachers of the Word of God, particularly by the study of Sacred Scripture and the most holy Fathers according to the sense of the Church's teaching office, diligently to strive to place the roles and offices of the Blessed Virgin in their true light and to link them with other dogmas, but most especially with those that relate to Christ, who is the center of all truth, holiness, and piety. In this work the "analogy," that is, the dissimilar similarity, must always be preserved whenever any name or office is predicated of both Christ and the Virgin Mary; for Mary should never be equated with Christ.

4. *The singular privileges of the Mother of God and of Men*

The Virgin Mary was adorned with utterly singular privileges by God, who honored her with an ineffable love. She was wondrous in her origin because of the Immaculate Conception;²³ she was wondrous in her life, since she was innocent of all personal guilt;²⁴ she was at once a mother and ever, in mind and body, a virgin;²⁵ finally, she was wondrous in her departure, for even though according to an ancient and venerable tradition she underwent temporal death²⁶ in order more fully to be made like to her Son,²⁷ still since she could never be held down by the bonds of death, she was gloriously assumed, body and soul, into heaven.²⁸

These singular privileges and other gifts of grace flowing from Christ the Redeemer so redound to his honor that we cannot contemplate the lofty gifts of the Mother without wondering at and contemplating the divinity, goodness, love and omnipotence of the Son himself.²⁹ As injury to a mother affects a son, so does the glory of a mother redound to a son. Thus, since Mary had a singular affinity with her Son, it was fitting that from the foreseen merits of the most perfect Redeemer, author of all holiness--who came into this world to destroy sin--she should in the first moment of her conception be preserved immune from every stain of original sin and that she should be adorned with graces and gifts far beyond all angelic spirits and all the saints so that, as truly Mother of God, daughter of the Father, sanctuary of the Holy Spirit, she should excel all creatures in dignity.³⁰ It was also quite appropriate that the Son, who honored his Mother with a particular affection of love, and who willed that the bodily integrity of his Mother should remain incorrupt and unimpaired when she gave birth,³¹ so that "with the glory of virginity remaining" she might pour forth "the eternal light to the world,"³² would not allow that most sacred virginal body, the venerable tabernacle of the divine Word, the temple of God, all-holy, all-chaste to be turned to dust.³³

5. *Devotion to the Most Blessed Virgin Mary*

A singular excellence thus belongs to the most Blessed Virgin,³⁴ so that she deserved to be greeted by the Archangel messenger of God as "full of grace" (Lk 1:28) and by Elizabeth, filled with the Holy Spirit, as blessed among women (see Lk 1:42). It is no wonder, then, that, as she herself predicted of herself: "All generations shall call me blessed" (Lk 1:48), all nations and all rites, with voices constantly increasing over the course of centuries,³⁵ should preach, honor, love and invoke her as "Blessed" and propose her as an example to imitate.³⁶ This singular devotion to Mary, so far from being detrimental to the cult of *latria*, worship, by which adoration is shown to the Incarnate Word as also to the Father and the Holy Spirit, favors it to the greatest degree possible. Within the limits of sound and orthodox doctrine and in consideration of conditions of time and place and the character and genius of peoples, the Church has approved various forms of piety toward the Mother of God and of men, all of which have this purpose: that while the Mother is being honored, the Son in whom it pleased the eternal Father that all fullness should dwell (see Col 1:19) may be properly known, loved and glorified and his commandments obeyed, and that thus through Christ, who is "the way, the truth and the life" (Jn 14:6), all men should be led to the knowledge and supreme adoration of the triune God.

The Sacred Synod deliberately and strongly teaches this sound Catholic doctrine and at the same time urges Bishops diligently to watch over theologians and preachers of the divine word so that they refrain from all false exaggeration of the truth and also from an excessive narrow-mindedness in their consideration of the singular dignity of the Mother of God.³⁷

Believers of both sexes should also remember that true devotion does not at all consist in some momentary feeling; they should also reject all vain credulity. They should recognize that devotion proceeds from true faith by which we are all led to imitate the virtues of that Most Blessed Virgin³⁸ who was the most humble and most obedient "handmaid of the Lord" (Lk 1:38), who most faithfully preserved whatever concerned the Incarnate Word (see Lk 2:51), "pondering it in her heart"

(Lk 2:19), and who was greeted as blessed because she believed (see Lk 1:45). For her maternal closeness to Christ would have been of no benefit to Mary "if she had not been happier to bear Christ in her heart than in her flesh."³⁹

It is a great joy and consolation to the Sacred Synod that not a few of the separated brethren, especially Orientals--whom devout impulse moves to special reverence for the Mother of God⁴⁰--revere the Mother of our Lord and Savior with this due honor and reverence.

From this it is quite clear that it is wrong and unjust to criticize the Catholic Church's devotion to the Mother of God as if it subtracts something from the worship that is due to the one God and to Jesus Christ.

6. *Mary the Most Holy Patroness of Christian Unity*

Because on Calvary she had all men commended to her maternal heart, Mary, Mother and most holy Virgin, strongly desires that not only those who have been endowed with one baptism and who are being led by the one Spirit,⁴¹ but also those who do not know that they have been redeemed by Christ Jesus,⁴² should be united, in one and the same faith and charity not only with the divine Savior but also among themselves. For this reason the Sacred Synod has the certain hope and confidence that this Mother of God and of men--who interceded (see Jn 2:3) that the Incarnate Word work his first sign at Cana of Galilee, when his disciples came to believe in him (see Jn 2:11), and who was present to the new-born Church⁴³--is by her patronage pleading that some day all will finally come together into one flock under one Shepherd (see Jn 10:16).⁴⁴ Therefore, it urges all the Christian faithful insistently to pour out prayers and supplications to this Patroness of unity⁴⁵ and Helper of Christians so that, at her intercession, her divine Son might gather all the families of nations and especially those who glory in the Christian name into one people of God which will lovingly acknowledge as their common Father the Vicar of Christ on earth, the successor of Blessed Peter, whom at the Council of Ephesus, where the dogma of the divine maternity was solemnly defined, the Fathers unanimously hailed as the "Guardian of the Faith."⁴⁶

PREFATORY NOTE

I. The Antepreparatory Commission for Vatican II received hundreds and hundreds of proposals (around 600 of them) asking that the Ecumenical Council discuss the most Blessed Virgin Mary (see *ADA*, Appendix to vol. II/I, 131-42). Some even wished the Council to publish a treatise or an "Encyclical" "on the most venerable Mother of Christ" (*ADA*, II/II, 540-43, 549), particularly on the grounds that "the forthcoming Council would deal very imperfectly with the Church unless it were also to deal with the Blessed Virgin Mary, especially in these days of supreme conflict between believers and Satan" (*ADA*, II/V, 103). Indeed in these last decades Supreme Pontiffs, bishops, and theologians have treated the doctrine about the Mother of God and of men in such a way that both Catholics and non-Catholics rightly expect a clear statement that would reveal what the Catholic Church as such believes, *holds*, and teaches with regard to Mary's role and privileges and devotion to her. This is appropriately done in a *separate* Constitution "On Mary, Mother of God and Mother of Men."

II. Since "along with the sacred sources God has given the Church a living magisterium in order to clarify and enucleate things that are only obscurely and implicitly contained in the deposit of faith" (Pius XII, *HG*, *AAS* 42 [1950] 569), and since, as is well known, the Supreme Pontiffs of the last century have most particularly clarified the Marian doctrine contained in the deposit of faith, we refer above all and chiefly to the two dogmatic Bulls, *Ineffabilis Deus* and *Munificentissimus Deus* and then to various documents of the Roman Pontiffs. Collections of these documents may be found in: H. Marin, *Doctrina Pontificia*, IV (Madrid: BAC, 1954); *Notre-Dame*, in the series *Les*

enseignements pontificaux (Solemn Monks, 1957); H. Tondini, *Le encicliche mariane* (Rome 1953); E. Lemieux, *Marie: Documents pontificaux sur la Très Sainte Vierge, parus depuis un siècle, 1854-1954*, vols. I-IV (Québec, 1954). All these documents, of course, were taken from various acts of the Roman Pontiffs (*ASS, AAS, Pii IX Acta, Leonis XIII Acta, Pii X Acta*) to which we refer.

III. Here and there we refer to some sources of the Christian tradition. Given the controversy among Catholic theologians over the origin, authority and meaning of such sources, however, this draft rightly does not rest on individual statements of the Fathers or of theologians but on the authority of the Church's teaching office, *the certainty of whose teaching derives from the special assistance of the Holy Spirit so that both Scripture and the Fathers are to be interpreted in accordance with this teaching office*. Nor should it be overlooked that Pius XII himself, in the Encyclical *Ad Caeli Reginam* (*AAS* 46 [1954] 628) cited the highly disputed works of St. Ephraem, the *Hymns* and *Orations*, but without thereby guaranteeing the authenticity of those works. What should be carefully examined and weighed, therefore, is not the individual notes (given here only temporarily, and of only secondary importance) but the individual statements in the draft, which offers, not (as is clear from the draft itself) any new dogma but the solid and sound doctrine of the Church's teaching office.

IV. When the individual statements in this very brief draft on the Mother of God are compared with some of the texts which we have adduced from the many important Marian documents of the Roman Pontiffs, it will be immediately clear that:

1) There is not a single view in the Draft that has not been stated by the Supreme Pontiffs.

2) Various errors that are being spread today about the most Blessed Virgin are rejected, in a way that does the truth in love. Thus, for example, these mistaken opinions are corrected:

a) that the Blessed Virgin Mary's virginity *in partu* is univocal and identical to, has no other element than, her virginity *ante partum*;

b) that the most Blessed Virgin was at the time of the Annunciation quite ignorant that the Son she was to conceive was God;

c) errors are rejected: that of the "maximalists," who either speak as if the Blessed Virgin redeemed us in almost the same way as Christ or say that Mary did not die or was not redeemed, and that of the "minimalists," who write as if the Mother of God were a member of the Church in the same sense as the other children of Adam...

3) Although, with regard to the topics treated, "the complete and integral Catholic doctrine is presented and set forth" ("Instruction of the Holy Office on the Ecumenical Movement," *AAS* 42 [1950] 144), we have kept the separated brethren and their ways of thinking in mind. Therefore:

a) Expressions and words used by the Supreme Pontiffs have been omitted which, although most true in themselves, may be more difficult for the separated brethren (Protestants) to understand. Among such words are the following: "Co-redemptrix of the human race" (St. Pius X, Pius XI); "Reparatrix of the whole world" (Leo XIII); "She renounced her maternal rights over her Son for the world's salvation" (Benedict XV, Pius XII); "She can truly be said with Christ to have redeemed the human race" (Benedict XV); etc.

b) It is stressed that one must consider the economy of our salvation, *not in terms of what it could be*, but in terms of what God willed this economy to be (see the remark of Leo XIII about the Church in *Satis cognitum* (Dz 1954);

c) It is explained how the mediation of the Blessed Virgin, so far from opposing the mediation of Christ, instead exalts and honors it; also how devotion to Mary in no way detracts from the worship due to God and to Christ; etc.

d) On the basis of arguments that have been drawn from theological reason, copiously expounded by *the Greek Fathers*, and taken up again in *Munificentissimus Deus*, the dogmas of the Immaculate Conception and the Assumption, are explained in such a way that at least the fact of this double privilege of Mary may appear obvious and reasonable to any Christian mind.

e) All the faithful are invited to pour out united prayers to the Patroness of Christian Union so that at last that mandate of Christ can be fulfilled: "that there be one fold and one Shepherd!"

V. The notes and comments that follow are designed *only* to assist a right judgment of the text of this Constitution. In the definitive text, approved by the Fathers, it may be that, along with the citations of Scripture, only very few of the citations will be kept, in order also to prevent a dogmatic schema from looking like a doctoral thesis.

Notes

¹ Pius IX, Bull *Ineffabilis Deus* (*Acta*, part I, vol. I, 599): "the very words with which the divine Scriptures speak of the uncreated Wisdom and describe his eternal origin are often used in the Church's offices and in the sacred Liturgy and transferred to the very beginnings of that Virgin which were fore-ordained in one and the same decree with the incarnation of the Divine Wisdom."

Leo XIII, Encyclical *Augustissimae Virginis* (*Acta* XVII, 285): "From eternity [God] ordained that she would become the Mother of the Word who was to assume human flesh; thus among all the beautiful things that would exist in the threefold order of nature, grace and glory, he so distinguished her that the Church rightly applies to her the words: 'I came forth from the mouth of the Most High, the firstborn before every creature'" (Eccl 24:5).

Pius XII, Apostolic Constitution *Munificentissimus Deus* (*AAS* 42 (1950) 768): "From all eternity and by one and the same decree of predestination the august Mother of God is united in a mysterious way with Jesus Christ..."

² St. Augustine, *De sancta virginitate*, VI, 6; PL 40, 399; CSEL, 41, 240.

³ St. Augustine, Sermon 25, *De verbis Evangelii Matthaei XII*, 41-40, 7; PL 46, 938: "Mary is a portion of the Church, a holy member, an excellent member, a supereminent member, but, nonetheless, a member of the whole body."

⁴ St. Ambrose, *In Luc.* II, 7; PL 15, 1555 (1635-36), CSEL 32/4, 45: Mary "was betrothed, but she was a virgin because she is a type of the Church." See St. Augustine, Sermon 213, 7; PL 38, 1064: The Church is "very like Mary." (See G. Morin, *S. Aurelii Augustini Tractatus sive Sermones inediti ex cod. Guelferbyitano 4096* (Munich 1917) 7); St. Augustine, Sermon 25, *De verbis Ev. Matthaei XII*, 41-50; PL 46, 938: "The Virgin Mary went before as a type of [the Church]; see M. Denis, *Sancti Aurelii Augustini Hipponensis Episcopi Sermones inediti adiunctis quibusdam dubiis* (Vienna 1792), 116-24; G. Morin, *Miscellanea Agostiniana* (Rome 1930) 163.

⁵ See Leo XIII, Letter *Adiutricem populi* (*Acta*, XV, 302): "...truly Mother and teacher of the Church and Queen of the Apostles"; Benedict XIV, Bulla aurea *Gloriosae Dominae* (*Documentos Marianos*, n. 210): "Taught by the Holy Spirit, the Catholic Church has always professed her to be a most loving Mother."

⁶ St. Augustine, *Quaestiones octoginta tres*, q. 11; PL 40, 14; *De Trinitate*, I, 13, c. 18; PL 42, 1032; Innocent III, *Sermon 28, on the Assumption*; PL 217, 581: "It was necessary that, as death came into the world through a woman, so through a woman life would return to the world. Thus

what Eve condemned Mary saved, so that where death had arisen life would rise again..."; Pius XII, Encyclical *Ad caeli Reginam* (AAS 46 [1954] 634-35): "In the achievement of spiritual salvation, Mary was by God's will associated with Christ, the principle of salvation, and indeed in a way similar to Eve's association with Adam, the principle of death, so that it can be said that the work of our salvation was accomplished through a certain 'recapitulation' (St. Irenaeus, *Adversus Haereses*, V, 19; PG 7, 1175B) in which, as the human race was bound over to death by a virgin, so also was it saved by a virgin..."

⁷ Alexander VII, Bull *Sollicitudo omnium Ecclesiarum*, used the formula: "Her soul from the first moment of its creation and infusion in her body was by a special grace and privilege of God, in view of the merits of Jesus Christ her Son, *Redeemer* of the human race, preserved immune from the stain of original sin" (see *Virgo Immaculata*, in *Acta Congressus Mariologici-Mariani*, celebrated in Rome in 1954, II (Rome 1956) 219; Pius IX, Bull *Ineffabilis Deus* (*Acta*, I/I, 602). In this same Bull it is said: "Everyone knows how anxious Bishops have been openly and publicly to profess, even in ecclesiastical assemblies themselves, that the Most Holy Mother of God, the Virgin Mary, by virtue of the merits of Christ our Lord, Savior of mankind, never lay under original sin, but was preserved free from the original stain and THEREFORE was *redeemed in a more sublime manner*" (V. Sardi, *La solenne definizione del dogma dell'Immacolata Concepciono* (Rome 1905), II, 106). In the *Instrument for the Dogmatic Definition of the Immaculate Conception of the Blessed Virgin Mary*, it is said: "*full of grace, blessed among women*, that is, utterly preserved from original stain, AND THEREFORE REDEEMED IN A MORE SUBLIME WAY" (Sardi, II, 454).

Pius XII, Encyclical *Fulgens corona* (AAS 45 [1953] 581): "We readily see that Christ the Lord truly redeemed his divine Mother in the most perfect way when in view of his merits she was preserved by God immune from any hereditary stain."

⁸ In Luke ch. 1, the divine maternity is proposed (vv. 30-33), Mary states her difficulties and the angel resolves them (vv. 34-37), and then Mary assents (v. 38).

St. Leo the Great, *Sermon 21* (PL 54, 191): "The royal virgin of David's line is chosen who, about to become pregnant with the divine fetus, conceived her divine and human child in her mind before she conceived him in her body."

Innocent III, *Sermon 12*, on the Purification (PL 217, 506): "When this was done, the Holy Spirit came immediately and prepared the triple way before the face of the Lord. The first was her virginal consent..."

Leo XIII, Encyclical *Octobri mense* (*Acta*, XI, 303): "When the eternal Son of the Father chose to take on a human nature for the redemption and glory of man and thus was about to enter a sort of mystical marriage with the whole human race, he did not do so until there was the completely free consent of the designated Mother, who in a certain way represented the human race."

Leo XIII, Encyclical *Iucunda semper* (*Acta*, XIV, 307): "The eternal Son of the Father stooped down to earth, becoming a man when the Virgin consented and conceived by the Holy Spirit."

Leo XIII, Encyclical *Octobri mense* (ASS 24 [1891] 195. That the Virgin's consent was utterly free is affirmed by a very large number of saints, Fathers and theologians.

See I. M. Bover, *Deiparae Virginis consensus corredemptionis ac mediationis fundamentum* (Madrid 1942) 245-48.

⁹ According to the teaching of the Roman Pontiffs, the "*Fiat*" of the Virgin at the Annunciation was the origin of the mission and glory of the Blessed Virgin Mother and Queen. Mary was aware that she was conceiving the Word of God; she was aware of her place and role as the Mother of the Redeemer and of men; she answered the angel promptly and in the name of all humanity, making possible the passion, death and resurrection of Christ; with this "FIAT" she became the *spiritual mother of men*;" see *Notre-Dame*, "Les enseignements pontificaux", p. [73], n. 701, 741, 214, 372, 381, 230, 648.

St. Leo the Great, *Sermon 6 on the Nativity of the Lord*; PL 54, 213: "The generation of Christ is the origin of the Christian people, and the birthday of the Head is the birthday of the body."

Leo XIII, Apostolic Letter *Parta humano generi* (*Acta*, XXI, 158): "Oh how sweet, how pleasing the angel's greeting was to the Blessed Virgin, who at the moment Gabriel greeted her, **KNEW THAT SHE HAD CONCEIVED THE WORD OF GOD BY THE HOLY SPIRIT.**" Leo XIII, Encyclical *Fidentem piumque* (*Acta*, XVI, 282-83): "She it was who brought a Savior to men when they were rushing towards eternal ruin; she it was who *in the name of all human nature* received through her wonderful consent the angel's announcement on earth of the mystery of peace...; whence shine forth the merits of Mary in the work of our reconciliation and salvation."

St. Pius X, Encyclical *Ad diem illum* (*Acta*, I, 152-53): "Was not Mary Christ's Mother? Well, then she is our Mother also.... The Virgin did not conceive the Son of God only so that by receiving a human nature from her, he would become man, but also so that through the nature he received from her he might become the Savior of mortal men.... In the same womb of the most chaste Mother, therefore, Christ both took flesh upon himself and united to himself a *spiritual* body formed of those who *were to believe in him*. In this way it can be said that, carrying the Savior in her womb, Mary also carried there all those whose life was contained in the life of the Savior. All of us, therefore, who are united to Christ and, in the words of the Apostles, are *members of his Body, of his flesh and bones*, have come forth from the womb of Mary, like a body united to its head. This is the spiritual and mystical reason why we are called children of Mary and she is called the Mother of us all...."

Pius XII repeated the same idea in his sermon to the Canadian Marian Congress, 19 June 1947 (*AAS* 39 [1947] 268-70). Pius XII, Encyclical *Mystici Corporis* (*AAS* 35 [1943] 247-48): "It was she who gave birth to Christ the Lord who already in her womb was endowed with the dignity of being the Head of the Church... She is, therefore, the most holy Mother of all the members of Christ." *Ibid.*, 247: "'In the name of the whole human race' she gave her consent for a 'spiritual marriage to take place between the Son of God and human nature.'"

I. M. Bover, *op. cit.*, takes more than 350 pages to try to prove that the consent of the Virgin Mother of God is the foundation of her co-redemption and mediation. And indeed the angel announced to the Virgin not only the divine maternity but also the salvation of man, and the Virgin's reply to the angel also intended and looked to this salvation. The Incarnation, furthermore, is the beginning of salvation and the divine maternity was by divine providence ordered towards human salvation and bore a formally salvific fruit.

St. John Damascene, *Homilia 1 in Nativ. B.V.M.*; PG 96, 671: "By obeying the divine will, Mary deceived the deceiving serpent and brought immortality into the world."

The words of St. Leo are well known: The Virgin conceived "in her mind before she did so in her body," *Sermo in Nativ. Domini*, c. 1; PL 54, 191.

See also St. Augustine, *Sermo 215*, 4; PL 38, 1074: She consented to the incarnation of the Savior who "would save his people from their sins" (Mt 1:21).

