

CHAPTER VII

THE TEACHING OFFICE OF THE CHURCH

28. The Existence and Nature of an Authoritative Teaching Office

In order that the Church might religiously exercise its duty of faithfully preaching the message of the Gospel to all nations, her divine Founder made his beloved bride a most trustworthy teacher of his truth and through the Holy Spirit endowed her with the charism of indefectible truth.¹ This is why the Church has always been aware and has insistently proclaimed that she is in the world the pillar and bulwark of the truth (see 1 Tm 3:15).² The indefectibility of the authoritative teaching office was given to the Church so that the indefectibility God promised to the whole Church might be kept safe.

The Lord established the authoritative teaching office of the Church to be the proximate principle and perpetual organ of this indefectible truth, and to it he gave the task of preserving the integral deposit of faith, of faithfully explaining it, and of keeping it immune from all error.³ For to the Apostles and to their successors he promised a special gift of the Holy Spirit by which they would be the witnesses of evangelical truth to the very ends of the earth (see Acts 1:8); to them he gave the power to teach with authority, saying: "Going therefore teach all nations..., teaching them to observe whatever I have commanded you" (Mt 28:18-19); and to them, finally, he gave the assurance that the Spirit of truth (see Jn 14:16-17; 16:12-14) and his own presence would remain with them until the end of the world (see Mt 28:20), sby which they would be preserved from error in teaching the flock.⁴

Thus there exists in the Church a lasting and living teaching office to which is given the task of teaching with authority in Christ's name on matters of faith and morals.⁵ When a person listens to this teaching office, it is not men he hears teaching, but Christ, according to his own statement: "He who hears you hears me; he who rejects you rejects me" (Lk 10:16);⁶ and it is by adhering to it that the people of the faithful is kept in evangelical truth. For Christ the Lord, always living in heaven as the Head of his Mystical Body, illumines the whole Church in all his members: the pastors so that they may teach the word of God; the faithful so that they may accept and rightly understand it; and both, so that they may witness to their faith--on all these Christ sends forth the promised Spirit of truth to keep them all from error and to lead them to acknowledge and profess the divine truth.⁷

The prerogative of infallibility with which the Church's teaching office is endowed when it teaches is distinct from the charism of inspiration, nor is its purpose in any way to enrich the Church with new revelations; it exists, rather, so that the deposit of faith, handed down by the Apostles either in writing or orally, may be kept whole in the Church, be preached, be transmitted, and in the course of time be more fully explicated,⁸ but always with the same meaning and the same view, that is, without ever retreating from earlier views or contradicting them.⁹

29. The Object of the Authoritative Teaching Office.

The principal concern of the authoritative teaching office of the Church is to preach, guard, and interpret the written or handed-down word of God; but with the same authority, its

scope also extends to all those things whatever which, even if not revealed explicitly or implicitly, are nevertheless so connected to what was revealed that they are necessary if the deposit of faith is to be kept whole, properly explained, and effectively defended.¹⁰ But since the same teaching office is a ministry of salvation by which men are taught what path to follow in order to gain eternal life, it has the task and right to interpret and infallibly to declare not only the revealed law but also the natural law and to pass judgement on the objective conformity of all human actions with evangelical doctrine and the divine law. There is, then, no area of human activity which in its ethical and religious aspect can be withdrawn from the authority of the teaching office which Christ established.¹¹

It is also part of its authority to pass authoritative judgment on the origin and nature and especially the doctrinal and moral worth of extraordinary words and deeds that are proposed as being of divine origin.¹²

30. The Subject of the Authoritative Teaching Office.

The task of the authoritative teaching office, fortified with the charism of truth and existing in the Church by divine institution, although it may be exercised by many persons or organs, is always one and indivisible. For it was established by the one and supreme Teacher, Christ the Lord; it represents his authority, and to it is present the one Spirit of Truth so that in carrying out its task it may teach his truth. It is exercised in the first place by the Roman Pontiff, since he bears the person of the Divine Teacher for the universal Church and since he was established by Christ not only as the teacher of the faithful but also as the one who would strengthen his brother bishops in the faith, according to Christ's word: "I have prayed for you that your faith not fail; and you, when you have turned, strengthen your brothers" (Lk 22:32).¹³

Thus the Roman Pontiff is the supreme teacher of the truth for the whole Catholic Church and to him chiefly belongs the right and duty of integrally keeping, defending and infallibly proposing the doctrine of salvation for all Christians. When he does so, that is, when, in virtue of his supreme apostolic authority, he speaks in the name of Jesus Christ, *ex cathedra*, on matters of faith and morals, his judgement, of itself, because it is pronounced in the name of Christ and not in virtue of the consent of the faithful and of the other bishops, is infallible and therefore also irreformable;¹⁴ and by divine providence it expresses or defends and promotes the at least implicit faith of the Church and promotes its good.¹⁵ For then the Roman Pontiff, even if he is teaching on his own authority, is not proposing a judgment as a private person, but rather, as the Shepherd and Teacher of the universal Church and Head of the College of Bishops, he is proposing or defending a divine truth which, written or handed-down, is transmitted whole and entire through the legitimate succession of bishops and especially by the efforts of the Apostolic See and is faithfully preserved in the Church by the directing light of the Spirit of truth. To know which truth, apt means are abundantly supplied to the Roman Pontiff by divine Providence.¹⁶ When, then, he defines a doctrine on faith or morals to be held by the whole Church, it is by that very fact certain that the doctrine is contained in the revealed deposit or necessarily agrees with that deposit.

To the authoritative teaching office of the Roman Pontiff, even when he is not speaking *ex cathedra*, religious submission of mind and will must be given, in such a way that his supreme

teaching office is reverently acknowledged and sincere adherence is given to the judgment proposed by him, and this in accord with his manifest mind and will,¹⁷ as this appears chiefly from the nature of the documents, from the repeated statement of the same teaching, or from his manner of speaking. The mind and will of the Roman Pontiffs is manifested particularly through the doctrinal acts which affect the whole Church, such as Apostolic Constitutions or Encyclicals or the more solemn Addresses. These are the chief documents of the ordinary teaching office of the Church and serve chiefly to explain and to form it; and what is taught and inculcated in them for the most part already belongs to Catholic doctrine. But if the Supreme Pontiffs in these acts should take care to pass judgment on a matter hitherto controverted, it must be clear to all that this matter, according to the mind and will of the same Pontiffs, can no longer be considered a question for public discussion among theologians.¹⁸

The other bishops who are in communion with the Roman Pontiff also exercise the office of the authoritative teaching office. As successors of the Apostles, bishops have by divine institution the duty and right to preach the Gospel to the flocks entrusted to them and to propose its precepts authoritatively, to be vigilant that the deposit of faith handed down by the Apostles be faithfully kept by their faithful, and to bring forth from the inexhaustible treasury of revelation "things new and old" (see Mt 13:52) suited to the good of souls. Through the gift of the Holy Spirit which they receive at their consecration and in virtue of their apostolic mission,¹⁹ individual bishops, when, scattered throughout the world, they teach their several churches individually or gathered in particular councils, although they do not possess the prerogative of infallibility, are nevertheless for their own faithful true doctors and authoritative teachers of Catholic doctrine,²⁰ and for the whole Church they are official witnesses of evangelical truth. But when the episcopal college is united at an Ecumenical Council along with its head, the Roman Pontiff, and never without him or without being subordinate to him, the Bishops gathered in synod become for the whole Church teachers and judges of faith and morals, and along with him they exercise the supreme power to teach,²¹ and the definitions of the Synod itself enjoy the same infallibility enjoyed by the *ex cathedra* definitions of the Roman Pontiff.