It is known that Catholic authors do not agree with regard to the various patristic texts which Bover adduces. This particularly applies to the works of St. Ephraim of whom Ricciotti (*S. Efram Siro...* [Rome 1925] 91) quite rightly remarks: "To deal with the writings of St. Ephraim is like sailing on to a sea whose shores have not yet all been explored and on whose surface one glimpses many dangerous reefs; the sea is the quantity of the writings, the shores are their number, and the reefs are the interpolations and false ascriptions."

¹⁰ See Lk 2:1-7; 2:16-20; 22:22-38; Mt 1:20-23; 2:11,13-15; Jn 19:25-27.

Leo XIII, *Parta humano generi*, l.c., 159: Mary "not only was present at the mysteries of our Redemption, she took part in them." Leo XIII, *Iucunda semper*, l.c., 307: "For when she presented herself to God as a handmaid to become a mother and totally dedicated herself to God along with her Son in the temple, by both acts even then (!) she was his partner in the burdensome expiation for the sake of the human race."

St. Pius X, *Ad diem illum* (*Acta*, I, 150): "It is quite necessary to acknowledge that his Mother was a participant in the divine mysteries and in some way their guardian and that on her, as on the

foundation that is after Christ most noble, the building of the faith of all ages is constructed."

¹¹ Speaking of Mary beneath the Cross, the Supreme Pontiffs say that Mary was exercising the acts of faith, hope and charity, so united by love to the pains of Christ that there is a connection between the compassion of Mary and the redemption; she renounces her maternal rights and offers a maternal sacrifice and becomes our spiritual mother. In brief: the compassion of Mary has a connection to the redemption in such a way that she therefore deserves to be called *co-redemptrix* and the effects are considered to be at once the fruits of the redemption of Christ and of the compassion of Mary. Some texts:

Leo XIII, *Iucunda semper* (*Acta*, XIV, 307-308): "She was his associate in the burdensome expiation for the human race, and that is why there is no doubt that in her soul she also shared greatly in the most bitter anxieties and agonies of her Son. It was, moreover, in her presence and before her eyes that the divine sacrifice was to be accomplished whose victim she had so generously nourished of herself... *Stabat iuxta crucem Iesu Maria, Mater eius*, and she, moved by immense love for us, in order to receive us as her children, herself offered her Son to the divine justice, dying with him in her heart, pierced by a sword of pain."

St. Pius X, *Ad diem illum* (*Acta*, I, 153): "The Most Holy Mother of God is not to be praised only for having provided *the material of her flesh for the Only Begotten God who was to be born with human members* and that thereby she prepared a victim for the salvation of men; it was also her role to protect and to nourish this victim and at the proper time to bring him to the altar."

Benedict XV, Apostolic Letter *Inter sodalicia* (*AAS* 10 [1918] 182): "As she suffered and almost died together with her suffering and dying Son, so she renounced her maternal rights over her Son for the salvation of the human race, and to placate the divine justice as far as she could, she sacrificed her Son so that it can rightly be said that along with Christ she redeemed the human race."

Pius XI, Encyclical *Miserentissimus Redemptor* (*AAS* 20 [1928] 178): "May the most gracious Virgin Mother of God look kindly, she who, because she gave us Jesus the Redeemer, nourished him, and at the Cross offered him as a victim, by reason of her mysterious union with him and utterly singular grace, became and is piously called the Reparatrix."

Pius XII, *MC* (*AAS* 35 [1943] 247): "It was she who, free from all sin, original or personal, always most intimately united with her Son, offered him on Golgotha, along with the holocaust of her maternal rights and maternal love, like a new Eve, for the sake of the children of Adam, stained by his wretched fall."

Many other statements of theologians, besides the testimonies of Sts. Robert Bellarmine and Peter Canisius, could also be adduced.

¹² It is known that many Vicars of Christ constantly and deliberately affirmed that Jesus Christ ordained that his Mother be also our Mother and by that solemn testament handed on by John (see Jn 19:26-27) left her to us in the person of the beloved disciple; see D. Unger, "The Meaning of John 19:26-27 in the Light of Papal Documents," *Marianum* 21 (1959) 186-221, which adduces testimonies of Benedict XIV, Pius VIII, Gregory XVI, Pius IX, Leo XIII, Benedict XV, Pius XI, Pius XII. From these many testimonies. Here are only a few:

Leo XIII, *Octobri mense* (*ASS* 24 [1891-92] 196): "... such Jesus proclaimed her from the cross when he entrusted to her care and love the whole human race in the person of John the disciple."

Leo XIII, Apostolic Epistle *Amantissimae voluntatis* (*ASS* 27 [1894-95] 592): "...the Most Holy Mother of God, whom Christ himself left to the human race as a mother."

Leo XIII, Encyclical *Adiutricem populi* (*ASS* 28 [1895-96] 130): "The mystery of Christ's great love for us is also made clear by the fact that as he was dying he willed to leave his Mother to his disciple John in that memorable testament: 'Behold your son.' But in John, as the Church has always understood, Christ meant to personify the human race and especially those who would unite themselves to him by faith."

Benedict XV, *Inter Sodalicia* (*AAS* 10 [1918] 182): "...the sorrowing Virgin was constituted

by Christ the Mother of all men."

Pius XI, Apostolic Letter *Explorata res* (AAS 15 [1923] 104): "The sorrowing Virgin participated with Christ in the work of redemption and, constituted Mother of men, she embraces those commended to her by the testament of divine charity..."

Pius XI, Encyclical *Lux veritatis* (AAS 23 [1931] 514): "... such Jesus proclaimed her from the cross when he entrusted to her care and love the whole human race in the person of John the disciple" [a citation of Leo XIII, above].

Pius XII, *Fulgens corona* (AAS 45 [1953] 584): "...our Mother Mary can have no greater desire or greater joy than to see those whom beneath the Cross she received as children in place of her own Son..."

Pius XII, *Epist. ad Em.mum Card. Al. Maglione*, 15 April 1942 (AAS 34 [1942] 126. Pius XII, *Alloc. to participants in the International Meeting of the Sodality of the Children of Mary Immaculate*, 17 July 1954 (AAS 46 [1954] 494.

John XXIII, Radio Message to the Seventh Marian Congress of France, (*OssRom*, 10-11 July 1961): "Holy Scripture, in that luminous text,...which leads you...to the sublime summit of Marian theology: Jesus high on the Cross, at his feet Mary, his Mother, and John, the beloved disciple..."

John XXIII, *L'omaggio dei redenti alla Madre celeste* (*OssRom*, 8 September 1960): "The New Testament might be said to begin with the words of the divine Legate: 'The Angel of the Lord declared unto Mary.' At the end, at the heights of God's communication with humanity, there is Jesus, the Redeemer of the world, who, just before he died on the cross, entrusted Mary to the Apostle John, saying to him: 'Behold your Mother.' Recommending the disciple to Mary, he added: 'Behold your son.' The testament of the Lord is the seal, the greatest manifestation of the life of holy Church... In the life of the Christian, then, everything is illuminated by this heart-touching note: Mary our Mother."

See A. Kerrigan, "Jo. 19:23-27 in the Light of Johannine Theology and the Old Testament," *Antonianum* 35 (1960) 369-416.

¹³ See Acts 1:14; 2:1-4; Leo XIII, Encyclical *Superiore anno* (*Acta* IV, 124): "We should also consider the example of the Apostles, who awaited the supreme gift of the promised Spirit Paraclete by persevering unanimously in prayer with Mary, the Mother of Jesus."

Leo XIII, *Adiutricem populi* (*Acta*, XV, 302): "As the Church has always understood, Christ personified the human race in John.. She assumed and generously fulfilled this unique and burdensome role whose beginnings were consecrated in the Cenacle. She wondrously nourished the beginnings of the Christian people by the sanctity of her example, the authority of her counsels, the gentleness of her encouragement, the efficacy of her prayers. She was truly the Mother of the Church, Teacher and Queen of the Apostles, to whom she also communicated what she had learned from the divine oracles that 'she kept in her heart.'"

Leo XIII, *Iucunda semper* (*Acta*, XIV, 308): "Because the mystery of human redemption was not accomplished before the coming of the Holy Spirit Christ had promised, we contemplate her in the memorable Cenacle, where, praying with and for the Apostles with ineffable groaning, she prepared for the Church the fullness of that same Spirit, Christ's supreme gift, a treasure that will never fail."

Pius XII, *Mystici Corporis* (AAS 35 [1943] 248): "She it was who through her most powerful prayers obtained that the Spirit of our Divine Redeemer, already given on the Cross, should be bestowed, along with miraculous gifts, on the new-born Church on Pentecost day."

¹⁴ Pius XII, *Ad caeli Reginam* (AAS 46 [1954] 625-40). In this Encyclical, which established the universal feast of Mary the Queen, the fact, titles, and nature of this Queenship are explained. The Queenship of Mary is derived from Sacred Scripture (Lk 1:30-35), from tradition, from theological reason: that is, from the divine motherhood and from her partnership with Christ the King. See pp. 634ff: "In the achievement of spiritual salvation, Mary was by God's will associated with Christ, the principle of salvation, and indeed in a way similar to Eve's association with Adam, the principle of

death. It can be said, then, that the work of our salvation was accomplished through a certain 'recapitulation' in which, as the human race was bound over to death by a virgin, so also was it saved by a virgin; if, moreover, it can be said that this most glorious Lady was so the beloved Mother of Christ that 'she was made a partner in the redemption of the human race,'... it is no doubt possible to conclude that just as Christ, the new Adam, must be called a King, not only because he is the Son of God, but also because he is our Redeemer, so, analogously, the Most Blessed Virgin is Queen not only because she is the Mother of God, but also because she is associated, like a new Eve, with the new Adam." P. 635: "There is no doubt that Mary Most Holy surpasses in dignity all created things and that she has a primacy over them all."

¹⁵ On the "minimalistic" tendency even among some Catholics, who prefer the so-called "ecclesiological" way, see for example J. Pinski, *Grundsätzliche und praktische Erwägungen zur christlichen Verkündigung im Marianischen Jahr* (Berlin 1954); J.R. Geiselman, "Marien-Mythos und Marien-Glaube," in *Maria in Glaube und Frömmigkeit...*, 1954, 39-91.

Pius XII, Radio-message to participants in the International Mariological and Marian Congress (AAS 46 [1954] 679): "Although it is true that the Most Blessed Virgin is also, as we are, a member of the Church, it is no less true that she is a *quite singular* member of the Mystical Body of Christ."

¹⁶ In Christian antiquity Mary was often called Eve, a title drawn, it seems, from the principle of recirculation or parallelism between Mary and Eve. A testimony is already present in St. Justin (*Dialogue with Trypho*, 100; PG 6, 710): "And since we read that he was the Son of God...and that he was made man of a Virgin so that the disobedience that began from the serpent might be destroyed by the same means." On the basis of the same principle, St. Irenaeus explicitly calls Mary the *cause of the salvation* of the whole human race (*Adv. Haer.*, III, c. 24,4; PG 7, 959). After the Council of Ephesus the same title of *Mediatrice* or, in Greek, *Mesites* or *Mesetria*, was attributed to Mary. In an ancient author (some say of the fifth, but certainly before the seventh century), it is said: "She is the *Mediatrice* of heaven and earth, who accomplished the union in her nature" (*Homilia V de laudibus S. Mariae Deiparae*; PG 43, 491). This title became ever more common, as can be seen in St. Andrew of Crete (PG 97, 866), St. Germanus of Constantinople (*In Dormitione B.V. Mariae*; PG 98, 362, 369), St. John Damascene (*In Annuntiatione B.V. Mariae*; PG 96, 659), etc. Nor were there lacking Fathers who hailed Mary as "*Helper of the Redeemer*" (see *Encomium in Dormitione S. Dominae Nostrae*; PG 86, 3294) or *mother of the living*, citing Gen 3:15 (S. Epiphanius, *Adversus haereses*, 78; PG 42, 727).

All of this has been developed by theologians and by Supreme Pontiffs and a vocabulary has been created in which Mary is called now *the spiritual Mother of men*, now *Queen of heaven and earth*, elsewhere the *New Eve*, *Mediatrice*, *Dispenser of all graces*, and even *Co-redemptrix*. For the title "Queen," see note 14; for the title "Spiritual Mother", "Mother of men," see note 12. As for the title "Co-redemptrix," "Partner of Christ the Redeemer," a few things can be added here.

The title "Redemptrix" appears already in the tenth century: "Holy Redemptrix of the world, pray for us." When this title became common in the fourteenth and fifteenth centuries and the immediate cooperation of the Blessed Virgin in the work of our redemption is already understood, the prefix "co-" is added, and thus the Mother of God is called "Co-redemptrix," while Christ continues to be called "Redeemer." From the seventeenth century on, the title "Co-redemptrix" becomes very common not only in works of piety and devotion, but also in countless theological treatises (see J. Carol, *De corredemptione Beatae Virginis Mariae* [Rome 1950] 482).

As for the Roman Pontiffs, it occurs in some texts of St. Pius X and of Pius XI, in less important contexts; see ASS 41 (1908) 409; AAS 6 (1914) 108ff; *L'Osservatore Romano*, 29-30 April 1935.

Pius XII deliberately wished to avoid this expression and frequently used the formulas: "Partner of the Redeemer," "Generous Partner of the Redeemer," "Kind Partner of the Redeemer," "Partner in the work of divine Redemption."

The participation of Mary with Jesus in the economy of our salvation is very often extolled by the Supreme Pontiffs: "to the great Mother of God, participant in the repairing of the human race" (Leo XIII, *Ubi primum*; *Acta*, XVIII, 161); Pius XI (*OssRom*, December 1, 1933): "The Redeemer, by necessity, could not but have associated his Mother in his work, which is why we invoke her under the title of 'Co-redemptrix;'" Pius XII, *Ad caeli Reginam* (*AAS* 46 [1953] 634): "If Mary, in obtaining spiritual salvation was by God's will *associated* with Jesus Christ, the principle of that salvation...".

Besides the titles adduced, there are countless others by which the faithful hail Mary.

Leo XIII, Encyclical *Supremi Apostolatus* (*Acta*, III, 282): "Ancient and modern history and the more sacred annals of the Church bear witness to public and private supplications addressed to the Mother of God, to the help she has granted in return, and to the peace and tranquillity which she had obtained from God. Hence her illustrious titles of helper, consoler, mighty in war, victorious, and peace-giver."

See Pius VI, *Auctorem fidei* (*Documentos Marianos*, #230): "The doctrine which prohibits images, especially of the Blessed Virgin, being distinguished by any titles besides designations that are analogous to mysteries of which the Scriptures expressly speak; as if one may not ascribe to images the other pious designations which the Church approves and recommends even in its public prayer: rash, offensive to pious ears, harmful to the veneration owed especially to the Virgin."

¹⁷ The Appendix to volume II of the *Acta et Documenta Concilio Vaticano II Apparando*, 131-40, reveals that *more than 500* Bishops and Prelates from all five parts of the world asked for a solemn definition of some social role of the Blessed Virgin, and especially of her universal mediation of grace. Indeed, as P. De Aldama wrote, *Sacrae Theologiae Summa*, III (Madrid 1956) 419: "That the Blessed Virgin Mary is mediatrix in some true sense, and this on a quite distinct ground from that of the saints, is *de fide* from the ordinary magisterium. That the title of Mediatrix is rightly used is *certain from the multiple use of Roman Pontiffs and the Liturgy*, nor may one doubt about the matter." And again, p. 427: "That the Mediation of Mary in the dispensation of graces is utterly special and far surpasses the mediation of the saints seems to be *de fide* from the ordinary magisterium. That this refers to all graces in a general way is at least *Catholic doctrine*." Other approved authors speak in the same way.

Here are some testimonies from papal documents: Pius IX, *Ineffabilis Deus* (*Acta*, I/I, 617): "The world's most powerful Mediatrix and Reconciler with the Only-begotten Son."

Leo XIII, *Supremi Apostolatus* (*Acta*, III, 280-81): "...the great Virgin Mother of God, mediator of our peace and administrator of heavenly graces, who was placed at the very heights of power and glory in heaven so that she might grant men the help of her protection as they struggle through labors and dangers towards that eternal city."

Leo XIII, *Iucunda semper* (*Acta*, XIV, 309): "... that law of mercy and prayer of which we have spoken and which St. Bernardine of Siena formulated in these terms: 'Every grace which is communicated to this world comes in three steps: from God to Christ, from Christ to the Virgin, from the Virgin to us it is dispensed in most orderly fashion.'"

Leo XIII, *Adiutricem populi* (*Acta*, XV, 303): "... she is Our Lady, Reparatrix of the whole world, Dispenser of the gifts of God." *Ibid.*: "... she who cooperated in the accomplishment of the mystery of human redemption now also cooperates in the dispensing of the grace which flows from it for all time."

Leo XIII, *Fidentem piunque* (*Acta*, XVI, 283): "She it is from whom Jesus was born, his true Mother, and for this reason a worthy and most welcome Mediatrix with the Mediator."

Leo XIII, *Parta humano generi* (*Acta*, XXI, 159-60): "Thus may the most powerful Virgin Mother, who once "cooperated by her charity that believers be born in the Church," now also be the intermediary of our salvation."

St. Pius X, *Ad diem illum* (*Acta*, I, 153-54): "But by this communion of sorrows and of will between Mary and Christ, she deserved to become most worthily the Reparatrix of the lost world and therefore the Dispenser of all the gifts which Jesus acquired for us by his death and blood.... Because,

as we said, of this participation of the Mother in her Son's sorrows and anguish, it was granted to this August Virgin that she be the most powerful Mediatrix and Reconciler with her Only Begotten Son."

Benedict XV, *Inter sodalicia* (AAS 10 [1918] 182): "The graces of every sort that we receive from the treasure of Redemption are administered by the hands of that sorrowing Virgin."

Pius XI, Encyclical *Miserentissimus* (AAS 20 [1928] 178): "Trusting in her intercession with Jesus, 'the one Mediator of God and men,' who wished to associate his own Mother with himself as the advocate of sinners, as the Dispenser and Mediatrix of grace..."

Pius XII, Letter to Cardinal Maglione (AAS 32 [1940] 145): "Since, as St. Bernard says, 'It is God's will that we receive all through Mary,' let all take refuge in Mary, bring their prayers, tears, sorrows to her most holy altar, and beg relief and solace from her. What, as history shows, our ancestors did, in times of fear and doubt, with great fruit, we also, trustingly following their example, should not cease to do in the very pressing dangers we face. For the Blessed Virgin enjoys such great grace with God, such great power with her only Son, that whoever is in need and does not go to her is, as Dante said, like someone trying to fly without wings. She is the most powerful Mother of God and, most sweetly of all, our most loving Mother..."

Sometimes the Virgin is said to be the Mediatrix with the Mediator, sometimes with God. The Constitution uses both expressions. It says that she intercedes through Christ, here following Trent's statement about the intercession of the saints: "It is a good and useful thing to invoke the saints humbly and to have recourse to their prayers and to their efficacious help to obtain favors from God through his Son Jesus Christ our Lord who alone is our Redeemer and Savior" (Decree on Purgatory; D 984). The Fathers thus speak of "obtaining favors through Christ". Thus the Blessed Virgin and the other saints intercede mediately, that is, through Christ, and this is why the Church ends all its prayers with the words: "Through our Lord Jesus Christ..."

¹⁸ See Rm 1:10; Eph 1:15; Phil 1:3-4; Col 1:3,9; 1 Th 1:2-3; 2 Tim 1:1.

¹⁹ See Rm 15:30; 2 Cor 1:11; Eph 6:18-19; 1 Th 5:25; 2 Th 3:1; Hb 13:18.

²⁰ Leo XIII, Encyclical *Fidentem piumque* (Acta XVI, 282): "To be sure, the name and role of the perfect Reconciler belong to none other than to Christ, who, himself both man and God, restored the human race in grace to the Supreme Father.... But if, as the Angelic Doctor teaches, 'there is nothing to prevent others being called in some respects mediators between God and men to the degree that they cooperate, dispositively or ministerially, in uniting man with God,' as do angels and saints, prophets and priests of both Testaments, then clearly the same title and honor belong more fully to the heavenly Virgin. For it is impossible to think that anyone could in the past have done or could in the future do as much as she did in reconciling man with God..."

Pius XII, *Fulgens corona* (AAS 45 [1953] 581-82): "It is unjust, therefore, for not a few non-Catholics and innovators to criticize our devotion to Virgin Mother of God on the grounds that it takes something away from the worship owed to the one God and to Jesus Christ. Instead, the love and veneration which we show to our heavenly Mother without a doubt redound to the glory of her divine Son, not only because all graces and all gifts, even the highest of them, derive from him as from their primary source, but also because 'children are the glory of their parents.'"

Pius XII, Address to Participants in the International Meeting of the Sodality of the Children of Mary Immaculate (AAS 46 [1954] 492): "It was in order to become the Mother of God that she received from her divine Son all the gifts of nature and of grace. This is why devotion to the Virgin, at least if it is properly understood, far from taking away from the glory of God, redounds immediately to him, the Author of all good, who has willed that she be so great and so pure."

²¹ While there is no difficulty in admitting that Mary is the mediatrix of all graces insofar as she was associated with Christ in acquiring them (abstracting from the question whether she did this *immediately* or *mediately*, *directly* or *indirectly*, *by active reception* or in some other way...), various questions arise if we move to Mediatrix with regard to the *distribution* of graces, particularly with

regard to their *universality*. That Mary can procure all graces for us is clear. But that *no grace is given unless Mary intervenes* is another matter: here enters the question of *direct* and *indirect* intervention, of the Old Testament, and of the graces that are conferred in the Sacraments. In all these and other questions freedom of discussion ought to be granted to Catholic schools, stating in very general fashion that in all graces that are conferred the maternal charity of Mary is present, at least in the sense of St. Augustine, adduced at the beginning: "She cooperated in charity that believers were born in the Church" and will always be born. In *Octobri mense* (*ASS*, XXIV, 195), Leo XIII used the formula: "...from the great treasury of every grace which the Lord brought, nothing at all is granted to us, by God's will, except through Mary...". In the Subcommission there were some who wished to use this formulation in the Constitution. This exclusive formula certainly has a basis in papal documents and in the teaching of theologians. But it seemed better to use the general formula expressed by the same Leo XIII in *Parta humano*, adduced above (see *ASS*, XXXIV, 195): "The Virgin Mother who once cooperated in charity that the faithful be born in the Church, is now also the means and agent of our salvation."