The body of legitimate pastors and teachers of the Church enjoy the prerogative of infallibility not only when in a solemn judgment at an Ecumenical Council, they collegially exercise the power to teach, but also when, teaching authoritatively, individually, each in his own diocese, they agree along with the Roman Pontiff upon one judgment, acting as witnesses of the faith in handing on revealed doctrine. Whatever matters of faith and morals, therefore, are held by all bishops around the world along with the Roman Pontiff and are taught by the ordinary teaching office, even outside a solemn definition, are to be held as irrevocably true in the sense in which they are taught; and if they are proposed as having been divinely revealed, they are to be believed with divine and Catholic faith.²²

The authoritative teaching office of individual bishops in matters of faith and morals, so long as they exercise their office in communion with the Apostolic See and with the other bishops of the Catholic Church, is to be received by their subjects with inner and religious assent of the mind and is to be honored by all Christians as a testimony to divine and Catholic truth.

31. Auxiliary Organs of the Authoritative Teaching Office.

In order more easily to fulfill their divinely given task, authoritative teachers in the Church enlist helpers of their own choice to whom they assign determinate and particular tasks.²³

For the Roman Pontiff does not exercise his teaching office solely by himself; he can also in part entrust it to the Sacred Congregations and to other groups of experts established by him for particular purposes so that, not without the assistance of the Holy Spirit who distributes his gifts to various organs in accordance with the place they occupy in the Mystical Body, they may defend the doctrine of salvation in the Church and take vigilant care that it is kept inviolate by all. To the decisions and declarations of such groups also, therefore, even though they are not infallible or irrefragable, is owed, not a merely external submission, but a religious and inner assent of the mind.²⁴

32. The Task and Authority of Theologians.

Theologians also enjoy their own doctrinal authority in the Church. In explaining the Scriptures, documents of the holy Tradition, and acts of the Sacred Teaching office; in determining Catholic doctrine and the theological note for individual truths; in defending the faith and its articles and preambles; in theological deduction, speculation and synthesis, individual theologians enjoy their own authority, greater or lesser depending on how well versed they are in the sacred sciences and how greatly illumined they are by the Holy Spirit. All other things being equal, those who teach in word or writing in the name of the Church in virtue of a canonical mission will command greater authority, be more “qualified”. But the authority of theologians, even of those who are approved and publicly acknowledged and who teach in the name of the Church, is specifically different from the authority of a Bishop, who alone teaches in the name of Christ and can in his name impose doctrinal assent.

Besides the authority of theologians taken singly, there is an authority insofar as all theologians for many centuries constantly and with moral unanimity agree upon one opinion. This authority arises from intimate association with the sacred teaching office of the Church, which entrusted the formation of the clergy to such theologians, sought their counsel in preparing ecclesiastical documents, in synods, and even in Ecumenical Councils, directs and vigilantly assists them, and publicly recommends the authority of many of them with the title, "Doctor of the Church." The holy Synod, therefore, warns all that no one is permitted without serious and truly proven reasons to depart from those points of doctrine that are taught by the common consensus of theologians.²⁵ As for doctrines that are maintained and taught with the unanimous and constant consensus of Catholic theologians as theological truths and conclusions so certain that the contrary opinions, although they cannot be said to be heretical, would earn some other theological censure, no one can depart from them without temerity and without placing the faith itself in danger.²⁶

Individual theologians should be aware of the seriousness of their office and ought always to listen to the ecclesiastical teaching office as the proximate norm of truth,²⁷ remembering that they must always teach in fidelity to the mind of the Church.

33. Helpers of the Teaching Office in its Pastoral Role.

Knowing full well the tremendously important duty of transmitting the word of salvation to all people and of forming Christ and his teaching in the minds of the baptized, the Roman Pontiff and the Bishops, as did Christ the Lord and the Apostles, surround themselves with assistants, particularly those elevated to the priesthood.