²² This is what more than a few Protestants mistakenly think; see P. Maury, *Le protestantisme et la Vierge Marie* (Paris 1950), 65; C. Balić, "La mariologia es punto de convergencia o de divergencia para la union? in *Ante el II Concilio Ecuménico Vaticano* (Burgos 1960) 232-50; idem, "Maria e il movimento ecumenico," in C. Boyer, *Il problema ecumenico oggi* (Brescia 1961) 547-62.

²³ Pius IX, *Ineffabilis Deus*; D 1691.

²⁴ Trent, Decree on Justification; D 833. St. Augustine, *On Nature and Grace*, c. 36, n. 42; PL 44, 167: "Except, therefore, for the holy Virgin Mary, of whom, out of respect for the Lord, I do not wish to raise any question at all when it is a matter of sins--for how do we know what abundant grace to overcome sin completely was given to her who deserved to conceive and to give birth to him who was without sin? Except, then, for the Virgin, if we could assemble all the holy men and women while they lived here and were to ask them whether they were without sin, what do we think they would reply?"

Leo XIII, *Iucunda semper* (*Acta*, XIV, 310): "We hail her as the one who found grace before God, who singularly was by him 'full of grace,' whose abundance flowed out to all."

Pius XII, *Ad caeli Reginam* (*AAS* 46 [1954] 636): "Already in that first moment in time, when she was conceived, she was filled with such an abundance of graces as to surpass the grace of all the Saints."

²⁵ See Dz 6, 13, 20, 111A, 144, 148, 214, 218, 256, 190, 429.

²⁶ The *Sacramentarium Gregorianum*, which Hadrian I sent to Charlemagne between 784 and 790, has the following prayer for the day of the Assumption: "Venerable to us is this feast day, O Lord, on which the holy Mother of God underwent temporal death but could not be held down by the bonds of death, she who had borne your Son Our Lord Incarnate;" see C. Balić, *Testimonia de assumptione beatae Virginis Mariae ex omnibus saeculis*, I (Rome 1948) 155.

That the Most Blessed Virgin underwent a temporal death and rose in the likeness of her Son is a very ancient and very common doctrine of the Church. More than a third of the petitions that were sent to the Holy See asking that the Assumption be defined asked also for a definition of the death of the Mother of God; half of those petitions affirmed a close relationship between her death and Assumption. But in recent years the view began to be spread that the Blessed Virgin departed [*abiit*] but did not die [*obiit*]. This view rested in particular on a private report from which it was deduced that the Vicar of Christ himself (Pius XII) did not hold the Church's traditional view on the matter. Here is what recent Roman Pontiffs have thought about the matter: Pius XI and John XXIII teach that the Blessed Virgin died, and this was taught at least implicitly by Pius XII.

Pius XI, Alloc. for the Canonization of Blessed Thouret (*OssRom*, 16 August 1933, 1): "In

constant prayer we should make Mary our daily Mediatrix, our true Advocate, so that we may hope that she, assumed in glory into heaven, at the hour of our death, can be our Advocate before the divine goodness and mercy, for she herself also made this passage, possessing not the grace of creation but the grace of redemption, which did not confer true and proper immortality."

John XXIII (*OssRom* 1 October 1961): "The sweet image of Mary radiates and burns in supreme exaltation. How lovely the scene of the Dormition of Mary as the Christians of the East contemplate it. She lies in the placid sleep of death with Jesus at her side, who holds close to his chest like a baby the soul of the Virgin to indicate the wonder of her immediate resurrection and glorification.... The Mystery of the Assumption keeps us familiar with the thought of our own death."

Card. A. Ottaviani, in *Acta Pontificiae Academiae Mariana Internationalis*, I (Rome 1961) 63: "One should not confuse the authoritative magisterium with uncontrolled rumors and fantasies which attribute to one or another Supreme Pontiff an idea or an expression that cannot be verified. The rumor has been spread, for example, that the late Pontiff, Pius XII, expressed his preference for the view of those who maintain that the Assumption of the Virgin was not an anticipated resurrection, but a transferral into heaven without a death on this earth: "*abiit et non obiit*." As far as I know, the late Pontiff was not of this view; in fact, the opposite was true. This view, moreover, would take something away from that cooperation because of which the Virgin is called *Alma Socia Redemptoris*. How could she not undergo death, even if she did not have to, if her own divine Son willed to do so? Instead, it is a beautiful thing to see in all phases of the redemptive cycle the parallel in the events that linked the Mother and the divine Son! Pius XII alluded to this in *Munificentissimus Deus* when he said: 'In the same way it was not difficult for them [i.e., the faithful] to admit that the great Mother of God, like her only begotten Son, had departed from this life.'"

The very ancient and constant tradition on which the doctrine of East and West rests concerning the death of the Blessed Virgin Mary is not "merely historical" but also, indeed above all, "theological," that very tradition which "by itself" Pius XII gave as a most certain argument for dogmatically defining the truth of the Assumption. And if the force of this Tradition in the case of the death of the Blessed Virgin is reduced to nothing, then, as J. Colosio quite rightly wrote: "For consistency we would like to see these theologians apply the same criterion to so many other similar cases... and then we would find that we would have to reform either certain parts of the common doctrine or their incorrect criterion on the question of tradition;" "Due pubblicazioni su Dionigi Areopagita," *Rivista di ascetica e mistica* 5 (1960) 202.

²⁷ In the Christian tradition various reasons are adduced to illustrate the fact of the death of the Blessed Virgin Mary; see C. Balić, *Testimonia de assumptione Beatae Virginis Mariae ex omnibus saeculis*, II (Rome 1950), "Index analyticus," 496-99.

"...it was not fitting for the Son of God to have an immortal Mother, since he himself was mortal;" St. Bonaventure, *In III Sent.*, d. III, a. 2, q. 3, ad 3 (Quarrachi ed., III, 78b).

Others, however, say that she died so that she might not perhaps seem greater than Christ (see Balić, *op. cit.*): "It was fitting that in this she would be like her Son" (Balić, *ibid.*, 239); "Whatever was in Christ simply as a man must also be attributed to the Blessed Virgin who also freely laid down her life and assumed the punishments lest she seem to be greater than Christ and so might cooperate in our redemption" (II, 94-95). Marellinus Siuri (who died in 1734), following Frances de Urrutygoiti (died 1682) report that a Spanish author who maintained the immortality of the Mother of God was condemned by the Holy Office: for the whole Church maintains that Mary underwent temporal death: "so that she might be made conform to her Son, it was fitting that as Jesus submitted to death for the redemption of the human race, so also his chosen Mother would likewise be subject to death in order to cooperate in the redemption." And the author adds: "And this motive of conformity with her Son I believe was of such importance to Mary that if she had the option, she would choose rather to die in order to be made conform to Christ than without death to be transferred to glory, and I think it would be so important to her Son that if in another order of things he had chosen to redeem the human race without his own death then he would have also made his Mother immune to death."

Of course, the fact of the Blessed Virgin's death must be admitted as certain, not because of these or similar reasons alone, but above all because of the constant and quite common consensus of the teaching and learning Church.

²⁸ Pius XII, *Munificentissimus Deus* (AAS 42 [1950] 770).

²⁹ Pius XII, Radio message to Participants in the International Mariological-Marian Meeting, 24 October 1954 (AAS 46 [1954] 679): "The Blessed Mother of God, who herself also descended from Adam, had no privilege and no grace that she did not owe to her Son, the Redeemer of the human race; and therefore, marvelling at and rightly celebrating the wondrous gifts of the Mother, we marvel at and celebrate the Son's divinity, goodness, love and power, and whatever we do in praise of the Mother, so graced by him, will never displease the Son."

³⁰ Pius IX, *Ineffabilis Deus* (Acta, I/I, 598): "...that Mother so venerable to whom God the Father willed to give his only Son, begotten of his heart, equal to himself, and whom he loves as himself; and to give him in such a manner that he is by nature one and the same common Son of God the Father and of the Virgin; her whom the Son chose substantially to be his Mother and from whom the Holy Spirit willed and effected that the One from whom he himself proceeds should be conceived and born."

³¹ In the profession offered by Nicephorus, Patriarch of Constantinople, and accepted by Leo III, the bodily integrity of the Blessed Virgin in her delivery is clearly affirmed: "...the Virgin, who gave birth in a supernatural and ineffable manner, he preserved as a virgin after the birth, with her natural virginity in no way changed or weakened." In the Epistle of St. Leo, which the Fathers of the Fourth Ecumenical Council received, proclaiming that Peter had spoken through Leo, we read: "Born by a new nativity, because the UNVIOLATED VIRGINITY did not know concupiscence and provided the material of flesh.... That the birth was wondrous does not mean that he was of a different nature from ours" (D 144).

In the Lateran Council held under Martin I (which, although it is not ecumenical in the technical sense, nonetheless expresses the mind of both the Latin and the Greek Church), anyone who refuses to confess the virginity in childbirth is explicitly condemned with an anathema: "If anyone does not follow the holy Fathers in properly and truly confessing that the holy Mother of God, the ever-Virgin and immaculate Mary, did not in these last times conceive, without seed, the very Word of God who was born of the Father before all ages and give birth to him INCCORRUPTIBLY, with her virginity unbroken and permanent even after childbirth, let him be condemned" (D. 256).

St. Ambrose, *De institutione Virginis et S. Mariae virginitate perpetua*, c. 8; PL 16, 334: "The door of Mary, therefore, through which Christ entered this world, when he was brought forth in the virginal birth, did not break the virginal generative members. The enclosure of modesty remained chaste and the signs of integrity remained inviolate, when he came forth from the virgin..."

The same thing is also taught by St. Augustine, *Epist. 137 ad Volusianum*, c. 2, n. 8; PL 33, 319; St. Jerome, *Epist. 48*, 21; PL 22, 510; and by many other Fathers. These testimonies of the Christian Tradition Petavius expressed in few words: "From the Fathers it is to be held as certain that the whole Catholic Church professes that the Most Blessed Virgin retained unimpaired and integral in childbirth whatever it is that distinguishes virgins from married women;" *De Incarnatione*, l. 14, c. 6; *Opera Omnia*, VII (Paris 1876) 76.

And it is commonly taught that this doctrine is to be held with divine and Catholic faith. But some modern authors think that the virginity of the Blessed Virgin in childbirth does not consist in this incorruptibility; they say that her virginity in childbirth is the same thing as her virginity before childbirth; see A. Mitterer, *Dogma und Biologie der heiligen Familie* (Vienna 1952), 122-24; J. Galot, "La virginité de Marie et la naissance de Jésus," *Nouvelle Revue Théologique* 92 (1960) 449-70.

³² The Preface for the Blessed Virgin Mary.

³³ St. Germanus of Constantinople, *In Sanctae Dei Genitricis dormitionem, Sermo 1*; PG 98, 346-47: "Nor could it be that you who were the vessel that held God could become a dead body dissolving into dust" (347). "According to the Scriptures, you are beautiful, and that virginal body of yours is all-holy, all-chaste, entirely God's dwelling-place, so that it is free from dissolution into dust" (346). "Because he who was emptied out in you was God from the beginning, in life older than the ages, so it was fitting that the Mother of Life would become a partner of Life, that she would fall asleep as if in a dream, and would undergo the transferral and the awakening in the manner of the Parent of Life."

St. John Damascene, *Homilia 2 in dormitione B.V.M.*, n. 14; PG 96, 741; see C. Balić, *Testimonia de assumptione B.V. Mariae ex omnibus saeculis*, I (Rome 1948) 89: "It could not be that that divine dwelling-place...could be bound up in the depths of the earth, but just as that holy and incorrupt body [taken] from her and hypostatically united to the Word of God rose from the grave on the third day, so also she was taken from the grave and the Mother traveled to her Son... It was *necessary* that she who had given lodging in her womb to the Word of God should be taken into the tabernacles of her Son... It was *necessary* that she who had kept her virginity intact in childbirth should keep her body incorrupt even after her death. It was *necessary* that she who had carried the Creator as a child at her breast should dwell in the divine mansions. It was *necessaary* that the spouse whom the Father had taken to himself should live in the heavenly bridal chambers. It was *necessary* that she who had seen her Son upon the Cross and who had there received into her heart the sword spared her at his birth should look upon him as he sits with his Father. It was *necessary* that the Mother of God should possess what belongs to her Son and that every creature should honor her as the Mother and the Handmaid of God."

Cf. Pius XII, *Munificentissimus Deus* (AAS 42 [1950] 758ff, where proofs from the Fathers and theologians are adduced, among which that of St. Robert Bellarmine, who said: "And who, I ask, could believe that the ark of holiness, the dwelling-place of the Word of God, the temple of the Holy Spirit, could be reduced to ruin? My mind is filled with horror at the very thought that this virginal flesh, which had begotten God, had given birth to him, had nourished and carried him, could have been turned to ashes or been given over to the worms for food" (766). And St. Francis de Sales added: "What son would not bring his mother back to life and would not bring her into paradise after her death, if he could?" (*Ibid.*) And St. Alphonsus concludes: "Jesus did not wish to have the body of Mary corrupted after death, since it would have redounded to his own dishonor to have her virginal flesh, from which he had himself assumed flesh, reduced to dust" (*Ibid.*).

³⁴ Pius IX, *Ineffabilis Deus* (*Acta*, I/I, 597-98): "Wherefore, far beyond all the angelic spirits and all the saints, he so wonderfully endowed her with the abundance of all heavenly gifts, drawn from the treasure of divinity, that she might be ever free from every stain of sin, and, all fair and perfect, should bear before her that fullness of innocence and holiness than which, under God, none greater is understood and which, except God, no one can reach, even in thought;" Pius XII, *Ad caeli Reginam* (AAS 46 [1954] 635): "There is no doubt that Most Holy Mary surpasses in dignity all created things and that after her Son she has primacy over all;" see St. Bonaventure, *In III Sent.*, d. 9, a. 1, q. 3, in sol. (Ed. Quaracchi, III, 206a): "Because Mary has the most excellent name so that none more excellent can befit a mere creature, she is owed the honor not only of *dulia*, but of *hyperdulia*... Because she is the Mother of God, she goes before all creatures and is more worthy than they of honor and veneration."

³⁵ Pius VII, *Quod divino* (*Documentos marianos*, #235): "The divinely inspired prophecy of the Most Blessed and Glorious Mother of God, the Virgin Mary, that all generations would call her blessed was fulfilled, we know, not only in the early centuries of the Church, when temples were built in her honor and altars erected all over the world, but as the piety of the faithful towards our most loving Mother grew stronger every day and their devotion to the Dispenser of all graces grew

ever warmer, other monuments of piety would be added and especially by God's mysterious plan certain places would be established where certain miracles would occur by the Blessed Virgin's special intercession, as we know also happened in other places."

Pius XII, *Fulgens corona* (AAS 45 [1953] 582): "From the earliest days of the Church, this point of doctrine [i.e., on the devotion to the Blessed Virgin Mary] has become ever clearer and become ever stronger both among the sacred Pastors and in the minds and souls of Christians."

See the Decrees of Nicaea II and of Trent on the sacred images both of Christ, of "the spotless Holy Mother of God, Our Lady," and of the saints in general: "The honor given to them is directed to the prototypes which they represent" (Dz 302, 986).

³⁶ Benedict XIV, *Gloriosae Dominae* (*Documentos Marianos*, #210): "That by God's manifest will and the ever-truthful spirit of the Church devotion to Mary, the Glorious Lady, Mother of God, is greatly recommended and is as justly as it is fruitfully displayed by the faithful we consider to be so obvious that our Apostolic exhortations to enkindle the hearts of Christians to religious devotion to her might seem almost superfluous. For as almighty God chose this Virgin from among thousands, raised her at the angel's announcement to the ineffable dignity of divine motherhood, filled her with the gifts of his grace more abundantly than all other mere creatures, and adorned her with the most splendid crowns of glory above all the other works of his hand, so also the Catholic Church, instructed by the Holy Spirit's teaching, has always most zealously professed that she should be honored with the greatest respect both as the Mother of her Lord and Redeemer in heaven and as Queen of earth and that she should be approached with filial piety as the most loving Mother left to the Church by the last words of her dying Spouse."

Leo XIII, *Augustissimae Virginis Mariae* (*Acta*, XVII, 285): "Anyone who considers the great heights of dignity and of glory at which God has placed the most venerable Virgin Mary will easily understand how advantageous it is to public and private life that devotion to her should be zealously cultivated and more ardently spread."

Pius XII, Radio Message to the Faithful for a Marian meeting in Lujan, Argentina (AAS 39 [1947] 628): "Devotion to the Mother of God, prophesied by her when she said, 'All generations will call me blessed,' is a *fundamental element* of the Christian life... We honor her, then, acknowledging the splendor of her beauty, the elegance of her goodness and the irresistibility of her power; for the heights of her virtues and the incomparable dignity of her mission, we reverence her, proclaiming her greatness, manifesting our respect for her and begging her intercession; finally, we imitate her unflinchingly in so noble an undertaking..."

Pius XII, Apostolic Letter *Ex hoc* (AAS 42 [1950] 717): "As St. Bonaventure says, by the fact that the Virgin Mary was made the Mother of God she became the Mother of all creatures. That is why, countless temples have arisen throughout the world dedicated to so great a Mother, and the chief among them, recommended by greater gathering of the faithful, are usually adorned with greater dignity by the Roman Pontiffs' formal action."

John XXIII (*OssRom*, 18 August 1960): "Beside Jesus is Mary, his Mother. Shortly after the celebration of the Assumption, our filial sentiments turn with confidence and affection to so great a Mother for whom Catholics nourish the highest and most heartfelt devotion. Some people, already in the past, have wanted to criticize this sentiment as if it detracted from the adoration that is owed to God alone. But it is clear that Catholics venerate the Mother of Jesus with full enthusiasm, knowing full well that because of her prerogatives, her unique privilege of being the Mother of the Son of God made man, the gifts she received from the Lord, and her power of intercession, she is the earthly creature who comes closest to God... Thus we always carry Jesus in our hearts: the source of strength, of consolation, and of every comfort. In the same way we always have with us the image of Mary, and so great a Mother assists each of her children at the various moments of life; she helps them gain the goal assigned to them here below of knowing, of loving, and of serving the Lord, of practicing the virtues of charity and patience, especially in the trials that life brings us, always persisting in the assurance of eternal goods. And the wish of the common Father of souls is this: May Jesus and Mary save us and bless us always!"

³⁷ Pius XII, Radio message (*AAS* 46 [1954] 679): "Thus this discipline [i.e., Mariology] will be able to proceed on that middle path which avoids all false and immoderate exaggeration of the truth and distinguishes itself from those who are moved by empty fear that too much will be conceded to the Most Blessed Virgin or, as they sometimes say, that honoring and piously invoking Mary takes some honor or trust away from the divine Redeemer."

Pius XII, *Ad caeli Reginam* (*AAS* 46 [1954] 637): "In these and other questions relating to the Blessed Virgin, theologians and preachers should take care to avoid certain departures from the right path, lest they be drawn into two types of error. They should avoid views that lack a basis and exceed the truth in exaggerated words and also that excessive narrow-mindedness in considering the Mother of God's singular, utterly exalted, almost divine dignity, which the Angelic Doctor taught should be acknowledged 'from the infinite gift that is God.'"

³⁸ St. Pius X, *Ad diem illum* (*Acta*, 155-56): "No honor is more agreeable to Mary, none sweeter, than that we truly know and love Jesus Christ. Let there be celebrations of the faithful in the temples, let there be brilliant festivities, let there be civic ceremonies: all these things are effective ways of fostering piety. But unless the heart's will is there, we will have only forms which give only the appearance of religion. When the Virgin sees this, she will justly use against us the rebuke of Christ: 'This people honors me with their lips, but their heart is far from me.' For genuine devotion to the Mother of God must come from the heart... Everyone should, then, be convinced of this: if devotion to the Most Blessed Virgin does not keep him from sinning or does not inspire him to amend a guilty life, it is a false and deceitful piety, lacking its proper and natural fruit... Although the children of the Most Holy Mother should not fail to imitate any of her virtues, we desire the faithful to apply themselves above all to her principal virtues, the ones that are as it were the nerves and joints of Christian wisdom: faith, hope, and love for God and for men..."

Pius XII, Address for Canonization of Blessed Louis de Montfort (*AAS* 39 [1947] 413): "True devotion, that of the tradition, that of the Church, devotion that shows good Christian and Catholic sense, tends essentially towards union with Jesus, under Mary's guidance."

John XXIII, Letter to Card. Mimmi (*AAS* 52 [1960] 498): "Those who trust in the motherly protection of the Virgin Mother of God and wish to share in her triumphs, should know that they must be adorned with her virtues and maternal gifts so that they stand out as worthy children. For she exhorts her children to run in the odor of her ointments (Cant 1:3): 'I am the mother of fair love, and of fear, and of knowledge, and of holy hope... In me is all hope of life and virtue.'"

See St. Ambrose, *De virginibus*, II, c. 2, n. 15; PL 16, 210B: "Such was Mary that the life of that one person should be a lesson for all." St. Bonaventure, *Sermo I de Purificatione* (*Opera*, IX, 638A): "It is true that the glorious Virgin perfectly possessed all the virtues..."

³⁹ St. Augustine, *De sancta virginitate*, 3; PL 40, 398.