To those priests who have received from the Roman Pontiff or from a legitimate bishop the office of teaching the word of God, all the faithful are required to lend docile ears. If this office has been entrusted to them along with the cure of souls, the faithful should know that the office of preaching was given to these priests by Mother Church so that they might instruct and confirm the faithful people in doctrine.²⁸ The holy Synod wishes these teachers of the Christian people to present not their own but the Church's sure doctrine, necessary to salvation, in accordance with the teachings of the authoritative teaching office, and to avoid profane novelties of expression and what is falsely called knowledge (see 1 Tm 6:20).²⁹

The teaching office of the Church also calls upon the help of other members of the faithful, whether from clerical or religious orders or also from among the laity, to instruct the children of the Church in the Christian faith and religious culture. A special task and duty falls upon Christian parents, to whom is entrusted the most pleasant burden, as cooperators of Christ himself and of Mother Church, of engraving the beginnings of the faith on the souls of their children.

Those who assist the Church's teaching office should know that to fulfill their office faithfully and fruitfully, divine assistance will not be lacking, and with it they are bound carefully to comply. They should also remember that the souls entrusted to them were purchased by the blood of Christ and belong to his Church. Finally, they should recall especially their chief duty, to know well the doctrine of the Church which they are to impart through word and life to their students or children.

34. The Cooperation of all the Faithful with the Church's Teaching Office.

The holy Synod rejoices that there are so many Christians who, imbued with the apostolic spirit, devote their efforts that the divine teaching-mission of the Church may be able fully to respond to today's needs.³⁰ Experts in questions of medicine, law, social science, economics, and other disciplines of this sort can and at times must fittingly contribute to the forming of a moral judgment in those areas, so that questions are properly posed and rightly answered in accord with Christian principles. The holy Synod recommends all of them, in proportion to their intellectual training, seriously to devote themselves to a deeper knowledge of revealed truth and of Catholic doctrine, both for their own edification and for solving the questions of their time. The Synod also gladly acknowledges their right, so long as the Church's teaching office keeps watch and its prescriptions are maintained,³¹ to propose to others, as brothers to brothers, the fruits of their studies and to do so also in writing.

35. Errors to be Avoided.

To prevent errors from arising and dangerously spreading, the Holy Synod wishes all the children of the Church always to remember: that it is a mark of a Christian not readily to consider

himself a master in theological matters; that judgments on theological matters are not to be made on the basis of profane scientific opinions; that Christian prudence and sound method demand that, before they propose anything new, they first study the doctrine of those who have earned the praise of the Church in their investigation of the truth; and that it is the duty of all the faithful, clergy as well as laity, faithfully to comply with the decisions of the authoritative teaching office.³² Finally, all should know that they may not hold the false opinion that lay people engaged in sacred studies, because they do not exercise an official ecclesiastical office, are not subject to the vigilance and precautionary measures of the sacred teaching office.

Finally, the Holy Synod earnestly exhorts all the Christian faithful not to be ashamed of the Gospel, even when they are placed in difficult circumstances; and it warns them all of their duty to grow in the knowledge of the faith they have received, so that they may "always be prepared to give an account to anyone who asks" of the hope that is in them (see 1 Pet 3:15).

COMMENTARY

With regard to the Church's teaching office, here are the chief things proposed for the Council's determination in the suggestions of the bishops, Roman congregations, and ecclesiastical faculties:

a) A statement about the relationship between the infallibility of the Roman Pontiff and that of the whole teaching Church (very many bishops, the Sacred Congregation for Seminaries and Universities, the Pontifical Gregorian University). "Indeed it also seems useful to deal with the link between the infallibility of the hierarchical Church and the infallibility of the believing Church so that all of the elements, mutually complementary, of the teaching on the Church's infallibility may be set out" (Pontifical Gregorian University).

b) A statement on the authority of the ordinary teaching office of the Roman Pontiff and of Bishops, and especially on the doctrinal authority of encyclicals and of the assent owed to them (very many bishops; the Sacred Congregation of the Holy Office; the Sacred Congregation for Seminaries and Universities).

c) A statement on the relationships between the duties and tasks of theologians and the authoritative teaching office of the Church (very many bishops, especially of France; the Sacred Congregation of the Holy Office; the Sacred Congregation for Seminaries and Universities).

d) A statement on the extension and delimitation of the secondary object of the Church's teaching office (many bishops; Pontifical Gregorian University).

e) A statement on the obedience of all the faithful, lay people, too, toward the Church's authoritative teaching office (many bishops).

f) A statement on the role of pastors, of preachers, of all the faithful in the teaching office of the Church.