⁴⁰ In his Confession Peter Moghila writes: "All the Orthodox are bound to give due honor and reverence to the most Blessed Virgin who was made worthy to accomplish so great a mystery" (cf. M. Gordillo, *Mariologia Orientalis* [Rome 1954] 259); Ethiopians confess that "according to Sacred Scripture the Mother of God is to be honored" (*ibid.* 261). It is quite certain that in the Christian East the cult of the most Blessed Virgin by far surpasses the cult of the other Saints, even if the term "*hyperdulia*" is not used.

⁴¹ Leo XIII, *Fidentem piumque* (*Acta* XVI, 287); Leo XIII sent a poem to the Marian Congress at Lourdes (see *Documentos marianos*, #423):

Virgine favente, fiat unum ovile!
Auspicium felix! Orientis personat oras;
Vox lapsa e caelo, personat occiduas:
Una fides Christi, Pastor regat unus ovile,

Dispersas gentes colligat unus amor.
 Virgo, fave: errantes, ah! lumine mater amico
 Respice, et Unigenae iunge benigna tuo.

O happy omen! A voice from heaven resounds in East and West. May one faith in Christ, one Shepherd govern the flock. May a single love gather scattered peoples. O Virgin: favor those who, alas, are wandering. Oh! Look on them with a mother's love, and kindly join them to your only Son.

Pius XI, Encyclical *Ecclesiam Dei* (AAS 15 [1923] 581): "Another bond of reconciling unity with the Oriental Slavs is found in their singular devotion and piety towards the great Virgin Mother of God, which separates them from many heretics and brings them close to us."

⁴² Pius XI, Encyclical *Rerum Ecclesiae* (AAS 18 [1926] 83): "May Mary, the most holy Queen of the Apostles, kindly smile upon and favor the common efforts, she who, since on Calvary she had all men commended to her maternal heart, nourishes and loves those who do not know that they have been redeemed by Christ Jesus no less than those who happily enjoy the fruits of his redemption;" See R. Laurentin, "Lettre sur le problème de la maternité de Marie à l'égard des infidèles," in *L'Union Missionnaire du Clergé de France*, 13/4 (October 1953), 148-55.

⁴³ Leo XIII, *Adiutricem populi* (*Acta*, XV, 302ff); A. Bea, "'Erant perseverantes... cum Maria Matre Iesu... in communicatione fractionis panis' (Atti 1:14; 2:42)," in *Alma Socia Christi*, VI/I: "De B.V. Maria et SS. Eucharistia" (Rome 1952), 36-37: "Those years were first of all for the nascent Church a first precious, almost tangible experience of that maternal care and anxiety of the Mediatrix and Mother which were then, in the course of the centuries, to become ever more luminously manifest and which will manifest themselves to the end of time." See *L'Ausiliatrice nel domma e nel culto*, relazioni presentate al Congresso Mariologico Internazionale del 1950 (Turin 1950); *L'Immacolata Ausiliatrice*, relazioni commemorative dell'anno mariano 1954 (Turin 1955).

⁴⁴ Pius IX, *Ineffabilis Deus* (*Acta*., I/I, 617): "We rest in the most certain hope and confidence that this Most Blessed Virgin... will effect by her most powerful patronage that... all who are in error, their spiritual blindness dissipated, may return to the path of truth and justice and may become one fold and one shepherd;" Pius XII, *Munificentissimus Deus* (AAS 42 [1950] 769): "It is to be hoped that all the Christian faithful will be stirred to greater piety towards the heavenly Mother and that the souls of all those who glory in the Christian name will be moved to desire to participate in the unity of the Mystical Body of Jesus Christ."

⁴⁵ Leo XIII, *Fidentem piumque* (*Acta*, XVI, 287): "As the nascent Church was justly united in prayer with Mary as the noblest promoter and defender of unity, it is most appropriate that Catholics act in the same way today...; the practice of this prayer, then, should grow ever more fervent for the chief aim of unity. Nothing could be sweeter or more pleasing to Mary. United in the greatest fashion to Christ, she especially longs and desires that those who have been blessed by the same baptism will all come together in one faith and in perfect love of Christ and of one another.;" Pius XII, *Fulgens corona* (AAS 45 (1953) 590-91): "Those also who are separated from us by the ancient schism and whom we love with a father's heart, we invite to unite themselves to these common prayers and supplications, for we know that they hold the great Mother of Jesus Christ in highest veneration and celebrate her Immaculate Conception. May the Blessed Virgin Mary look upon all those who glory in the Christian name, linked at least by the bond of charity, and who humbly turn their eyes, hearts and prayers to her, praying for that light which brings light to minds from above and asking for that unity by which at long last there will be one fold and one shepherd."

⁴⁶ Mansi, *Conciliarum amplissima collectio*, IV, 1287-88. See Pius XI, *Lux veritatis* (AAS 23 [1931] 515): "Let them return to the common Father, whose judgment all the Fathers of the Council of Ephesus accepted and whom they unanimously hailed as the 'Guardian of the Faith.' Let them all return to Us who bear a wholly paternal love for them and who gladly make our own those most loving words in which Cyril strongly urged Nestorius that "the peace of the Churches be preserved, and the bond of love and harmony between God's priests remain unbreakable." And he refers to Mansi, IV, 891, where the words of Cyril can be found.

The designation of the Vicar of Christ as "Guardian of the Faith" and the comment about the acclamation of Celestine are found in Mansi, IV, 1287 (see 1288); see also Schwarz, *A.C.O.*, I, I/III, 57, l. 25: "All the most reverend bishops acclaimed together: "This is a right judgment. The whole Synod gives thanks to Celestine the new Paul, to Cyril the new Paul, to Celestine, guardian of the faith, to Celestine who is in harmony with the Synod. One Celestine, one Cyril, one faith of all the world."

SACROSANCTUM OECUMENICUM
CONCILIUM VATICANUM SECUNDUM

SCHEMATA
CONSTITUTIONUM ET DECRETORUM

de quibus disceptabitur in Concilii sessionibus

SERIES SECUNDA

De Ecclesia et de B. Maria Virgine

(SUB SECRETO)



TYPIS POLYGLOTTIS VATICANIS
MCMLXII

3.

Ss.mus Dominus Noster IOANNES Pp. XXIII, in audientia hac die infrascripto impertita, statuere dignatus est ut haec Constitutionum et Decretorum schemata, in Concilio Oecumenico Vaticano secundo discutienda, ad eiusdem Concilii Patres transmittantur.

Ex Aedibus Vaticanis, die x mensis Novembris, anno MCMLXII.

HAMLETUS IOANNES Card. CICOGNANI
a publicis Ecclesiae negotiis

NOTAE, quae singulis schematum capitibus adiciuntur, schematum partem non habent: sed a Commissionibus Praeparatoriis ideo exaratae sunt, ut Patribus schemata pervestigantibus extant subsidio. Verba autem, initio singulorum numerorum characteribus cursivis inter uncas [] posita, in redactione definitiva tollentur.

SCHEMA CONSTITUTIONIS DOGMATICAE

DE BEATA MARIA VIRGINE
MATRE DEI ET MATRE HOMINUM

DE BEATA MARIA VIRGINE
MATRE DEI ET MATRE HOMINUM *

1. [*De arcta necessitudine inter Christum et Mariam iuxta Dei beneplacitum*]. Immensae bonitatis Creator omnium sapientissimus Deus, qui omnimoda fruebatur libertate in determinanda via ac ratione qua generis humani liberatio a se perageretur, ab aeterno uno eodemque decreto cum divinae Sapientiae incarnatione beatissimam Virginem praestituit,¹ ex qua Verbum caro factum, in plenitudine temporis (cf. Gal. 4, 4) nasceretur. Cum autem Sacrae Litterae, sive diserte sive implicite, Mariam cum Iesu arctissimo et indissolubili vinculo coniunctam inde a praeannuntiatione prophetica (cf. Gen. 3, 15; Is. 7, 14; Mt. 1, 23) ac virginali conceptione (cf. Mt. 1, 18-25 et Lc. 1, 26-38), veluti ante oculos proponant, plane congruit ut Ecclesia quae a Spiritu Sancto assistitur et ad ea plene percipienda clareque intelligenda, quae in sacris Fontibus obscure et veluti implicite latent, secure ducitur (cf. Io. 14, 26) atque ab errore praeservatur (cf. Mt. 16, 18; 28, 18-20; Io. 14, 16; 15, 20) —, dum divini Redemptoris mysteria illustrat, mysterium quoque Dei Matris clariorem in lucem proferat.

Haec autem alma Prens, quae « cooperata est caritate ut fideles in Ecclesia nascerentur », ² non modo « supereminens » ³ prorsusque singulare membrum Ecclesiae est, verum etiam eiusdem exemplar, ⁴ immo et Mater ⁵ dicitur.

Quapropter S. Synodus, postquam de Corpore Christi Mystico locuta est, superioribus documentis inhaerens Magisterii vivi Ecclesiae, unici authentici interpretis depositi revelati, opportunum censet summatim breviterque illustrare, tum locum quem Dei hominumque Mater in Ecclesia occupat, tum privilegia quibus Filius Matrem suam exornavit, tum nostra erga tam sublimem creaturam officia, ut scientia ac pietas marialis plane recteque florescant et praecudicatae opiniones hac in re arceantur.

2. [*De munere beatissimae Virginis Mariae in oeconomia nostrae salutis*]. Cum igitur aeterni Patris Verbum hominis naturam ex muliere sumere voluerit ut, quemadmodum per feminam mors, ita et vita nobis per feminam oriretur, et sic liberatio

ope utriusque sexus haberetur,⁶ non id ante perfecit quam designatae matris, ex praevisis meritis Christi sublimiore modo redemptae,⁷ libera acceptatio accessisset (cf. Lc. 1, 38),⁸ ut Filius Dei incarnatione eius quoque Filius ac novus Adam Salvatorque mundi fieret. Quo consensu, Maria, filia Aadae, facta est non tantummodo mater Iesu, unici divini Mediatoris ac Redemptoris, verum etiam cum eo et sub eo operam suam consociavit in humani generis redemptione peragenda.⁹ Huiusmodi autem Dei Genitricis salutaris consensus, unde et eius consortium in redemptionis opere perficiendo, a tempore virginalis conceptionis Iesu Christi usque ad eius mortem perseveravit,¹⁰ maxime vero tunc enituit, cum iuxta crucem, non sine divino consilio, stetit (cf. Io. 19, 25); vehementer cum Unigenito suo condoluit; eum ut pretium redemptionis nostrae, cum Ipso et per Ipsum magno animo obtulit;¹¹ cumque demum ab eodem Christo Iesu in cruce moriente mater hominibus data est (cf. Io. 19, 26-27).¹² Quoniam vero humanae redemptionis sacramentum non ante perfectum erit, quam promissus a Christo Spiritus Sanctus, in die Pentecostes, advenerit, Mariam una cum Apostolis in oratione in Caenaculo contemplamur perseverantem (cf. Act. 1, 14), suis quoque precibus effusionem Spiritus implorantem.¹³

Cum itaque beatissima Virgo ab aeterno praedestinata ut esset Dei hominumque mater, divina Providentia sic disponente hisce in terris Christi passibilis fuerit generosa socia in gratia pro hominibus acquirenda, caelestium quoque gratiarum administratrix et dispensatrix iure meritoque salutatur.

Hinc sequitur Mariam, quae in corpore Christi mystico condendo partem habuit, quaeque assumpta in caelum ac Regina a Domino constituta, erga omnes maternum gerit animum, super omnes post Filium suum obtinere quemdam primatum,¹⁴ ac proinde non, uti quidam aiunt, « in peripheria », ¹⁵ sed in ipsomet « centro » Ecclesiae sub Christo collocari.

3. [De titulis quibus consociatio Beatae Virginis Mariae cum Christo in oeconomia nostrae salutis exprimi solet]. Quoniam in cooperatione Matris Dei cum Christo, novae veluti Hevae cum novo Adamo, in humanae redemptionis peragendo opere, multiplices variique tituli, quibus Magisterium Ecclesiae, veneranda Traditio fideliumque pius sensus Beatissimam Virginem salutare consueverunt,¹⁶ tamquam solido fundamento, radice ac principio nituntur, nefas est dicere, eosdem titulos, in sensu

Ecclesiae intellectos, vacuos inanesque esse, immo Sacris Litteris adversari. Ita non immerito ab Ecclesia beatissima Virgo gratiarum Mediatrix nuncupatur.¹⁷ Quod si hisce in terris S. Paulus Apostolus sine intermissione in orationibus memor erat fidelium,¹⁸ et instanter subsidium precum eorum pro se poscebat,¹⁹ 5 multo magis expedit iuvatque ut nosmetipsos commendemus precibus seu intercessioni eiusdem beatissimae Virginis Mariae. Ipsa enim, strictius intimiusque quam alia quaelibet pura creatura, immo modo unice sibi proprio, Deo et Christo, Filio Dei et Filio suo, copulatur; vehementius item quam quae maxime ex 10 puris creaturis Deum diligit ab Eoque vicissim diligitur; ut mater Salvatoris (cf. Lc. 1, 31), gladio transfixa anima (cf. Lc. 2, 35), sub cruce in Filio suo pro omnium salute moriente experta est amorem Dei in amore hominum quodammodo summum fastigium attingere (cf. Io. 19, 25-27). Tot igitur tantisque titulis 15 fulata, suo amore continuo apud Deum et Christum pro nobis intercedit, et quia eius intercessio totam suam vim et efficaciam haurit ex sacrificio cruento Filii sui benedicti, haec eius mediatio minime efficit ut unus Mediator Dei et hominum desinat esse homo Christus Iesus (cf. 1 Tim. 2, 5), sicut ex eius bonitate non 20 sequitur, ut solus bonus desinat esse fons bonorum omnium, ipse Deus (cf. Mt. 19, 17, coll. Rom. 2, 4).

Licet enim inter subordinatos mediatores, quibus Sapientissimus Deus in oeconomia nostrae salutis uti voluit, nemo unus cogitari possit, qui reconciliandis Deo hominibus parem atque 25 Dei Genitrix operam vel umquam contulerit, vel aliquando sit collaturus, tamen semper verum est Ipsam quoque in sua praedestinatione et sanctitate item atque in omnibus donis, a Christo dependere Eique omnino subesse.²⁰

Cum itaque haec humilis « Ancilla Domini », cui fecit « magna qui potens est » (cf. Lc. 1, 49), omnium gratiarum Mediatrix nuncupatur eo quod sociata fuit Christo in illis acquirendis, cumque advocata nostra et misericordiae mater ab Ecclesia invocatur, quoniam etiam nunc Christi gloriosi in caelis socia manens, pro omnibus per Christum intercedit, ita ut in omnibus 35 gratiis hominibus conferendis adsit materna caritas B. Virginis,²¹ nullo modo mediatio unici nostri Mediatoris, iuxta absolutam significationem verborum Apostoli (1 Tim. 2, 5): « Unus enim Deus, unus et mediator Dei et hominum, homo Christus Iesus », obscuratur vel minuitur;²² immo haec Christi mediatio extollitur et honoratur. Maria enim in Christo est mediatrix, eiusque 40

mediatio non ex aliqua necessitate, sed ex beneplacito divino et superabundantia ac virtute meritorum Iesu provenit, mediatione Christi innititur, ab illa omnino dependet ex eademque totam vim obtinet.

5 Quapropter Sacra Synodus theologos verbique divini praecones enixe hortatur ut sedulo adnitantur, studium imprimis Sacrae Scripturae et SS. Patrum ad sensum Magisterii Ecclesiae excolentes, in vera luce ponere munera et officia B. Virginis cum
10 aliis dogmatibus connexa, potissimum vero quae spectent ad Christum, qui est centrum totius veritatis, sanctitatis et pietatis. Quo in labore semper servetur, ut dicitur, « analogia », seu dissimilis similitudo, quoties nomen aliquod aut officium simul de Christo et Virgine Maria praedicantur: etenim nullo modo Mater Dei aequiparanda est Christo.

15 4. [*De singularibus privilegiis Dei hominumque Matris*]. Maria Virgo a Deo, qui ineffabili eam prosecutus est amore, singularibus omnino privilegiis ornata est: mirabilis quippe fuit in suo ortu, ob immaculatam conceptionem;²³ mirabilis in sua vita, cum expers omnis culpae personalis,²⁴ insimul mater semperque, mente et corpore, virgo extiterit;²⁵ mirabilis denique
20 in suo exitu, quia etsi secundum antiquam et venerabilem traditionem mortem subiit temporalem,²⁶ quo plenius Filio suo assimilaretur,²⁷ nexibus tamen mortis cum deprimi minime potuisset, corpore et anima gloriose in caelum assumpta est.²⁸

25 Quae singularia privilegia aliaque dona gratiae a Christo Redemptore profluentia ita in eius honorem redundant ut nequeamus Matris excelsa dona contemplari quin ipsius Filii divinitatem, bonitatem, amorem, omnipotentiam miremur atque celebremus.²⁹ Siquidem iniuria matris afficit filium, ita et gloria
30 matris in filium redundat: proinde, cum Maria singularem affinitatem habuerit cum Filio suo, decuit ut ex praevisis meritis perfectissimi Redemptoris, auctoris omnis sanctitatis, — qui in hunc mundum venit ut peccatum destrueret, — in primo instanti
35 conceptionis ab omni labe peccati originalis praeservaretur immunis, gratisque ac donis longe ante omnes angelicos spiritus cunctosque sanctos ornaretur ut revera Mater Dei, filia Patris, sacrarium Spiritus Sancti, omnibus creaturis dignitate praeccelleret.³⁰ Omnino quoque oportebat, ut Filius, qui peculiari dilectionis affectu Matrem prosequeretur — quique voluit corporalem integritatem Matris in ipsomet partu incorruptam atque illi-

batam manere,³¹ ita ut « virginittis gloria permanente lumen aeternum mundo » effunderet³² — illud sacratissimum virgineum corpus, augustum divini Verbi tabernaculum, templum Dei, totum sanctum, totum castum, in cinerem resolvi non poteretur.³³

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5. [*De cultu erga beatissimam Virginem Mariam*]. Quoniam igitur beatissimae Virgini singularis competit excellentia,³⁴ ita ut et ab Archangelo nuntio Dei « gratia plena » (Lc. 1, 28), et ab Elisabeth, Spiritu Sancto repleta, benedicta inter mulieres (cf. Lc. 1, 42) salutare meruerit, nihil mirum si, quemadmodum ipsamet de seipsa prophetavit « beatam me dicent omnes generationes » (Lc. 1, 48), cunctis a gentibus et ab universis ritibus, suffragiis saeculorum decursu continuo crescentibus,³⁵ omni quidem cum laude « beata » praedicatur, colitur, amatur, invocatur, eademque in exemplum ad imitandum proponitur.³⁶ Tantum vero abest ut huiusmodi singularis cultus marialis cultui divino latriae — quo Verbo Incarnato quemadmodum et Patri ac Spiritui Sancto adoratio exhibetur — detrimento sit, ut potius illi quam maxime faveat. Varias igitur formas pietatis erga Dei hominumque Matrem, quas Ecclesia, — intra limites sanas et orthodoxae doctrinae pro temporum et locorum conditionibus et pro indole ingenioque fidelium —, approbavit, ad id spectant ut, dum Mater honoratur, Filius, in quo aeterno Patri complacuit omnem plenitudinem inhabitare (cf. Col. 1, 19), rite noscatur, ametur, glorificetur eiusque mandata servantur; et sic per Christum, qui est « via et veritas et vita » (Io. 14, 6), homines ad Dei unius ac trini cognitionem supremamque adorationem perducantur.

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Quam sanam, catholicam doctrinam Sacra Synodus consulto fortiterque docet eodemque tempore admonet Episcopos, ut sedulo invigilent theologis divini verbi praeconibus, ut ab omni falsa veritatis superlacione, quemadmodum et a nimia mentis angustia, in singulari Dei parentis dignitate considerata absterneant.³⁷

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Meminerint porro utriusque sexus fideles veram devotionem in quodam unius momenti affectu minime consistere, prorsusque respuant omnem vanam credulitatem; e contra firmiter teneant devotionem ex vera fide procedere, qua omnes adducimur ad imitationem virtutum illius beatissimae Virginis,³⁸ quae fuit « ancilla Domini » (Lc. 1, 38), humillima et oboedientissima, quae-

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que fidelissime servavit, ea « conferens in corde suo » (Lc. 2, 19),
quaecumque ad Verbum Incarnatum pertinebant (cf. Lc. 2, 51),
beata quia credidit (cf. Lc. 1, 45) salutata. Nihil enim materna
propinquitas Mariae profuisset, « nisi felicius Christum corde
5 quam carne gestasset ».³⁹

Quo debito honore ac reverentia Matrem Domini et Salva-
toris nostri ipsos quoque haud paucos fratres separatos, potissi-
mum vero Orientales, — qui fervido quodam impulsu in Deipa-
ram peculiari modo colendam feruntur⁴⁰ — prosequi, magnum
10 Sacrae Synodo gaudium ac solatium affert.

Hinc manifesto patet perperam ac immerito exprobrari catho-
licae Ecclesiae erga Deiparam cultum, tamquam si exinde aliquid
ex cultu uni Deo ac Iesu Christo debito subduceretur.