The chapter on the Church's teaching office was composed in order to satisfy these requests, and that is the basis for passing judgement on its teaching and structure. In order to understand these, what is set out in the following paragraphs should be noted:

[*The existence and nature of the authoritative teaching office*] Three things are stated:

a) the indefectibility of the universal Church in professing and preaching revealed truth;

b) the proximate cause of this indefectibility: the existence of an authoritative and infallible teaching office;

c) and the supreme cause: the illuminating action of Christ the Lord and the assistance of the Holy Spirit which by means of the Church's authoritative teaching office preserve the whole Church in evangelical truth, without new revelations indeed but not without a deeper understanding and presentation, as time goes on, of the same truth.

[*The object of the authoritative teaching office*] The primary and secondary objects of the teaching office are stated. On the matter, however, it was not thought necessary to enumerate all the cases so far considered by theologians; it would be enough, as in the schema prepared for the First Vatican Council, to set out the general principle the application of which is a matter for the teaching office itself to judge.

On the other hand, however, it seems appropriate in today's circumstances to make an explicit statement on the authority of the authoritative teaching office in interpreting and applying the natural law, because this is the area of greatest difficulty, even among some of the Church's children. Similarly, a statement is in order on the competence of the Church's teaching office to pass judgement on all religious "phenomena," or on those that are pointed to as such, whether in the Church or outside her, because it is very important to safeguard the essential distinction between public Revelation and all other religious facts.

[*The subject of the authoritative teaching office*] This sets out the teaching on the organs of the authoritative teaching office that are of divine law, with the competence and authority proper to each.

The first paragraph also delineates the relationships between the teaching office of the Pontiff and that of Bishops, while the last paragraph speaks of the force and authority of the ordinary teaching office, as almost everyone requested.

[*The subsidiary organs of the authoritative teaching office*] The dogmatic principles with regard to their authority are set out, leaving all the juridical determinations either to the Code of Canon Law or to proper decrees of the Holy See which can propose another discipline as times change.

[*The task and authority of theologians*] The purpose of this paragraph is not to set out everything that could be said about the task of theologians but to state only those in which theologians themselves serve the Church's teaching office, and the authority proper to them when they are fulfilling this task, and then their particular essential dependence on the Church's teaching office in exercising their role.

According to the Church's documents, there are two distinct classes or categories of theological teachings, whose respective authority is stated:

a) there are theological teachings or opinions that are proposed by everyone as "certain doctrine" but without any particular censure. In their regard the Church's teaching office does not require complete adherence but instead submissive respect as for a proven and venerable tradition until solid arguments prove that the truth is other (e.g., the interpretation of the first

chapter of Genesis for many centuries);

b) there are theological teachings or opinions that are proposed by theologians “by common and constant consensus,” as so linked to the deposit of faith that they cannot be denied without temerity or error in the faith. These opinions, from the very fact that they are proposed in such a way by theologians under the watchful eye of the authoritative teaching office, are indirectly proposed by the teaching office itself which entrusts to theologians the task of doctrinally instructing the Church in its name. See the proposal of the Lateran University on the relation between the Church’s teaching office and sacred theology.

[*Helpers of the teaching office in its pastoral role and the cooperation of all the faithful with the Church’s teaching office*] Not everything that could be said on these topics is set out here, but only the things that seem to be needed for greater doctrinal statement in present circumstances:

a) the authority of ministers of the Word of God toward all the faithful of whatever intellectual culture, and its basis, either supernatural (for they share in the gift of preaching the faith “in Spirit and in power” that belongs to the Church for the forming of the faith of believers) or juridical, in the mission of preaching received from the Church’s teaching office;

b) the duty and the cooperation of the faithful in the Church’s pastoral teaching office, of those especially with responsibility for educating young people. These too are called to cooperate with the Church in the Christian education of children, either from the nature of things as Christian parents or by explicit mandate of the Church as catechists, etc., or from the right of the Church toward her children which they represent among their students. Therefore, all of these also are helped by a supernatural gift in order to fulfill their office;

c) finally the duty of all the faithful, especially of those endowed with special gifts of intellectual culture, and how they should relate to the Church’s authoritative teaching office and to the theological tradition.