6. [*Maria Sanctissima Fautrix unitatis christianae*]. Maria,
15 Mater et Virgo sanctissima, cum homines universos in Calvario
habuerit materno cordi commendatos, vehementer cupit ut non
modo illi qui uno donati sunt baptisate unoque Spiritu agun-
tur,⁴¹ verum etiam illi qui se fuisse a Christo Iesu redemptos
ignorant,⁴² una eademque, tum cum divino Salvatore tum inter
20 se ipsos, fide et caritate cohaereant. Quapropter S. Synodus certa
spe ac fiducia nititur fore ut haec Mater Dei hominumque, — quae
intercessit (cf. Io. 2, 3) ut Verbum Incarnatum primum si-
gnum operaretur in Cana Galileae, ex quo crediderunt in eum
discipuli eius (cf. Io. 2, 11), atque nuper ortae Ecclesiae ad-
25 stitit,⁴³ — patrocinio suo a Deo impetret ut tandem aliquando
omnes in eundem gregem sub uno Pastore conveniant (cf. Io.
10, 16).⁴⁴ Quamobrem omnes prorsus christifideles hortatur,
ut preces supplicationesque ad hanc Fautricem unitatis,⁴⁵ atque
30 Adiutricem Christianorum, instanter effundant, ut, ipsa interce-
dente, divinus eius Filius cunctas familias Gentium, et praepri-
mis illos qui christiano nomine gloriantur, in unum Dei popu-
lum congreget, qui Christi Vicarium in terris, beati Petri Suc-
cessorem, — quem in Ephesina Synodo, ubi sollemniter dogma
maternitatis divinae sancitum fuit, unanimi plausu Patres « Cu-
35 stodem fidei » merito consalutarunt,⁴⁶ — tamquam communem
Patrem amanter agnoscat.

* PRAENOTANDA

I - Ad Commissionem Antepreparatoriam Concilio Vaticano II apparando centena ac centena pervenerunt vota (circa 600), quibus postulatur ut hoc in Oecumenico Concilio sermo fiat de Beatissima Virgine Maria [cf. *Acta et Documenta Concilio Oecumenico Vaticano II apparando*, Series I, Appendix voluminis II, Pars I, 1961, pp. 131-142]. Immo, haud desunt qui velint ut Concilium sive specialem quemdam tractatum « de augustissima Christi Matre », sive « Encyclicam » edat [cf. *Acta et Documenta...*, Series I, Vol. II, Pars II, pp. 540-543; 549], eo vel magis quod videtur « futurum Concilium de Ecclesia valde imperfecte acturum esse nisi de Beata Maria Virgine quoque agatur, praesertim in hisce temporibus, ubi maximus conflictus adest fideles inter et Satanam » [cf. *Acta et Documenta...*, Series I, Vol. II, Pars V, p. 103]. Et sane, doctrina de Dei hominumque Matre tali via ac ratione hisce ultimis decenniis et a Summis Pontificibus et ab Episcopis et a theologis pertractata est, ut iure meritoque tum a catholicis tum ab acatholicis expectetur clarum verbum ex quo pateat quid reapse Ecclesia Catholica qua talis, de munere, privilegiis et cultu mariali credit, *tenet* docetque. Id autem opportune fit in *peculiari* Const.: *De Maria Matre Dei et Matre hominum*.

II - Quoniam « una cum sacris eiusmodi fontibus Deus Ecclesiae suae Magisterium vivum dedit, ad ea quoque illustranda et enucleanda, quae in fidei deposito nonnisi obscure ac velut implicite continentur » [PRUM XII, Litt. Encycl. *Humani generis*, 12 aug. 1950: AAS 42 (1950) p. 569], et quoniam, uti notum est, potissimum Summi Pontifices huius ultimi saeculi doctrinam marianam in deposito fidei contentam illustrarunt, — praeprimis ac praecipue ad duas bullas dogmaticas, nempe: *Ineffabilis Deus* et *Munificentissimus Deus*, et deinde ad varia documenta Romanorum Pontificum remittimus. Quae quidem documenta coadunata inveniuntur in operibus:

— MARIN H., S. I., *Doctrina Pontificia*, IV, Biblioteca de Autores Cristianos, Madrid 1954;

— *Notre-Dame*, coll. « Les enseignements pontificaux », par les Moines de Solesmes, 1957;

— TONDINI H., *Le encicliche mariane*, Roma 1953;

— LEMIEUX E., *Marie: Documents pontificaux sur la Très Sainte Vierge, parus depuis un siècle, 1854-1954*, vol. I-IV, Québec, 1954.

Quae omnia, ut patet, desumpta sunt ex *Actibus Romanorum Pontificum* [scilicet ASS, AAS, Pii IX P. M. Acta, Leonis XIII P. M. Acta, Pii X P. M. Acta], ad quae generatim remittimus.

III - Hic illic remittitur ad quosdam fontes traditionis christianae. Attenta autem controversia inter theologos catholicos circa originem, auctoritatem et sensum talium fontium, hoc Schema opportune non singulis dictis sive Patrum sive theologorum, sed ipsius Magisterii Ecclesiae auctoritate nititur, *cuius doctrinae certitudo a speciali assistentia Spiritus Sancti provenit, ita ut ad sensum huius Magisterii et Scriptura et Patres interpretandi sint*. Neque silentio praetereundum ipsum quoque PRUM XII, in Litteris Encyclicis *Ad Caeli Reginam* [cf. AAS 46 (1954) p. 628] allegare ma-

xime discussa opera S. EPHRAEM, nempe *Hymnos* et *Orationes*, minime sane volens ideo dare, ut dicitur, « garantiam » authenticitati talium operum. Unde potius quam singulae notae (hic a nobis interim, seu ad tempus positae, et quae habent *secundarium* momentum) singulae propositiones schematis, in quibus nullum novum dogma, ut ex ipso schemate clare apparet, sed solida et sana doctrina Magisterii ecclesiastici prostat, sedulo ponderandae et examini subiiciendae sunt.

IV - Collatis singulis propositionibus huius brevissimi « Schematis » de Matre Dei cum nonnullis textibus, quos ex tot tantisque documentis marialibus Romanorum Pontificum attulimus, statim apparebit quod:

1) Nulla prorsus est sententia in « Schemate » quae non fuerit a Summis Pontificibus prolata.

2) Varii errores qui hodie circa beatissimam Virginem sparguntur reiecti sunt, veritatem faciendo in caritate. Ita e. g. corriguntur erratae opiniones:

a) quod virginitas in partu B. V. Mariae sit univoca, identica, absque ullo alio elemento, cum virginitate ante partum;

b) quod beatissima Virgo tempore Annuntiationis prorsus ignoraverit Filium, quem conceptura erat, esse Deum;

c) reicitur error tum « maximalistarum » qui vel ita loquuntur ac si B. Virgo nos eodem fere modo ac Christus redemisset, vel dicunt Mariam mortuam non esse, aut redemptam non esse; tum « minimalistarum » qui tali via ac ratione scribunt ac si Mater Dei esset eiusdem speciei membrum Ecclesiae sicut et ceteri filii Adae...

3) Etsi quoad argumenta pertractata « tota et integra doctrina catholica est proposita et exposita » [Instructio S. C. S. Officii *De motu oecumenico*: AAS 42 (1950) p. 144], Tamen iugiter prae oculis habiti sunt fratres separati eorumque modus cogitandi. Quapropter:

a) Omissae sunt expressiones et vocabula quaedam a Summis Pontificibus adhibita, quae, licet in se verissima, possent difficilius intelligi a fratribus separatis (in casu a protestantibus). Inter alia vocabula adnumerari queunt sequentia: « Corredemptrix humani generis » [S. PIUS X, PIUS XI]; « Reparatrix totius orbis » [LEO XIII]; « materna in Filium iura pro hominum salute abdicavit » [BENEDICTUS XV, PIUS XII], « merito dici queat Ipsam cum Christo humanum genus redemisse » [BENEDICTUS XV], etc.;

b) Inculcatum est quod oportet considerare oeconomiam nostrae salutis *non quo pacto id posse queat*, sed quo hanc oeconomiam Deus voluit [cf. dictum LEONIS XIII circa Ecclesiam in *Litt. Encycl. Satis cognitum*, 29 iun. 1896; DENZ. 1954];

c) Explicatum est quomodo mediatio B. Virginis, nedum mediationi Christi officiat, potius illam exaltet et honoret; item quomodo cultus marialis nullo modo cultui Deo vel Christo debito detrimento sit, etc.;

d) Dogmata Immaculatae Conceptionis et Assumptionis, argumentis a ratione theologica desumptis et a *Patribus Graecis* diffuse expositis necnon in Const. dogmatica *Munificentissimus Deus* reassumptis, ita illustrantur ut saltem ipsum factum istius duplicis privilegii mariani cuique menti christianae obvium ac rationabile appareat;

e) Omnes christifideles invitantur ut effundant concordēs preces ad Fautricem unionis christianae, ut tandem adimpleatur illud mandatum Christi: « ut sit unum ovile et unus Pastor »!

V - Notae et commentaria quae sequuntur ad id *unice* spectant ut auxilio possint esse ad recte ipsum textum huius Constitutionis diiudicandum. In ipsomet schemate definitivo, a Patribus approbato, possent retineri, una cum allegationibus Sacrae Scripturae, tantummodo paucissimae aliae allegationes et hoc etiam ne schema dogmaticum aspectum alicuius thesēos doctoralis obtineat.

NOTAE

¹ PIUS IX, Bulla *Ineffabilis Deus*, 8 dec. 1854: Pii IX P. M. Acta, pars I, vol. I, p. 599: « vel ipsissima verba, quibus divinae Scripturae de increata Sapientia loquuntur, eiusque sempiternas origines repraesentant, consuevit tum in ecclesiasticis officiis, tum in sacrosancta Liturgia adhibere, et ad illius Virginis primordia transferre, quae uno eodemque decreto cum Divinae Sapientiae incarnatione fuerant praestituta »;

LEO XIII, Litt. Encycl. *Augustissimae Virginis*, 12 sept. 1897: Leonis XIII P. M. Acta, XVII, p. 285: [Deus] « eam enim ab aeterno ordinavit ut Mater Verbi fieret humanam carnem assumpturi; ideoque inter omnia, quae essent in triplici ordine naturae, gratiae, gloriaeque pulcherrima, ita distinxit, ut merito eidem Ecclesia verba illa tribuerit: “ Ego ex ore Altissimi prodivi, primogenita ante omnem creaturam ” [Eccli. 24, 5] »;

PIUS XII, Const. Apost. *Munificentissimus Deus*, 1 nov. 1950: AAS 42 (1950) p. 768: « Idcirco augusta Dei Mater, Iesu Christo, inde ab omni aeternitate “ uno eodemque decreto ” praedestinationis, arcano modo coniuncta... ».

² S. AUGUSTINUS, *De sancta virginitate*, VI, 6: PL 40, 399, CSEL 41, 240.

³ S. AUGUSTINUS, *Sermo 25, De verbis Evangelii Matthaei XII*, 41-50, 7: PL 46, 938: « Maria portio est Ecclesiae, sanctum membrum, excellens membrum, supereminens membrum, sed tamen totius corporis membrum ».

⁴ S. AMBROSIIUS, *In Luc. II, 7*: PL 15, 1555 (1635-1636), CSEL 32/4, 45: Maria « bene desponsata, sed virgo quia est Ecclesiae typus »;

Cf. S. AUGUSTINUS, *Sermo 213, 7*: PL 38, 1064: « Mariae similima est » Ecclesia. [Cf. MORIN G., O. S. B., *S. Aurelii Augustini Tractatus sive sermones inediti ex cod. Guelferbyitano 4096*, Monaci 1917, p. 7];

S. AUGUSTINUS, *Sermo 25, De verbis Ev. Matthaei XII*, 41-50: PL 46, 938: « In ipsius typo [Ecclesiae] Maria virgo praecessit »; cf. DENIS M., *Sancti Aurelii Augustini Hipponensis Episcopi Sermones inediti adiunctis quibusdam dubiis*, Vindobonae 1792, pp. 116-124; MORIN G., O. S. B., *S. Augustini Sermones post Maurinos reperti probatae dumtaxat auctoritatis nunc primum disquisiti...*, in: *Miscell. Agostiniana* (Studi e Testi, I), Romae 1930, p. 163.

⁵ Cf. LEO XIII, Litt. Encycl. *Adiutricem populi*, 5 sept. 1895: Leo-

nis XIII P. M. Acta, XV, p. 302: « ... verissime quidem Mater Ecclesiae atque magistra et regina Apostolorum... »;

BENEDICTUS XIV, Bulla aurea *Gloriosae Dominae*, 27 sept. 1748 [Documentos Marianos, n. 210]: « ... Catholica Ecclesia, Sancti Spiritus magisterio edocta, eadem... tamquam amantissimam Matrem... semper professa est ».

⁶ S. AUGUSTINUS, *Quaestiones Octoginta tres*, q. 11: PL 40, 14; *De Trin.* I, 13, c. 18: PL 42, 1032.

INNOCENTIUS III, *Sermo 28, In Assumptione B. M. V.*: PL 217, 581: « Oportebat enim, ut sicut per feminam mors intravit in orbem, ita per feminam vita rediret in orbem. Et ideo quod damnavit Eva, salvavit Maria, ut unde mors oriebatur, inde vita resurgeret... ».

PIUS XII, Litt. Encycl. *Ad caeli Reginam*, 11 oct. 1954: AAS 46 (1954), pp. 634-635: « Si Maria, in spirituali procuranda salute, cum Iesu Christo, ipsius salutis principio, *ex Dei placito sociata fuit*, et quidem simili quodam modo, quo Heva fuit cum Adam, mortis principio, consociata, ita ut asseverari possit nostrae salutis opus, secundum quandam "recapitulationem" [S. IRENAEUS, *Adv. haer.*, V, 19: PG 7, 1175 B] peractum fuisse, in qua genus humanum, sicut per virginem morti adstrictum fuit, ita per virginem salvatur... ».

⁷ ALEXANDER VII, in Bulla *Sollicitudo omnium Ecclesiarum*, 8 dec. 1661, adhibuit formulam « eius animam in primo instanti creationis atque infusionis in corpus fuisse speciali Dei gratia et privilegio, intuitu meritorum Iesu Christi eius Filii humani generis *Redemptoris*, a macula peccati originalis praeservatam immunem » [cf. *Virgo Immaculata*, in: *Acta Congressus Mariologici-Mariani*, Romae anno 1954 celebrati, vol. II, Romae 1956, p. 219; Bulla *Ineffabilis Deus*: Pii IX P. M. Acta, pars I, vol. I, p. 602].

In ipsamet Bulla legitur: « Omnes pariter norunt quantopere solliciti fuerint Sacrorum Antistites vel in istis ecclesiasticis conventibus palam publiceque profiteri, sanctissimam Dei Genitricem Virginem Mariam ob praevisa Christi Domini Redemptoris merita numquam originali subiacuisse peccato, sed praeservatam omnino fuisse ab originis labe, et IDCIRCO *sublیمiori modo redemptam* » [SARDI V., *La solenne definizione del dogma dell'Immacolato concepimento*, Romae, 1905, II, p. 306].

In *Instrumento dogmaticae definitionis Immaculati Conceptus Beatae V. Mariae* legitur: « *gratia plenam, benedictam in mulieribus*, omnino nempe ab originis labe praeservatam, ET IDCIRCO *SUBLİMIORI MODO REDEMP TAM* » [SARDI V., *Op. cit.*, II, p. 454].

PIUS XII, Litt. Encycl. *Fulgens corona*, 8 sept. 1953: AAS 45 (1953) p. 581: « Facile cernimus Christum Dominum perfectissimo quodam modo divinam Matrem suam revera redemisse, cum, Ipsius meritorum intuitu, eadem a Deo praeservata esset a quavis hereditaria labe immunis ».

⁸ In Lc. 1, maternitas divina proponitur Mariae [30-33], Maria difficultates exponit quas angelus solvit [34-37], et tunc demum Maria assentitur [38].

S. LEO MAGNUS, *Sermo 21*, c. 1: PL 54, 191: « Virgo regia Davidicae stirpis eligitur, quae sacro gravidanda foetu divinam humanamque prolem prius conciperet mente quam corpore ».

INNOCENTIUS III, *Sermo 12: In Purificatione B. V. M.*: PL 217, 506: « His ita peractis, statim Spiritus Sanctus advenit, et triplicem viam ante faciem Domini praeparavit. Prima fuit virginalis consensus... ».

LEO XIII, Litt. Encycl. *Octobri mense*, 22 sept. 1891: Leonis XIII P. M. Acta, XI, p. 303: « Filius Dei aeternus, quum, ad hominis redemptionem et decus, hominis naturam vellet suscipere, eaque re mysticum quoddam cum universo humano genere initurus esset connubium, non id ante perfecit quam liberrima consensus accessisset designatae Matris, quae ipsius generis humani personam quodammodo agebat ».

LEO XIII, Litt. Encycl. *Iucunda semper*, 8 sept. 1894: Leonis XIII P. M. Acta, XIV, p. 307: « Filius enim Dei aeternus sese inclinat ad homines, homo factus; assentiente vero Maria et *concipiente de Spiritu Sancto* ».

LEO XIII, Litt. Encycl. *Octobri mense*: ASS 24 (1891) p. 195. Virgineum consensum fuisse omnino liberum quamplurimi sancti, Patres et theologi affirmant. Cf. BOVER I. M., *Deiparae Virginis consensus redemptionis ac mediationis fundamentum*, Matriti, 1942, pp. 245-248.

^o Iuxta doctrinam Romanorum Pontificum, « FIAT » prolatum a B. Virgine in Annuntiatione fuit origo missionis et gloriae B. Virginis Matris et Reginae. Maria fuit sibi conscia se concipere Verbum Dei; fuit conscia loci et muneris quatenus est Mater Redemptoris et hominum; responsum dedit angelo prompte et nomine totius humanitatis faciens possibilem passionem, mortem et resurrectionem Christi; cum hoc « FIAT » facta est *mater spiritualis hominum*. Cf. *Notre-Dame*, « Les enseign. pontif. », p. [73], n. 701, 741, 214, 372, 381, 230, 648.

S. LEO MAGNUS, *Sermo 6 in Nativitate Domini*: PL 54, 213: « Generatio enim Christi origo est populi christiani, et natalis Capitis natalis est corporis ».

LEO XIII, Litt. Apost. *Parta humano generi*, 8 sept. 1901: Leonis XIII P. M. Acta, XXI, p. 158: « O quam suavis igitur, quam grata angelica salutatio accidit beatae Virgini, quae tum, cum Gabriel eam salutavit, SENSIT SE DE SPIRITU SANCTO CONCEPISSE Verbum Dei ».

LEO XIII, Litt. Encycl. *Fidentem piumque*, 20 sept. 1896: Leonis XIII P. M. Acta, XVI, pp. 282-283: « Ipsa ad homines in sempiternum ruentes exitium Servatorem adduxit, iam tunc scilicet quum pacifici sacramenti nuncium, ab Angelo in terris allatum, admirabili assensu *loco totius humanae naturae*, excepit... inde simul elucent Mariae promerita de reconciliatione et salute nostra ».

S. PRUS X, Litt. Encycl. *Ad diem illum*, 2 febr. 1904: Acta Pii X, I, pp. 152-153: « An non Christi mater Maria? Nostra igitur et mater est... aeternum Dei Filium non ideo tantum concepit Virgo ut fieret homo, humanam ex ea assumens naturam; verum etiam ut, per naturam ex ea assumptam, mortalium fieret sospitator. ... In uno igitur eodemque alvo castissimae Matris et carnem Christus sibi assumpsit et *spiritale* simul corpus adiunxit, ex iis nempe coagmentatum *qui credituri erant* in eum. Ita ut Salvatore habens Maria in utero, illos etiam dici queat gessisse omnes, quorum vitam continebat vita Salvatoris. Universi ergo, quotquot cum Christo iungimur, quique, ut ait Apostolus, *membra sumus corporis eius, de carne eius et ossibus eius*, de Mariae utero egressi sumus, tam-

quam corporis instar cohaerentis cum capite. Unde, spiritali quidem ratione ac mystica, et Mariae filii nos dicimur, et ipsa nostrum omnium mater est... ».

Eandem ideam repetit PIUS XII in sermone ad Congressum Marianum Canadensem, 19 iun. 1947: AAS 39 (1947) pp. 268-270.

PIUS XII, Litt. Encycl. *Mystici Corporis*, 29 iun. 1943: AAS 35 (1943) pp. 247-248: « Ipsa fuit, quae Christum Dominum, iam in virgineo gremio suo Ecclesiae Capitis dignitate donatum... edidit... Ipsa igitur, omnium membrorum Christi sanctissima Genitrix... ».

Ibid., p. 247: « Quaeque consensit " loco totius humanae naturae ", ut " quoddam spirituale matrimonium inter Filium Dei et humanam naturam " haberetur ».

BOVER I. M., in *op. cit.* per plus quam 350 paginas probare conatur Deiparae Virginis consensum corredemptionis ac mediationis fundamentum esse. Et sane, angelus Virgini una cum divina maternitate humanam quoque salutem annuntiat, et Virgo, angelo respondens, humanam quoque salutem intendit ac spectat. Ulterius, Incarnatio est salutis exordium, et divina maternitas ad humanam salutem a Deo providenter ordinatur et fructum edit formaliter salutarem.

S. IOANNES DAMASCENUS, *Homilia 1 in Nativ. B. V. M.*: PG 96, 671: « Maria divinae obsequens voluntati, deceptorem anguem ipsa decepit, ac mundo immortalitatem invexit ».

Nota sunt praeterea verba S. LEONIS, *Sermo in Nativ. Domini*, c. 1: PL 54, 191: « *Prius mente quam corpore* » Virgo concepit.

Cf. etiam S. AUGUSTINUS, *Sermo 215*, 4: PL 38, 1074. Est consensus in Salvatore incarnandum qui [Mt. 1, 21] « *salvum faciet populum suum a peccatis eorum* ».