All of these things are set out in a pastoral style lest a dogmatic text appear too juridical.

NOTES

¹ See Pius IX, *Qui pluribus*, *Pii IX P.M. Acta*, pars I, vol. I, p. 9; Leo XIII, *Satis cognitum*, *ASS*, 28 (1895/96), 721-23; Pius XI, *Divini illius Magistri*, *AAS*, 22 (1930) 53-54.

² See the Council of Trent, Sess. XIII, ch. 1: Dz 874; Gregory XVI, Encyclical *Singulari nos*, Dz 1617; Leo XIII, Encyclical *Sapientiae christianae*, *ASS* 22 (1889/90) 398; Pius XI, *Divini illius Magistri*, l.c., p. 53. 1 Tm 3:15 is explicitly cited or referred to in these texts.

³ See Leo XIII, *Satis cognitum*, l.c., pp. 717-21; Pius XII, Dogmatic Bull *Munificentissimus Deus*, *AAS* 42 (1950), 756-57.

⁴ These are the principal Scriptural texts adduced in the documents mentioned above, especially in *Satis cognitum*, in support of the authority of the authoritative and infallible teaching office of the Church.

⁵ See Leo XIII, *Satis cognitum*, l.c., p. 721: "For this reason Jesus Christ established in the Church a living, authoritative and lasting teaching office; he endowed it with his own power, invested it with the spirit of truth, confirmed it by miracles, and desired and most gravely ordered that its doctrinal precepts be accepted as if they were his own." Pius XII, *Orientalis Ecclesiae*, *AAS*, 36 (1944) 144.

⁶ See Pius XII, *Humani generis*, AAS 42 (1950) 568.

⁷ See Pius XII, *Mystici Corporis*, AAS 35 (1943) 216, where the illuminating influence of Christ the Head upon the whole Church, and its different modalities, are discussed.

⁸ See Vatican Council I, *De Ecclesia Christi*, Dz 1836, and the prepared *Schema Const. dogm. de Ecclesia Christi secundum RR. PP. animadversiones reformatum* (a R. Kleutgen, ch. 7; Mansi, 53, 313).

⁹ See Pius XII, *Munificentissimus Deus*, l.c., pp. 757-58, along with Vincent of Lerins, *Commonitorium* 23; PL 50, 668.

¹⁰ See the First *Schema Const. Dogm. De Ecclesia Christi* prepared for the Vatican Council, ch. 9 (Mansi 51, 542-43), and *Schema Const. Dogm. De Ecclesia Christi secundum RR. PP. animadversiones reformatum*, ch. 7 (Mansi 51, 313). The statement in which the secondary object of the authoritative teaching office is described is taken from the text in which Bishop Gasser explained the secondary object of the teaching office of the Supreme Pontiff; see Mansi 52, 1226.

¹¹ More recent documents of the teaching office especially bring out its authority in explaining and applying the natural law, which is why it is recalled here, since in today's circumstances it causes greater difficulty and is most necessary. See Leo XIII, *Sapientiae christianae*, l.c., pp. 395-98; Pius XI, *Quadragesimo anno*, l.c., pp. 190-91; Pius XII, *Radio Address* for the fiftieth anniversary of *Rerum novarum*, AAS 33 (1941) 196-97; *Address Magnificate Dominum mecum*, AAS 46 (1954) 671-73. The text is taken almost literally from *Divini illius Magistri*, l.c., p. 53-54, where these words of St. Pius X are cited approvingly: "(The Church) was established by its divine Author as the pillar and bulwark of truth so that it might teach all men the divine faith, might guard the deposit entrusted to it whole and inviolate, and might direct and mold men, their societies and their activities towards probity of morals and integrity of life according to the norm of revealed doctrine."