Notum est auctores catholicos haud idem sentire quoad varios textus patristicos, qui in supra allegato opere P. BOVER leguntur. Id potissimum dicendum quod attinet ad scripta S. EPHRAEM, de quo iure meritoque scribit RICCIOTTI: « *Trattare degli scritti di S. Efrem è come mettersi a navigare in un mare le cui rive ancora non siano state tutte esplorate e sulla cui superficie s'intravedono minacciosi molti scogli: il mare è la quantità degli scritti, le rive sono il loro numero, gli scogli sono le interpolazioni e false attribuzioni* » [cf. RICCIOTTI G., *S. Efrem Siro...*, Roma-Torino, 1925, p. 91].

¹⁰ Cf. Lc. 2, 1-7; 2, 16-20; 22, 22-38; Mt. 1, 20-23; 2, 11. 13-15; Io. 19, 25-27.

LEO XIII, Litt. Apost. *Parta humano generi*, l. c. XXI, p. 159: Maria « *mysteriis nostrae Redemptionis... non adfuit tantum, sed interfuit* ».

LEO XIII, Litt. Encycl. *Iucunda semper*: l. c. XIV, p. 307: « *Quum enim se Deo vel ancillam ad matris officium exhibuit vel totam cum Filio in templo devovit, utroque ex facto iam tum (!) consors cum eo exstitit laboriosae pro humano genere expiationis* ».

S. PIUS X, Litt. Encycl. *Ad diem illum*, 2 febr. 1904: Acta Pii X, I, p. 150: « *Opus est omnino sanctissimam eius Matrem mysteriorum divinatorum participem ac veluti custodem agnoscere, in qua, tamquam in fundamento post Christum nobilissimo, fidei saeculorum omnium exstruitur aedificatio* ».

¹¹ Summi Pontifices loquendo de Maria sub cruce dicunt quod Maria exercebat actus fidei, spei et caritatis, ita unita amore doloribus Christi ut sit connexio inter compassionem Mariae et redemptionem; ipsa renuntiat iuribus maternis et offert sacrificium maternum, fitque nostra mater spiritualis. Paucis verbis: compassio Mariae connexionem habet cum redemptione, talique modo ut ipsa inde merito dici possit *corredemptrix*, et per modum unius recensentur fructus redemptionis Christi et compassionis Mariae.

En quidam textus:

LEO XIII, Litt. Apost. *Iucunda semper*, 8 sept. 1894: Acta Leonis XIII, XIV, pp. 307-308: « Concors cum eo exstitit laboriosae pro humano genere expiationis: ex quo etiam, in acerbissimis Filii angoribus et cruciamentis, maxime animo condoluisse dubitandum non est. Ceterum, praesente ipsa et spectante, divinum illud sacrificium erat conficiendum, cui victimam de se generosa aluerat... *stabat iuxta crucem Iesu Maria, Mater eius*, quae tacta in nos caritate immensa ut susciperet filios, Filium ipsa suum ultro obtulit iustitiae divinae, cum eo commoriens corde, doloris gladio transfixa ».

S. PIUS X, Litt. Encycl. *Ad diem illum*, 2 febr. 1904: Acta Pii X, I, p. 153: « Ad haec, Deiparae sanctissimae non hoc tantum in laude ponendum est quod *nascituro ex humanis membris Unigenito Deo carnis suae materiam ministravit*, qua nimirum saluti hominum compararetur hostia; verum etiam officium eiusdem hostiae custodiendae nutriendaeque atque adeo, stato tempore, sistendae ad aram ».

BENEDICTUS XV, Litt. Apost. *Inter sodalicia*, 22 mart. 1918: AAS 10 (1918) p. 182: « Ita cum Filio patiente et moriente passa est et paene commortua, sic materna in Filium iura pro hominum salute abdicavit placandaeque Dei iustitiae, quantum ad se pertinebat, Filium immolavit, ut dici merito queat, Ipsam cum Christo humanum genus redemisse ».

PIUS XI, Litt. Encycl. *Miserentissimus Redemptor*, 8 maii 1928: AAS 20 (1928) p. 178: « Praesens arrideat Virgo Dei Parens benignissima, quae, cum Iesum nobis Redemptorem ediderit, aluerit, apud crucem hostiam obtulerit, per arcanam cum Christo coniunctionem eiusdemque gratiam omnino singularem, Reparatrix item extitit pieque appellatur ».

PIUS XII, Litt. Encycl. *Mystici Corporis*: AAS 35 (1943), p. 247: « Ipsa fuit, quae vel propriae vel hereditariae labis expers, arctissime semper cum Filio suo coniuncta, eundem in Golgotha, una cum maternorum iurium maternique amoris sui holocausto, nova veluti Eva, pro omnibus Adae filiis, miserando eius lapsu foedatis, Aeterno Patri obtulit ».

Afferri quoque potuissent, praeter testimonia Ss. Roberti Bellarmini et Petri Canisii, permultae aliorum theologorum auctoritates.

¹² Notum est plures Vicarios Christi constanter et consulto affirmasse Iesum Christum sanxisse Matrem suam nostram quoque esse Matrem, eamque testamento illo sollemni a Ioanne tradito [cf. Io. 19, 26-27], nobis in persona Discipuli dilecti reliquisse; cf. UNGER D., O. F. M. Cap., *The Meaning of John 19. 26-27 in the Light of Papal Documents*, in: *Marianum* 21 (1959), pp. 186-221, ubi afferuntur testimonia BENEDICTI XIV, PII VIII, GREGORII XVI, PII IX, LEONIS XIII, BENEDICTI XV,

PII XI, PII XII. Ex hisce quamplurimis testimoniis en quaedam tantummodo:

LEO XIII, Litt. Encycl. *Octobri mense*: ASS 24 (1891-92) p. 196: « ... talem de cruce praedicavit, quum universitatem humani generis, in Ioanne discipulo, curandam ei fovendamque commisit... »;

Id., Epist. Apost. *Amantissimae voluntatis*, 14 apr. 1895: ASS 27 (1894/95) p. 592: « ... sanctissimam Dei Genitricem, quam humano generi Christus ipse e cruce reliquit atque attribuit matrem... »;

Id., Litt. Encycl. *Adiutricem populi*: ASS 28 (1895/96) p. 130: « Eximiae in nos caritatis [Christi] mysterium ex eo quoque luculenter proditur, quod moriens Matrem ille suam Ioanni discipulo matrem voluit relictam, testamento memori: " Ecce filius tuus ". In Ioanne autem, quod perpetuo sensit Ecclesia, designavit Christus personam humani generis, eorum in primis qui sibi ex fide adhaerescerent... »;

BENEDICTUS XV, Litt. Apost. *Inter Sodalicia*, 22 mart. 1918: AAS 10 (1918) p. 182: « Liqueat item, Virginem Perdolentem, utpote quae, a Iesu Christo universorum hominum Mater constituta... »;

Prus XI, Litt. Apost. *Explorata res*, 2 febr. 1923: AAS 15 (1923) p. 104: « ... Virgo perdolens redemptionis opus cum Iesu Christo participavit, et constituta hominum Mater, eos, sibi veluti testamento divinae caritatis commendatos, amplexa... »;

Id., Litt. Encycl. *Lux veritatis*, 25 dec. 1931: AAS 23 (1931) p. 514: « ... talem de cruce praedicavit, cum universitatem humani generis in Ioanne discipulo, curandam ei fovendamque commisit » [citando Encycl. Leonis XIII, cf. supra];

Prus XII, Litt. Encycl. *Fulgens corona*, 8 sept. 1953: AAS 45 (1953) p. 584: « ... Mater nostra Maria nihil optatius habet, nihil iucundius, quam cum eos videt, quos sub Cruce Nati in eius vicem suscepit filios... »;

Id., Epist. ad Em.mum Card. Al. Maglione, 15 apr. 1942: AAS 34 (1942) p. 126;

Id., Alloc. *Iis qui interfuerturunt Conventui Sodalitatis internationalis " Filiarum Mariae Immaculatae "*, 17 iul. 1954: AAS 46 (1954) p. 494;

IOANNES XXIII, *Nuntius Radiophonicus VII Congressui Mariano Galliae*: *L'Oss. Rom.* 10-11 iul. 1961: « La sainte Ecriture, avec ce point très lumineux... qui vous conduit... au sommet sublime de la théologie mariale, Jésus au haut sur la croix: à ses pieds, Marie, la mère, et Jean, l'Apôtre de prédilection... »;

Id., *L'omaggio dei redenti alla Madre celeste*: *L'Oss. Rom.* 8 sept. 1960: « Il Nuovo Testamento incomincia, ben si può dire, con le parole del divino Inviato: " Angelus Domini nuntiavit Mariae ". Al termine, al vertice della comunicazione della Divinità con l'umanità, è Gesù il Redentore del mondo, il quale, poco prima della sua morte di croce, affida Maria all'Apostolo Giovanni dicendogli: " Ecco tua Madre ", e raccomandando il discepolo a Maria aggiunge: " Ecco il tuo figlio ". Il testamento del Signore è il suggello, la manifestazione più alta della vita della santa Chiesa... Nella vita del cristiano tutto dunque è illuminato da questa nota che tocca il cuore: Maria nostra Madre ».

Cf. KERRIGAN A., O. F. M., *Jo. 19, 23-27 in the Light of Johannine Theology and the Old Testament*, in: *Antonianum* 35 (1960) pp. 369-416.

¹³ Act. 1, 14; 2, 1-4.

LEO XIII, Litt. Encycl. *Superiore anno*, 30 aug. 1884: Acta Leonis XIII, IV, p. 124: « Intuendum item in exemplum Apostolorum, qui maximum Spiritus Paracliti donum sibi promissum exspectaverunt, perseverantes unanimiter in oratione cum Maria Matre Iesu ».

LEO XIII, Litt. Encycl. *Adiutricem populi*: Acta Leonis XIII, XV, p. 302: « In Ioanne autem, quod perpetuo sensit Ecclesia, designavit Christus personam humani generis... Huius igitur singularis muneris et laboriosi partes ea suscepit obiitque magnanima, consecratis in Caenaculo auspiciis: christianae gentis primitias iam tum sanctimonia exempli, auctoritate consilii, solatii suavitate, efficacitate sanctorum precum admirabiliter fovit; verissime quidem mater Ecclesiae atque magistra et regina Apostolorum, quibus largita etiam est de divinis oraculis quae *conservabat in corde suo* ».

LEO XIII, Litt. Apost. *Iucunda semper*, 8 sept. 1894: Acta Leonis XIII, XIV, p. 308: « Quoniam vero humanae redemptionis sacramentum non ante perfectum erit quam promissus a Christo Spiritus Sanctus advenerit, ipsam idcirco in memori Caenaculo contemplamur, ubi simul cum Apostolis pro eis postulans inenarrabili gemitu, eiusdem Paracliti amplitudinem maturat Ecclesiae, supremum Christi donum, thesaurum nullo tempore defecturum ».

PIUS XII, Litt. Encycl. *Mystici Corporis*: AAS 35 (1943) p. 248: « Ipsa fuit, quae validissimis suis precibus impetravit, ut Divini Redemptoris Spiritus, iam in Cruce datus, recens ortae Ecclesiae prodigialibus muneribus Pentecostes die conferretur ».

¹⁴ PIUS XII, Litt. Encycl. *Ad caeli Reginam*, 11 oct. 1954: AAS 46 (1954) pp. 625-640. Hisce in litteris encyclicis quibus festum universale Mariae Reginae instituitur, huius regalitatis factum, tituli, natura explanantur. Regalitas Mariae eruitur ex Sacra Scriptura [Lc. 1, 30-35], ex traditione, ex ratione theologica: nempe ex divina maternitate et ex consortio cum Christo Rege. « Si Maria — scribit PIUS XII, *l. c.* p. 634 ss. — in spiritali procuranda salute, cum Iesu Christo, ipsius salutis principio, ex Dei placito sociata fuit, et quidem simili quodam modo, quo Heva fuit cum Adam, mortis principio, consociata, ita ut asseverari possit nostrae salutis opus, secundum quandam "recapitulationem" peractum fuisse, in qua genus humanum, sicut per virginem morti adstrictum fuit, ita per virginem salvatur; si praeterea asseverari itidem potest hanc gloriosissimam Dominam ideo fuisse Christi matrem delectam "ut redimendi generis humani consors efficeretur" ...; inde procul dubio concludere licet, quemadmodum Christus, novus Adam, non tantum quia Dei Filius est, Rex dici debet, sed etiam quia Redemptor est noster, ita quodam analogiae modo, Beatissimam Virginem esse Reginam non tantummodo quia mater Dei est, verum etiam quod nova veluti Heva cum novo Adam consociata fuit ».

Pag. 635: « Nullum igitur dubium est Mariam Sanctissimam digni-

tate sua super omnes res creatas excellere itemque super omnes post Filium suum obtinere primatum ».

¹⁵ De tendentia « minimalistica » inter ipsos quosdam catholicos viros sparsa, qui potissimum sic dictam viam « ecclesiologicam » tenent, cf. e. g. PINSK J., *Grundsätzliche und praktische Erwägungen zur christlichen Verkündigung im Marianischen Jahr*, Berlin 1954;

GEISELMANN J. R., *Marien-Mythos und Marien-Glaube*, in: *Maria in Glaube und Frömmigkeit...*, 1954, pp. 39-91.

PIUS XII, *Nuntius Radiophonicus Iis qui interfuerunt conventui internationali mariologico-mariano*, Romae habito, 24 oct. 1954: AAS 46 (1954) p. 679: « Etsi verum est Beatissimam Virginem quoque, uti nos, Ecclesiae esse membrum, tamen non minus verum est eam esse Corporis Christi Mystici membrum PLANE SINGULARE ».

¹⁶ In antiquitate christiana Maria solet nuncupari Eva qui titulus ex principio recirculationis seu parallelismi inter Mariam et Evam videtur esse desumptus. Testimonium huius adstat iam apud S. Iustinum (*Dialogus cum Tripbone*, 100: PG 6, 710): « Et cum Eum Filium Dei esse... legamus... et ex Virgine hominem esse factum, *ut qua via initium orta a serpente inoboedientia accepit, eadem et dissolutionem acciperet...* ». Eodem autem principio suffultus S. Irenaeus Mariam explicite appellat *causam salutis* universi generis humani (*Adversus haereses*, III, c. 24, 4: PG 7, 959). Post Concilium Ephesinum ipsemet titulus *Mediatricis* vel, ut graeci aiunt, *Mesites seu Mesetria*, Mariae attribuitur. Apud sat antiquum auctorem (quidam dicunt saec. v, sed certe ante saec. VIII) legitur: « Ipsa enim est caeli et terrae *Mediatricis*, quae unionem naturaliter peregit » (*Homilia V de laudibus S. Mariae Deiparae*: PG 43, 491). Qui titulus communior in dies evasit, uti videre est apud S. Andream Cretensem (PG 97, 866), S. Germanum Constantinopolitanum (*In Dormitione Deiparae*: PG 98, 362, 369), S. Ioannem Damascenum (*In Annuntiatione B. V. Mariae*: PG 96, 659), etc. Neque desunt SS. Patres qui Mariam salutant ceu « *Adiutricem Redemptoris* » (cf. *Encomium in Dormitionem S. Dominae Nostrae*: PG 86, 3294), vel *matrem viventium*, idque allegando Gen. 3, 15 (S. EPIPHANIUS, *Adversus haereses*, 78: PG 42, 727).

Quae omnia evoluta sunt a Theologis et a Summis Pontificibus, et creata est nomenclatura, ubi Maria vocatur mox *Mater spiritualis hominum*, mox *Regina caeli et terrae*, alia vice *Nova Heva*, *Mediatricis*, *Dispensatrix omnium gratiarum*, immo et *Corredemptrix*. Quod attinet ad titulum « Regina » cf. notam ¹⁴; quoad titulum « Mater spiritualis », « Mater hominum » cf. notam ¹²; quoad titulum « Corredemptrix », « Socia Christi Redemptoris » hic quaedam adiungenda sunt:

Iam saeculo X occurrit titulus *Redemptrix*: « Sancta redemptrix mundi, ora pro nobis ». Quando saeculo XV et XVI hic titulus usitatus evadit, et iam percipitur immediata cooperatio B. Virginis in opere nostrae redemptionis, vocabulo « Redemptrix » additur « con », et ita Mater Dei nuncupatur « corredemptrix », dum Christus « Redemptor » appellari pergit. Inde a saeculo XVII, titulus « Corredemptrix » communissime usurpatur non solum in operibus pietati ac devotioni inservientibus, verum

etiam in quamplurimis tractatibus theologicis [cf. CAROL J., *De correptione Beatae Virginis Mariae*, Romae, 1950, p. 482].

Quod vero attinet ad Romanos Pontifices, occurrit in quibusdam textibus S. Pii et Pii XI, in contextibus minoris ponderis: cf. ASS 41 (1908) p. 409; AAS 6 (1914) pp. 108 s.; *L'Osserv. Rom.*, 29-30 apr. 1935.

PIUS XII consulto vitare voluit hanc expressionem adhibendo frequenter formulas « Socia Redemptoris », « Generosa Redemptoris Socia », « Alma Redemptoris Socia », « Socia in Divini Redemptoris opere ».

Consortium Mariae cum Iesu in oeconomia nostrae salutis saepe saepius a Summis Pontificibus extollitur: « ad magnam Dei Matrem eandemque reparandi humani generis consortem » [LEO XIII, Const. Apost. *Ubi primum*, 2 febr. 1898: Acta Leonis XIII, XVIII, p. 161];

PIUS XI, Alloc. *peregrinantibus e dioecesi Vicent.*: *L'Osserv. Rom.* 1 dec. 1933: « Il Redentore non poteva, per necessità di cose, non associare la Madre Sua alla Sua opera, e per questo noi la invochiamo col titolo di *Corredentrice...* »;

PIUS XII, Litt. Encycl. *Ad caeli Reginam*, 11 oct. 1954: AAS 46 (1954) p. 634: « Si Maria, in spirituali procuranda salute cum Iesu Christo, ipsius salutis principio, ex Dei placito *sociata* fuit... ».

Praeter titulos allatos adsunt quamplurimi alii, quibus a christifidelibus Maria salutatur.

LEO XIII, Litt. Encycl. *Supremi Apostolatus*, 1 sept. 1883: Acta Leonis XIII, III, p. 282: « Veteris et recentioris aevi historiae, ac sanctiones Ecclesiae fasti publicas privatasque ad Deiparam obsecrationes vota commemorant, ac vicissim praebita per Ipsam auxilia partamque divinitus tranquillitatem et pacem. Hinc insignes illi tituli, quibus Eam catholicae gentes christianorum Auxiliatricem, Opiferam, Solatricem, bellorum potentem Victricem, Paciferam consalutarunt ».

Cf. PIUS VI, Const. *Auctorem fidei*, 28 aug. 1794 [*Documentos Marianos*, n. 230]: « Item [doctrina] quae vetat, ne imagines, praesertim beatae Virginis, ullis titulis distinguantur, praeter denominationibus, quae sint analogae mysteriis, *de quibus in sacra Scriptura expressa fit mentio*; quasi nec adscribi possent imaginibus piae aliae denominationes, quas vel in ipsismet publicis precibus Ecclesia probat et commendat: temeraria, piarum aurium offensiva, *venerationi beatae praesertim Virgini debita iniuriosa* ».

¹⁷ Perlustranti *Appendicem voluminis II Actorum et Documentorum Concilio Vaticano II apparando* (pp. 131-140) apparebit *plus quam* 500 Episcopos et Praelatos ex omnibus quinque partibus mundi postulasse definitionem sollemnem alicuius socialis muneris B. Virginis, et potissimum eius universalis mediationis quoad gratias. Et sane, ut scribit P. DE ALDAMA, S. I., *Sacrae Theologiae Summa*, III, Matrity 1956, p. 419: « B. Virginem Mariam esse mediatricem *aliquo vero sensu*, idque ex titulo omnino speciali prae aliis Sanctis, *est de fide ex magisterio ordinario*. Recte usurpari titulum Mediatricis, *est certum ex multiplici usu Romanorum Pontificum, et Liturgiae*; nec de hoc licet dubitari ». Et iterum (p. 427): « Mediationem Mariae quoad gratias dispensandas esse omnino specialem ac mediationi Sanctorum longe antecellere, videtur esse de fide ex magi-

sterio ordinario. *Id referri ad omnes gratias generali modo, est saltem doctrina catholica* ». Simili modo alii probati auctores loquuntur.

En nonnulla testimonia ex documentis Pontificiis:

PIUS IX, Bulla *Ineffabilis Deus*, 8 dec. 1854: Pii IX P. M. Acta, pars I, vol. I, p. 617: « Totius terrarum orbis potentissima apud Unigenitum Filium suum mediatrix et conciliatrix »;

LEO XIII, Litt. Encycl. *Supremi Apostolatus*: Leonis XIII P. M. Acta, III, pp. 280-281: « Magnam Dei Parentem Mariam Virginem, quae pacis nostrae apud Deum sequestra et caelestium administra gratiarum, in celsissimo potestatis est gloriaeque fastigio in caelis collocata, ut hominibus ad sempiternam illam civitatem per tot labores et pericula contentibus patrocini sui subsidium impertiat »;

Id., Litt. Encycl. *Iucunda semper*, 8 sept. 1894: Leonis XIII P. M. Acta, XIV, p. 309: « Non alia nimirum nisi hac de qua dicimus conciliationis et deprecationis lege, a sancto Bernardino Senensi in hanc sententiam expressa: « Omnis gratia quae huic saeculo communicatur, triplicem habet processum. Nam a Deo in Christum, a Christo in Virginem, a Virgine in nos ordinatissime dispensantur »;

Id., Litt. Encycl. *Adiutricem populi*, 5 sept. 1895: Leonis XIII P. M. Acta, XV, p. 303: « Ipsam dominam nostram, ipsam reparatricem totius orbis, ipsam donorum Dei esse conciliatricem »;

Id., *Ibid.*: « Quae sacramenti humanae redemptionis patranda ministra fuerat, eadem gratiae ex illo in omne tempus derivandae esset pariter ministra »;

Id., Litt. Encycl. *Fidentem piumque*, 20 sept. 1896: Leonis XIII P. M. Acta, XVI, p. 283: « Ipsa est de qua natus est Iesus, vera scilicet eius Mater, ob eamque causam digna et peraccepta ad *Mediatorem Mediatricem* »;

Id., Litt. Apost. *Parta humano generi*, 8 sept. 1901: Leonis XIII P. M. Acta, XXI, pp. 159-160: « Sic potentissima Virgo, Mater, quae olim cooperata est caritate ut fideles in Ecclesia nascerentur, sit etiam nunc nostrae salutis media et sequestra »;

S. PIUS X, Litt. Encycl. *Ad diem illum*, 2 febr. 1904: Pii X P. M. Acta, I, pp. 153-154: « Ex hac autem Mariam inter et Christum communionem dolorum ac voluntatis, *promeruit illa ut reparatrix perditum orbis dignissime fieret*, atque ideo universorum munerum dispensatrix quae nobis Iesus nece et sanguine comparavit (...) Pro ea, quam diximus, dolorum atque aerumnarum Matris cum Filio communionem, hoc Virgini augustae datum est, ut sit *totius terrarum orbis potentissima apud Unigenitum Filium suum mediatrix et conciliatrix* »;

BENEDICTUS XV, Litt. Apost. *Inter sodalicia*, 22 mart. 1918: AAS 10 (1918) p. 182: « Quas e Redemptionis thesauro gratias omne genus percipimus, eae ipsius Perdolentis Virginis veluti e manibus ministrantur »;

PIUS XI, Litt. Encycl. *Miserentissimus*, 8 maii 1928: AAS 20 (1928) p. 178: « Cuius Nos confisi apud Christum deprecatione, qui unus cum sit « Mediator Dei et hominum », suam sibi Matrem adsciscere voluit peccatorum advocatam gratiaeque ministram ac mediatricem »;

PIUS XII, Epist. ad Em.mum Card. Al. Maglione, *Superiore anno*,

15 apr. 1940: AAS 32 (1940) p. 145: « Quandoquidem autem, ut divus Bernardus asseverat, " sic est voluntas eius [Dei], qui totum nos habere voluit per Mariam ", ad Mariam confugiant omnes, ad eius sacratissimam aram preces, lacrimas, dolores afferant, ab eademque lenimenta ac solacia petant. Quod semper maiores nostri, ut historia loquitur, in trepidis rebus dubiisque temporibus, uberi cum fructu, facere sollemne habuere, id et nos in praesentissimo periculo, quo angimur, fidentes eorum vestigia ingressi, peragere ne desistamus. Tanta enim Beata Virgo apud Deum pollet gratia, tanta apud Unigenam suum potentia fruitur, ut quisquis, egens opis, non ad eam recurrat, nullo is alarum remigio, ut Aligherius concinit, volare conetur. Ea siquidem potentissima Dei Parens est, et, quod dulcissime sapit, nostra itidem amantissima Mater... ».

Beatissima Virgo aliquoties dicitur Mediatrix ad Mediatorem Christum, alias ad Deum. In Constitutione utraque formula adhibita est. Dicitur etiam quod intercedit per Christum, idque iuxta declarationem Concilii Tridentini de intercessione sanctorum: in sessione XXV, Decr. *De purgatorio*, dictum est: « Bonum atque utile esse, suppliciter eos [sanctos] invocare et ob beneficia impetranda a Deo *per Filium eius Iesum Christum Dominum nostrum*, qui solus noster Redemptor et Salvator est, ad eorum orationes opem auxiliumque confugere »: DENZ. 984.

Patres itaque aiunt « *ob beneficia per Christum impetranda* ». Unde, beata Virgo cum aliis sanctis est intercedens mediate, per Christum scilicet: inde intelligitur quare Ecclesia omnes orationes suas claudat hoc modo: *Per Dominum nostrum Iesum Christum...*

¹⁸ Cf. Rom. 1, 10; Eph. 1, 15; Phil. 1, 3-4; Col. 1, 3 et 9; 1 Th. 1, 2-3; 2 Tim. 1, 1.

¹⁹ Cf. Rom. 15, 30; 2 Cor. 1, 11; Eph. 6, 18-19; 1 Th. 5, 25; 2 Th. 3, 1; Hebr. 13, 18.

²⁰ LEO XIII, Litt. Encycl. *Fidentem piisque*: Acta Leonis XIII, XVI, p. 282: « Certissime quidem perfecti Conciliatoris nomen et partes alii nulli conveniunt quam Christo, quippe qui unus, homo idem et Deus, humanum genus summo Patri in gratiam restituerit... At vero, *si nihil prohibet*, ut docet Angelicus, *aliquos alios secundum quid dici mediatores inter Deum et homines, prout scilicet cooperantur ad unionem hominis cum Deo dispositive et ministerialiter*, cuiusmodi sunt angeli sanctique caelites, prophetae et utriusque testamenti sacerdotes, profecto eiusdem gloriae decus Virgini excelsae cumulatius convenit. Nemo etenim unus cogitari quidem potest, qui reconciliandis Deo hominibus parem atque illa operam vel umquam contulerit, vel aliquando sit collaturus... ».

PIUS XII, Litt. Encycl. *Fulgens corona*, 8 sept. 1953: AAS 45 (1953) pp. 581-582: « Immerito igitur acatholici et novatores non pauci hac etiam de causa nostram reprehendunt atque improbant erga Deiparam Virginem pietatem, quasi nos aliquid ex cultu uni Deo ac Iesu Christo debito subducamus; cum contra, quidquid honoris venerationisque caelesti Matri nostrae tribuimus, id procul dubio in Divini eius Filii decus redundet, non modo quod ex ipso omnes gratiae omniaque dona, vel excelsa, ut e primo fonte oriuntur, sed etiam quod " gloria filiorum patres eorum " ».

PIUS XII, Alloc. *Iis qui interfuerunt Conventui Sodalitatis internatio-*

nalis "Filiorum Mariae Immaculatae", Romae habito, 17 iul. 1954: AAS 46 (1954) p. 492: « C'est pour devenir la Mère de Dieu qu'elle a reçu de son divin Fils tous les dons de la nature et de la grâce. Voilà pourquoi le culte de la Vierge, si du moins on le comprend bien, loin de rien ôter à la gloire de Dieu, remonte immédiatement à Lui, l'Auteur de tout bien, qui l'a voulue si grande et si pure ».

²¹ Dum non est difficultas admittendi Mariam esse mediatricem omnium gratiarum quatenus associata fuit Christo in illis acquirendis (utique abstractione facta a quaestione an *immediate* vel *mediate*, *directe* vel *indirecte*, in *actu primo active* recipiendo vel alio modo...), variae quaestiones surgunt si gressum faciamus ad Mediatricem quatenus *distribuit* gratias, idque potissimum quoad earum *universalitatem*. Quod Maria potest nobis omnes gratias impetrare, clarum est. Quod autem *nulla gratia datur nisi interveniat* Maria, alia est res: venit enim quaestio de interventu *directo* et *indirecto*, de *Veteri Testamento* et de gratiis quae conferuntur in Sacramentis. Itaque in omnibus istis aliisque quaestionibus permittenda est libertas scholis catholicis disputandi, asserendo modo valde generali quod in omnibus gratiis quae conferuntur *adest materna caritas* Mariae, saltem iuxta illud S. Augustini initio allegatum « *cooperata est caritate*, ut fideles in Ecclesia nascerentur », et ut iugiter nascantur. In Litt. Encycl. *Octobri mense* (ASS 24, p. 195 s.) LEO XIII adhibet formulam « ... nihil prorsus de permagno illo omnis gratiae thesauro, quem attulit Dominus... nihil nobis nisi per Mariam, Deo sic volente, impertiri... ». In Subcommissione haud defuerunt qui voluissent hanc formulam in Const. adhibere. Sane, haec formula *exclusiva* fundamentum habet in documentis pontificiis et doctrina theologorum. At, magis placuit formulam genericam expressam ab ipso LEONE XIII, in Litt. Apost. *Parta humano*, et supra allatam (cf. etiam ASS 34, p. 195) adhibere: « ... Virgo Mater quae *olim cooperata est caritate* ut fideles in Ecclesia nascerentur, sit etiam nunc nostrae salutis media et sequestra ».

²² Ita erronee cogitant haud pauci protestantes: cf. e. gr. MAURY P., *Le protestantisme et la Vierge Marie*, Paris, 1950, p. 65. Videsis BALIC C., O. F. M., *La mariologia es punto de convergencia o de divergencia para la unión?* in: *Ante el II Concilio Ecuménico Vaticano*, Burgos 1960, pp. 232-250; Id., *Maria e il movimento ecumenico*, in: BOYER C., *Il problema ecumenico oggi*, Brescia 1961, pp. 547-562.

²³ PIUS IX, Bulla *Ineffabilis Deus*, 8 dec. 1854: DENZ. 1691.

²⁴ CONC. TRIDENT., Sess. VI, Decr. *de iustificatione*: DENZ. 833; S. AUGUSTINUS, *De natura et gratia*, c. 36, n. 42: PL 44, 267: « Excepta itaque sancta Virgine Maria, de qua propter honorem Domini nullam prorsus cum de peccatis agitur, haberi volo quaestionem: (unde enim scimus quid ei plus gratiae collatum fuerit ad vincendum ex omni parte peccatum, quae concipere ac parere meruit, quem constat nullum habuisse peccatum?): hac ergo Virgine excepta, si omnes illos sanctos et sanctas, cum hic viverent, congregare possemus et interrogare utrum essent sine peccato, quid fuisse responsuros putamus? ».

LEO XIII, Litt. Encycl. *Iucunda semper*, 8 sept. 1894: Acta Leonis XIII, XIV, 310: « Eam salutamus, quae *gratiam apud Deum invenit*,

singulariter ab illo *plenam gratia*, cuius copia ad universos proflueret ».

PIUS XII, Litt. Encycl. *Ad caeli Reginam*, 11 oct. 1954: AAS 46 (1954) p. 636: « Iam in primo temporis momento, quo concepta fuit, tali gratiarum abundantia repletam fuisse, ut Sanctorum omnium gratiam superaret ».

²⁵ Cf. DENZ. 6, 13, 20, 111A, 144, 148, 214, 218, 256, 290, 429.

²⁶ *Sacramentarium Gregorianum* [quod Hadrianus I misit Carolo Magno inter annum 784-790] in die Assumptionis sequentem habet orationem: « Veneranda nobis, Domine, huius est diei festivitas, in qua sancta Dei Genitrix mortem subiit temporalem, nec tamen mortis nexibus deprimi potuit, quae filium tuum Dominum nostrum de se genuit incarnatum ». Cf. C. BALIC, O. F. M., *Testimonia de assumptione beatae Virginis Mariae ex omnibus saeculis*, pars I, Romae 1948, p. 155.

Beatissimam Virginem mortem subiisse temporalem et ad similitudinem Filii sui resurrexisse, antiquissima et communissima est Ecclesiae doctrina. Plus quam tertia pars petitionum quae ad Sanctam Sedem delatae sunt ut definiatur Assumptio, definitionem quoque mortis Deiparae expostulant; dimidia vero pars talium petitionum intimam relationem ponunt inter mortem et Assumptionem. At, hisce ultimis annis incoepit divulgari sententia B. Virginem *abiisse* et non *obiisse*. Quae sententia nitebatur potissimum quadam relatione privata ex qua deducebatur ipsum Vicarium Christi [PIUM XII] haud tenere traditionalem Ecclesiae doctrinam hac in re. En quid dicendum circa mentem Romanorum Pontificum hisce ultimis decenniis hac in re:

PIUS XI et IOANNES XXIII docent B. Virginem mortuam esse; idem saltem implicite docuit ipsemet PIUS XII. Et re quidem vera:

PIUS XI, *Allocuzione nella lettura del Decreto de Tuto per la canonizzazione della Beata Thoret* [trad. it. *L'Oss. Rom.*, 16 aug. 1933, p. 1]: « Con l'assiduità nella preghiera si deve fare di Maria la quotidiana mediatrice, la nostra vera avvocata, sicchè possiamo sperare che Ella, assunta nella gloria del Cielo, nell'ora del nostro trapasso, che fu pure il suo — *poichè Ella pure fece questo passo, essendo in Lei non la grazia di creazione, ma la grazia di Redenzione, la quale non conferiva immortalità vera e propria* — possa Ella essere nostra avvocata presso la divina bontà e misericordia »;

IOANNES XXIII, Litt. Apost. in *L'Oss. Rom.*, 1 oct. 1961, p. 2: « L'immagine soave di Maria si irradia e si accende nella suprema esaltazione. Che bella scena la dormizione di Maria, così come i cristiani di Oriente la contemplano: Essa è distesa nel sonno placido della morte e Gesù è accanto a Lei, e tiene presso il suo petto come un bambino l'anima della Vergine, ad indicare il prodigio della immediata risurrezione e glorificazione », ... « Il mistero dell'Assunta ci mantiene familiari al pensiero della nostra morte... »;

Card. A. OTTAVIANI, in: *Acta Pontificiae Academiae Marianae Internationalis*, I, Romae 1961, p. 63 [cf. *L'Oss. Rom.*, 18 dec. 1961, p. 7]: « Non bisogna però confondere il magistero autentico con le voci incontrollate o le fantasie per le quali si attribuisce a questo o a quel Sommo Pontefice un'idea o un'espressione non controllabile. Si è sparsa, per esem-

pio, la voce che il compianto Pontefice Pio XII avrebbe espresso le sue preferenze per la sentenza di coloro che ritengono che l'Assunzione della Vergine non sia stata una risurrezione anticipata, ma una traslazione nei cieli senza la morte su questa terra: "abiit, et non obiit". Per quanto mi consta, il compianto Pontefice non era di questa idea: è vero, anzi, il contrario. Questa sentenza del resto toglierebbe qualche cosa a quella cooperazione, per la quale la Vergine è detta *Alma Socia Redemptoris*. Come poteva Ella non subire, anche se non dovuta, la morte, se la volle subire il suo divin Figliuolo? Invece è così bello vedere in tutte le fasi del ciclo redentivo il parallelo degli eventi che congiunsero la Madre al Figlio divino! A questo accennava Pio XII nella *Munificentissimus Deus*, quando asseriva: " ... parique modo haud difficile iisdem [ossia ai fedeli] fuit, assentiri Magnam etiam Dei Matrem, quemadmodum iam Unigenitum suum, ex hac vita decessisse " ».

Traditio antiquissima et constans qua nititur Orientis et Occidentis christiani doctrina de morte B. V. Mariae non est « mere historica », sed etiam, immo potissimum, « theologica »; illa nempe traditio quae « per se ipsam » dedit Pio XII certissimum argumentum pro veritate Assumptionis dogmaticae definienda. Et si valor huius Traditionis in casu mortis B. Virginis ad nihilum reduceretur, tunc, ut iure meritoque scribit P. COLASIO J., O. P., *Due pubblicazioni su Dionigi Areopagita*, in: *Rivista di ascetica e mistica*, 5 (1960) p. 202: « Per coerenza, vorremmo che questi teologi applicassero questo medesimo criterio a tanti altri casi del genere... ed allora si accorgerebbero che dobbiamo riformare o certe parti della dottrina comune o il loro non giusto criterio sull'argomento di tradizione ».

²⁷ In traditione christiana variae rationes allatae sunt ad illustrandum factum mortis B. V. Mariae [cf. BALIC C., *Testimonia de assumptione Beatae Virginis Mariae ex omnibus saeculis*, II, Romae 1950, « Index analyticus », pp. 496-499].

« ... non fuit decens — scribit S. BONAVENTURA, *In III Sent.*, d. III, a. 2, q. 3, ad 3 [ed. Quaracchi, t. III, p. 78 b] — Filium Dei habere matrem immortalem, cum ipse esset mortalis ».

Alii vero dicunt quod mortua est ne Christo maior forte videretur... [cf. BALIC, *op. cit.*]: « decuit enim eam in hoc esse suo Filio similem » [BALIC, *Ibid.*, II, p. 239]; « quidquid autem fuit in Christo ut puro homine, etiam tribuendum est beatae Virgini, quae etiam sponte posuit animam et assumpsit poenaltates, ne Christo maior esse videretur et cooperaretur ad nostram redemptionem » [*Ibid.*, II, pp. 94-95]. MARCELLINUS SIURI [m. 1734], post FRANCES DE URRUTYGOITI [m. 1682], refert quemdam auctorem hispanum, immortalitatem Deiparae propugnantem, a sacro Inquisitionis tribunali damnatum fuisse: Universa Ecclesia enim tenet Mariam mortem subiisse temporalem etiam « ut Filio conformaretur; congruum enim erat ut sicut Iesus morti se subiecit in redemptionem humani generis, ita et quod Mater electa in redemptionis cooperatricem similiter morti subiaceret ». Et Cl. A. subiungit: « Quam rationem conformitatis cum Filio tanti faciendam a Matre existimo quod si ei optio daretur, potius eligeret mori ut Filio conformaretur, quam sine morte ad gloriam transferri, et tanti fieri a Filio matrem crediderim quod si in alio

ordine rerum voluisset sine propria morte genus humanum redimere Matrem quoque a morte immunem fecisset » [*Ibid.*, II, pp. 240-241].

Per se patet factum mortis B. Virginis non propter solas has similesque rationes, sed *potissimum* propter constantem et communissimum consensum Ecclesiae docentis et discentis, ut factum certum *admitti*.

²⁸ PIUS XII, Const. dogm. *Munificentissimus Deus*, 1 nov. 1950: AAS 42 (1950) p. 770.

²⁹ PIUS XII, *Nuntius Radiophonicus Iis qui interfuerunt conventui internationali mariologico-mariano*, 24 oct. 1954: AAS 46 (1954) p. 679: « Beata Dei Genitrix, quippe quae ipsa quoque ab Adamo descendat, nullum habet privilegium nullamque gratiam quam non debeat Filio suo, generis humani Redemptori; atque adeo, Matris excelsa dona mirantes ac rite celebrantes, ipsius Filii divinitatem, bonitatem, amorem, potentiam miramur et celebramus, neque umquam Filio displicebit, quidquid in laudem Matris, ab ipso tot gratiis cumulatae, fecerimus ».

³⁰ PIUS IX, Bulla *Ineffabilis Deus*, 8 dec. 1854: Acta Pii IX, pars I, vol. I, p. 598: « Venerabilis mater, cui Deus Pater unicum Filium suum, quem de corde suo aequalem sibi genitum tanquam seipsum diligit, ita dare disposuit ut naturaliter esset unus idemque communis Dei Patris et Virginis Filius, et quam ipse Filius substantialiter facere sibi matrem elegit, et de qua Spiritus Sanctus voluit et operatus est, ut conciperetur et nasceretur ille, de quo ipse procedit ».

³¹ In professione oblata a Nicephoro, Patriarcha Constantinopolitano, et accepta a Leone III, claris verbis integritas corporalis B. Virginis in partu affirmatur: « Virginem quoque, quae *supernaturaliter et ineffabiliter pepererat*, post partum virginem conservavit, virginitatem illius secundum naturam nulla ex parte demutata aut labefactata » [DENZ. 314, n. 3]. In Epistola S. LEONIS, quam Patres Concilii Oecumenici IV susceperunt clamantes Petrum per Leonem locutum esse, legitur: « Nova autem nativitate generatus: quia INVIOLATA VIRGINITAS concupiscentiam nescivit, carnis materiam ministravit... Quia nativitas est mirabilis, ideo nostri est natura dissimilis » [DENZ. 144].

In CONC. LATERANENSI, sub Martino I habito [quod licet non sit oecumenicum sensu tecnico, tamen mentem Ecclesiae, tam latinae quam graecae manifestat], expresse condemnatur anathemate qui virginitatem in partu nollet confiteri: « Si quis secundum sanctos Patres non confitetur proprie et secundum veritatem Dei genitricem sanctam semper Virginem et immaculatam Mariam utpote ipsum Deum Verbum specialiter et veraciter, qui a Deo Padre ante omnia saecula natus est, in ultimis saeculorum absque semine concepisse ex Spiritu Sancto, et INCORRUPTIBILITER eam [eum?] genuisse, indissolubili permanente et post partum eiusdem virginitate, condemnatus sit » [DENZ. 256].

S. AMBROSIUS, *De institutione Virginis et S. Mariae virginitate perpetua*, c. 8: PL 16, 334: « Porta igitur Maria, per quam Christus intravit in hunc mundum, quando virginali fusus est partu, et genitalia virginitatis non solvit. Mansit intemeratum septum pudoris, et inviolata integritatis duravere signacula, cum exiret ex virgine... ».

Idem etiam docent S. AUGUSTINUS, *Epist. 137 ad Volusianum*, c. 2,

n. 8: PL 33, 519; S. HIERONYMUS, *Epist.* 48, 21: PL 22, 510, alique plures SS. Patres. Quae quidem Traditionis christianae testimonia sic paucis verbis exprimit PETAVIUS, *De Incarnatione*, lib. 14, c. 6 [*Opera omnia*, VII, Parisiis, 1876, p. 76]: « Illud tamen ex Patrum omnium decreto pro certo tenendum est, quod catholica universa profitetur Ecclesia, beatissimam Virginem, hoc quidquid sit, quo a maritatis discerni virgines possunt, illibatam in partu integrumque retinuisse ».

Et communiter docetur hanc doctrinam esse tenendam fide divina et catholica. At, nonnulli moderni auctores putant virginitatem B. Virginis in partu haud consistere in aliqua incorruptibilitate, et virginitatem in partu dicunt univocam esse cum virginitate ante partum. Cf. MITTERRER A., *Dogma und Biologie der heiligen Familie*, Wien 1952, pp. 122-124; GALOT J., S. I., *La virginité de Marie et la naissance de Jésus*, in *Nouvelle Revue Théologique*, 92 (1960), pp. 449-470.