¹² See John XXIII, *Radio Message*, AAS 51 (1959) 147.

¹³ See Pius XII, *Address Si diligis...pasce*, AAS 46 (1954) 314-15.

¹⁴ Vatican Council I, *De Ecclesia Christi*, ch. 4 (D 1838).

¹⁵ The Vatican Council did indeed explicitly define only the fact of the infallibility of a definition of a Roman Pontiff speaking *ex cathedra*; but from the most certain principle of the supernatural Providence by which the life of the Church is directed by its heavenly Head and is assisted by the presence of its soul, the Holy Spirit, it can rightly be deduced that acts as vital for the Church as are *ex cathedra* definitions, cannot occur inopportunately and cannot but benefit the building up of the Church in faith and love. And this theological conclusion is confirmed by declarations of the teaching office itself about the opportune character of a solemn definition.

¹⁶ See Bishop Gasser, final *Relator* of the Deputation *De Fide*, on chapter 4 of the Dogmatic Constitution *De Ecclesia Christi*: "We do not exclude the cooperation of the Church because the infallibility of the Roman Pontiff does not occur by way of inspiration or revelation, but by way of divine assistance. Thus the Pope, in accord with his duty and the seriousness of the matter, is bound to make use of the means apt for investigating the truth correctly and enunciating it fittingly; such means are the councils or also counsels of bishops, Cardinals, theologians, etc. These means do differ as the times differ, but we must piously believe that in the divine assistance granted to Peter and to his successors by Christ the Lord, there is also contained the promise of the means that are necessary and apt for affirming a Pontiff's infallible judgement" (Mansi 52, 1213).

¹⁷ See Vatican Council I, *Dei Filius*, the warning after the canons (Dz 1820); Code of Canon Law, can. 1324; Leo XIII, *Sapientiae christianae*, l.c., p. 395; Pius XI, Enc. *Casti connubii*, AAS, 22 (1930) 580: "And if they are not to deprive themselves of the assistance given with such liberal kindness by God, they

must necessarily give this obedience not only to the more solemn definitions of the Church, but also, in the proper mode, to other Constitutions and Decrees in which some opinions are proscribed and condemned as dangerous or perverse."

¹⁸ See Pius XII, *Humani generis*, AAS 42 (1950) 568.

¹⁹ There was no agreement in the Theological Commission on the words: "*Through the gift of the Holy Spirit which they receive at their consecration and in virtue of the apostolic mission, etc.*"

²⁰ See Code of Canon Law, can. 1326; Pius XII, *Si diligis... pasce*, l.c., p. 314-15.

²¹ See Code of Canon Law, can. 228:1.

²² See Vatican Council I, *De fide cath.*, ch. 3 (Dz 1792); Code of Canon Law, can. 1321:1.

²³ See Pius XII, *Si diligis... pasce*, l.c., pp. 314-15.

²⁴ See the documents cited above in n. 14, and, in addition, Pius IX, Epistle *Tuas libenter*, *Pii IX P.M. Acta*, pars I, vol. V, pp. 642-43 (see also Dz 1684); St. Pius X, Decree *Lamentabili*, prop. 7-8, *ASS* 40 (1907) 471 (see also Dz 2007-2008); Motu proprio *Praestantia Scripturae*, *ASS* 40 (1907) 724.

²⁵ See Pius XII, *Si diligis... pasce*, l.c., p. 315-16.

²⁶ See Pius IX, *Tuas libenter*, l.c. (see also Dz 1683-84).

²⁷ See Pius XII, *Humani generis*, l.c., pp. 567-69.

²⁸ See Pius XI, Enc. *Ad catholici sacerdotii*, *AAS* 28 (1936) 7, 15-16; Code of Canon Law, can. 1329.

²⁹ See Code of Canon Law, can. 1347:1-2.

³⁰ See Leo XIII, *Sapientiae christianae*, l.c., pp. 390-92.

³¹ See Code of Canon Law, Book III, Title XXIII.

³² See Pius XII, *Si diligis... pasce*, l.c., pp. 315-17.