³² *Praefatio de Beata Maria Virgine.*

³³ S. GERMANUS CONSTANTINOPOLITANUS, *In Sanctae Dei Genitricis dormitionem, Sermo 1*: PG 98, 346-347: « Neque fieri poterat, ut quae Dei capax vasculum esses, emortuum corpus corrumpente difflueres pulvere » [347]; « Tu iuxta quod scriptum est, speciosa es, tuumque illud corpus virginale, totum sanctum est, totum castum, totum Dei domicilium; ut ideo quoque a resolutione in pulverem deinceps sit liberum... » [346]. « Quia enim is, qui in te fuerat exinanitus, Deus erat a principio, ac vita saeculis antiquior; utique *par quoque* erat ut Vitae Mater, Vitae pariter contubernalis fieret; dormitionemque somni instar susciperet; ac migrationem haud secus atque expergefactionem, ceu Vitae Parens, subiret... » [347].

S. IOANNES DAMASCENUS, *Homilia 2 in dormitione B. V. M.*, n. 14: PG 96, 741 [BALIC C., O. F. M., *Testimonia de assumptione B. V. Mariae ex omnibus saeculis*, pars prior: Ex aetate ante Concilium Tridentinum, Romae 1948, p. 89]: « Necessse enim fuit divinum illud domicilium... penetralibus terrae minime concludi, sed sicut sanctum illud incorruptumque corpus ex ipsa [assumptum et] cum Deo Verbo hypostatice coniunctum tertia die e monumento surrexit, sic etiam ipsam e sepulchro eripi, Matremque ad Filium transmigrare... Necessse fuit eam quae Deum Verbum uteri sui hospitio exceperat in tabernacula Filii sui deferri... Necessse fuit eius quae in partu virginitatem sine labe servaverat incorruptum etiam post mortem corpus servari. Necessse fuit eam quae Creatorem ut infantem sinu gestaverat in divinis degere tabernaculis. Necessse fuit Sponsam quam Pater sibi desponsaverat, caelestibus immorare thalamis. Necessse fuit eam quae Filium suum in cruce conspiciens, gladium quem pariendo effugerat, pectore tunc exceperat, Ipsum Patri considerentem spectare oculis. Necessse fuit Dei Matrem ea quae Filii essent possidere, et ut Matrem Dei et ancillam coli ab omni creatura ».

Cf. PIUS XII, *Const. Apost. Munificentissimus Deus*, 1 nov. 1950: AAS 42 (1950) pp. 758 ss., ubi afferuntur argumenta Patrum et theologorum, inter quos liceat afferre S. BELLARMINUM qui ait [p. 766]: « Et quis, obsecro, credere posset, arcam sanctitatis, domicilium Verbi, templum Spiritus Sancti corruiisse? Exhorret plane animus meus vel cogitare car-

nem illam virgineam, quae Deum genuit, peperit, aluit, gestavit, vel in cinerem esse conversam, vel in escam vermibus traditam ».

Et S. FRANCISCUS SALESIUS adiungit [*Ibid.*]: « Quinam filius, si posset, matrem suam ad vitam non revocaret, atque eam post mortem in Paradisum non adduceret? ». Utique, concludit S. ALPHONSUS [*Ibid.*]: « Iesus Mariae corpus post mortem corrumpi noluit, cum in suum dedecus redundaret virgineam eius carnem in tabem redigi, ex qua suam ipsemet carnem assumpserat ».

³⁴ PIUS IX, Bulla *Ineffabilis Deus*, 8 dec. 1854: Acta Pii IX, pars I, vol. I, pp. 597-598: « Quapropter illam longe ante omnes Angelicos Spiritus, cunctosque Sanctos caelestium omnium charismatum copia de thesauro divinitatis deprompta ita mirifice cumulavit, ut ipsa ab omni prorsus peccati labe semper libera, ac tota pulchra et perfecta, eam innocentiae ac sanctitatis plenitudinem prae se ferret, qua maior sub Deo nullatenus intelligitur, et quam praeter Deum nemo assequi cogitando potest ».

PIUS XII, Litt. Encycl. *Ad caeli Reginam*, 11 oct. 1954: AAS 46 (1954) p. 635: « Nullum igitur dubium est Mariam Sanctissimam dignitate sua omnes res creatas excellere itemque super omnes post Filium suum obtinere primatum ».

Cf. S. BONAVENTURA, *In III Sent.*, d. 9, a. 1, q. 3, in sol. [ed. Quaracchi III, 206 a]: « Quoniam [Maria] excellentissimum nomen habet, ita quod excellentius purae creaturae convenire non potest, ideo non tantum debetur ei honor *duliae*, sed *hyperduliae*... Ex hoc enim quod Mater Dei est, praelata est ceteris creaturis, et eam prae ceteris decens est honorari et venerari ».

³⁵ PIUS VII, Breve *Quod divino*, 24 ian. 1806 [*Documentos marianos*, n. 235]: « Quod divino afflata spiritu beatissima ac gloriosa Dei Genetrix Virgo Maria de se ipsa praenuntiavit generationes omnes beatam illam nuncupaturas, id sane non modo prioribus Ecclesiae saeculis impletum novimus, cum toto terrarum orbe ad eius honorem templa aedificata fuerint, atque arae erectae, verum etiam aucta quotidie magis fidelium pietate erga amantissimam Parentem nostram, ac gratiarum omnium dispensatricem, maiori semper devotionis ardore, alia aliis successerint monumenta pietatis et quaedam praesertim loca inscrutabili Dei consilio, constituta sint, in quibus peculiari beatae Virginis intercessione quaedam mira veniunt, quae in aliis aequae contigisse novimus ».

PIUS XII, Litt. Encycl. *Fulgens corona*, 8 sept. 1953: AAS 45 (1953) p. 582: « ... inde ab antiquissima Ecclesiae aetate, hoc doctrinae caput [scilicet doctrina de cultu B. V. Mariae] cotidie magis inclaruit, ac cotidie latius viguit cum apud sacros Pastores, tum in mente animoque christianae plebis ».

Cf. Decreta CONC. NICAENI II et CONC. TRID. de sacris imaginibus sive Christi sive « intemeratae dominae nostrae sanctae Dei genitricis », sive sanctorum in genere: « honos qui eis exhibetur, refertur ad prototypa, quae illae repraesentant... » [DENZ. 302, 986].

³⁶ BENEDICTUS XIV, Bulla aurea *Gloriosae Dominae*, 27 sept. 1748 [*Documentos Marianos*, n. 210]: « Gloriosae Dominae, Dei Genitricis Mariae cultum ac venerationem, Dei manifesta voluntate ac veraci semper

Ecclesiae spiritu, magnopere commendari, nec minus iuste quam fructuose eidem a fidelibus exhiberi, adeo manifestum esse non dubitamus, ut ad christianorum corda religioso devotionis studio erga eam inflammanda apostolicae adhortationes Nostrae superfluae propemodum fore videantur. Sicut enim omnipotens Deus hanc virginem electam ex millibus, et ad ineffabilem divinae maternitatis dignitatem Angelo nuntiante evehctam, gratiae suae donis abundantius prae ceteris omnibus puris creaturis replevit, ac splendidissimis gloriae coronis super alia omnia manuum suarum opera decoravit; sic etiam Catholica Ecclesia, Sancti Spiritus magisterio edocta, eandem, et tamquam Domini ac Redemptoris sui Parentem caelitus ac terrae Reginam impensissimis obsequiis colere, et tamquam amantissimam Matrem, extrema, Sponsi sui morientis voce sibi relictam, filialis pietatis affectu prosequi studiosissime semper professa est ».

LEO XIII, Litt. Encycl. *Augustissimae Virginis Mariae*, 12 sept. 1897: Acta Leonis XIII, XVII, p. 285: « Augustissimae Virginis Mariae foveri assidue cultum et contentiore quotidie studio promoveri quisque perspiciet, qui secum reputaverit, quam excelso dignitatis et gloriae fastigio Deus ipsam collocavit ».

PIUS XII, *Nuntius Radioph. Christifidelibus datus ob conventum marialem e tota Argentina in urbe Luján coadunatum*: AAS 39 (1947) p. 628: « El culto a la Madre de Dios, por Ella misma profetizado cuando anunció: " Beatam me dicent omnes generationes ", es un *elemento fundamental* en la vida cristiana... Honremosla, pues, reconociendo el brillo sin par de su hermosura, los primores de su bondad y lo irresistible de su poder; por la excelsitud de sus virtudes y por la dignidad incomparable de su misión, reverenciémosla proclamando su grandeza, manifestándole nuestro respeto y pidiéndole su intercesión; finalmente, imitémosla sin cejar en tan noble empeño... ».

PIUS XII, Epist. Apost. *Ex hoc*, 25 mart. 1950: AAS 42 (1950) p. 717: « " Ex hoc, ut ait Sanctus Bonaventura, quod Virgo Maria effecta est Dei Mater, est effecta Mater omnium creaturarum "; idcirco, tantae Parenti dicata, plurima per orbem surgunt Tempa, e quibus praecipua ac maiore Christifidelium concursu commendata, e Romanorum Pontificum instituto potiore dignitate solent decorari ».

IOANNES XXIII, *La presenza dell'insegnamento di Cristo e del patrocinio di Maria nel cuore di ogni fedele*: *L'Oss. Rom.*, 18 aug. 1960: « Accanto a Gesù la Madre sua Maria. All'indomani della celebrazione della celebrità dell'Assunta, il sentimento filiale si rivolge con fiducia ed affetto verso tanta Madre, per la quale i cattolici nutrono la più alta e sentita devozione. Qualcuno, già in passato, ha voluto criticare questo sentimento, quasi si trattasse di un'adorazione, che è dovuta a Dio solo. È chiaro invece che i cattolici venerano la Madre di Gesù con tutto il loro entusiasmo, ben sapendo che, a causa delle sue prerogative, del suo insigne privilegio d'essere la Madre del Figlio di Dio fatto Uomo, dei doni dal Signore ricevuti e della sua potenza d'intercessione, Ella è la creatura che sulla terra più si avvicina a Dio... Noi dunque portiamo sempre Gesù nel cuore: fonte di forza, di consolazione, di ogni conforto. Del pari abbiamo con noi sempre l'immagine di Maria: e tanta Madre aiuta

ogni suo figlio nei vari momenti della esistenza; sorregge a raggiungere bene la meta che a ciascuno è assegnata quaggiù di conoscere, cioè amare, servire il Signore; di praticare le virtù della carità e della pazienza, segnatamente durante le prove che la vita ci offre, sempre continuando nella sicurezza dei beni eterni. Così, questo l'augurio del Padre comune delle anime, Gesù e Maria ci salvino e ci benedicano sempre! ».

³⁷ PIUS XII, *Nuntius Radioph. Iis qui interfuerunt conventui internationali mariologico-mariano* Romae habito: AAS 46 (1954) p. 679: « Ita etiam haec disciplina [mariologica] recta illa media via procedere poterit, qua et ab omni falsa et immodica veritatis superlacione caveat et ab illis se seget, qui vano quodam agitantur timore, ne Beatissimae Virgini plus aequo concedant aut, ut non raro dicitant, Matre honorata et pie invocata, ipsi Divino Redemptori aliquid honoris et fiduciae detrahant ».

PIUS XII, Litt. Encycl. *Ad caeli Reginam*, 11 oct. 1954: AAS 46 (1954) p. 637: « In his tamen aliisque quaestionibus ad Beatam Virginem spectantibus, curent theologi ac divini verbi praecones ut quasdam e recto itinere aberrationes devitent, ne in duplicis generis errores inducantur; caveant nempe et sententias fundamento carentes ac veritatem quadam verborum superlacione excedentes, et nimiam mentis angustiam in singulari illa, omnino excelsa, immo fere divina Deiparae dignitate consideranda, quam quidem Doctor Angelicus eidem agnoscendam esse docet " ex bono infinito quod est Deus " ».

³⁸ S. PIUS X, Litt. Encycl. *Ad diem illum*, 2 febr. 1904: Acta Pii X, pp. 155-156: « Nullus equidem honor Mariae optabilior, nullus iucundior quam ut noscamus rite et amemus Iesum. Sint igitur fidelium celebritates in templis, sint festi apparatus, sint laetitiae civium; quae res omnes non mediocres usus afferunt ad pietatem fovendam. Verumtamen nisi his voluntas animi accedat, formas habebimus, quae speciem tantum offerant religionis. Has Virgo quum videat, iusta reprehensione Christi verbis in nos utetur: " Populus hic labiis me honorat; cor autem eorum longe est a me ". Nam ea demum est germana adversus Deiparentem religio, quae profluat animo... Quapropter hoc quisque persuasum habeat: si pietas, quam in Virginem beatissimam quis profitetur, non eum a peccato retinet, vel pravos emendandi mores consilium non indit, fucatam esse pietatem ac fallacem, utpote quae proprio nativoque careat fructu... Quamvis autem deceat filios Matris sanctissimae nullam praeterire laudem quin imitentur; illas tamen Eiusdem virtutes ipsos fideles assequi prae ceteris desideramus, quae principes sunt ac veluti nervi atque artus christianae sapientiae: fidem inquam, spem et caritatem in Deum atque homines... ».

PIUS XII, *Allocutio pro canonizatione Beati Ludovici de Montfort*, 21 iul. 1947: AAS 39 (1947) p. 413: « La vraie dévotion, celle de la tradition, celle de l'Eglise, celle, dirions-Nous, du bon sens chrétien et catholique, tend essentiellement vers l'union à Jésus, sous la conduite de Marie ».

IOANNES XXIII, *Epist. ad Card. Mimmi*, 2 oct. 1960: AAS 52 (1960) p. 498: « Qui autem pia Deiparae Virginis tutela confidunt, et cum ipsa volunt claros referre triumphos, probe necesse est, ipsius decorentur virtutibus et maternis dotibus utpote filii sinceræ indolis emineant. Nam

ita hortatur illa suos, ut currant in odorem unguentorum suorum [Cant. 1, 3]: " Ego mater pulchrae dilectionis et timoris et agnitionis et sanctae spei... In me omnis spes vitae et virtutis " ».

Cf. S. AMBROSIUS, *De virginibus*, lib. II, c. 2, n. 15: PL 16, 210 B: « Talis enim fuit Maria, ut eius unius vita, omnium sit disciplina ».

S. BONAVENTURA, *Sermo I De Purificatione* [Opera IX, 638 A]: « Verum est quod Virgo gloriosa perfectissime habuit omnes virtutes... ».

³⁹ S. AUGUSTINUS, *De sancta virginitate*, c. 3: PL 40, 398.

⁴⁰ PETRUS MOGHILA in sua Confessione scribit: « De beatissima Virgine quae cum tantum mysterium digna facta sit persolvere, omnes orthodoxi ipsam honore debito ac reverentia prosequi tenentur » [cf. GORDILLO M., *Mariologia Orientalis*, Romae 1954, p. 259].

Aethiopes confitentur « testante Sacra Scriptura Deiparam honorandam esse » [Ibid., p. 261]. Certissimum est quod cultus Beatissimae Virginis in Oriente christiano longe superat cultum aliorum Sanctorum, etsi non adhibetur terminus « hyperdulia ».

⁴¹ LEO XIII, Litt. Encycl. *Fidentem piumque*, 20 sept. 1896: Acta Leonis XIII, XVI, p. 287.

LEO XIII misit Congressui Mariano Liburnensi poema:

« Virgine favente, fiat unum ovile!
Auspicium felix! Orientis personat oras;
Vox lapsa e caelo, personat occiduas:
Una fides Christi, Pastor regat unus ovile,
Dispersas gentes colligat unus amor.
Virgo, fave: errantes, ah! lumine mater amico
Respice, et Unigenae iunge benigna tuo ».

[Cf. *Documentos Marianos*, n. 423].

PIUS XI, Litt. Encycl. *Ecclesiam Dei*, 12 nov. 1923: AAS 15 (1923) p. 581: « Alterum unitatis reconciliandae vinculum cum Orientalibus Slavis in eorum singulari studio erga magnam Dei Matrem Virginem ac pietate continetur, eos ab haereticis compluribus seiungens, nobisque efficiens propiores ».

⁴² PIUS XI, Litt. Encycl. *Rerum Ecclesiae*, 28 febr. 1926: AAS 18 (1926) p. 83: « Communibus autem benigne adrideat foveatque coeptis sanctissima Regina Apostolorum Maria, quae, cum homines universos in Calvaria habuerit materno animo suo commendatos, non minus eos fovet ac diligit, qui se fuisse a Christo Iesu redemptos ignorant, quam qui ipsius redemptionis beneficiis fruuntur feliciter ».

Cf. LAURENTIN R., *Lettre sur le problème de la maternité de Marie à l'égard des infidèles*, in: *L'Union Missionnaire du Clergé de France*, 13, n. 4 (oct. 1953), pp. 148-155.

⁴³ LEO XIII, Litt. Encycl. *Adiutricem populi*, 5 sept. 1895: Leonis XIII P. M. Acta, XV, pp. 302 ss.;

BEA A., S. I., « Erant perseverantes... cum Maria Matre Iesu... in communicatione fractionis panis » (Acti 1, 14; 2, 42), in: *Alma Socia Christi*, VI, fasc. I: « De B. V. Maria et SS. Eucharistia », Romae 1952, pp. 36-37: « quegli anni erano anzitutto per la nascente Chiesa una prima

e preziosa esperienza quasi tangibile di quella materna cura e sollecitudine della mediatrice e madre, che poi, nel corso dei secoli, si doveva manifestare sempre più luminosamente e si manifesterà sino alla fine dei tempi ».

Cf. *L'Ausiliatrice nel domma e nel culto*, relazioni presentate al Congresso Mariologico Internazionale del 1950, Torino 1950; *L'Immacolata Ausiliatrice*, relazioni commemorative dell'anno mariano 1954, Torino 1955.

⁴⁴ PIUS IX, Bulla *Ineffabilis Deus*, 8 dec. 1854: Acta Pii IX, pars I, vol. I, p. 617: « Certissima vero spe et omni prorsus fiducia nitimur fore, ut ipsa beatissima Virgo... velit validissimo suo patrocinio, efficere, ut... omnes errantes discussa mentis caligine ad veritatis ac iustitiae semitam redeant, ac fiant unum ovile et unus pastor ».

PIUS XII, Const. Apost. *Munificentissimus Deus*, 1 nov. 1950: AAS 42 (1950) p. 769: « Futurum enim sperandum est ut christifideles omnes ad impensioem erga caelestem Matrem pietatem excitentur; utque eorum omnium animi, qui christiano gloriantur nomine, ad desiderium moveantur Mystici Iesu Christi Corporis participandae unitatis... ».

⁴⁵ LEO XIII, Litt. Encycl. *Fidentem piumque*, 20 sept. 1896: Acta Leonis XIII, XVI, p. 287: « Ut igitur ad eam, tamquam ad unitatis fautricem et custodem eximiam, recte se Ecclesia exoriens precando adiunxit, id similiter his temporibus per orbem catholicum fieri peropportunum est; ... caleat ubique huiusmodi precis studium, ad propositum in primis sanctae unitatis. Neque aliud quidquam Mariae gratius acceptiusque fuerit, utpote quae Christo maxime coniuncta, maximopere id cupiat et velit ut qui uno eodemque donati sunt eius baptisate, una omnes eademque fide perfectaue caritate cum ipso et inter se cohaereant ».

PIUS XII, Litt. Encycl. *Fulgens corona*, 8 sept. 1953: AAS 45 (1953) pp. 590-591: « Ac praeterea eos etiam, qui ob vetus schisma a Nobis seiuncti sunt, et quos ceteroquin paterno adamamus animo, ad has effundendas concordantes preces supplicationesque advocamus, quandoquidem probe novimus eosdem almam Iesu Christi Genetricem venerari quam maxime eiusque intaminatum celebrare conceptum. Cernat eadem beata Virgo Maria eos universos, qui se christianos esse gloriantur, caritatis saltem vinculis coniunctos, suppliciter oculos, animos, precesque ad ipsam convertere, lucem illam impetrantes, quae mentes superno lumine collustret, atque illam efflagitantes unitatem, qua tandem aliquando fiat unum ovile et unus Pastor ».

⁴⁶ MANSI, *Conciliorum amplissima collectio*, IV, 1287-1288.

Cf. PIUS XI, Litt. Encycl. *Lux veritatis*, 25 dec. 1931: AAS 23 (1931) p. 515: « Redeant ad communem Patrem, cuius sententiam omnes Ephesinae Synodi Patres observantissime exceperunt, quemque concordia plausu « custodem fidei » consalutarunt; ad Nos redeant omnes qui paternum omnino in eos gerimus animum, quique libenter amantissima illa verba facimus Nostra, quibus Cyrillus Nestorium enixe adhortatus est ut « Ecclesiarum pax conservetur, dilectionisque et concordiae vinculum inter Dei sacerdotes indissolubile permaneat ». Et remittit ad MANSI IV, 891, ubi verba Cyrilli prostant.

Nuncupatio Vicarii Christi tamquam « custodis fidei » et sermo de *acclamatione Coelestini* prostat apud MANSI, IV, 1287 [cf. 1288]; cf. etiam SCHWARZ, *A.C.O.*, t. I, vol. I, P. III, p. 57, l. 25: « Omnes reverendissimi episcopi *simul acclamaverunt*: Hoc iustum iudicium. Novo Paulo Coelestino, novo Paulo Cyrillo, *Coelestino custodi fidei*, Coelestino cum Synodo concordi, *Coelestino universa synodus gratias agit*. *Unus Coelestinus, unus Cyrillus, una fides orbis terrarum* ».